



worldoutreach
SCHOOL OF LEADERSHIP

MODULE FIVE: SELF-LEADERSHIP



Outline Session 1 - 5

1. Introduction, definition, why self-leadership is important
2. Self-awareness, self-discipline and self-control
3. Self-development (personal)
4. Self-development (leadership)
5. Self-sacrifice

SESSION ONE: INTRODUCTION, DEFINITION AND WHY SELF-LEADERSHIP IS IMPORTANT

Introduction

In Christian leadership, we don't primarily lead from the top down (hierarchical), but from the inside out (incarnational). Leading from the inside out is another way of saying 'self-leadership'.

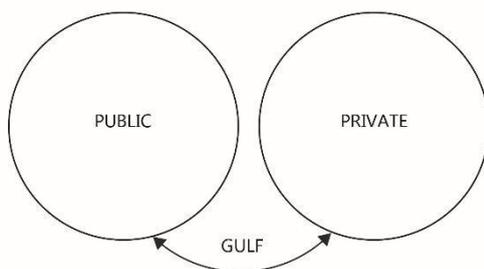
Definition of self-leadership: 'Self-leadership, in a ministry leadership context, is the intentional practice of disciplining, regulating and developing our lives and leadership so that we can effectively lead ourselves and others to fulfil God's ultimate purposes of maturity and mission.'

The ultimate and ongoing goal of self-leadership is to come under the leadership of the Holy Spirit.

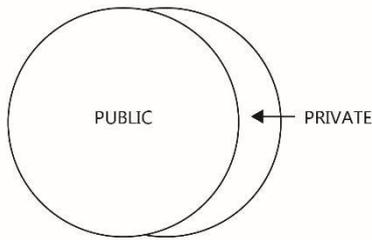
To achieve this goal, self-leadership requires self-motivation, which is fuelled by deep convictions derived from Scripture, a burning passion to serve Jesus, and a compelling desire to be the best leader we can be for Jesus.

The Gulf Crisis

A leader can acquire and cultivate skills to competently lead others, but unless there is a correlation between their practice of faith and their practice of leadership, there will be an irreconcilable credibility gap.



In this diagram, the two circles represent our *public* life and our *private* life. If there is a gulf between what a leader is privately and how they depict themselves to be publicly, the disparity is often where leaders unravel or fail.



What is needed is an *eclipse* of the two worlds, as this diagram illustrates. Our *public* life needs to be an expression and extension of all that we are privately. The degree to which these two worlds eclipse is the degree of our authenticity as leaders, and the degree of our spiritual integrity.

Why is self-leadership important?

1. Self-leadership gives *credibility and legitimacy* to our leadership position and practise.
2. One of the principal ways we lead and influence people is by the *example* of our own life.
3. We can only *reproduce in others* what has been, or is being, produced in us. 'You can teach what you know, but you reproduce what you are.'
4. Self-leadership is the way by which we take *personal responsibility to grow* as a leader.

Five basic areas of self-leadership

To dissect the topic of self-leadership, over the next few videos we'll examine five inter-related components of self-leadership.

1. Self-awareness – having an accurate and honest understanding of ourselves
2. Self-discipline – exercising personal discipline in all areas of our life and leadership
3. Self-control – internally regulating and exercising self-control in our life
4. Self-development – intentionally growing our life and leadership
5. Self-sacrifice – paying whatever price is necessary to fulfil the will of God and be what God has called us to be

SESSION TWO: SELF-AWARENESS, SELF-DISCIPLINE AND SELF-CONTROL

In this session, we'll address the first 3 (of 5) components of self-leadership.

1. Self-awareness.

A first component of self-leadership is self-awareness, which means, in essence, having an accurate and honest understanding of ourselves. It is important that we, as leaders, *know ourselves*. This is vital for our personal growth, our leadership development and our holistic wellbeing.

Paul urged the Ephesian elders to: “*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers*” (Acts 20:28). In addition, Paul wrote to Timothy, ‘*Watch your life and doctrine closely*’ (1 Tim. 4:16).

