Introduction to 4 free articles.

These four articles by Dr. J. Robert Clinton comes from Clinton Leadership Commentary CD, copyrighted 1999.

Each of these Articles deals with some aspect of the selection process an emerging leader goes through.

The *Levels of Leadership* article shows that leadership selection is repeated as a leader moves through different levels characterized by an expanding sphere of influence.

The *Leadership Selection* article defines the two-fold aspect of selection, the divine and the human.

The *Leadership Transition* article describes the process where one leader is selected to replace another leader.

And finally the *Paul—Developer Par Excellence* article shows how one leader, aware of leadership selection and development, used what he knew to help develop leaders.

Leadership Levels
Looking At A Leadership Continuum: Five Types Of Leaders

Introduction

It is helpful to differentiate leaders in terms of some criteria. Several can be constructed. One typical example looks at Christian leadership in a church or denomination or parachurch organization. The primary criterion involves sphere of influence.[1] This typology of leaders along the continuum helps us pinpoint three major problems leaders face as they emerge from low level influence to high levels. These problems will repeatedly be faced around the world as the church emerges.

1. The Experience Gap,
2. The Financial (Logistics) Barrier,
3. The Strategic (Psychological) Barrier

Five Types of Leaders Along An Influence Continuum

Examine Figure 1 below which presents a continuum of leaders based on sphere of influence and shows some potential problems along the way.

Leaders
can be classified into

TYPE A	TYPE B		TYPE C	TYPE D	TYPE E
Local	Local		Regional	National	International
Unpaid	Paid		Paid	Paid	Paid

←Low Levels of Influence   High Levels of Influence→

Problem 1. The Financial Barrier

↑   ↑

Problem 2. The Experience Gap

Problem 3. The Strategic Barrier

Figure 1. Five Types of Leaders—Expanding Sphere of Influence/ Three Problems

Table 1 further identifies each of the types of leaders.

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[1] <u>Sphere of influence</u> refers to the totality of people being influenced and for whom a leader will give an account to God. The totally of people influenced subdivides into three domains called direct influence, indirect influence, and organizational influence. Three measures rate sphere of influence: 1. Extensiveness—which refers to quantity; 2. Comprehensivenes—which refers to the scope of things being influenced in the followers' lives; 3. Intensiveness—the depth to which influence extends to each item within the comprehensive influences. Extensiveness is the easiest to measure and hence is most often used or implied when talking about a leader's sphere of influence.

Table 1. Five Types of Leaders Described

Type	Description
A	These are volunteer workers who help local churches get their business done. Low level workers in a Christian organization, who do clerical work or other detailed staff administration work, fit this level of influence also.
B	Paid workers in small churches like pastors of small congregations or pastors of multi-congregations fit here. Sometimes these are bi-vocational workers having to supplement their salaries with outside employment. Associate pastors on staff in a larger church also have this same level of influence. Paid workers doing administrative work in a Christian organizations have the equivalent level of influence from an organizational standpoint.
C	This level of influence includes senior pastors of large churches who influence other churches in a large geographic area (e.g. via Radio/TV ministry, Pastor Conferences, separate organization promoting the pastor's publications, workshops, etc.). It also includes leaders in Christian organizations or denominations who are responsible for workers in a large geographic region.
D	These include senior pastors of large churches who have national influence usually via organizations created by them to promote their ministry. Denominational heads of a country would fit here too. Professors in prestigious seminaries which train high level leaders and are writing the texts which others use would fit here too. Some influential Christian writers might fit here.
E	Heads of international organizations with churches in various countries and or missionaries in many countries fit here. Some influential Christian writers might fit here. Leaders at this level dominantly do strategic thinking. Often Type E leaders will control large resources of people, finances, and facilities. They will have very broad personal networks with other international leaders and national leaders. They will often be on boards of very influential organizations.

It should be explicitly stated here that there is no inherent value attached to any of the types. That is, a Type E leader is not better than a Type A leader. All of the various types are needed in the church and mission organizations. More types A and B are needed than Type E leaders. The type of leader we become depends on capacity that God has given and God's development of us toward roles which use that capacity. To be gifted for Type B leadership and to aspire for Type D is a mismanagement of stewardship. So too, to be gifted for Type E and yet remain at Type C. None of the types are better than any other. All are needed. We need to operate along the continuum so as to responsibly exercise stewardship of our giftedness and God's development of our leadership. Bigger is not better. Appropriate is best.

Problem 1. The Financial Barrier

Problem 1, also called the *Logistics Barrier* or the *Lay/Clergy Dilemma*, deals with finances.[2] In most situations where a church is emerging, a need for workers who can devote their full time and giftedness to accomplish ministry goals will arise. In the Christian enterprise there are non-professional workers, people doing necessary work in churches. There are para-professional workers, those who give their most energy to church work and have some developed giftedness but who support themselves financially with some sort of secular job. And finally there are semi-professional workers. Some leaders get partial pay for their Christian work. When a worker moves from non-professional, para-professional, or semi-professional status to full time paid Christian worker, that is, workers move from Type A to Type B, he/she will face the financial barrier. How can such workers be financed? [3]Many potential leader stumbles over this barrier and never makes it in to full time ministry (and perhaps because of discouragement, drops out of ministry

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[2] Leaders who hold to the major leadership lesson on selection and development, as a value, will face this problem repeatedly as they seek to find ways to move leaders along in development. That lesson (Effective leaders view leadership selection and development as a priority function) carries with it some heavy responsibility.

