

# DYNAMICS OF EFFECTIVE CHRISTIAN LEADERSHIP FOR THE CHURCH AND SOCIETY

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***LEADERSHIP is the ability and process of making decisions and mobilising people to implement programmes for public good and gain; Every community needs leaders. Leadership is not about making personal profit and subjugating others: that is selfish greed and tyranny. Leadership is about influencing others to enhance their lives and fulfil their dreams, and turning them into life enhancers for others.***

How and why did effectual and godly leaders who led well in the Church and Society adapt or apply their leadership knowledge and skill such that they succeeded or prospered in their roles? And how could one lead in order to ensure success in leadership ministry for the good of all and for God's glory and good pleasure? Effectiveness in Leadership requires that Leaders do not merely lead as it comes to them by default but that they seek to possess requisite **virtues** and pursue germane **values**, understand levels of leadership **gradations** and acquire necessary skills for various **dimensions** of leadership. In 2Timothy 3:10-17 and other portions of the Pastoral Epistles, St Paul the Apostle charged Timothy and Titus to learn the dynamics of effective **leadership** and victorious **living** from Christ, Scriptures and the Apostle himself.

## **2Timothy 3:10-17**

(10) *But you have fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, ...*

(14) *But continue in the things which you have learned and have been assured of, knowing of whom you have learned them; ...*

(17) *That the man of God may be perfect, thoroughly furnished unto all good works.*

In the Scriptures, "**Prosperity**" means **progress** or "going well along a way", while "**Success**" means **attainment** or "reaching well to the end goal" of a project or programme or assignment. Prosperity in leadership is **missional** prosperity (successful attainment of goal) rather than **material** prosperity (plentiful accumulation of wealth) Josh 1:8.

"**Ministry**" is "godly (spiritual) leadership" or leadership offered as service (ministry) unto God for the good of His people in fulfilling His purpose according to His good pleasure and for the glory of His Name in the Church and Society. "**Leadership**" is impacting influence to make the difference in the community, organisation, Church, fellowship and government. Every leadership situation requires appropriate leadership dynamics for effectiveness towards desirable result.

"**Leadership** could be defined as the rôle or process of strategising, initiating, directing, controlling and influencing the activities of a group of people towards solving its problems and attaining its shared goals.

**Management** – a stabilizing part of Governance and necessary adjunct to or instrument for Leadership – on the other hand could be defined as using operational principles, plans and procedures to harness manpower, money, material and machines to ensure sustainability of an organization, successful execution of a project, or profitability of a venture."

**Leaders** are those who have followers over whom they have either the summoned or supposed authority with responsibility to exert strategic influence and mobilize towards a common goal. Leadership effectiveness with lasting transformative and good impact requires more of **ability** than authority, more of **influence** than prominence, more of **function** than position, more of **purpose** than power; but the usual tendency is to manoeuvre to gain the less important rather than labour to build the more important. Leadership is not paraphernalia and perquisites we carry for ourselves but programmes and progress we carry out for others. The creation and humanity groan for purpose driven “**sons of God**” to liberate them from bondage and futility or midwife it out of labour pains (Rom 8:19-23) than power-drunken rulers who “*lord it over*” (Mat 20:25-28). **Leadership effectiveness** depends on skilful and focussed adaptability of the leadership to requirements of culture, goals, manpower, needs, timing, expectations and task. **Good leaders** do not naively rest on pedigree and fortune but keenly respond to leadership nurture, willingly respond to leadership summons and passionately operate with skilful strategy under God.

## WHITHER THE CHURCH’S SALT, LIGHT AND LEAVEN?

Something is missing in the Church about the full Heavenly Kingdom commission of Christians and the Church to the world.

- **Ecclesiastical** and **Monastic** Christianity (Act 2-6) has misconstrued Christianity to be designed only for winning and calling out MEMBERS/CLIENTS/PATRONISERS and meeting the needs and demands of the DISCIPLES in their FELLOWSHIPS/FOLLOWERSHIP (Denominations and Ministries). So much study and skill even subterfuge have gone into this.
- **Evangelistic** and **Philanthropic** Christianity (Act 11-18) thinks of the Church as Kingdom agency for salting the earth only through philanthropy and charity to needy SOULS and for lighting the world only through preaching the Gospel for conversion of sinful SOULS. (Outreach Agencies). Reasonable study and experience is coming on along these lines.
- There seems to be either ignorance or negligence of **Missiological** or **Kingdom** Christianity (Act 22-26) that sees every Christian as a Kingdom diplomat and agent sent on the strategic ambassadorial assignment of lighting, salting and leavening the world through statesmanly involvement, coherent infiltration and purposeful influence. Such missiological impact must aim towards the reformation and saturation of the NATIONS and MULTITUDES at every level of the SOCIETY, with the kingdom best practices, kingdom worldview and kingdom values of God’s goodness, loving-kindness and righteousness. This requires strategic Christian involvement in the Mass Media, the Professions, the Corporations, the Academia, the Arts, and amongst the Entrepreneurs, the Politicians, the Security Operatives, the Opinion Leaders, the Masses, the Princes, the Magistrates, the Parliamentarians, the Experts, the Pacesetters, the Consultants, etc; but this requires biblical purposefulness and strategic cohesion amongst all Christians and Churches. Yet there is very minimal study, reflection and coordination in this direction!