A self-aware leader should watch over (be aware of) their:

- Character development and conduct
- Weaknesses, vulnerabilities and limitations
- Emotional health, gauges and stress levels
- State of our marriage and family
- Our development as a leader
- Our relationship with the Lord
- What we believe and why
- Our heart
- Our relationships

2. Self-discipline

A second component of self-leadership is self-discipline, which at its core, is taking personal responsibility to discipline ourselves. Importantly, personal discipline should not just be confined to the areas of one's leadership but, in practice, it should also relate to all areas of the leader's *'personal'* life.

By way of example, the following is a sample list of some personal habits that require the exercise of discipline in a leader's life:

- **Thought life** being pure (Phil. 4:8), pleasing to God (Psalm 19:14), in the process of renewal (Rom. 12:2), and intentionally focused on the Lord (Col. 3:2).
- **Sleeping patterns** being regular, not slothful (Prov. 6:9-11).
- **Spending habits** reflecting appropriate stewardship and living within one's means, not buying without restraint or incurring unmanageable debt (Prov. 22:7; Rom. 13:8; 1 Tim. 6:10).
- **Managing time** effectively, not wasting time or squandering it on unproductive purposes (Eph. 5:15-16; Col. 4:5), but exhibiting good time management skills.



- **Personally organised.** This involves organising one's workspace, time, tasks and responsibilities as a leader.
- **Eating habits** – not overeating, but maintaining a balanced diet to supplement a healthy lifestyle.
- **Exercise.** Paul wrote to Timothy that (1 Tim. 4:8) “...*physical training is of some value*”, though he emphasised the more important value of training oneself to be godly (see vv. 7-8).
- **Spiritual practices.** Meaningfully engage with God on a daily basis, engage with Scripture, pray and worship each day, and listen for the voice of God.
- **Staying focussed** (Nehemiah 6:3; Luke 9:51; Philippians 3:12-14) – not being distracted from doing what we are supposed to be doing.
- **Personal development.** We'll explore this more fully next session, but this is a choice and requires discipline, otherwise we'll default to a position of plateau or regression.

3. Self-control (or being self-regulated)

A third expression of self-leadership is for the leader to be self-regulated. In other words, the leader must be able to internally regulate, and exercise self-control (self-mastery), over their lives.

One of the principal ways leaders self-regulate their lives is through the exercise of self-control. The language of self-control is strongly embedded in Paul's pastoral letters. In the list of qualifications for church 'overseers' and 'deacons', Paul writes of leaders being '*temperate*' (1 Timothy 3:2, 11; cf. Titus 2:2) and '*self-controlled*' (1 Timothy 3:2; Titus 1:8).

Self-control is one of the '*fruit of the Holy Spirit*' (Galatians 5:22-23). Therefore, self-control could be defined as having one's life under the control of the Holy Spirit.

The New Testament, in particular, directs Christians to be self-controlled in a number of key areas. In Paul's list of character qualifications for leaders, for example, he lists exercising moderation in drinking alcohol (1 Timothy 3:3; cf. 3:8; Titus 1:7) and watching our attitude to money (1 Timothy 3:3, 8; cf. Titus 1:7).

Three vital areas (of many) in which a leader must be self-controlled are:

- 'Temper'. In Paul's lists of character qualities, he writes that a leader must not be '*...violent but gentle, not quarrelsome...*' (1 Timothy 3:3), nor '*...quick-tempered...*' (Titus 3:7). A leader needs to be in control of their temper and emotional state at all times. (see James 1:19-21)
- 'Tongue' (words). Paul exhorted Timothy to '*...set an example for the believers in speech...*' (1 Timothy 4:12, emphasis mine). One of the ways a leader leads is through their words. A leader's words carry great weight; therefore, a leader needs to exercise rigorous *self-control* over their tongue (words). James emphasised the importance of taming our tongues in 3:3-12 (see Ephesians 4:29).

- Sexual desires. 1 Timothy 4:12 continues, '*...set an example for the believers in...purity*'. One of the foremost areas of purity is that of sexual purity. In our highly sexualised culture, this requires extraordinary and vigilant self-control.

