

Excellency in Leadership

It is clear that the Lord would have all His servants be good examples, this is true all the more of leaders since they are to be examples to the flock of God. I intend within this paper to expound on what has been taught by Dr Mitch Glaser within the four categories Stewardship Model, Servant Model, Shepherd Model, Harvest Model as provided.

Stewardship Model

We should all be good stewards of the resources that God lays at our disposal; this may include skills and talents as well as money and time. There is a greater emphasis on these areas when one is a leader in the church at any level, whether it be Sunday school teacher or house group leader, or even if you are the pastor you have a great expectation on you from those in your care. God will hold us all accountable for the deeds we have done in the body. This is especially true of pastors. It is also true that we will get a series of rewards for our faithfulness to carry out these tasks.

Paul in 2 Cor 5:10 informs us of some of what we have to look forward to

“For we must all appear before the judgement seat of Christ, that each one may receive the things done in the body according to what he has done, whether good or bad.”

The basis of this judgement is found in 1Cor 3:10-15 and depending on how his works bear up under testing. Some believers will be given a crown, and as such there are five crowns mentioned in scripture

- 1) The Incorruptible Crown** (1 Cor 9:24-25) This crown is given for those who strive through the grace of God to remain steadfast in the faith; exercising self control over the old man with its sinful nature, and to have learned to live a life controlled by the (Ruach Hakodesh) Holy Spirit.
- 2) The Crown Of Rejoicing** (1Thes 2:19) This crown is rewarded to those who are faithful in Evangelism, and to all those whose joy of life is to win souls for Jesus, through the fruits of a Spirit filled life.
- 3) The Crown Of Righteousness** (2 Tim 4:7-8) This is a special crown for all those who have kept the faith through adverse and extremely austere circumstances, having a very strong desire to see and be with Jesus.
- 4) The Crown Of Life** (James 1:12, Rev 2:10) This is for all those believers whose faith has been tested by the Lord through great temptations, proportionately as he was tested, and through grace has come through the trials. It is also a crown for all those that have been martyred for the faith.
- 5) The Crown Of Glory** (1Peter 5:2-4) This is a crown for those who have the position of shepherding God's flock.

It is for Pastors and those who faithfully feed congregations, both milk and meat of the Word of God, and rightly divide the word of truth, both in season and out of season.

There are possibly many more crowns for many more other things, however these are the only ones the Bible speaks about. They are of particular interest, as the rewards given determine the degree of authority and position one may hold in the Kingdom of Heaven. For although believers on earth are all regarded on equal terms, it appears from Luke 19:11-27 that this is not so in the Messianic Kingdom.

One of the items that one has to be a good steward of is time, especially if you happen to be a married man/woman as this is something that is difficult to measure out equally. This is because children take up a lot of your time, and it becomes a real task to prepare a Bible study, especially if you have just come home from work after a hard day and the family are fighting for your attention. Some people think that for a Pastor its alright, he only has to work one day a week and then do some visiting. But this couldn't be further from the truth, it can take as much as an afternoon to find the word from the Lord then study to place it together. This is also true for the Sunday school or Sabbath worker, children need time to get your message across, so you need time to put it together. Of course in conjunction with scripture, before becoming a leader of any description you must first rule your own home well. We all have our own ideas of what that might mean but it must at the very least comply with all that is said in Titus 1:5-9.

In small fellowships we as leaders can find ourselves in a position of being all things to all men, this is simply because you have a drastic shortage of skills within the group or the group consists mainly of women as so many often do. Either way it is a labour of love and one that requires a lot of self sacrifice, especially trying to balance it with a busy home life. A Messianic fellowship has particular problems as most of the folk may well be elderly and has to be visited in their homes. There is nothing extra-ordinary about that as most pastors would have that to do, but Messianic fellowships are usually few and far between and people commute from farther away. This is all time consuming and a Messianic Pastor would have to set days aside in order to visit each of his flock at least once a fortnight.