[3] This is a major problem that will be faced around the world as the model which arose in the 19th and 20th centuries in countries with financial resources, that is, at least one full time paid pastor per congregation, go by the by. Bi-vocational workers will most likely dominate in the early part of the next century.

altogether). Paul was dealing with this problem in 1Co 16 when he exhorts the Corinthians about finances for Christian workers—his own self (subtlety given), Timothy, and Stephanus.

Additional Problems with Problem 1 Moving Across the Financial Barrier

There is a tendency, which I call, *The Projection Tendency,* to seek to pressure effective Type A leaders to *go full time*. The idea involves the subtle implication that full time Christian leaders are more dedicated to God than lay leaders.

There is another minor problem involved in moving from Type A to Type B leadership. I call it *The Expectation Problem.* When leader cross the logistics barrier, it involves a major status change for leaders. Laity perceive full time Christian workers differently than lay leaders. Movement from Type A to Type B leadership means that people will view them differently (perhaps have higher expectations of them) even though their roles may not change.

Problem 2. The Experience Gap

Problem 2, also called the pre-service training problem, basically deals with a modern problem. Where churches have spread in a given geographical area, training institutions like seminaries and Bible colleges have also emerged. Normally, as a church is emerging, leaders are trained on-the-job and take on more responsibility as they are ready for it. But once there is a large number of churches and larger individual churches, people who are untrained on the job and with little or no leadership experience go to these training institutions and in a short period of time are academically trained (sort of) for ministry. They then attempt to enter ministry at Type B or higher level if they can. They don't have the experience for it. So we have people leading at levels they are not experienced to lead. A similar but not identical problem is being dealt with in 1Ti where Paul is seeking to give Timothy, a younger worker, to be accepted by older leaders, the Ephesian elders. The problem is not exactly the same, since Timothy did have experience—but the culture did not respect younger leaders. *The Experience Gap* is a double problem in some cultures since they respect age and experience, and training institutions turn out potential leaders who fit neither requirement.

Problem 3. The Strategic Barrier—Its Two Problems

Problem 3, also called the *ministry focus problem*, deals with a giftedness/ responsibility problem seen in leaders who move from Type C ministry to Type D or E ministry. That is, they become leaders who do less direct ministry and more indirect ministry. Heads of organizations with a big sphere of influence face this problem. Direct ministry means dominantly using word gifts to influence people directly. Indirect ministry means leaders who are now helping or directing other leaders in direct ministry but are themselves not primarily doing direct ministry. Usually leaders who rise to these levels do so because they were successful in direct ministry at lower levels of influence. Simply because they were effective at that lower level doing direct ministry depending on their word gifts does not insure that they will be successful at a higher level not dominantly using their word gifts. In short, they are not trained for the functions at the higher level. And what is more startling, little or no formal training exists to develop leaders to do these higher level leadership functions.

A second problem arises. It is a psychological one. It has to do with satisfaction in ministry. When one is doing direct ministry and dominantly using word gifts, there is a constant feedback of things happening in lives which gives affirmation and satisfaction. At higher levels most leaders are doing leadership functions like problem solving, crises resolution, structural planning, and strategizing. These functions do not reward one in the same way as direct ministry. They do not receive the same satisfaction in doing these things and getting little affirmation as they did when they effectively did direct ministry.

Two things can help overcome these two problems. One, leaders should be trained for the higher level functions, dominantly by mentoring from leaders who are doing them well, and then transitioned into them. Two, the psychological loss perceived by leaders crossing the strategic barrier can also be addressed in at least the following two ways that I have observed in leaders at high level. One, they can from time to time do forays back into direct ministry which bring satisfaction that was experienced previously. Two, they can learn to see that what is being accomplished has broader potential and more far reaching results than their former direct ministry which had to be sacrificed in accepting the higher level of leadership. This requires strategic thinking and an application of the servant leadership model at a higher capacity level.

Paul's later ministry dealt with this strategic barrier problem. Most of his latter ministry was indirect. Note his epistles are largely indirect ministry. He is helping other leaders deal with their issues—problem solving, dealing with crises, etc. He is not out there teaching and preaching directly. Note he got strategic eyes—see 2Co 11:28,Then besides all this, daily, I am burdened with my responsibility for the churches.

