Christian Leadership Training Program

Leadership Approach

God's Character-Based Leadership

Aspects of

Human Self-Centered Leadership

Godly Character-Based Leadership vs.

Many verses ranging from Old Testaments to many others.

View of one’s position

Values position as a measure of one’s worth, competence.

View of others position

We are seen to develop into one’s territory—see Moses’ example.

View of self: others are possessions.

View of others: people are disposable and does not care.

View of others: people are a resource to be used, overhead.

View of one’s self

Don’t question me—“I’m in charge”

God’s Character

“Blessed are the meek for they will inherit the earth”

Self-

Human nature seeks one’s own glory (John 7:18).

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### One’s management style and focus of operations
Focuses on command and control. Emphasizes policies and procedures (people serve the policies) and is task-oriented. Often loses sight of why things are being done. Tends to act rashly without clearly thinking through or seeking God’s will. Inconsistent, depending on whim.

Considers power to be absolute and based on position. Easily exercises it by whim. Is quickly intoxicated by power. Lucifer is a prime example. Oversteps authority (example of Adam and Eve’s taking authority to themselves to determine right and wrong). Dismissive of God’s authority (Exodus 5:2). Always seeking more. Can be extremely abusive and lord it over others (Matthew 2:16; 20:25). Is self-serving (1 Samuel 2:12-17). Leads to power struggles, stifling growth, resentment, rebellion, or fostering same habits in followers.

### One’s use of power and authority
Focuses on equipping the saints (Ephesians 4:12; 2 Timothy 2:2). Sets in order things that are lacking (Titus 1:5) for good of all. Emphasizes vision and mission. Views policies as ways to serve people and implement the mission and vision. Keeps followers focused on why they are doing things (Matthew 6:33; 28:19-20). Recognizes all authority comes from God (Matthew 28:18; Luke 10:17-20) and recognizes potential for self-failing. Accepts authority for responsibilities that God gives, but carefully and judiciously measures it use, based on the situation. (Compare John 8:1-11 with Matthew 21:12-17.) Views authority as that “which the Lord has given me for edification and not for destruction” (2 Corinthians 10:8; 13:10). Uses position of power or authority to turn followers to God (2 Chronicles 20:3). Sets in order things that are lacking (Titus 1:5).

### One’s purpose behind the controls established
Manages behavior in effort to eliminate mistakes; tends to kill initiative and multiply controls and policies (See Pharisees, Matthew 23:4.) Establishes controls to promote one’s own ego and because of fear of others—perceived threats.

### How one makes decisions
Doesn’t seek God’s guidance, or only seeks God to approve one’s own will. Makes decisions from the top down or with input only by a few. Ownership of the decisions is very limited. When fearful, can be indecisive (paralysis by analysis). Makes decisions because of fear of others—what they’ll think, what they’ll do, what they want.

### How one chooses leaders

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Appendix A - Godly Leadership vs. Human Leadership Chart (The Heart of a Godly Servant)
| How one deals with one's own mistakes | responsibilities and gives no further opportunity for change or growth. Often sees only how others’ mistakes personally affect self. Can be condemning, judgmental (like Pharisees) and rough on people. Covers sins. Looks for others to blame or share guilt. Practices denial (for example, David—2 Samuel 11 and 12) or cloud issues. Has victim mentality. Does not allow others to be critical of self because of one’s authority. |
| How one solves problems | Tries to solve everything. Fixer approach creates dependency. “Where envy and self-seeking exist”—aggregating power to self shows in problem-solving process and shows in “confusion and every evil thing” (James 3:16). Hears others, but *listens* to self. |
| How one communicates and the flow of communication | Flow is one-way (top-down): “I’ll talk; you listen.” Often with ulterior motives such as in politics. “Play the whisper game—tell what we want you to know, or what we want you to think.” Deception is okay if seen as appropriate; no problem with shading or hiding the truth. “By covetousness they will exploit you with deceptive words” (2 Peter 2:1-3.) Communicates only with supporters. Uses “spin doctors.” Controls communication as a powerful tool to “lord it over” others. |
| How one communicates and levels of disclosure | Is secretive. Shares information only as deemed necessary. Uses information as a tool to control or manipulate. Level of being “in the know” is viewed as measure of one’s power. *Cover-up* is a commonly used and despired term, even in today’s world, yet people love to know “the scoop” about others sins. |

David, etc. being given further chances based on their hearts.) Can exercise “tough love” when situation calls for it (1 Corinthians 5:5) or compassion when dealing with the repentant. Has a repentant attitude; is willing to suffer loss, admit errors and accept responsibility. Confesses faults (James 5:16). Willing to apologize. Realizes that part of leading people involves setting example of how to handle mistakes in godly manner. Teaches and encourages people to work out solutions. Looks for solution as close to the problem as possible (Philippians 2:12-13). Does not allow self to enter the picture—seeks Father’s will (John 5:30). Has a “fix the problem, not the blame” mentality. Not quarrelsome; seeks to preserve people in problem-solving process (Matthew 12:18-20). Approach is outcome-based: seeking glory of God and betterment of others. Flow is two-way (both directions): “I’ll listen, too.” Heavily encourages communication (Acts 15). Is sincere and genuine. Speaks to the needs of others. Speaks the truth in love (Ephesians 4:15). Reveals things before doing them (Amos 3:7). Is as open as possible. Information is withheld only if absolutely necessary for confidentiality. Any cover of sins is based purely on love (1 Peter 4:8). Views being “in the know” as a measure of family closeness (Genesis 18:17; Amos 3:7; John 14:2; 15:15). Motive for sharing is that it benefit. “The truth shall make you free” (John 8:32). “Share in all good things” (Galatians 6:6).
results, measures by numbers and cost-effectiveness.

Expects others to do the "dirty work,”


Following me as I follow Christ — sets personal example and

result are more important than people. Seeks to stay in

and they create lack of trust is a respecter of persons.


Encourages input as absolutely necessary for effective service;

Level of conversion (1 John 5:10-11; 21).

Spiritual and emotional maturity, character development and

strength of Godly relationships (which will affect numbers).

looks for evidence of God’s blessing and approval. Measures by

encourages effective self-management (Proverbs 25:13).

respects and therefore creates trust. Expects and

demands — respect. and therefore creates lack of trust is a respecter of persons.

Follow me as I follow Christ — sets personal example and

control. Stay in power.

Appendix A - Godly Leadership vs. Human Leadership Chart (The Heart of a Godly Servant)