A further way in which a steward is accountable is to do with his money. It has been consistently taught that tithing is the New Testament way of giving of ones finances to God as an act of worship. However I would strongly contest that teaching, as there is absolutely no mandate in the New Testament for tithing. Tithing is an Old Testament principle given under the law. In the New Testament we have 'Grace Giving' since everything we have, we have as a result of the Grace of God. So there is no question of just giving one tenth of ones income, all our money belongs to God. We merely have to take enough for our living expenses, and place the rest aside for missionary endeavour within our local church and for Jewish mission ,as the gospel is to the Jew first, then to the Gentile.

Having expressed my thoughts on the Stewardship Model I would now like to take issue with the notes given by Dr Glaser. Under this heading he gives a number of scriptures, which he says defines his point on accountability, the first of which is Math 20 (Labourers in the Vineyard). To begin with I do not believe this scripture to be indicative of, or in any way related to accountability. Rather, its prime teaching appears to be one of entering the Lord's service with a grudging spirit, which is supported by the New Testament Commentary which says this

"We must look to the word of the parable in v16 for a key to its general meaning. Its great object then is to show how the first may become last by a proud and grudging spirit, and the last become first by God's Grace.(1)

Dr Glaser is possibly right in a sense to call these men stewards, however I think this is not the best example to show as an example of accountability. Neither I fear is his next example, which is in Matthew 24 and one he calls 'the waiting servants' which I can not find, either by name or anything else, since in verse 3 the disciples asked Jesus about the time of His second coming, and He was merely placing the forthcoming events in there natural order prior to His return. The rest is just prophecy which in view of the timescale given makes us all 'waiting servants'.

I conclude then that these scripture references are not ones indicative of accountability, infact out of the six scriptures given only one is what may possibly be used as an example of accountability which is Luke 16. Dr Glaser's notes in the Stewardship Model, show a second heading entitled; 'General Judgement Passages' and again I fail to connect with the scripture texts given as representative of this category. The first is Rom 14:11,12 which is what might be called general judgement, but fails to prove the case for stewardship. The others are 1Cor 3:5-9.12-15. which again shows general condemnation but does not make the case for stewardship. The next heading used by Dr Glaser is entitled 'Special Leadership Passages on responsibility/accountability' ,these are in my opinion valid scriptures for the subject matter considered; James 3:1 is fine but Daniel 12:1-3 is all about the Great Tribulation and the Resurrection but not responsibility/accountability. Hebrews 13:17 is also a valid scripture in this category.

There is of cause the expectation for leaders, that they should be ever trying to improve on their abilities, as mentioned by Dr Glaser in point five of his basic values list under this heading. There are a number of skills that God has naturally given to all His people, of which the ability to learn is one, and all believers who are in anyway in leadership should be endeavouring to maximise those skills. This is good stewardship, for leaders must go on in order to teach others, so it is expected that they should go for more training and instruction in Bible based programs. This is taught in scripture that we should rightly divide the Word of Truth (2Tim 2:15) and this should be seen as a priority for anyone in leadership. There is also the scripture that says 'able to teach' (2 Tim2:24) which indicates that leaders should be proficient teachers which would naturally mean they will have to have had at least some training. It has never failed to amaze me that a lawyer who deals with some of our most important affairs studies for seven to nine years before taking his place at the bar, a doctor has to train for seven years before he can even become a junior houseman looking after our physical frame, but some people seem to think that they can be a minister of the Gospel of God looking after the most important thing known to man, his soul, without having any training. This

for me is a flagrant breach of stewardship of the highest level, apart from being down right arrogant. Chancellor of Columbia Bible Seminary, Robertson McQuilkin has said on this subject “ Since Scripture is God breathed and true in all its parts, the unity of its teachings must be sought, and its supernatural elements recognised and understood”(2) I rest my case.

Servant Leader Model

Dr Glaser begins this paper by stating that this model only applies to believers, he goes further by implying that to be a good servant leader one has to be able to use ones service horizontally to God and vertically to followers. However, it has been my observation that this is as true in the secular world as it is in the spiritual world. For whether you're a minister of the gospel or a company director in a factory you have always got to be an example to your workforce, congregation or what ever. The servant leader is unique in this model in that he is serving Almighty God and knows it, where as a secular leader may not, nevertheless he is still obliged to be an example to those he is leading.