Conclusion

    Types of leaders, that is, levels of leadership, are distinguished not to imply that bigger is better but to indicate that problems will be faced as leaders develop to higher levels of leadership. Further, leadership issues will vary noticeably with the different types. Types D and E are much more concerned with leadership means/resources, items of organizational structure, culture, dynamics, and power. They are multi-style leaders. They are more concerned with leadership philosophy and with strategic thinking. They know they will have heavy accountability to God in these areas. They are concerned with macro-contextual factors. Because leadership functions vary greatly along the continuum, different training is needed for each type. Informal/non-formal training focusing on skills for direct ministry is needed for Types A/B and should usually be in-service. All three modes (informal, non-formal, and formal) are needed to provide skills and perspectives for Types C, D, and E. In-service and interrupted in-service should dominate for Types C, D, and E.

See *sphere of influence*, *pre-service training, in-service training, word gifts, mentoring definitions*, *leadership styles, formal training, non-formal training, informal training*, **Glossary**. See **Articles**, *Pauline Leadership Styles; Training Modes—When They Fit.*

Leadership Selection

Introduction

A major lesson identified from a comparative study of leaders[1] challenges to the core,

> **Effective Leaders View Leadership Selection and Development as a priority function.**

This value dominated Christ's ministry. To instill an on-going movement Christ had to inculcate his values in a band of leaders who would continue to propagate his movement. And he had to train them well in order for them to carry on. This he did. *Selection and Development* are stressed in Christ's Ministry.[2] Paul held to this value very strongly in his ministry.[3] What should we know about leadership selection and development if we want to have this important value in our lives? Two things will help us: (1) terminology that describes what happens and (2) an overall time perspective integrating the things that happen. [4]

Leadership Selection—The Basic Concept Defined

When God touches a life for leadership, there will be indications that can be recognized by observant Christian leaders. Mature leaders who know the importance of leadership selection and development are constantly on the lookout for just such recognition features. They want to partner with God in what He is doing to raise up emerging leadership. The process of God's selection, the recognition and affirmation by human leadership, and the subsequent development comprise what leadership selection is all about.

Definition   <u>Leadership selection</u> is the life-long process of divine initiative and human recognition whereby a leader[5] emerges.

Leadership selection describes a life-long recognition process which is punctuated with critical incidents, as viewed from a two-fold intermeshing perspective—the divine and the human. The process starts from earliest symptomatic indications of a leader emerging. It continues right on up to maturity. God will continue to select a leader throughout his/her lifetime. Mature selection involves God strategically guiding the leader on to a focused life. But note this is a threefold interactive process: (1) God is involved; (2) the leader is involved; and (3) other human leadership is involved. God gives confirmation to the selection of a leader via others leaders as well as directly to that leader.

The Ministry time-line is shown below in Figure 1 highlights the three fold interactive process. The Divine perspective involvement occurs above the time-line. The entries below the line portray some of the human interactions—both the individual leader's processing and what other human leaders see and confirm.
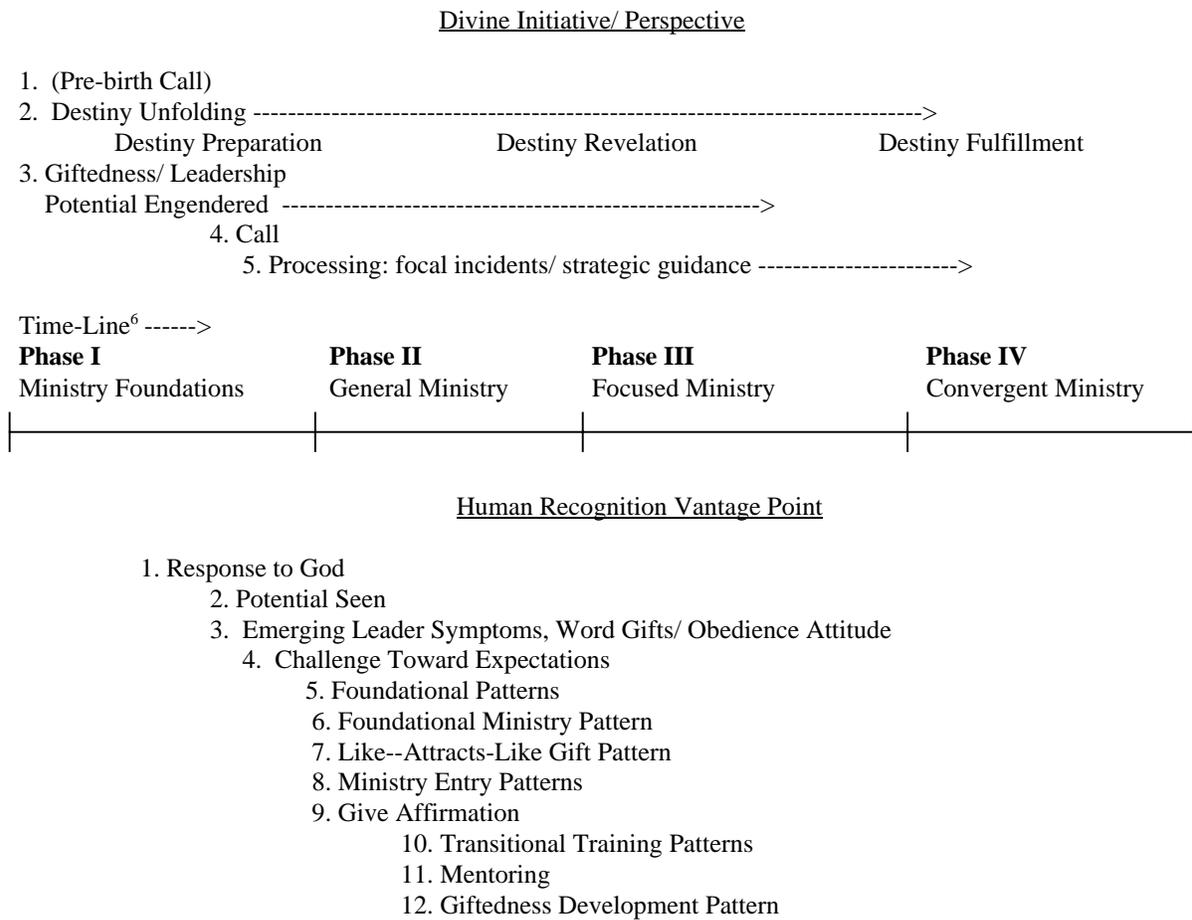
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[1] Seven such lessons have been identified: (1) Effective Leaders View Present Ministry in Terms Of A Life Time Perspective. (2) Effective Leaders Maintain A Learning Posture Throughout Life. (3) Effective Leaders Value Spiritual Authority As A Primary Power Base. (4) Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy. (5) Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. (6) Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry. (7) Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. It is the fifth one I am exploring in this article.