Christ **inaugurated** His New Covenant Church of His **blood-redeemed** Disciples, **anointed** every **Worshipper** with the Holy Spirit and power, and **mandated** them to be His **Witnesses** on earth (Luk 24:46-49; Act 1:8) to walk in strategic **wisdom** amongst the ungodly (Mat 10:16) so that:

- they produce the **Good Fruit** of divine nature or godly character (John 15:3-8),
- they preach the **Good News** to win souls to Christ (Mark 16:15-18),
- they do the **Good Works** of salting, lighting and leavening the society for the Kingdom and of setting people free from captivity, oppression, depression and deprivation (Mat 5:13-16; 13:33; Luk 4:18-20), and
- they do the **Great Works** of healing the sick, exorcising demons, and raising the dead (Luk 9:1-2; John 14:12-14).

Without diminution, the same anointing and mandate are on Christ's Church of today by apostolic succession. But why has the Church's Light gone under the bushel and the Church's Salt become so tasteless to be trampled underfoot? Why?

In the Middle Ages the Church unscripturally made herself synonymous with the non-pluralistic tyrannical State. Soon after the short spell of biblical Church and State models by some Reformers and the American Founding Fathers, Christians today have again abdicated from playing their biblical salt-light-leaven roles in the pluralistic State. This was not unconnected with the despair and depression from the two world wars and the fallacy and fantasy of escapist dispensationalism.

What is the scope of Christian Victorious **Living** and Christian Spiritual **Leadership**? Obviously we live in Church and Society, so we should seek to lead in Church and Society as found everywhere in the Scriptures.

Why are there so much theologising, think-tanking and networking only to lead within the Churches, denominations and fellowships with minimal interdenominational and unified collaboration?

Why are there no longer (since after the Middle Ages and the Reformation) theologising, think-tanking and networking to also lead for civilising reforms, sustainable development, technological advancement, academic excellence, political good governance and business best practices, let alone finding common grounds for unified collaboration?

Why have believers lopsided their role to focus only on purity and neglect polity, on redemption of souls without reformation of societies, on spiritual justification without social justice, on Churchmanship without Statesmanship, on the ministerial without the magisterial, on Church membership without Community citizenship, on balkanised Ministry without collaborative Missiology, on Redemption into the Kingdom of God without Restraint against the Kingdom of Satan, Romans 12 without Romans 13?

Why is there muddling-up without understanding the ramifications of biblical distinction between Church and State, Ministry and Business, the spiritual Gospel and the material gain?

Why has the Church abdicated its divine mission of engaging in unity to light, salt and leaven the world, but would rather wait for the world to device their unhealthy heathenish ways and then only beg to copy from and conform to the course of the world?

Why has the Church now a partial Christ that is only exalted as Redeeming Saviour for all people to be drawn unto Him for faith unto salvation (John 3:14-15; Act 5:31), but no longer sitting at the right hand of power as Reigning Lord for all nations and enemies to be subjected unto Him as footstool (Heb 1:13; 1Pet 3:12)?

***"For the earnest expectation of the creation waits for the manifestation of the sons of God. ..."*** (Romans 8:19-23).

The world is groaning and crying out for the liberating intervention by God's children in all spheres of the society to relieve it from bondage and brigandage, iniquity and inequity, oppression and depression, lasciviousness and viciousness, depravity and disparity, disease and decay.

## **SPHERES OF CHRISTIAN LEADERSHIP AND WITNESS.**

God created humans not only to BEAR the image of God and BEHAVE in His likeness but also to REIGN as God's vicegerents for the purpose of fulfilling God's agenda on earth through purposeful and impactful LEADERSHIP for "dominion and subduing" (Gen 1:26-31) as well as diligent

STEWARDSHIP of “dressing and keeping” (Gen 2:15-20). Leadership has to do with **impacting purposeful influence for making purposeful difference**.

For many Christians, formal Spiritual Leadership is usually meant to be in the Church for the implementation of the Church’s programmes and projects in order to fulfil its divine congregational purpose. Yet every Christian is saddled with spiritual leadership responsibilities to ensure the implementation of God’s programme and fulfilment of God’s good pleasure, NOT ONLY within the Church and her work BUT ALSO in the family, in interpersonal relationships, in the community and in institutions and organisations of the society.

There are several leadership and ministry spheres for Christian **witness** and Kingdom mission expected from mature Christians:

**PERSONAL SPHERE:**

Christian character of Godly **Role** and  
Christian responsibility of Godly humane **Relations**.

**FAMILY SPHERE:**

Christian character of Godly **Role** and  
Christian responsibilities of Godly familial **Relations** and  
Christian relevance of Godly household **Rule**.

**CHURCH SPHERE:**

Christian character of Godly **Role** and  
Christian responsibilities of Godly fellowship **Relations** and  
Christian relevance of Godly ministerial **Rule**.

**SOCIETY SPHERE:**

Christian character of Godly **Role** and  
Christian responsibilities of Godly social **Relations**, Christian responsibilities of Godly entrepreneurial **Relations**, Christian responsibilities of Godly administrative **Relations** and  
Christian relevance of Godly governmental/organisational **Rule**, Christian relevance of Godly **Rule**,  
Christian relevance of Godly community **Rule**.

Godly **Role** (for Demonstration and Conversion of souls toward godly purity) is about attaining and propagating INDIVIDUAL morals and purity.

Godly **Relations** (for Civility of the community toward peace, humaneness and tolerance) is about enhancing INTERACTIVE manners and partnerships.

Godly **Rule** (for Policy reforms and implementation toward orderly and equitable polity, cohesion and development) is about influencing INSTITUTIONAL methods and policies.