The servant leader who is a Christian Minister requires a soft and humble heart toward God to enable his success, he has to lead and show confident leadership even in the most difficult hardship. He has to serve with a lowly heart whilst at the same time being in command of the situation and therefore able to rest in the provision of his God . It will be expected of him to be capable of helping his brothers and sisters to come to the maturity of the faith, through his teaching and example.His life may well become one of constant sacrifice, forever giving out until those under his care can stand on their own feet. There may be some who will never be capable of standing on their own, which may of necessity mean he has to be continually trying to encourage them and driving them on toward the Lord.

This model may always be one who has to be called upon to make sacrifices for the work sake. He may have at times to deny himself in order to put the fellowship first, this may well include his family who are called like him to sacrifice for the Lords sake in order the fellowship may prosper. Many fellowships are mainly occupied by old or single women, or even older men who require a lot of time and patience, in this situation you have to be all things to all men and still preach the Word which is very demanding. But to the one who is God's man his calling will come out stronger through the hardship. It is the servant of the Lord who allows his God to endorse his ministry (Psalm 47:3-4) just as we submit to God so He will subdue His people under us. The minister who believes he can command respect by bullying his flock is the minister who will end his ministry with a broken heart and a failed stewardship. A minister will minister because of his gift, that is what he does, in any situation he will automatically take charge and his humbleness of heart will be the seal from God on his ministry. Dr Glaser states on his paper that a leader leads by serving and serves by leading, this is very true when we look at role models of both the secular world like Winston Churchill, and from the church, like Hudson Taylor we see some classic examples of extremely good leadership roles in operation.

Dr Glaser also cites nine common features found in Church leaders which are, called by God, preserved by God, empowered by God, cleansed by God, humble in service, rejected by the world, triumphant in mission, these were all found in Biblical leaders such as Isaiah, Jeremiah, Daniel, Ezekiel, Peter, John, Paul and Jesus. These all had very strong leadership skills, also they were extremely good servant models successful in their calling. I would like to say at this point that humility is not something that one can attain alone, for only God can make men truly humble. But this is were the stewardship of the servant of God really projects itself, as we have to work at being humble until God comes to our aid. We can act the humble servant but the day will reveal it, one day the pressure will show the chinks in your armour. The truth is that brokenness is what makes men humble, as we go with God through the pressures of life we become humble because He has promised to make us like Jesus, and that means we will go into situations of which we may not of chosen, where our message is not welcome or we are found to be alien, and looked upon as enemies. This is what makes men humble, this is how it was with Paul, Peter, John, Moses and many others who denied themselves and followed the Lamb were ever He went. There have been many pastors and missionaries down through the ages who have been sent to hostile places in the world to share the gospel. Some have not returned, but what ever became their lot they were found to be faithful to keep the witness. Having to do something, which is completely against your nature is the surest way to become humble. As a servant leader whether in a missionary context or simply as a pastor who has the task of leading a flock in a difficult city or part of town, this is what makes men humble to do the will of God when it hurts.

The Law was given to Moses to give to the people as a means of subduing their sinful natures, because the Law of God is made to crucify the flesh because it is alien to the flesh. (Rom 6:1-23) Having served notice to sin God then took it away through the death of His Son Jesus Christ (Rom5:20). So before God can make you a

servant leader model he has to go about the task of disarming you, for it is pride that is the opposite of humility, and pride must be taken out of the way.

Leaders must lead, but show concern for those of which they lead. This does not necessarily mean pastors, it could also mean the lowest depicted job in the church, such as the caretaker of the building. This is a job that is more important than we think, if the church is not open when we arrive what would we think, then if there is no central heating on what would we think, and if the chairs are not out etc, etc. This is a job that needs tremendous stewardship commitment as we all rely on this person doing what he has undertaken to do. He is not a leader in the conventional sense, but he is the leader of this department of the church, and one we all rely on.

It does not matter in this subject, whether he is a Messianic or Gentile believer the same role applies, leadership is leadership no matter what denomination or label is hanging over the door, looking after God's people is the same, and we need to show ourselves to be good stewards. This is true and consistent with scripture.

