Godly Character-Based Leadership vs.
Human Self-Centered Leadership

Aspects of Leadership	Human Self-Centered Leadership Approach	God's Character-Based Leadership Approach
View of one's self	Human nature seeks one's own glory (John 7:18). "I am right; it's all about me." (Daniel 4:28-33). Ego-driven; self-first; "looking out for No. 1." Not humble; compares self to others. At the extreme: "My decisions are always right" or "Don't question me—I'm in charge."	It's all about God. It's all about humans seeking to serve (Luke 22:24-30; 1 Kings 3:6-9). Recognizes that all power comes from God and is used for His glory (John 5:19, 30; 6:38; 8:28). Only God is right. Remains little in one's own eyes. Draws humility from one's relationship with God (John 7:18). Follows Christ's example (Philippians 2:3-5; Hebrews 12:2).
View of other people	Views people as a resource to be used, overhead to be managed, tool for attaining goals. Manipulates to gain favor and position (see example of Absalom in 2 Samuel 15:1-6). Sees others as potential threats. Looks down on others as inferior (Luke 18:10). Like the thief or the hireling (John 10:7-14) sees people as dispensable and does not care for them. Worst extreme—views others as possessions.	Views all people according to why they were created: to be potential children of God. Values people as a precious resource in God's plan and strives to help them develop maximum potential (Matthew 25:14-30). Views others as fellow workers, esteemed better than self, to be served (1 Peter 5:1; Philippians 2:3; Mark 10:45; John 13:12-17). Like Christ, Paul was willing to lay down his life for his kinsmen (Romans 9:3).
View of one's position or office	Values position as a measure of one's worth, competence or privilege. Easily uses position as a tool for exercising power and control over people. Basks in glory of office (Acts 12:20-23). Uses position to "feed" one's self (Ezekiel 34:1-7).	Values position as essential for coordination, but never a measure of one's worth, contribution or privilege. Uses position as a tool to serve people and accomplish God's mission (1 Corinthians 12:4, 18). Is not threatened by others' work, even if it seems to overlap into one's "territory"—see Moses' example (Numbers 11:24-29).
How one's organization is structured	Many varieties ranging from dictatorships to many-layered pyramids with emphasis on rank.	Well-organized, but emphasis is on one's role and responsibilities, not one's position (Matthew 20:26-27).

Category	Description
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.	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).
One's use of power and authority	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.	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.	Encourages initiative and learning by using appropriate, moderate controls to safeguard assets. Emphasizes and teaches internal self-control rather than external control (Hebrews 8:10; 10:16) for the purpose of building and edifying the spiritual house (1 Peter 2:5; Ephesians 4:11-16). Sets in order things that are lacking (Titus 1:5), resolves confusion and brings peace (1 Corinthians 14:33, 40).
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.	Seeks guidance from God and wise advice from others; shares with as many as appropriate. Far more take ownership (Acts 6:1-7; 15:1-29; 2 Chronicles 30:2, 4, 23).
How one chooses leaders	Often influenced to choose those who are self-seeking, ambitious, political, maneuvering, manipulating. Often	God appoints based on the heart (1 Samuel 16:1-13; Acts 6:1-3). Looks for spiritual qualities first (Acts 11:24). Looks for servants

	Human Leadership	Godly Leadership
	appointed to or inherits an office regardless of qualification. Who one knows, personality, charisma, nepotism, popularity—all are heavy factors.	first (1 Chronicles 28:9) who have proven selves and are so recognized by those who are served (1 Timothy 3:6, 10). Teaches and trains, but proceeds cautiously (1 Timothy 5:22).
How one develops leaders	Often chooses based on the empirical self—i.e., as it benefits self. Often stops developing or removes those who threaten one's own position (Examples: Rehoboam and Jeroboam; Saul and David). Decisions are based on outward appearance (1 Samuel 10:23-24), as well as who you know. Concentrates on a few leaders at the top.	Delegates as much as possible to those actually doing the work, giving maximum opportunity to develop leadership qualities and demonstrate faithfulness even in small things (Matthew 25:14-30). Christ set the example—He instructed, then gave opportunity for disciples to put His instruction into practice (Mark 6:7-13; Matthew 10:5-15; 28:19-20; Luke 10:1-11, 17-20). Looks first for conversion—"when you are converted, strengthen your brethren" (Luke 22:32).
How one views others' creativity, initiative and success	Often takes two approaches: 1) uses others' creativity and initiative for one's advantage or 2) squelches or suppresses it for one's advantage. Both approaches operate from the perspective of what benefits self. Often takes credit for others' work. But discourages creativity and initiative if one sees it as a threat to one's position.	Creativity and initiative are cultivated and encouraged. Has no concern about who gets personal credit, because credit goes to God who gives the increase (1 Corinthians 3:5-8). Creates environment where others feel safe to raise new ideas. Follows principles found in parable of talents—the master wants servants to develop what they have been given.
How one views accountability	When things go wrong, one tends to shirk accountability (Genesis 3:12; 4:9). Justifies, rationalizes and transfers blame to others rather than accepting and acknowledging wrong. Views self as accountable to people rather than to God.	Views accountability as mutual, first to Christ and then to others (Romans 14:12, 18; 1 Timothy 3:7). Christ is always accountable to the Father and His will (John 5:30; 6:38). The watchman accepts accountability for others and the task God gives him (Ezekiel 33:1-9). Has a "no excuses" mentality (Matthew 25:14-30).
How one views others' personal responsibility	Tends to absolve self, look for excuses and blame others. Takes responsibility for success; blames others for failures.	Willingly accepts personal responsibility; identifies with God's mission and vision and one's personal role in fulfilling it (Philippians 2:12).
How one deals with others' mistakes	Sees others' mistakes as evidence of systemic or personal flaws needing more control. Often remembers and keeps score; is unforgiving. Uses mistakes as blackmail, or brings it up later (Numbers 12:1). Often removes others from	Does not see control as the key to eliminating mistakes; emphasizes learning from and growing in character. (Compare Matthew 26:34 with John 21:15-22.) Like God, looks for repentance and learning from mistakes (examples of Peter, Paul,

	Human Leadership	Godly Leadership
	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.	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.
How one deals with one's own mistakes	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.	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.
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.	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.
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.	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).
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 despised term, even in today's world, yet people love to know "the scoop" about others sins.	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).

APPENDIX A – Godly Leadership vs. Human Leadership Chart *(The Heart of a Godly Servant)*

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How one communicates and receives input from others	Does not encourage input. Views input of others as unnecessary and probably indicative of attitudinal problems.	Encourages input as absolutely necessary for effective service; sees input as a way to reduce attitudinal problems (Proverbs 15:22; 24:6; 27:17).
One's expectations of his or her followers	Expects unquestioned, blind obedience. Needs to keep people under thumb. Demands—not commands—respect, and thereby creates lack of trust. Is a respecter of persons. Expects others to do the "dirty work."	"Follow me as I follow Christ"—sets personal example and expects people to follow (1 Corinthians 11:1). Commands—not demands—respect, and thereby creates trust. Expects and encourages mature self-management (Proverbs 25:13).
How one measures results	Measures results by numbers and cost-effectiveness. Results are more important than people. Seeks to stay in control, stay in power.	Looks for evidence of God's blessing and approval. Measures by strength of godly relationships (which will affect numbers), spiritual and emotional maturity, character development and level of conversion (1 John 5:10-11, 21).