The Christian faith or walk with God derives from what is revealed and believed about Who God is and what His good purpose and good pleasure are; and what this revelation and faith imply practically for the individual as created in God’s image, for the Church as Christ’s redeemed people and for all humanity and the society as objects of God’s royal and loving mission. **The purpose of divine revelation is for redemption of the human soul and the reformation of human society, but humanity must engage and be involved in this divine mission for their maximum benefit which especially includes gaining eternal life through Christ (John 3:14-18).** If we are truly in the Faith of the Redeemer Christ, we must be fully committed to bringing God’s redeeming Love, Will and Kingdom (Mat 6:10; Luke 4:18) both:

- WITHIN human SOULS by conversion (Luke 17:21) through soul-winning or evangelism and

- NEAR humanity by ordering and relieving the SOCIETY (Luke 10:8-11; 11:20) through social action and statesmanship.

To **strategically** fulfil this divine kingdom agenda and mission, all aspects of human life and livelihood (individual, interactive and institutional as the case may be) both in the Church and the Society should fully be:

- persuasively SALTED for tolerance and compassion (Matt 5:13; Tit 3:1-2),
- vigorously LIGHTENED for righteousness and orderliness (Matt 5:7-9, 14-16; Rom 13:1-7), and
- surreptitiously LEAVENED for equity and peace (Matt 13:33; Luke 4:18; Rom 12:18; Heb 12:14).

In this way, souls will be regenerated toward godliness and the society will be reformed toward best practices and godly orderliness through our mature Christian Leadership and ministry, mission and witness.

**Leadership is more than management or supervision**, it involves **influencing** and **affecting** others through **visioning, strategizing, motivating, mobilising, mentoring** and **commissioning** in order to accomplish a desired goal. A leader must be equipped with comprehensive KNOWLEDGE and SKILL in various styles of leadership and a good perception of dynamics of the situation one is called upon to lead as well as the necessary combination of leadership dynamics relevant to the given situation. In this way, one could **efficiently and effectively meet the leadership demand of every situation** in the community and business, the Church and State.

The Bible has thoroughly tested principles/precept of effective leadership and ample examples of leaders who led effectively under God in the Church (Priests, Prophets/Prophetesses and Apostles) and the Society (Judges, Generals, Kings/Queens). Till today, God has raised many men and women who have positively affected our world through their effective leadership exploits in the Church and Society. **We cannot afford to fail God and our generation.**

It is however pertinent to notice the difference and relationship between biblical pattern for leadership and participation in the Church and biblical pattern for leadership and participation in the State.

IN THE Christian CHURCH, the emphasis is on **God's redemption by His Word**, justification and mercy **granted through** the Suffering Messiah; on humanity's inner spirituality and hearts, conscience and sin dealt with by redemption, persuasion and faith administered by **ministerial leaders and pastors** (Rom 12; 1Tim 3).

IN THE pluralistic STATE, the emphasis is on **God's restraint by the sword**, justice and wrath **guarded under** the Sovereign Messiah; on humanity's outer temporalities and goods, civility and crime dealt with by condemnation, enforcement and fear administered by **magisterial leaders and princes** (Rom 13; 1Tim 2).

For good conscience toward God and good citizenship in the community, the Church should not be subversive against the State but rather wisely witness, serve and even willingly suffer to salt, light and leaven the State to bring peace and righteousness (Mat 5:9-16; 13:33; Eph 5:13-17) and appeal to the State for the benefit of its good services (Act 25:10). Nor should the State legislate over spiritualities or against the Church but rather seek conscience (Luke 3:10-20), cooperation and intercession (1Tim 2:1-4) from the Church as well as ensure temporal provision and protection for the Church (Act 18:12-17; 21:27-40; 22-26).

Christian Elders and leaders in the Church today are either ignorant of or are unconcerned about what Christian Leadership and the Kingdom Mission of the Church are fully about. So much is invested into developing Christian "**church fellowship ministry**" and "**soul winning mission**" or

***“spiritual/pastoral ministry”*** leadership for the purpose of ecclesiastical growth and spiritual revival toward GODLY PURITY. Unfortunately, things are even worse now that this has become perverted into sole-proprietor enterprise today.

On the other hand, little or nothing is being done about developing Christian ***“world lighting and earth salting ministry”*** and ***“secular leavening mission”*** or ***“godly influential statesmanship”*** leadership for societal transformation and strategic impact toward GODLY POLITY. These should be the full leadership and missiological focus of the Church today. After all, the Church was meant to be on mission both as the ***“Gospel proclaiming agency”*** to save souls for eternity and as the ***“godly relational agency”*** to do God’s will on earth for Christ’s Kingdom. Christian Elders focus only on personal survivalist separatism than also on practical strategic statesmanship. They do not network and consult with team spirit and rallying point, neither do they seem to work from broad based constituency support nor develop foresighted utilitarian visions and plans.

Leadership ministry is the business of God’s Kingdom. Though both the Church and State are subject to God, Whose Kingdom reigns in the affairs of humans and spirits, the CHURCH LED BY PASTORAL MINISTERS IS NOT THE SAME AS THE KINGDOM OF HEAVEN, for the **Kingdom of Heaven is in godly life ruled by God through the Holy Spirit’s fullness** (Rom 14:17-19; Gal 5:22-23). Also the STATE (Kingdoms of the Nations 2Chron 20:6; Rev 11:12) LED BY POLITICAL OR PRINCELY MAGISTRATES IS NOT THE SAME AS THE KINGDOM OF THE DEVIL, for the **Worldly Kingdom of the Devil is in lawless life ruled by the devil through fleshly lust and wickedness** (Eph 2:1-3; Tit 3:1-3; 1John 2:15-16). ***The Church is God’s ordained agency to reveal and propagate the Kingdom of Heaven FOR the redemption of the world, while the State is God’s ordained agency to restrain and subjugate the kingdom of this world TILL the redemption of the world.*** Christianity and the Gospel of the Kingdom are not merely about **ministerial Regeneration/Revival of souls** but also about comprehensive **magisterial Reformation of societies**. (For synopsis of discussions on “Church and State” during the 16<sup>th</sup> Century Reformation, see: Roland H. Bainton’s *“Here I Stand – A life of Martin Luther”*, Chapters XIII, XIV and XV – First published in 1950, now a classic in public domain and published by many publishers).