"Whoever wants to become great among you must become your servant, and whoever wants to be first among you must be your slave. For the Son of Man did not come to be served but to serve, and to give His life as a ransom for many." (Mark 10:43-45)

Prof John Finney has also made this statement to balance this whole scenario

"While a mere totting up of texts is not definitive it indicates that there is a balance which must be kept in mind., otherwise the minister sees himself, and is seen by the congregation, at being at the beck and call of everyone's demands, and tries to fulfil the expectations of all." (3)

Shepherd Model

This model is what might be called the caring model and is slightly different from the previous two, in that it, like our next model the harvest model, is a very pragmatic model. The shepherd model has only one goal and that is to care for others in every sphere of life. This is apparent from the moment they receive salvation, their whole purpose in life is to protect others. At whatever level of leadership they attain, they are not happy until they are leading and urging others on in the Lord.

Chaucer spoke of the conscientiousness of the pastor or shepherd in his writings of 1387

*"Wide was his parish, with houses far asunder.
But he never failed, for rain or thunder, in sickness
or distress, to visit the furthest in his parish, high or low
upon his feet- and in his hand a staff." (4)*

This ministry today is invaluable as society has broken down to such a degree that there is an army of walking wounded as a result of unemployment, single parents and many other things the shepherd model is equipped to deal with, as all want the love and respect the world has robbed them of. The shepherd model is a stewardship that will not be able to let these walking wounded souls go without introducing them to the Messiah, then pressing them to go further. In terms of Messianic fellowships, this is indeed the most important ministry, as there is not another people on the planet that has received more rejection or derision than the Jewish people, especially from Christians. We have to work very hard not to offend, but still to share the Words of Life. This model has usually got a lot of empathy, and that is very necessary when dealing with Jewish people in particular, as well as people in general. They just delight to see the Kingdom being built in others. Shepherd models are also very protective toward the others in the fellowship, and just mother everybody.

Dr Glaser has made the point in the notes that shepherd leaders are very protective of others in the group, especially with false doctrines that circulate from time to time. It is important that these people with these gifts

are released to pastor the flock of God as the Holy Spirit directs them. They are ideal to work in perhaps a house group situation, as they can be of great help to any overworked pastor in keeping the encouragement levels high.

It is usual that the shepherd model is one that is particularly prone to prayer and the praying of things through for the ones in their care. This is an area in which good stewardship is necessary as was demonstrated in 1Sam 12:23, if the experience of most churches is followed, when a prayer meeting is called only three or four turn up. But it is generally the case that shepherd models are usually within that three or four. 1Corinthians 4:1 describes Christian leaders as 'stewards of the mysteries of God', prayer is one of those mysteries. The shepherd model will labour in prayer for a particular soul and then storm the gates of Heaven until they see Christ formed in them. New converts learn much from this model and soon want to grow in the new enthusiasm found within their teachers. C. Peter Wagner has said on this topic

“Once leader’s and their people agree about the rules of prayer, and when the leaders are perceived by their followers as individuals for whom prayer is a vital part of their everyday lives, the groundwork has been laid for implementation.”(5)

It is important that the traditions of the faith be taught, as this will help them to grow. It has been said that 'Tradition is the living faith of the dead; and traditionalism is the dead faith of the living' the right traditions are important.

Within the gift scope of this ministry is that of teacher, they still care and are still the source of nurturing, the gift has always expressed, but their main emphasis is on teaching the Word of God and that is what they do best. They for their part will help the young believers as well as the ones more mature in the faith to understand the Word of God from the right perspective, making sure that they are not only hearers of the Word but also doers. This brings us to another aspect of leadership, concerning teaching of the Word, which is how to teach. Authoritarianism can be a major problem, especially when ones teaching collides with denominational issues, at the end of the day Christianity should have only one application that of Biblical theology and as shepherd leader models we should all teach the whole council of God and not get caught up in the snares and traps of denominational bias. On this issue Dr James Means has said

“Authoritarian leaders tend to emphasize one Biblical teaching at the expense of another. Some denominations have probably emphasized leadership authority too much, and their leaders have been invested with excessive authority an authority without checks and balances that is too easy to abuse. Similarly, some denominations have not emphasized leadership authority enough, and their leaders have been crippled, and unable to lead.” (6)

In this context Messianic Judaism should not be regarded as another sect or religion, it teaches Biblical theology from a Jewish perspective, which after all is said and done is exactly how it all began in the first place (Rom 11:10-21) and those who are Messianic, are merely Jews that have found the Messiah the church had deliberately concealed from them.

