



LEAD LIKE JESUS

Mentee Module

Version 1.6



www.mentorlink.org

WARM GREETINGS IN THE NAME OF THE LORD JESUS CHRIST!

Welcome to LEAD LIKE JESUS. This module is one of 7 modules that make up the MentorLink Institute. This project is designed to serve leaders around the world as they seek to lead more like Jesus with the people they serve and to build other leaders who will do the same.

We trust this will be a life-changing experience as you grow to be more like Jesus in the way you serve. It is part of a process to take you and the others in your Mentor Group into the heart of what Jesus wants from those who lead in His Kingdom.

This is the resource module for both Mentees and Mentors to use as a guide for the Mentor Group experience. As you prepare for each session, you will glean new understanding of what it means to lead like Jesus. Then as you discuss the session, the Spirit will have opportunity to shape you more into the image of Jesus in the way you lead and how you treat people. You will be challenged by what others in your Mentor Group are seeing and learning from the Spirit as well.

Our heart is that you will grow to lead more like Him and to develop others who will do the same.

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INTRODUCTION

This module, LEAD LIKE JESUS, is one of 7 modules available in the MentorLink Institute. There is no intended order in these except we highly recommend starting with either **Leaders Follow Jesus** or **Lead in Light of Eternity**. This series of modules builds leaders who conform to Jesus in heart, character, and ministry leadership through the mentoring process and equips them to develop other leaders who do the same.

WHO IS THIS MODULE FOR?

This module is for those who are serious about living and leading according to the principles of Kingdom leadership given by Jesus and applied in the early Church. The MentorLink Institute is for men and women who are marketplace leaders, ministry organizational leaders, church leaders, Bible study leaders, house church leaders and anyone who wants to learn how to mentor others for Kingdom work and leadership.

WHAT ARE THE BENEFITS?

Jesus said that many leadership practices are common and acceptable – the world’s way of doing business and getting things done... “but it shall not be so among you” (Mark 10:42-45). Leadership in His kingdom is vastly different. It is a distinctive way of viewing yourself as a leader and how you impact and invest in others for His sake.

Here are some of the goals and benefits of participating in the Lead Like Jesus module:

1. You will grow in your sensitivity and discernment for the motivation, attitudes and practices that have eternal value and that bear lasting fruit in Christ’s kingdom.
2. With the Holy Spirit as your ultimate guide, you will personally develop in Christ-centered leadership as you examine at how Jesus lead, interacting with a facilitating mentor and the members of your mentor group.
3. You will receive help in investing in others in practical ways so that they may lead like Jesus.

WHAT IS RECOMMENDED?

It is recommended that mentees participate in a Mentor Group of 3-6 developing leaders facilitated by a mentor who will guide the process. This is not a Bible study – as such, it is not a body of material or content to be mastered. It is an experiential process that works best in the context of a group.

Mentor Group Meetings:

1. We recommend that the Mentor Group meet for weekly sessions for consecutive weeks.
2. We recommend that each session last for at least 1½ hours.

Two guidelines:

1. It is expected that each participant complete the preparation prior to the actual Mentor Group session.
2. If someone misses the Mentor Group twice, we recommend that they drop out for the rest of that module.

Distance Mentor Groups:

1. The ideal Mentor Group meets face-to-face.
2. However, for security, financial or logistical reasons, Mentor Group members may not be able to meet face-to-face. In our orientation material, we provide suggestions for distance mentoring, such as using potentially free services like Skype.

WHAT IS OUR VISION FOR EACH MENTOR GROUP MEMBER?

This module and the entire MentorLink series is designed to help us grow as Christ-centered leaders and treat others in a way that honors His work in their lives, builds them up in grace, and releases them to follow Him. This module will also provide a practical way, through the Mentor Group process, for a mentee to “Pass It On” to others. This will happen quickly for some. Others will grow to mentor others to “Pass It On” at a slower pace.

WHAT DOES IT COST?