[2] See Bruce's, **The Training of the Twelve**, a famous treatise dealing with Jesus' approach to leadership selection and development. See also, **Articles**, *Jesus—Circles of Intimacy, A Developmental Technique, Jesus—Recruiting Techniques.*

[3] Whereas both selection and development are seen equally well in Jesus' ministry, development dominates Paul's ministry. See **Articles**, *Paul—And His Companions; Paul—Mentor; Paul—Modeling as An Influence Means.*

[4] To really appreciate leadership selection over a lifetime one needs to have a thorough grasp of leadership emergence theory.

[5] The definition of leader used in this commentary pre-supposes the divine element of leadership selection. A leader is a person with God-given capacity and God-given responsibility who is influencing a specific group of God's people toward God's purposes.

<u>Divine Initiative/ Perspective</u>

1. (Pre-birth Call)
2. Destiny Unfolding -->
          Destiny Preparation   Destiny Revelation   Destiny Fulfillment
3. Giftedness/ Leadership
   Potential Engendered -->
               4. Call
                  5. Processing: focal incidents/ strategic guidance ---------------------->

Time-Line[6] ------>

Phase I   **Phase II**   **Phase III**   **Phase IV**
Ministry Foundations   General Ministry   Focused Ministry   Convergent Ministry

<u>Human Recognition Vantage Point</u>

      1. Response to God
        2. Potential Seen
         3. Emerging Leader Symptoms, Word Gifts/ Obedience Attitude
           4. Challenge Toward Expectations
             5. Foundational Patterns
             6. Foundational Ministry Pattern
             7. Like--Attracts-Like Gift Pattern
             8. Ministry Entry Patterns
             9. Give Affirmation
                10. Transitional Training Patterns
                11. Mentoring
                12. Giftedness Development Pattern

Figure 1. The Leadership Selection Process Viewed Pictorially Over a Time-line

Illustrations from Jesus' and Paul's Ministry
   Table 1 illustrates important leadership selection concepts in Jesus own life, Paul's own life and in their ministry.

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[6] See **Article**, *Time-Line, Defined for Biblical Leaders*. The time-line shown here is a generic time-line used to assess where a leader is in development over a life time. The four phases represent segments correlating to development in a life. Each phase to the right represents a more mature stage. General ministry is a time of learning for the leader. God is doing more in the leader's life than through him/her. Focused ministry is a time of efficient ministry. The leader knows his/her own giftedness and uses it well—a time of tactical ministry. Convergent ministry represents a time of strategic ministry. If Focused Ministry can be described as doing things right then Convergent Ministry means doing the right things right. It is a time of strategic accomplishment.