Finally, Dr Glaser among his points on this model, in point eleven states that this model values unity in the local work and the wider work of God. This of course is one of the most important aspects of church life, as the scripture teaches that God commands the blessing only where there is unity (Psalm 133:1, Eph 4:13) He has no pleasure in discord in His church. This therefore is an area in which great care must be taken not to cause a brother to stumble, especially with the superior knowledge you may have more than your brother (1Cor 8:1). In the revealing of the Messiah to the Jews, great care must be taken not to distress the hearer with your knowledge. Babies need milk not meat, and we must not try to effectively be trying to push steak down the throat of a new convert, we must lead him step by step so as not to offend, then watch him grow and pray with all diligence that the Holy Spirit will reveal what he needs to know and when he needs to know it.

Harvest Model

This model is what we would most likely call the Evangelist, because they just can't help chatting the gospel with everyone they meet, they simply bring the gospel into everything and have an unending passion for the lost. Any pastor with one or two of these in his church will quickly find himself very busy. This model is often seen to exercise great faith in the pursuit of souls for the Kingdom. Faith is the mainstay of this model, and they

would be in breach of contract to God if they did not exercise such faith. It well equips them to withstand all manner of hardship for the Lord in order to bring home precious souls. This faith is much more than positive thinking on behalf of the steward leader, he actually has the evidence in his heart that God the Holy Spirit will lead him to souls and goes out as part of that evidence to find them.

John Calvin has written this on such matters

“We shall possess a right definition of faith if we call it a firm and certain knowledge of God’s benevolence towards us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed in our hearts through the Holy Spirit.” (7)

As Dr Glaser has stated in the notes and as the scriptures show, the Apostle Paul is the archetypal harvest leader, his ministry encompasses the other models also, but in this one he is seen to be a supreme example as we read of all the churches he planted. He exercised great faith, which took him through many differing cultures and customs, none of which deviated him from the goal in hand to win souls. It means everything to obey the great commission, J. M. Boice put it this way

“When God calls to believe in Christ, He is calling us to do the most sensible thing we could ever do. He is asking us to believe the word of the only being in the universe who is entirely reliable.” (8)

There was always a method in which Paul worked, and that was to the Jew first and then to the Gentile. This is the method adopted by many Messianic Jews, on sharing their faith. It is sometimes thought that one has to be Jewish in order for to share ones faith with Jews. But this is simply not true, many Jews have come to faith through none Jews and are still doing so. The point to be made is it’s the gift in the man that counts not the giver, God is the ultimate giver so that no man can boast. He has equipped many Saints with this wonderful gift of faith that believes all things are possible with God.

Dr Glaser has also stated in the notes that harvest leaders are also good motivators, they have such enthusiasm its infectious, and will paint such a joyful verbal picture of the Kingdom and its assets compared to those of the world, that unbelievers will wonder why they had not taken advantage of it years ago. They are also very good at motivating the church, who are also susceptible to their enthusiasm and encouraging ways. Such leadership is in great demand in the church, to go into all the world and preach the good news. It should be the ultimate concern of every believer that souls are going to a lost eternity, and we have the were with all to change that and we should do just that.

The Messianic Movement has many such people of faith that go beyond the call of duty , so to speak, to get the gospel to Jews. At times they almost take their lives in their hands trying to persuade hardened Orthodox Jews that they have not got the whole picture, and that they have failed to come into the final Covenant. This Covenant is a Jewish Covenant according to Jeremiah 31:31 and one they must take seriously. The reaction can be varied, from outright rage to a simple ignoring of anything you say. Dr Walter Riggans has commented on this issue that

“It should be clear enough by now that I am convinced of the need for Christians and especially Jewish believers in Jesus, to be deeply committed to this process of engagement with the traditional Jewish refutations of the gospel. The challenge is far to serious to be ignored, standing as it does head and shoulders above any other religious community. (9)

The pat answers that have become well known to Jewish harvest models reveal a lot of hurt and pain that goes down through the centuries from the Crusades to the Spanish Inquisition to the Pogroms of Poland and the greatest lie of all from the Catholic church that the Jewish people killed Jesus. This is the barrier that Jewish believers have to overcome if they are to get a harvest. Where it is true that not too many are won for the Lord, there are many that believe secretly and don’t do anything about it as it may mean the loss of their whole family, as they will be rejected, and they can’t take that on board.