These issues were well understood and utilised by the American founding fathers who struck the wise and biblical balance of “Separation of Church and State” rather than “Church over State” or “State over Church” tensions that have been witnessed in both East and West of the Roman legacy.

For instance in 1811, United States Congress ratified a bill to incorporate the Protestant Episcopal Church in Alexandria, Virginia. When the bill was presented for President James Madison’s signature, he promptly vetoed it. He furnished a list of his objections, in a veto message, which in part included:

*“Because the bill exceeds the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violates in particular the article of the Constitution of the United States which declares that ‘Congress shall make no law respecting a religious establishment.’ The bill enacts into and establishes by law sundry rules and proceedings relative purely to the organization and polity of the church incorporated... This particular church, therefore, would so far be a religious establishment by law, a legal force and sanction being given to certain articles in its constitution and administration.”*

Of President Madison’s historic veto, constitutional law professor John Eidsmoe states in his book, ***Christianity and the Constitution***:

*“His reason was that incorporation was a form of licensing by which government gave churches permission to operate. Therefore, incorporation was superfluous;*

***government has no jurisdictional authority to tell churches they can or cannot operate."***

This accords with Gallio's magisterial veto in Corinth, when Jews sued Paul against the State accusing him of perverting their religion because he preached the Christian Gospel to the Gentiles:

**Acts 18:13-16**

(13) *Saying, This fellow persuades men to worship God contrary to the law.*

(14) *And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked crime, O you Jews, reason would that I should bear with you:*

(15) *But if it be a question of words and names, and of your law, look you to it; for I will be no judge of such matters.*

(16) *And he drove them from the judgment seat.*

*"In the wider society under the sun, though the Church has mainly got this muddled up, God clearly indicates from the Scriptures, the propriety of the separation of ministerial/pastoral from magisterial/princely powers (2Chron 19:11) between the Church and the State:*

1. the Christian **Church** (ruled with the **regenerating Word** and spiritual **grace** for godly PURITY through justification, pardon, persuasion and ministration to deliver from INIQUITY, and for ecclesiastical **communion**, and mission Act 6:3-4), **where pardon is enjoined towards enemies and vengeance against evil is forbidden** so that none is condemned and all are enjoined to live in holiness and righteousness (Rom 12:14-21). Ecclesiastical authority is meant to be occupied by qualified Church members (believers only) **to guarantee spiritual safety of members**; and
2. the pluralistic **State** (ruled with the **restraining Sword** and temporal **law** for orderly POLITY through justice and reprimand, policy promulgation and enforcement to discipline and defend against INEQUITY, and for territorial **citizenship** and dominion Rom 13:4-6; 1Pet 2:13-17), **where punishment, vengeance and wrath against evil and misdemeanor are ordained as the just duties** of respected and remunerated officials to ensure there is no offence whether criminal or tort and **all are ordered to live peaceably** in harmony (Rom 13:1-7; 1Tim 2:1-3). Civil authority is meant to be occupied by full citizens (believers and unbelievers alike) **to guarantee social safety of citizens**.

***Christians in civil authority should distinguish these two divine ordinances (Act 20:28; Rom 13:1-2) and carry out appropriate duties righteously and strategically, but should neither usurp spiritual authority nor legislate over spiritualities."***

***CHURCH and STATE are about forms of organizing people for sanctuary and secular purposes. A NATION is made up of a POPULATION that dwells together in a territory organized under a CIVIL or STATE government, whereas a CHURCH is made up of a CONGREGATION that meets together at a place organized under an ECCLESIASTICAL or APOSTOLATE leadership. The nations and the churches are institutions divinely ordained as agents of God's Kingdom amongst humans under the sun.***



BIBLICAL DIFFERENCES IN THE DIVINE INSTITUTIONS OF THE CHURCH AND THE STATE.	
<b>Christian Church</b>	<b>Pluralist State</b>
<b>ECCLESIASTICAL AUTHORITY</b> is ordained by God for deliverance from <b>INIQUITY</b> , to <b>guarantee spiritual safety of members</b>	<b>CIVIL AUTHORITY</b> is ordained by God for discipline and defence against <b>INEQUITY and INJURY</b> , to <b>guarantee social safety of citizens</b>
ruled with the <b>regenerating Word</b> and <b>spiritual grace</b> (Rom 12; 1Tim 3)	ruled with the <b>restraining Sword</b> and <b>temporal law</b> (Rom 13; 1Tim 2)
<b>for godly PURITY and PIETY</b> , ecclesiastical <b>communion</b> and <b>mission</b> (Act 6:3-4; 20:28; 1Cor 12:28)	<b>for orderly POLITY and PATRIOTISM</b> , territorial <b>citizenship</b> and <b>dominion</b> (Rom 13:4-6; 1Pet 2:13-17)
<b>through justification and pardon, persuasion and ministration under the SUFFERING MESSIAH</b>	<b>through justice and reprimand, policy promulgation and enforcement under the SOVEREIGN MESSIAH</b>
where pardon is enjoined towards enemies and vengeance against evil is forbidden to <b>gifted and supported pastors and ministers</b>	where punishment, vengeance and wrath against evil and misdemeanor are ordained as the just duties of <b>respected and remunerated princes and magistrates</b>
so that none is condemned and <b>all are enjoined to live in holiness and righteousness</b> (Rom 12:14-21)	so there be no offence whether criminal or tort and <b>all are ordered to live peaceably in harmony</b> (Rom 13:1-7; 1Tim 2:1-3)
funded from collection of <b>tithes and offerings</b> (Mal 3:10; 1Cor 16:1-2)	funded from collection of <b>taxes and tributes</b> (Rom 13:6-7)