Table 1. Leadership Selection Concepts Illustrated

Concept	Illustration
Divine 1. (Pre-birth Call)	See Gal 1:15—indication in Paul's life; See also Samuel; Samson; John the Baptist.
Divine 2. Destiny Unfolding	See **Article**, *Destiny Pattern*, for Paul's destiny unfolding.
Divine 3. Giftedness/ Leadership Potential Engendered	Php 3:4-6 Paul's advancement before conversion—indications of great potential. Apollos—Ac 18:24-26;
Divine 4. Call	Jesus ministry: See Jn 1 for call of John, Andrew, Simon Peter, James, Philip, Nathanael. For (repeated) call trace the phrase, *follow me*: see Mt 4:19; 8:22; 9:9; 16:24; 19:21; Mk 2:14; 8:34; 10:21; Lk 5:27; 9:23; 9:59; 18:22; Jn 1:43;12:26.
Divine 5. Processing: focal incidents/ strategic guidance	See Section, **Biblical Leaders Time-Lines** where critical incidents are shown along time-lines. See Paul's Time-Line; See Jesus' Time-Line. See *critical incident*, **Glossary**.
Human 1. Response to God	See Paul, Ac 9, 22, 26—conversion story; Ac 13 further ministry call; Ac 16 further call to Europe. All show Paul's response well.
Human 2. Potential Seen	See Timothy Ac 16:2.
Human 3. Emerging Leader Symptoms, Word Gifts/Obedience/Attitude	Obedience and Attitudes seen in lives of Paul's companions. But symptoms of Word Gifts not seen in a detailed way in Biblical examples. This selection observation arises from many contemporary case studies.
Human 4. Challenge Toward Expectations	See Paul's writings to Timothy for numerous illustrations of this. See especially the concept of Goodwin's Expectation principle, 2Ti 1:5;
Human 5. Foundational Patterns	See Timothy for Heritage pattern; see Titus for Radical Conversion;
Human 6. Foundational Ministry Pattern	See Lk 16:10 for Jesus teaching on this. Faithfulness in ministry leads to other ministry. Illustrated in ministry assignments given Timothy and Titus.
Human 7. Like--Attracts-Like Gift Pattern	Difficult to see in Biblical characters because of lack of details but seen repeatedly in contemporary case studies.
Human 8. Ministry Entry Patterns	The most important ministry entry pattern *self-initiated creation of new ministry structures* is seen repeatedly in Paul's life.
Human 9. Give Affirmation	This is demonstrated repeatedly in Paul's life and ministry.
Human 10. Transitional Training Patterns	The transitional training in-service pattern is seen repeatedly in both Jesus' and Paul's training of emerging leaders.
Human 11. Mentoring	Jesus mentors in a group context with occasional personal mentoring with Peter, James and John. Paul demonstrates mentoring at group level and many illustrations of individual mentoring. Both Jesus and Paul move along into partnering with God in developing leaders via deliberate proactive intervention in lives via mentoring.
Human 12. Giftedness Development Pattern	Not seen in Biblical examples because of lack of details. But seen in numerous contemporary case studies.

Observations on Leadership Selection

Observations flowing from this leadership selection model include:

1. The on-going operation of a movement, organization, or church require leadership selection and development. To ignore selection is to cut off the next generation of leaders. To ignore development is to provide a big back door whereby your recruited leaders leave and are developed by others.
2. To partner with God in leadership selection and development effectively, a leader needs to be very familiar with developmental theory—that is, how a leader develops over a lifetime.[7] Or to say it another way, the more familiar you are with how God develops a leader the more you will be sensitive to when you can intervene in a godly way to help develop that leader.
3. Rarely will all 17 selection elements be seen in a given individual. Some are missing altogether. Others are more prominent. The list was synthesized from comparative study of many leaders.
4. The prime responsibility for leadership selection and development is God's. But an important secondary responsibility involves God's use of other human leaders to select and develop leaders. Without human affirmation of God's call in a life, a potential leader is subject to only internal subjective discernment of God's working. Self-deception can run rampant. External human recognition and affirmation is desperately needed to protect both an individual leader and those he/she will influence.
5. Progressive calls over a lifetime (see Jesus ministry with his own and God's dealing with Paul) highlight the concept of selection taking place over a lifetime.

Conclusion

No strategic thinking leader will overlook this important leadership value,

> **Effective Leaders View Leadership Selection and Development as a priority function.**

No effective leader can carry out all the functions that need to be done to select and develop. But every leader can look for and join with other leaders who can help carry out this important function. Needed are recruiter specialists, early developer specialists, strategic developers. Recruiters hook potential leaders. Early developer specialists develop efficiency in a maturing leader. Strategic developers develop effectiveness in mature leaders.

See *progressive calling,* **Glossary**. See **Articles**, *Developing Giftedness; Destiny Pattern; Divine Affirmation in the Life of Jesus; Entrustment—A Leadership Responsibility; Focused Life; Foundational Patterns; God's Shaping Processes With Leaders; Impartation of Gifts; Integrity—A Top Leadership Quality; Isolation Processing—Learning Deep Lessons from God; Jesus—Circles of Intimacy—A Developmental Technique; Leadership Lessons—Seven Identified; Leadership Continuum—Five Types of Leaders; Ministry Entry Patterns; Paul—Sense of Destiny; Paul—And His Companions; Paul—Deep Processing; Paul—Developer; Paul—Mentor; Spiritual Benchmarks; Spiritual Gifts, Giftedness and Development; Training Models—When They Fit.*

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[7] My leadership emergence theory has developed over the past 19 years. It views how God develops a leader over a lifetime. All of the concepts alluded to in the leadership selection model of this article are defined or described in leadership emergence theory. See **For Further Study**, **Bibliography**, the manual, **Leadership Emergence Theory**.