We do not charge for the materials. Your mentor will not charge for his or her time. But there are real costs. Dying to self to grow in Christ is costly. Your time is costly. Some will choose to be part of a “Distance Mentor Group”. Many in the Distance Mentor Group will have Skype or another free telephone service. But some in Distance Mentor Groups will not have Skype or even reliable internet service. Your mentor may have to call you on your cell phone to connect.

Perhaps you will have a face-to-face mentor group. Great. This is the ideal. Still there may be costs in traveling to a location where your group can meet—perhaps on the other side of the city or a neighboring town.

HOW SHOULD THESE MODULES BE USED?

Jesus modeled developing leaders in the context of what we call a mentoring group. Each module is designed to be used in the context of a Mentor Group. As you process what God is doing in your heart through this module and hear what He is doing with others in your group, you will be encouraged, supported, and challenged to become a Christ-centered leader. This module does not reflect content to be mastered intellectually, but rather embraced in your heart, life, and leadership. The goal is to change hearts in leaders becoming more like Jesus.

HOW DO I GET STARTED?

If you received this as material from someone, please register on the MentorLink web site. This will allow us the opportunity to better serve you with resources to help you find a mentor group and connect you to a mentor. Also we will forward additional mentoring resources to you via e-mail. Register at www.MentorLink.org. Select Resources, then click on MentorLink Institute.

WHAT IS THE ROLE OF THE FACILITATING MENTOR?

The mentor is neither an expert nor a teacher. He or she is merely a facilitator of the Mentor Group process. The mentor will have a discussion guide that allows freedom in directing the group's discussion. Both mentor and mentees will learn and grow together.

Overview: Lead Like Jesus

In This Module You And Your Mentor Group Will . . .

1. Better understand Jesus' goals and purposes.
2. Examine Jesus' teachings and example to develop a more Biblical style of leadership.
3. Become a more effective leader in your church or organization.

Responsibilities . . .

1. Complete study assignments for sessions before you meet together.
2. Meet with your Mentor Group weekly.
3. Pray for each other daily.

Sessions . . .

1. Jesus' Purposes and Ours
2. Discerning our Role
3. Putting People First
4. Defining Attitudes of a Leader
5. Belief versus Practice
6. A Look Ahead

Session Goals

1. JESUS' PURPOSES AND OURS

The goal of this session is to bring into clear focus Jesus' stated goals for his ministry, and to understand something of the transforming impact fully adopting his goals will have on our ministries as Christian leaders.

2. DISCERNING OUR ROLE

The goal of this session is to confront your Mentor Group members with the truth that the Christian leader's role is one of servanthood, and to explore the attitudes that must characterize them as servants of those they lead.

3. PUTTING PEOPLE FIRST

The goal of this session is to help your Mentor Group members realize that a leader's significance is dependent on his effectiveness in helping believers remain open and responsive to Christ's leading, and that meeting their felt as well as real needs is a key to this kind of servant leadership.

4. DEFINING ATTITUDES OF A LEADER

The goal of this session is to identify attitudes that characterize those who minister Jesus' way, and to consider the impact adopting those attitudes might have on each Mentor Group member's leadership style.

5. BELIEF VERSUS PRACTICE

The goal of this session is to starkly contrast the leadership principles developed in sessions 1-4 with the motives and actions of the leaders in first century Judaism who Jesus condemned, that your Mentor Group members may be impressed with the importance of leading Jesus' way.

6. A LOOK AHEAD

The goal of this session is to crystallize the truths you have been exploring concerning basic attitudes and values to be held by Christian leaders. Your group will also look ahead and plan whether to continue together using another Global Mentoring Project module.

Jesus' Purposes and Ours

SESSION GOAL

The goal of this session is to bring into clear focus Jesus' stated goals for his ministry, and to understand something of the transforming impact fully adopting his goals will have on our ministries as Christian leaders.