“Christians are **the light of the world** and should not hide under **the bushels** of their Churches and secluded lives as Christ taught in Mat 5:14-16. In the **pluralistic society**, Christian elders and elites should not be self-centred and KITCHEN minded (for only food on their **tables**) but should be KINGDOM minded (for influence beyond their **territories**), and therefore strategically participate and cooperate to influence their **pluralistic societies** as God counselled the Jews in Babylon (Jer 29:4-7). Whether in business, mass media, public views and debate, parliament, governance, academia, civil service, classroom, courtroom, boardroom, marketplace, athletics, politics, military, offices, family, community and the street, Christians should understand they are one team of diplomats and ambassadors of God’s heavenly Kingdom for bringing God’s love and purpose amongst all peoples, not only within the Church. To do this requires a good grasp and effective application of strategies derived from biblical examples and spiritual wisdom learned from biblical principles. When Christ was sending His disciples into the world, He taught them that the harmlessness of DOVES combined with the wisdom of SERPENTS are imperatives for them as endangered SHEEP to succeed and survive amongst ravenous WOLVES of this world.

**Matthew 10:16**

(16) Behold, I send you forth as SHEEP in the midst of WOLVES: be therefore wise as SERPENTS, and harmless as DOVES.

These powerful Kingdom ambassadorial or diplomatic principles and strategies for influence in **pluralistic or secular society** cannot be copied from worldly politicians and businessmen as seems usual in leadership programmes today, but could rather be learned from the experiences and examples of great godly men and women who influenced the gentile world and prevailed amongst the ungodly:



- **Abraham** in Syria, Canaan and Egypt (faith, hope, prayer altars and water wells, entrepreneurial investment, dialogue, survival and self defence strategies),
- **Joseph** in Egypt (vision of great future, fear of God, excellence, integrity, team contact, developmental strategies, diplomacy, discretionary privileges, lobbying and wisdom),
- **Moses** in Egypt and the wilderness (defence of the downtrodden, vision, hope, faith, determination, diplomacy, conquest strategy, law and order, nationhood, patriotism),
- **Daniel and the Three** in Babylon and Persia (prayerfulness, teamwork, excellence, lobbying, tactful wisdom, spiritual insight, courage, trustworthiness, faith, patience, integrity, political participation and godliness),
- **Ezra** the Scribe (study, document gathering and mass media report influence),
- **Nehemiah** the Governor (project strategy, burden for the Church's good, security watchfulness and prayerfulness),
- **Esther and Mordecai** in Persia (tactful ascendancy, discretionary privileges, conscientious objection, burden for the Church's good, lobbying and legislation for defence of the downtrodden).
- **Erastus and Gallio and other eminent men** in Corinth (Christian participation in political offices such as the Treasurer of Corinth and the Deputy of Achaia and great judicial insight on divinely appointed the purpose and limits of the powers of the State to civil matters without infringing on but to rather protecting freedom of conscience and religion Act 18:7-17; Rom 13:1-7, 16:23; 1Cor 1:14; 2Tim 4:20; 3John 1).

Much more could also be learned about exerting dynamic, effective and strategic influence in a pluralistic world from the patriotic prowess of the **Judges (i.e. Generals)** of Israel amongst the Canaanite States, from the godly royalty of **David**, from the entrepreneurial and intellectual royalty of **Solomon**, and the transformative royalty of **Josiah**, the Church and State cooperation and conflicts between the **Kings and Prophets** of Israel, the inner caucus mentoring and sacrificial, exemplary leadership of **Jesus**, the teamwork, networking and transformational influence of **the Apostles**, as well as from **Joseph of Arimathea, Nicodemus and Paul**, who used the leverage of their good offices, high-wire contact and expertise for the furtherance of the Gospel despite hostilities.

Government or public service is a divine institution under God. The Bible teaches that *"the most High rules in the kingdom of men"* (Dan 4:17, 25) and that God has ordained rulers to be *"the minister of God to you for good"* (Rom 13:1-7). Christians are dispersed sojourners in our communities (1Pet 1:1) and so do not merely belong to any place, party or people in this world but ultimately belong to Christ's heavenly Kingdom. As dispersed lights or stars to this dark world Christians are God's authorised light agents in every place, party or people **not only to convert the hearts and conducts of SOULS through Gospel preaching (bring the Kingdom justification WITHIN) but also to transform the governance and cultures of SOCIETIES through strategic participation (bring the Kingdom justice NEAR)**. Christians need not only **presence, prayer, preaching**, but also **planning, participation, pacesetting, publishing**, and **production** to bring God's Kingdom on the Earth and to bring souls into the Kingdom.

Christian influencers do not need to belong to same denomination or political party, or ethnic group or country, but should always share the same basic Kingdom agenda for the good of the Church and the society, which good comes with victorious influence of the godly for righteous and tactical royalty nuggetted in Prov. 29. Despite their dispersion into various

groupings Christians are one and should avoid rancour on secondary matters that jeopardises the primary programme of God's Kingdom because of their denominational, political or ethnic affiliations."