<p style="text-align:center">Leadership Transition Concepts</p>

Background/ Definitions

An important macro lesson discovered in the Pre-Kingdom Leadership Era is stated as:

15.[1] Transition **Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.**

This lesson was discovered during Moses' leadership. His transition of Joshua into leadership over a long period of time stands out as the classical model for transitioning a leader into an important leadership role.

Transition times in movements, organizations and churches are hard, complex times. How leaders transition new leaders into leadership can make or break the on-going ministry. It is a special time of problems and opportunities. The process is best understood when viewed along a continuum.

Definition   Leadership transition is the process whereby existing leaders prepare and release emerging leaders into the responsibility and practice of leadership positions, functions, roles, and tasks.

Leadership Transition Continuum

←REPLACEMENT OF LEADERSHIP   REPLACEMENT OF LEADER→
   (What the leader does; Tasks, Roles, Functions)   (The person himself/herself)

simple task	more or complicated task(s)	role with many tasks	pick up some functions	major responsibility for functions	the leader's role

Practicing Leader increasingly RELEASES--->
Emerging Leader increasingly accepts RESPONSIBILITY----------------------->

Continuum Definitions

Definition   A task is an observable assignment of usually short duration.

Definition   A role is a recognizable position which does a major portion of the ministry. It probably has several ongoing tasks associated with it.

Definition   Leadership functions is a technical term which refers to the three major categories of formal leadership responsibility: task behavior (defining structure and goals), relationship behavior (providing the emotional support and ambiance), and inspirational behavior (providing motivational effort).

Comment   Each of these major leadership functions has several specific sub-functions.

Definition   Leadership release is the process whereby an existing leader deliberately encourages and allows an emerging leader to accept responsibility for and control of leadership positions, functions, roles, and tasks.

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[1] This is number 15 of 41 macro lessons listed over the six leadership eras. See **Article**, Macro Lessons, List of 41.

Definition   <u>Overlap</u> is that unique time in a leadership transition when the emerging leader and existing leader share responsibility and accountability for tasks, roles, and functions.

Definition   <u>Tandem training</u> describes the training technique during overlap used by an existing leader with an emerging leader.

Let me comment on the two extremes on the continuum. On the right of the continuum is the maximum limit of leadership transition, that is, the leader himself/ herself is replaced totally from the leadership situation. The emerging leader thus becomes the new leader and is totally responsible for the leadership situation. On the left is the minimum, the present leader turns over some small piece of leadership, e.g. a simple task. In between the two extremes, various levels of transition are experienced

The process across the continuum is simply described. As one moves across the continuum faithful performance of simple tasks leads to increasing responsibility such as a role.   Faithful or successful accomplishment of a role will lead to greater responsibility—usually wider roles and responsibility for important functions of the ministry as a whole.

Two tendencies have been observed as the transition process goes on. As you move from left to right on the continuum, the present leader is increasingly releasing more tasks, functions and finally major responsibility for the ministry.   This is signified by the arrow moving toward the right. The function of release is a difficult one for most leaders. The tendency is to either *over-control* on the one hand (*authoritarian defensive posture*), or to *give too much responsibility without adequate supervision* or transitional training on the other (*the quick release posture*). The first tendency suffocates emerging leaders and frustrates them in their attempt to grow and assume leadership. Such a posture usually drives them out of the organization to another ministry where they can be released. The second tendency overwhelms them and usually insures failure in their first attempt at leadership. This can be discouraging and cause some to decide not to move into leadership in ministry.

The rate at which the release should occur ought to depend on the ability of the emerging leader to pick up responsibility for it and not an authoritarian posture or a quick release posture. The arrow moving to the right demonstrates that the emerging leader should be picking up responsibility for the tasks, roles, or functions. As this is done, the leader should be releasing.

Overlap is the time in which both the leader and emerging leader are working together in an increasing way to release and accept responsibility. Overlap can occur anywhere along the continuum.

Tandem training allows the younger leader to share the learning experiences of the older leader via modeling, mentoring, apprenticeship, or internships so as to leapfrog the younger leader's development.

Leadership Transitions In The Bible

There are numerous instances in Scripture of leadership transitions. Most are not ideal as suggested by the transitional continuum. The Moses/Joshua transition which took place over an extended time does follow the description given above of the transitional continuum. It is one of the positive models of leadership transition in the Scriptures. Another positive model occurs in the New Testament—that of Barnabas and Saul. Other leadership situations in Scripture are worthy of study, mostly for the negative lessons and identification of the items on the transitional continuum that are missing. Table 1 lists some of the instances of Scripture that provide data for observing the positive and negative effects of leadership transitions -- be they good or bad.

Table 1. Examples of Leadership Transitions in Scripture Providing Insights

Joseph (sovereign transition)	David/Absalom (aborted)
Moses (sovereign transition)	David/Solomon (negative)
Moses/Joshua (tandem transition)	Elijah/Elisha (minimum)
Joshua/? (none)	Daniel (sovereign)
Jephthah (other judges—negative)	Jesus/disciples
Eli/sons (negative)	Apostles/deacons (Acts 6)
Samuel (sovereign transition)	Barnabas/ Paul (leader switch)
Samuel/Saul (modified negative)	Acts 20 Paul/Ephesian elders
Saul/David (negative)	Paul/ Timothy (2Ti)

Probably the best leadership transition to observe in which the continuum concepts are more readily seen involves Moses' transition of Joshua into leadership.