READ

Suppose you found out that you only had 24 hours to live. How would you feel? What would you think about? Would you think about what was most important to you? Perhaps about what you did or didn't do in this life? Would you think about those friends and family you'd leave behind? Perhaps you would think about what you accomplished in your life?

We have the record of Jesus' thoughts ... of thoughts he shared with Abba when He had less than 24 hours to live. Those thoughts are recorded in John 17, a passage that reflects what Jesus, Lord of all, evaluator of your ministry and mine (John 5:22-23), valued most. John 17 uniquely reveals His way of ministry, why He came, and what he accomplished while living among us.

Glorify Me

- 1 Why Jesus' came. Simply put, his overriding purpose was to glorify God by accomplishing the work God gave him to do (John 17:4). That task fulfilled, Jesus' asked the Father to glorify him with the glory he had before creation.

I Built the Men You Gave Me

- 2 What Jesus accomplished. As a leader, the work God gave Jesus to do was to build the men God gave him, a reference to the Twelve. This is significant. Notice all the references to these men and what Jesus did on their behalf (John 17:6-19). Jesus' priority was to serve and build these men.

In this prayer Jesus doesn't mention the great crowds that came to hear him, or the many he healed, or the miracles he performed. Jesus' priority was to build into men and prepare them for Kingdom living and leadership.

Jesus reminded his Father that as he had been sent into the world, so Jesus now sent these men into the world (17:18). These Twelve were to become men of influence, through whom the gospel was to reach the whole world.

I Ask for These Men

3 Why build into the few? Jesus intended these men whom he mentored to "pass it on." Jesus then prays for those who will believe in Him through the word of those he's mentored (17:20). He expected them to pass on the message of salvation and transformation. This was part of why He came. Jesus left his legacy in the hands of the few who would carry on, and multiply, Jesus own ministry.

Bring Them Into Our Fellowship

4 Becoming one. It was all about bringing these men into the fellowship with Jesus and Abba (17:21-26). Note that Jesus asks that "they may be one *as we are one*." This was no prayer for institutional unity. It was a prayer that as Jesus had always been in total harmony with the Father's purposes and goals, so we too might be so close to God that his will and purposes become ours. In this way only will we and others experience and communicate God's love.

Putting It All Together

5 Jesus' primary reasons for coming were to glorify the Father and build into men who would build into others. He came to serve others, revealing God and enabling them to achieve God's purpose in their lives. Jesus expected the men he led to multiply and carry on Jesus' ministry through the centuries. It was Jesus plan to focus on building the few even as he ministered to the many. This is what Jesus counted as important as he evaluated his life 24 hours before his death.

Can we have any other purpose?

Go on to page 9.

RESPOND

- Meditate for a moment on John 17:4. How satisfying do you suppose it was for Jesus to be able to make this statement?

- Read John 17:6-19 carefully. Jot down how many ways Jesus served the men the Father gave him.

- Read John 17:20. What conclusions can you draw from your answers to (a) to (c) above?
 - (a) Which has strategic importance to Jesus. Reaching individuals directly, or equipping those he reached directly to reach others? Why?
 - (b) In your ministry approximately how many have you influenced directly?
 - (c) Approximately how many have those you equipped reached in turn?

- Read John 17:21-26. How important is that that those we influence be brought to maturity?

- Write a mission statement [a statement of your purposes or goals] that you believe are in harmony with what you've found in John 17.

Only then go on to study page 10.



THE TRANSFORMATIONAL VIRTUES OF LEADING LIKE JESUS






Jesus' Ways are to be Our Ways

Leadership in first century Palestine took its cues from the power-backed Roman culture. Jesus' standards for leadership set Him at odds with the values and practices of His day. And so it is today. Existing Christian leaders often follow leadership models that are most dominant in their cultures—models that reflect the world's values of personal power and elite position: The business CEO of the U.S., the dictator of South America, the centralized power boss of the former Soviet Union countries, the distant strong man of Asia, the guru of India, or the tribal chief of Africa. Jesus says, "It's not going to be that way with you..."