This is precisely why Messianic fellowships came into being, to encourage such people and show them that their Rabbi’s have got it wrong and are teaching them to stay away from what God has brought into being, and

in the words of Rabbi Gamaliel “if this work is of God you can not overthrow it-lest you be found to be fighting against God” (Acts5:39) They have had two thousand years to conclude that they are fighting against God.

Dr Glaser has stated that harvest leaders have a strong concern for power in ministry I would say that this power is seen two ways, first it is the power of personality which they have as a result of their abundant faith. It is needful in order to put the gospel over to an unbelieving world, especially in the light of the arguments and refutations that can come from some people. This takes a lot of character, which they have as a result of their faith and its depth according to grace that is given. The second avenue in which this power is displayed is authoritative control, it is important that the gospel is given with authority which needs to be measured and in a proportional response, which means that however heated the debate becomes the believer must always be in control and measured in output. Dr Walter Riggins puts it this way

“What is badly needed is the discipline of the middle ground. By this I mean that Christians need to be assured that they can have confidence in the New Testament, In the Messiahship of Jesus, and in the reality of the truth that God is Father, Son and Holy Spirit, in the atoning death and resurrection of Jesus, and in the fact that this is all in accordance with the Hebrew Bible.” (10)

The final statement made on the list (No.8) by Dr Glaser makes the point that harvest models value receptivity testing in order to discover movements of God. Of course it is always good to see if the seeds one has sown are bearing fruit but I am not sure I can go along with Dr Glaser on this point, as we never ever know for sure just what God is doing. I have on many occasions not ever seen the fruit of my labours, however that does not mean that there isn't any. God brings people into the new birth when He chooses, we simply have to do our bit and deliver the message. However as Dr Glaser said it is good if we see some kind of reception or outward evidence of an inward belief. This is the normal expectation of someone who has just led another person to Christ. Some harvest models having shared do hanker around looking for results, but in the main we must observe the words of the Proverb.

“ Cast your bread upon the waters, For you will find it after many days”(Ecclesiastes 11:1)

It is wise therefore to share the gospel when we can and then move on in order to give some space for God to do His work as He is never in a rush, but He is never late. From time to time we need to look these people up so they don't feel neglected, then we may have the ability to give a further word in season. But sitting around just freaks them out and they don't know what they are supposed to do. God the Holy Spirit is a great and gentle leader and He will prompt and guide them in the way He wants them to go, as He knows them better than we could ever do.

From a Messianic perspective this is always the best policy, as Jewish people need time to take stock of what they have just done in giving their lives to Jesus, and my experience tells me that the simpler you can be the better. This is because once they tell their friends and relatives, they will be under all kinds of pressure to recant and come back to the faith of their fathers, little knowing that is exactly what they just did. Some new converts are placed under such pressure from family and friends as well as the church you just introduced them to, that they just can't be bothered with it any more.

So they just forget the whole thing, and then it may be months before they inquire again, having been placed in such a bad position. They never get to enjoy the beauty of the new birth, it is as one Jewish person said to me 'like putting on a pair of new spectacles for the first time'. They begin to see the beauty of Jesus we may have gotten used to, and the Bible becomes a new tool that they cannot put down, as it teaches them of their heritage and how God has not forsaken them.

On this point Prof Leon Morris says

“The Spirit then is connected with the truth of God that we see in the work of Jesus. He is ‘the Spirit who communicates truth’ the Spirit who brings home to people the truth of the Gospel, ‘the truth’ that is in Jesus. (11)

The harvest leader model is both as pragmatic in application as he is in caring, and as such is invaluable to the church that truly wants to grow, he is an asset to any pastor.