Next to self-preservation, sexual desires are the strongest drives we have as human beings, but Scripture teaches that these desires must be controlled (1 Thessalonians 4:3-6). Exercising self-control over our sexual passions is the way by which we maintain sexual purity. In fact, Paul wrote that believers must 'abstain' and 'flee' from sexual immorality in all its forms (1 Corinthians 6:18-20).

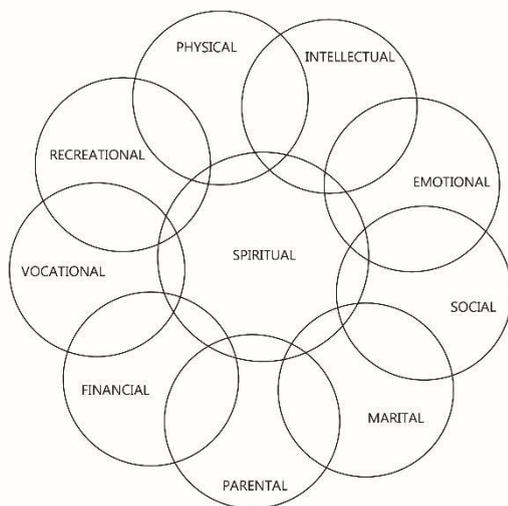


SESSION THREE: SELF-DEVELOPMENT (personal)

A fourth component of self-leadership is 'self-development'.

Self or personal development is in two areas: personal development (i.e. developing ourselves) and our leadership development. In this session, we'll cover our 'personal' development.

In regard to our personal development, there are 10 areas that characterise and symbolise the spectrum of a leader's holistic, personal development (see diagram below).



1. Spiritually

Our spiritual life should be at the core of who we are, how we live and why we live the way we live. Ideally, the spiritual should inform and influence every other area; in other words, the vibrancy and authenticity of our relationship with God, and the work of God's Word and Spirit in our lives, should be the 'source' and wellspring from which all the other areas derive.

2. Physically

Paul wrote to Timothy that '*...physical training is of some value*' (1 Timothy 4:8), though he emphasised the more important value of training oneself to be godly (vv. 7-8). Leaders, however, need to maintain an adequate level of physical wellbeing to sustain them in their diverse roles and responsibilities.

3. Intellectually

This means we proactively keep our minds active, agile and aware; we develop our capacity to think things through; we keep inquisitive by asking and seeking to answer difficult questions; we maintain an open, objective mind to different perspectives, new ideas and new ways of doing things.

4. Emotionally (emotional health)

Our wellbeing extends further than merely being *physically* healthy or reasonably fit. According to the World Health Organisation, 'health' is defined as: '...A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.'¹ Our emotional health is often an underrated and undervalued aspect of our overall development, but it is a critical area if you are to develop holistically and be emotionally strong.

5. Socially (relationally)

A socially developing leader will display the following attributes: able to foster healthy friendships, including intimate friends with whom they can share their heart; able to cultivate people skills, especially conversational and listening skills, and empathy; be respectful of all people; show an authentic interest in others and be warm and welcoming; behave and dress appropriately to the social context; maintain a healthy social calendar.

6. Maritally

One of the qualities Paul singles out for leaders is to have their marriage and family life in appropriate order. A healthy, happy marriage generally means a healthy, happy ministry. Marriage and family are our primary ministry. We lead ourselves, then our families, then the church/ministry. Ministry should never come first. Marriage and family must be first. Work on your marriage. It's important to our growth.

7. Parentally

Family life is challenging as a leader. Finding the balance between ministry and family can be difficult, but not impossible. We create a godly, loving, safe, home environment by centring your family-life around biblical principles. Teach your children God's word and his ways (2 Timothy 3:15; Deuteronomy 6:7). Tell stories about what God has done in your lives. Pray with and for your kids (Mark 7:26; 2 Samuel 12:16; 1 Chronicles 29:19; Job 1:5; Matthew 17:15). Pray as a family and read the Bible together as a devotion. **Set a godly example to your kids.** Prioritise family. Be available for your kids. Express your love and affection with words and touch.

¹ Preamble to the Constitution of the World Health Organization as adopted by the International Health Conference, New York, 19-22 June, 1946.