The focus is on changing leaders from the inside-out and on the leader's character and heart. The goal is to develop leaders to lead like Jesus.

TURNING FROM:

CHANGING TO:

<p>Building Personal Success</p> <p>Believing and acting as if God is primarily at work in the world through me, my ministry, or my organization; believing and acting independently of other Christians as if they are "less important."</p>		<p>Building God's Kingdom</p> <p>Having a personal and holistic understanding of the Kingdom of God and a perspective that seeks the glory of Christ and the promotion of His Kingdom worldwide.</p>
<p>Environments of Control</p> <p>Living and leading in a performance-based or controlling environment which can produce competitiveness, critical attitudes, self-righteous pride and/or burnout.</p>		<p>Environments of Grace</p> <p>Leadership based on the finished work of Christ; living and leading in humility, openness, and love; treating others with acceptance, forgiveness, honesty, and loving accountability.</p>
<p>Power-based Leadership</p> <p>Leading primarily through position, power, and political influence; often relying on manipulation or organizational authority; a lack of trust and the empowering of others.</p>		<p>Servant Leadership</p> <p>Leading and influencing others through authentic relationships, integrity, and service; giving oneself to meet the needs of others and empowering them to succeed.</p>
<p>Elitism and Self-Sufficiency</p> <p>Attempting to be personally competent in every area of leadership responsibility; living as a stressed and relationally distant leader; difficulty working together as part of the Body.</p>		<p>Collaboration and Community</p> <p>Leading as part of a team that cooperates together to carry out God's work; influencing through relationships, mutual accountability, delegation, and the empowerment of others.</p>
<p>Fear of Adding Other Leaders</p> <p>Limiting leadership growth and ministry impact to a small number of visible, positional leaders; leadership development (if it happens) relies primarily on programs.</p>		<p>Intentional Multiplication of Leaders</p> <p>Multiplying leadership growth through the mentoring of gifted, reproducing leaders who are willing and able to expand God's ministry far beyond anyone's individual capabilities.</p>

Study this chart. Then go on to the following section.

Discerning Our Role

SESSION GOAL

The goal of this session is to confront your Mentor Group members with the truth that the Christian leader's role is one of servanthood, and to explore the attitudes that must characterize them as servants of those they lead.

Stacy Rinehart is the founder of MentorLink. Here's his account of a revolution in his own life and future ministry.

For as long as I can remember, I've been intrigued with the subject of leadership.

Whatever the setting – Boy Scouts, school, the army, business, the church—I saw *the leader* as being the most influential person. He was the one who got things done as he climbed the ladder of power.

My first significant experience in leadership came courtesy of McDonalds in 1966. Fresh out of high school, I worked as an assistant manager in one of Ray Kroc's original restaurants in southern California. I channeled all my energies into the task of being the best up-and-coming manager. By day I helped manage a fast-paced business; at night I worked on a degree in business management.

My understanding of leadership at that time could have been summarized by a straightforward, unadorned idea: You're a leader when you're in charge, when people work for you and you call the shots. This was the code I lived by every day. A leader was the person who made it all happen. He played the fiddle to which others danced. Being the leader was perhaps the best hedge I knew against my fear of leading an inconsequential life.

I also developed a hard-nosed, aggressive style of motivating people, one that produced the most efficient results. In a business where quality, cleanliness, and speed are crucial, this style was rewarded and praised. I quickly became known as a manager who wouldn't let an employee get away with much. If someone didn't perform well, I let him or her go—as many as nine people in a single day! Somewhere in the back of my mind, though, I wondered whether there were better ways to influence people. So I turned to my studies all the more earnestly.

In my business classes and textbooks, I hoped to encounter the model of truly effective leadership. I wanted something like a blueprint to manage and motivate people, and the business department of a university seemed to be the logical place to look. While my classes were stimulating, the foundational principle seemed quite similar to the one I applied every day on the hamburger line: A good leader is the guy who gets people to do what he wants done.