***"Christians have dual citizenship rights and responsibilities, one spiritual and eternal in the Church as Priests of Christ's Ecclesia – meant to witness the Gospel message in the world and the other civic and temporal in the State as Princes of Christ's Basileia – meant to bring the Kingdom order in the world (Mat 6:10; 22:21; 1Pet 2:9; Rev 5:10). As individuals, Christians are physical as well as spiritual (Mar 14:38) but when the physical is at variance with the spiritual, the spiritual supersedes, however inconvenient (Gal 5:16-26). In the same way, Christians are called for PATRIOTISM in the State as well as PIETISM in the Church but when patriotism conflicts with pietism, pietism prevails even at the cost of shame and suffering (Act 4:19; 5:29)."***

(For more details see <http://www.scribd.com/doc/50422299/The-Leadership-Role-of-Christian-Elders-toward-Unity-in-Diversity>)

NOTE that **PACIFISM** is movement of a specialised concern found amongst Christians and Hindus but pacifism is not the full and proper biblical teaching on Church and State. In the same vein, **SEPARATISM** from the State is also a special preference found amongst Christians but separatism from the State is not full and proper biblical teaching on Church and State.

"That is why civil authorities (especially the Christians amongst them) could be approached or appealed to by the Church for their "God ordained sword bearing for vengeance and wrath" duties against lawless criminals, transgressors and oppressors that would require fines, forfeiture, incarceration, corporal and capital punishments. This is why civil authorities have officers for legislative, judicial (tort and crime), security, enforcement, jail and military services to execute justice, vengeance and wrath as ordained by God (Rom 13). **Though the Church needs adjudicatory structure for resolving internal tort conflicts, she does not need enforcement, jail and military officers, nor has she the responsibility for criminal justice, fines, forfeiture, incarceration, corporal and capital punishments.** It is therefore the divinely bounden duty of the Christian to fulfil their civic duties: to be peaceable and law abiding, to pray for and respect civil authorities as well as pay taxes to sustain the State (Rom 13:4-7; 1Tim 2:1-4; Tit 3:1-2; 2Pet 2:13-17)."

(For more details see <http://www.scribd.com/doc/65989063/CHRISTIAN-JURISPRUDENCE-and-Conflict-Resolution>)

*"Leadership in the Church is Spiritual not Secular, collegial not monarchical; it is for spiritual service of preferring others not for political lording-over for oneself; it is by humble obedience to God not by haughty self-aggrandizing pre-eminence (like Chief-Executive Bosses and Paramount-Head Rulers). Church Leadership is accountable **stewardship for the dispensing** (1Cor 4:1-2) of God's **Grace** (Eph 3:2) and Christ's **Gospel** (1Cor 9:16-17; Col 1:25-26) in **pastoral presbyterial oversight** of God's own **Flock** (Act 20:28; 1Pet 5:1-4). Therefore, Church Leaders must see themselves as collegial Helpers and spiritual Dispensers not as commercial Proprietors and political Despots. They should avoid **pride** and **self-assertion** but rather exalt Christ and serve His Flock with all humility. They should eschew **domination** and **rivalry** but rather seek cooperation to obey Christ as revealed in the Scripture. Christ alone is the Saviour, Lord and Potentate of His own Church not the Leaders. Hear what Christ said:*

*Luk 22:24-26*

*(24) And there was also a strife among them, which of them should be accounted the greatest.*

(25) And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

(26) But you shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that does serve.

There are two arms of Spiritual Leadership (1Pet 4:11) in the Church of God:

1. ORACULAR CLERGY="one who speaks": those **Ordained** by certification of elder ordained Ministers to be College/Presbytery for spiritual LITURGICAL stewardship, who **minister the sacred MYSTERY/LOGOS** according to authentically inspired Scripture (Acts 20:26-28; 1Cor 4:1); and
2. DIACONAL LAITY="one who serves": those **Elected** by consensus of the bona-fide congregation Members to be Council/Board for temporal LOGISTICAL succor, who **administer the common TREASURY** according to commonly acceptable procedure (Acts 6:2-4; 2Co 8:19-24).

<b>SEPARATION OF CHURCH LEADERSHIP</b>	
<b>Ordained and Instituted Oracular Clergy 1Tim 3:1-7</b>	<b>Elected and Constituted Diaconal Council 1Tim 3:8-13</b>
<b>Successors of the Twelve</b>	<b>Successors of the Seven</b>
<b>presbyterial oversight clergy</b>	<b>diaconal administration laity</b>
stewardship (dispensation) and guardianship (custody) of the <u>spiritual mysteries of Christ</u> (WORD and WORSHIP) Act 6:4	stewardship and guardianship of the <u>material resources and common concerns of the Church</u> (TABLES and TREASURE) Act 6:2-3
"one who speaks" for spiritual care 1Pet 4:11	"one who serves" for social care 1Pet 4:11
<b>to edify and equip the Saints for useful ministry Eph 4:11-12</b>	<b>to succour the Saints and meet their social needs Rom 16:1-2</b>
<b>oracular dispensation of the revealed SPIRITUAL mysteries of Christ Tit 1:5-9; Heb 13:7</b>	<b>administrative management of the common MATERIAL resources of the Saints 1Co 16:3-4; 2Co 8:19</b>
<b>minister the sacred MYSTERY/LOGOS/LITURGICAL</b>	<b>administer the common TREASURY/LOGISTICS/MATERIAL</b>
<b>ordained (i.e. recruited by clergy, trained and ordered)</b>	<b>elected (i.e. nominated and voted for by members and constituted)</b>

This **bicameral-consultation** approach to spiritual leadership oversight originated from divine wisdom revealed in the Scriptures. The beauty of this is that in moral things the Lay Council comes to the Clergy to be ministered unto spiritually while in temporal things the Clergy comes to the Council to be ministered to materially (1Cor 9:11 also Rom 15:27; Gal 6:6; 1Tim 5:17)."