8. Vocationally

Our work life covers a disproportionate amount of our time. We should live by the Christian work ethic is encapsulated by Colossians 3:23-24. In essence this means that in everything we do at work, we should do it with all of our heart as if we were working for Jesus and doing Jesus' work, so that the whole tone and tenor of our life in the workplace is one of service to God. Paul and Peter wrote about life in the workplace and emphasised working ethically, working hard, working with the right attitude, working conscientiously, doing what we're asked to do, being respectful toward our bosses, working harmoniously and being an example of Christian conduct.

9. Financial

Pressure on our personal finances will mean pressure on our life. If we can alleviate the pressure by wisely handling our personal finances, we'll not only reduce one of the major sources of stress, but be in a better position to lead (financially) by our example and be set up for our future. This comes by establishing and sticking to a budget, using surplus money wisely, investing for our future, reducing expenditure, avoiding or minimising debt, and, where necessary, seeking advice.

10. Recreational

Due to the dual pressures of leadership and life, leaders need to relax, be refreshed and thoroughly enjoy their times of leisure. There's nothing unspiritual or unimportant about recreation. If we desire to develop holistically, we need to have fun and do the things we enjoy doing. Recreation needs to be planned into our weekly schedule, otherwise the time we need to unwind and rejuvenate will be hijacked by busy-ness. It could be a hobby, sport, exercise, involvement in the arts, reading, days off, regular holidays, travel or time with family and friends.



SESSION FOUR: SELF-DEVELOPMENT (Leadership)

Review

Last session, we began looking at a fourth component of self-leadership: self-development. We noted that our development happens in two categories: personal and leadership. Last time we looked at our *personal* development. In this session, we'll look at how to develop our *leadership*.

Here are a number of practical ways to **develop our leadership?**

1. Sustain an attitude of lifelong learning

Leaders must maintain the heart of a learner. Leaders are learners. Leaders are readers (or listeners). Leaders are self-feeders. Leaders are students. Leaders are observers. Leaders are inquisitive. Leaders approach every challenge as a learning experience. Leaders want to grow. Leaders *choose* to grow.

Growth as a leader, and in leadership, requires us to have the right attitude – an attitude of lifelong learning and an attitude of teach-ability.

2. Conduct an honest self-audit of your current growth (or otherwise) to identify areas that need development

A useful way to identify areas that require personal development is to conduct an honest self-audit, or have someone experienced conduct it on your behalf. This would cover both strengths *and* weaknesses.

3. Determine the best means to develop the identified areas

Once a leader has identified areas that need development, both strengths and weaknesses, a third sequential step is to determine the most appropriate means to proactively develop the area(s).

Here are some ideas of how you can develop the areas of leadership you identified:

- Attend *selective* conferences that directly address the areas you've identified to work on in your leadership;
- Enrol in Bible (theological) college intensives or on-line courses that teach on applicable subjects;
- Formal academic study;
- Focussed reading;
- Expose yourself to different models, methods and ways of leadership thinking and practice that are outside your past or present paradigm. Learn some of the transferable principles which could be applied to your own context;



- Spend a day 'shadowing' a bigger leader or, if this is not possible, observe other leaders and how they lead. The old saying is true: 'Some things are *taught*, some things are *caught*.'

4. Foster a mentoring relationship

Definitions of mentoring:

(John Mallison) '...a dynamic, intentional relationship of trust in which one person enables another to maximise the grace of God in their life and service.'

(Dr Robert Clinton & Paul D Stanley) '...a relational process in which a mentor, who knows or has experienced something, transfers that something to a mentee, at an appropriate time and manner, so that it facilitates development or empowerment.'

According to Clinton and Stanley, mentors fall into three basic groupings:

- **Intensive.** The mentor is very hands-on and meets with the mentee regularly. The relationship is strongly relational and has high accountability.
- **Occasional.** The mentor is not as intense or deliberate, and meetings are irregular. The relationship is more generally centred on the mentee's task or their current topic than relationship, and doesn't have much accountability.
- **Passive.** The mentoring takes place through the mentor's model, example or writings rather than by face-to-face contact or communication. With few exceptions, the relationship is not intentional or relational.