10 Steps In Moses/Joshua Transition

In the Moses/Joshua transition several steps, stages, or discernible events can be ordered. These give insights into why the transition was successful and led to a great leader being raised up to follow a great leader. Table 2 lists observations which suggest why the transition was successful.

Table 2. Observations on the Moses/ Joshua Leadership Transition

Step	Label	Description
1	Definite Leadership Selection	There was deliberate and definite leadership selection. Moses chose Joshua. Joshua came from a leading family with leadership heritage (note the march order in Exodus -- his grandfather prominent). Notice Moses avoids nepotism, see comment which follows these steps.
2	Ministry Task	Moses gave him ministry tasks with significant responsibility: a. First, select recruits and lead battle among the Amalekites who were harassing the flanks of the exodus march. b. Second, spy out the land (probably one of the younger ones to be chosen). Moses checked Joshua's: (1) faith, (2) faithfulness, (3) giftedness (charismatic ability to lead) with these increasing responsibilities.
3	Spirituality/ Tandem Training	Moses included Joshua in his own spiritual experiences with God. Joshua had firsthand access to Moses' vital experiences with God. Moses took him into the holy of holies, frequently into the tabernacle into the presence of God and up on the mountain when he was in solitude alone with God. This was tandem training in spirituality using mentoring as the means of training.
4	Leadership span	Moses recognized the complexity of the leadership situation toward the end of his life. He knew Joshua could not do it all. When transitioning him into leadership he saw that Joshua was a charismatic militaristic leader who needed a supportive spiritual leader. He set Eleazar up as the spiritual leader. He publicly did this—bolstered Eleazar in the eyes of the people, recognized Joshua's strengths and weaknesses. Moses knew that any leader coming into his position would have trouble—most likely could not fill his shoes; he would need help. Actually Joshua developed real spiritual authority and became a spiritual leader in terms of inspirational leadership.
5	Public Recognition	Moses recognized the importance of followers knowing whom he had appointed to be the next leader. No ambiguity. No scramble of leaders for that position after Moses' death. He settled it ahead of time and gave a public ceremony stipulating his backing of Joshua.
6	New Challenge	The new leader following an old leader must not look back and compare. One way of overcoming this tendency is to have a big challenge, a new task not done by the old leader. There was a big task to do. It would be his own contribution—possess the land.
7	Divine Affirmation	The new leader needed to know not only that Moses had appointed him as leader but that God had confirmed this appointment. Dt 31:14-18 and Joshua 1 point out Joshua's experiences personally with God concerning the appointment.
8	Public Ceremony	Not only must there be personal assurance that God has appointmed him/herbut there must be public recognition of this. God gives this in Joshua 3 (note Joshua 3:7: "What I do today will make all the people of Israel begin to honor you as a great man, and they will realize that I am with you as I was with Moses." See also Joshua 4:14: "What the Lord did that day made the people of Israel consider Joshua a great man. They honored him all his life, just as they had honored Moses.")

9	Initial Success	A leader moving into full responsibility needs an initial success that can bolster spiritual authority and demonstrate that the leader can get vision from God in his/her own right. Joshua's experience with the Captain of the Lord's Army was a pivotal point that did this. It gave him vision -- tactical plan with strategic implications. Its success came early on and stimulated followers. With it there was assurance that brought closure to the whole transition experience.
10	Initial Failure	A final thing that ensured a successful transition was the early failure at Ai. Leaders must know they are not infallible. They must trust God in their leadership. An early failure after initial success was a major deterrent to pride, showed the moral implications of godly leadership, and the notion that leaders must always move followers along toward God's purposes for them in God's way.

Commentary On Moses/Joshua Transition

Is this model transferable? Peculiar dynamics occur in this model. Its uniqueness may preclude its application in other situations. There was a long period of overlap due to the disciplining of the people in the wilderness. Joshua essentially led the next generation—not his own. A mighty expectation existed for the new task that challenged everyone. Joshua was a home-grown leader from a leadership heritage who had proved himself in many ways. He was a charismatic/military leader with a good spiritual track record of sensing and obeying God. Certain of the underlying ideas of these observations will probably be applicable even if the overall dynamics are not identical.

Notice that Moses avoids the problem of nepotism.[2] Joshua was hand-picked early for leadership. Yet when the final transition time arrived, Moses did not just assume that Joshua was the Lord's choice but sought the Lord's confirmation. And when it came *he did all he could to give Joshua the best chance of success*. This leadership transition is the most successful in Scripture. Moses was well aware that if his ministry was to be established beyond his lifetime as he wished (Psalm 90:17), providing leadership for it was necessary. He certainly exemplifies the *continuity* or *transition* macro-lesson.

Transition   **Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.**

Four implications about leadership transition should be noted.