Conclusion

In the light of all we have said on the subject of the various leader models it might be prudent to ask the question what is the definition of Leadership? It is often thought by those attempting this lofty position that what is needful is to concentrate on the effectiveness of their ability to manipulate others. But at best all this attitude expresses is the desire to overwhelm and control, but good leaders know that this attitude will only give you more headaches that you have already.

The real art of leadership is leaning how to serve in such a way as to bring the very best from those who are under your leadership and thus cause them to bloom and bring forth their ministries in Christ, not clones of yourself through patronising and overwhelming control. The other thing of cause is to choose the right people in the first place, it has often been said that you know a leader when you see one. They either have what it takes or they have not. Although we all have our differing styles the result ought to be the same. It is I feel an oversimplification just to say 'a leader is born not made' as leaders arrive as and when God wants them to, it is He who gives the 'Charisma' or gift. We only have to look at Gideon (Judges 6:11-24) to see that lesson, it is the Charisma of God that makes leaders and that gift will come out every time there is a situation that demands it. Because leaders lead, that is what they do it is a gift from the Holy Spirit.

The first thing that all these models need to learn if they are to be successful in their fields is they must at all times rely on the gift of God and not on the flesh. This has been the downfall of many leaders of all persuasions, Saul (1Sam 13:8-14) was one who had to find out the hard way what leadership in God really is. Every gift from God has to be given back to Him and sanctified so He may use it for His glory. As believing leaders we are subject to one another within the body, we must always endeavour to 'keep the unity of the body in the bond of peace' this is a major part of our stewardship.

Dr James Means imparts his stewardship like this

"The most fundamental leadership need of the church is the visible demonstration of spiritual leadership.

Leaders must be able to say 'This is what it means to be a disciple of Jesus Christ' Paul counselled Titus

'In everything set them an example by doing what is good, in your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about you'.(12)

All church leaders are in one way or another shepherds, stewards, and harvester models, the difference is that some specialise into those categories to fulfil their ministries in God ,but all have this role as the bottom line in the church. Paul told Timothy to do the work of an evangelist (2Tim 4:5) although he was a pastor he had to fill that role till someone specialised came along, this is so the church would not lack. So to have this attitude is to fulfil your stewardship.

Footnotes

- 1) Rev W. Walsham Howe 'Commentary on The New Testament' Young 1883
- 2) Robertson McQuilkin 'Understanding and Applying the Bible' Moody Press 1992
- 3) Prof John Finney 'Understanding Leadership' p45 Daybreak 1989
- 4) Geoffrey Chauser 'The Ordering Of The Priests' Book Of Common Prayer 1387
- 5) C. Peter Wagner 'Leader on Leadership' p291 Regal 1997
- 6) James Means 'Leadership in Christian Ministry' Baker Book House 1990
- 7) John Calvin 'Institutes p551'
- 8) Dr James. M. Boice 'Foundations Of The Christian Faith' p410 I.V.P 1988
- 9) Dr Walter Riggans 'Yeshua Ben David' p23 Marc 1995
- 10) ibid p21
- 11) Prof Leon Morris 'New Testament Theology' p260 Zondervan 1990
- 12) Dr C..K. .Barrett ' The Gospel According To St John p463 Philidelphia 1978

Bibliography

Dr James M. Boice	Foundations Of The Christian Faith	I.V.P	1988
Prof C. K. Barrett	The Gospel According To St John	Philadelphia	1978
John Calvin	Institutes Of the Christian Religion		1556
Geoffrey Chaucer	The Ordering Of the Priests	Book of Common Prayer	
Dr John Finney	Understanding Leadership	Daybreak	1989
Dr James Means	Leadership In Christian Ministry	Baker Book House	1990
Dr Leon Morris	New Testament Theology	Zondervan	1990
Dr R. McQuilkin	Understanding and Applying The Bible	Moody Press	1992
Dr Walter Riggans	Yeshua Ben David	Marc	1995
Prof C. P. Wagner	Leader On Leadership	Regal	1997
Rev W. Walsham Howe	Commentary On The New Testament	Young	1883