Suggestions for how to find a mentor:

- Clarify with specificity the areas of your leadership that need development;
- Identify people who model or display skills and strengths in those areas;
- Contact them. Proactively seek them out;
- Discuss with them the particular area that needs mentoring;
- Determine the type of mentoring relationship (intensive, occasional or passive) that you feel you need and the mentor can provide;
- Mutually plan your future meetings together (when, where, how long).

5. Be involved in leadership

The preeminent way of developing as a leader is to actually immerse yourself in the work of leadership. Do what you can. Learn from who you can. Learn from your mistakes and hindsight. Learn from what others do right and wrong. Learn from the way others lead you. Listen. Observe. Do what you're asked to do. Serve in the little things. Be responsible. Be proactive. Be teachable. Learn and apply leadership principles at the nexus of leadership practice.

SESSION FIVE: SELF-SACRIFICE

Review

So far, we covered 4 of 5 components of self-leadership. We've looked at:

1. Self-awareness
2. Self-discipline
3. Self-control
4. Self-development.

Now to the fifth and final one – 'self-sacrifice', which is a preparedness to pay the price to become a great leader.

We're going to examine 5 key actions that encapsulate what it means to 'pay the price' of being a great leader.

1. Deny ourselves

The best place to start an examination of 'paying the price' is with the words of the greatest leader – Jesus Christ. One of the pre-eminent places where Jesus outlined the cost of authentic discipleship is in Matthew 16:24-28 (cf. Mark 8:34-38; Luke 14:25-35) where Jesus said: "If anyone would come after me, he must deny himself and take up his cross and follow me" (16:24).

2. Wholehearted *surrender* to Jesus, his Cause and his Church

A second action in the language of 'paying the price' as a leader is that of *wholehearted surrender* to Jesus and his purpose for our lives. The prime example of 'surrender' is Jesus in the Garden of Gethsemane, where Jesus uttered the most eternally heroic words of prayer ever spoken: "Yet not as I will, but as **you** will" (Matthew 26:39).

3. Prepared to make sacrifices

Thirdly, be prepared to make sacrifices for the Lord and his purposes. A Scripture that speaks directly about this is Romans 12:1: 'Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.'

Offering our bodies as a living sacrifice is another way of saying our whole life. We lay down our life for Jesus and his glory. It is the whole of our life for the rest of our life.



From a posture of total surrender, there are a number of sacrifices we may also be required to make:

- *Sacrificial time* – giving time above and beyond the ordinary;
- *Sacrificial prayer and fasting* – refraining from food for a season of devoted prayer;
- *Sacrificial giving* – giving beyond our comfort level as an act of obedience;
- *Sacrifice of praise and worship* – offering praise and thanksgiving;
- *Sacrifice of martyrdom* - the ultimate sacrifice for some leaders may be martyrdom.

4. Endure hardship

A fourth action is to endure hardship, which is taken from 2 Timothy 2:3 (cf. 4:5). In essence, this means we must persevere through the challenges, adversities and trials of leadership.

Hardship comes in various dimensions:

- Hardship that comes from being a human (mortal), flesh and blood person (e.g. sickness, accident, death);
- Hardship that comes from being a Christian (e.g. persecution, discrimination, spiritual attack);
- Hardship that comes by virtue of being a Christian leader.

The more effective our leadership is, the greater the cost. Hardship is part of the cost of leadership, but we're told how to respond: '*Endurance*'. In Scripture, endurance speaks of an inner strength that enables a leader to stay strong in times of persecution and hardship (2 Timothy 2:3, 10: 3:10).

Endurance is a mindset, an inward disposition and attitude. It is a measure of a leader's character and inner life. A mindset of endurance is one of persevering through adversity, of faithfully serving despite the obstacles, of going the distance, and of never giving up or giving in.

5. Exercise Courage

There is a fifth and final element required to pay the price of becoming an extraordinary leader – *courage*. Courage sometimes comes at a cost. Courage is indispensable for effective Christian leadership.

The challenge

If we don't make this choice to pay the price, we have already chosen, by default, to be a mediocre leader. Let's not settle for mediocrity and be an ordinary leader who only does what's expected or required; instead, let's rise to the challenge of extraordinary, visionary, courageous and compelling leadership. This is a choice – a choice to pay the price to be what God has called us to be.

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