1. *Continuity.* No ministry can be expected to continue well without deliberate transition efforts.
2. *Nepotism.* Rarely can a leader replace his/her father/ mother with the same leadership effectiveness. The appropriate leader, gifted for the job, is the proper selection.
3. *Best Start.*   Whenever leaving a ministry, insure that the next leader has the best possible chance of success.
4. *Models.* Study negative and positive Biblical models for guidelines. The positive models include Moses/ Joshua, Elijah/ Elisha, Jesus/ Disciples, Barnabas/ Paul, Paul/Timothy. A particularly negative one to see is Solomon/ Rehoboam.

See *leadership transition, leadership functions, leadership release, overlap, tandem training*, **Glossary**.
See **Article**, *Regime Turnover.*

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2 It is not clear but it appears from hints given that Moses really had family problems and probably was separated from his family for extended times during his desert leadership. His sons are never prominently mentioned anywhere. His wife and children visit him when Jethro comes. So perhaps he was never tempted to try to place them in leadership as many charismatic leaders do today.

Paul —Developer Par Excellence

Introduction

 Paul selected and trained leaders. No matter where he was or what actual ministry he was actively pursuing he was always developing those around him. He demonstrates, forcefully, two of the major leadership lessons observed from comparative studies of effective leaders.[1]

> **Effective leaders view leadership selection and development as a priority in their ministry.**

> **Effective leaders see relational empowerment as both a means and a goal of ministry.**

Paul was a developer of leaders.

 Two Pauline leadership values explain this bent for Paul. A leadership value is an underlying assumption which affects how a leader perceives leadership and practices it. Let me state them first as Pauline leadership values and then generalize them for possible application in other leader's lives.

Value 1	Leadership Development
Statement of Value	Paul felt he must identify potential leadership and develop it for ministry in the church.
Generalized	Leaders must be concerned about leadership selection and development.
Value 2	Personal Ministry
Statement of Value	Paul saw that in his own life he should use personal relationships as a strong means for doing ministry.
Generalized	Leaders should view personal relationships as an important part of ministry.

These two values are at the heart of being a developer.

Defining a Developer

 What is a developer? Let me define it.

Definition	A <u>developer</u> is a person with a mentoring bent who readily sees potential in an emerging leader and finds ways to help move that emerging leader on to becoming an effective leader.

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[1] I have identified seven which repeatedly occur in effective leaders: 1. Life Time Perspective—Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. 2. Learning Posture—Effective Leaders Maintain A Learning Posture Throughout Life. 3. Spiritual Authority—Effective Leaders Value Spiritual Authority As A Primary Power Base. 4. Dynamic Ministry Philosophy—Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. 5. Leadership Selection And Development—Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. 6. Relational Empowerment—Effective Leaders See Relational Empowerment As Both A Means And A Goal Of Ministry. 7. Sense Of Destiny—Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. See the **Article**, *Leadership Lessons—Seven Major Identified*.

Developers are mentors who have a variety of mentoring methods. Mentoring is a relational experience in which one person, the mentor, empowers another person, the mentoree, by a transfer of resources. The resources which empower can be habits, skills, perspectives, specific advice, training, connection to other resources, etc..

What does it take to be a developer? It takes the ability to do several key mentoring functions. A developer is a mentor who usually uses three or more of the following mentoring functions effectively in developing people:

Mentor Function	Basic Empowerment
Discipler	basic habits of Christian living
Spiritual Guide	perspective on spiritual growth
Coach	basic skills usually related to doing ministry
Counselor	perspective and advice to meet situational and growth needs
Teacher	basic information that applies to the emerging leader's situation
Model	demonstrates values and skills for possible emulation
Sponsor	watches over the mentorees development and makes sure doors are open for development to potential

Paul operated in all the above mentor functions. This is best seen in his developing ministry with Timothy. Frequently, his development involved a traveling team ministry using on-the-job experience. Leaders whom he worked with and developed include: Priscilla, Acquila, Timothy, Titus, Luke, Silas, Epaphras, Archippus, John Mark, Aristarchus, Philemon, Onesimus and many others.

Developers are concerned about the future of ministry. Paul was. Paul represents the most prominent leader in the Church leadership Period. He is an important model. We need to learn from his life. Paul The Developer sets the pace for us, concerning leading with a developmental bias.

No organization or church will last long with effectiveness if it is not developing people. Churches and Christian organizations, without exception, need developers. What should they do? They should identify developers, reward developers, help the developers develop themselves, and help promote mentoring relationships so that these developers not only have access to emerging leaders but are encouraged in behalf of the organization or church to develop people. And keep it simple. No programs. Just relationships.[2]

See Also **Articles**, *Leadership Lessons—Seven Major Identified*; *Pauline Leadership Values; Mentoring—An Informal Training Model; Timothy A Beloved Son of the Faith; Paul—and His Companions; Leading With A Developmental Bias.*

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[2] Most developers need the freedom to move a mentoring relationship along the most natural lines for developing it. They can work within programs of development which are broad enough to let them freely identify mentoring needs and pursue them.