(For more details see <http://www.scribd.com/doc/66478343/CHURCH-LEADERSHIP-SEPARATION-The-Ordained-Clergy-and-the-Elected-Lay-Council>)

## DYNAMICS OF EFFECTIVE LEADERSHIP MINISTRY

From the foregoing it is clear that every mature Christian should be able, not only to live victoriously for Christ, but also to serve and offer godly and effective ministry and leadership in every locality and sphere of life in the Church and Society. As we learn the dynamics of effective

leadership, it should be obvious that effective leadership should necessarily be dynamic. Effectiveness in Leadership has to do with leading people such that they follow well towards goals that are desired. Effectiveness in Leadership depends on the leader's ability and readiness to discover, develop, and deploy leadership knowledge/description/**scope**, leadership character/disposition/**style** (sometimes called **leadership quality/aptitude**) and leadership wisdom/discretion/**skill** (sometimes called **management skill**). ***Leaders who depend only on their dispositional style would lead well by default of the situation in which they found themselves; they would fail if circumstances were different. Leaders who depend on discretionary skill would lead well whatever situation of leadership they may find themselves.***

Leadership effectiveness does not only come about by natural aptitude and spiritual giftedness call and mandate (of born and gifted leaders); it requires personal development through training, study, learning, experience, exploit and skill (of made leaders). In charging Timothy to fulfill His ministry, St Paul urged him to remember and stir up the gift in him, but also to study to improve himself and remember what he has learned from St Paul as his mentor and especially from the Scriptures which were inspired to equip for all round effectiveness.

**1Timothy 4:12-16**

(12) *Do not let anyone look down on you because you are young, but be an example for other believers in your speech, behavior, love, faithfulness, and purity.*

(13) *Until I arrive, concentrate on the public reading of Scripture, on exhorting, and on teaching.*

(14) *Do not neglect the gift that is in you, which was given to you through prophecy, accompanied by the laying on of the elders' hands.*

(15) *Think on these things. Devote your life to them so that everyone can see your progress.*

(16) *Pay close attention to your life and your teaching. Persevere in these things, for if you do this, you will save both yourself and those who listen to you.*

**2Timothy 1:5-6**

(5) *I am reminded of your sincere faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that this faith also lives in you.*

(6) *For this reason, I am reminding you to fan into flames the gift of God that is within you through the laying on of my hands.*

**2Timothy 3:14-17**

(14) *But as for you, continue in what you have learned and found to be true, because you know from whom you learned it.*

(15) *From infancy you have known the Holy Scriptures that are able to give you the wisdom you need for salvation through faith in Christ Jesus.*

(16) *All Scripture is God-breathed and is useful for teaching, for reproof, for correction, and for training in righteousness,*

(17) *so that the man of God may be complete and thoroughly equipped for every good work.*

**DIFFERENCE BETWEEN A BOSS (caring to be feared) AND A LEADER (caring to be loved)**



#### **FIVE LEVELS OF LEADERSHIP EFFECTIVENESS (John C Maxwell)**

5. **PINNACLE:** Effectiveness by Respect – People follow because they want to copy you, who you are and what you represent.
4. **PEOPLE DEVELOPMENT:** Effectiveness by Reproduction – People follow because of your edifying impact on them, what you have done for them.
3. **PRODUCTION:** Effectiveness by Results – People follow because of your track records, what you have done for the Organization.
2. **PERMISSION:** Effectiveness by Relationships – People follow because you win them over and they want to.
1. **POSITION:** Effectiveness by Rights - People follow because you are the boss and they have to.

Effective ministry or leadership requires knowledge of and skill in adaptable application of some relevant leadership principles and dynamics such as these **Basic 12C's of Effective Spiritual Leadership**:

1. **Certainty** of Mandate (e.g. Appointment, Commissioning, Divine Call Josh 1:8; Num 25:13; 1John 1:1-5). Every mandate usually has VISION (what/where) desired target, MISSION (why) motives that focuses on the vision, STRATEGY (how) means for attaining the vision and OBJECTIVES (steps) operational plan for executing the strategy. Strategic planning require various keen analyses: SWOT (Strengths/Weaknesses/Opportunities/Threads), SMART (Specific/Measurable/Attainable/Relevant/Time-related), etc.
2. **Comprehension** and Clarity of Goal or Agenda or Terms of Reference – Vision/Mission and Project/Task (Gen 2:26-31; 2:15-17; Gal 4:19; Col 1:25-29).  
God's agenda is not only to convert souls into His Church, but also to conquer societies under His Kingdom. God does not only want His children to have their daily bread, He also wants His sons to have nations subject to them. The Lord's Prayer (Mat 6:9-13) is a prayer first and foremost unconditionally for HIS Kingdom's unlimited dominion and second conditionally for OUR necessities limited for the day.
3. **Commitment** to Cause of Agenda and Appointment (John 10:10-11; 2Cor 12:15; Tit 2:14).
4. **Convictions** and Confidence/Faith of the Leader (John 8:12; 10:14-15; 1Tim 2:7; 2Tim 1:11-12).
5. **Character/Disposition** and Default Relational Style/Manners of the Leader (**Character** – Consecration, Prayerfulness, Discipline, Maturity, Development, Determination, Visioning,; **Thinking style** – logical, logistical, circumspect, creative, not self-centred but system-

centred; DEFAULT Leadership **Relational Style** – autocratic, propaganda, charismatic, inducement, permissive, partisan, democratic, bureaucratic).

**DISPOSITIONAL LEADERSHIP STYLES usually succeed if they find themselves where their leadership style is incidentally effective for good leadership.**

6. **Choices/Discretion** for Devised Tactical Pattern/Method and Leadership Emphasis (CUSTOMISED **Pastoral and Pragmatic Leadership Patterns** – Directing/Instructing, Discussing/Concluding, Delegating/Assigning and Developing/Suggesting; **Emphasis** – Compassionate Personnel consideration and Constructive Structural organisation).

**DISCRETIONAL LEADERSHIP PATTERNS usually prioritizes over preferences and adjust to demands of situations to ensure effectiveness and success in giving good leadership.**

**Pastoral Leadership** is Christly, compassionate and constructive while **Pragmatic Leadership** is cunning, calculated and constructive.

Pastoral Leadership in the Church has taken varieties of turns. Churches have evolved three main types of “pastoral” programmes or structures for building up their members and for sustaining Church growth:

- **DUTY APPROACH:** (Retainership) Keep them duteous and busy with responsibilities and activities.
- **GOD-WILL-DO-IT-FOR-YOU APPROACH:** (Retainership) Keep them coming to get welfare benefits or miraculous blessings.
- **PARENTING APPROACH:** (Relationship) Bring them up as Christ’s Disciples in the Faith to be like Jesus in worship, walk, word, works and witness.

Discretionary Leadership Patterns required FOR TASK EXECUTION in the Church and the Society for variety of situations of staff/team competence and commitment could be classified along graphically resolved options/models based on level of influence/directing in combination with level of listening/supporting required from or offered by the leader. This could be seen in God’s dealings with humanity, the ministry of Christ, the examples of effective leaders in the Scriptures, and leaders in the Church and society over the years. For effective task leadership dynamics, group competence requires little leadership support while group commitment requires little leadership direction:

<b>DEVELOPING</b> (Supporting): High support – Low direction. Active listening – Limited influencing. Communication by Interacting/Suggesting. Team member decides with direction. <i>Useful for leading poorly competent/highly committed staff/team members.</i>	<b>DISCUSSING</b> (Problem-solving/Coaching): High support – High direction. Active listening – Active influencing. Communication by Inspiring/Concluding. Leader decides with input. <i>Useful for leading poorly competent/poorly committed staff/team members.</i>
<b>DELEGATING:</b> Low support – Low direction. Limited listening – Limited influencing. Communication by Inviting/Assigning. Team member decides alone. <i>Useful for leading highly competent/highly committed staff/team members.</i>	<b>DIRECTING:</b> Low support – High direction. Limited listening –Active influencing. Communication by Telling/Instructing. Leader decides alone. <i>Useful for leading highly competent/poorly committed staff/team members.</i>

The Church is an organism (Christ’s Body/Bride) or a household where leadership is meant to be Pastoral, Relational and Parental. In the same way people have various metaphorical perceptions about their organisations; effective leadership discovers this perception to either utilise or alter such as deemed optimal for each situation.



<b>MACHINE</b> (Structure): Policy/Procedure – Responsibility/Efficiency. Set measurable timed objective – Demand goals accountability in timeframes. Communicate by Instructing/Directing. <i><b>Useful for accomplishing organisational tasks and targets.</b></i>	<b>FAMILY</b> (Relationship): Belonging – Sharing. Delegate the gifted and skilled – Invest in lives: Disciple/Develop/Mentor/Promote. Communicate by Interacting, then Inviting, next Instructing, Inspiring and Assigning. <i><b>Useful for caring and coaching.</b></i>
<b>JUNGLE</b> (Interests): Coalition/Bargain – Victory/Survival. Resolve the Sharing of/Struggle for Power and Resources. Communicate strategically: first Parley, next Persuade, then Negotiate, if needed Coerce. <i><b>Useful for competition and conquest.</b></i>	<b>TEMPLE</b> (Symbols): Convictions/Reactions – Ceremonies/Rituals. Draw motivation from Corporate history, journey and potential. Communicate by Narrating, Instructing and Relating. <i><b>Useful for building faith and fervour.</b></i>

7. **Combination** of Strategy (Preaching, Teaching and Leading Mat 28:18-20 for **Church** and fellowship; Salting Mat 5:13, Lighting Mat 5:14-16 and Leavening Mat 13:33 for **State** and society).
8. **Competence** of the Leaders (Spiritual and Requisite Knowledge, Spiritual Gifts, Leadership Skill, SMART tool usage, Natural advantages, Acquired advantages).
9. **Communication** Cycle and Skill (Sell, Tell, Invite, Interact, Inspire, Send).
10. **Conformity** to the Scriptures (Pastoral Servant/Compassionate Leadership Style, Development of Spiritual Fruit/Character, Stewardship faithfulness mentality, Biblically based categorisation of persons which is **spiritually developmental**, rather than pagan patterns of personality mapping which are **fatally fixed**).
11. **Coordination** and Cohesion of the Leading Team (Communication, Competence, Synergy, Structure, Procedure, Accountability, Dependability, Humility).
12. **Considerate** and Customised care and development of the Led Community towards Commitment, Communion, Competency and Commission with the awareness of generational, cultural, spiritual and other group peculiarities.

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