Before I could make progress in my studies, however, President Richard Nixon sent me a personal letter inviting me to take a free physical. Rather than make my chances on being drafted, I decided to enroll in the Army's Officer Candidate School. If I had to slog my way through the jungles of Vietnam, I at least wanted to be the one giving the orders.

In the army, the smoldering fire of my raw ambition burst into bold flame. We were instructed to keep our helmets polished to a mirror shine. On the inside of the helmet, right above our foreheads, we pinned the goal we were shooting for—a brass second lieutenant's bar. The next rung on the army officer's ladder must never be too far from his field of vision. I, however, was unwilling to stop with just a lieutenant's bar. I was the only man in my company who added the entire gamut of military brass inside my helmet liner—first lieutenant, captain, major, lieutenant colonel, colonel—all the way to four-star general.

I ran with the weight of enough bars and stars to break my neck.

While I had no intention of making a career of the army, I deeply subscribed to the basic philosophy of leadership it espoused. Whether military or civilian, being a leader was, in some way, a matter of climbing one's way up an invisible ladder to the top. There, at the top, the reward was power—power to make things happen, power to control the options, power to influence others.

If one metaphor for becoming a leader is climbing a ladder, then surely another is running a race. There are winners and losers in every race, and it's crucial not to be left behind. In the army we said it like this: Some helped you along, some stood in your way, and some waved as you passed by. I deeply wanted to be blazing a trail near the front.

I suppose I would have continued full speed ahead, except for one thing. The reality of death was beginning to stare me in the face. I was training as an infantry officer, and I knew I could easily be carried out of the jungle feet first. I had buddies just like me – young, ambitious, and full of life—who had left for Vietnam and come home in flag-draped coffins. Their funerals broke through my ambition and stripped me of my idealistic illusions. What difference would it make to rise to the top if what awaited me was only the cold, gray question mark of death?

I began reading the New Testament in search of answers.

Then one Saturday morning I found myself joining a "pick up football game at Fort Benning, Georgia. This group of guys was just different enough to make me wonder what was up (the absence of obscenities was, in itself, noteworthy). They invited me that evening to a "party," and I arrived just in time for refreshments. After a while a helicopter pilot pulled me aside and shared the good news.

He explained that Christ's death made friends out of two enemies—God and me. The pilot said, "Stacy, becoming one of God's sons is a free gift—a gift that lasts for all eternity." It was an offer that sounded too good to be true as I recognized in the person of Jesus Christ the peace of mind that had long eluded me.

I began to read the Bible, but this time I read from the vantage point of one who had been introduced to its Author. The words took on great meaning, especially as I read the Gospels. There, Jesus the man came alive for me. I had never encountered anyone like Him. In particular, I was struck by His leadership style. Although He could have wielded His power to accomplish His aims, He chose not to do so. When Peter drew out his sword and cut off a soldier's ear, Christ rebuked him and healed the man who would carry Him into custody. I remember coming upon passages on leadership like the one in Mark 10. I'd never read anything like this in my business management books or in military leadership manuals:

"You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave to all." (Mark 10:42-44)

Immediately my interest was piqued. Here was Jesus addressing the issue of leadership directly, and I could hardly believe what I was reading. I found myself closing the Bible after reading verses like these and just shaking my head incredulously. The greatest leader was actually the greatest servant? Jesus contradicted everything I had thought, learned, and experienced concerning the subject of leadership. Leading from a position of authority and power might be the accepted way of the world, but Jesus said *it must not be so among His people*. His was a radically different approach.



RESPOND

Study Mark 10:42-45. Then, on the chart on the following page, list ways that secular leadership and spiritual leadership compare and contrast. Try to find at least 10 comparisons and contrasts that are either explicit or implied in the Mark 10 passage.

Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many."

SECULAR RULERS	SPIRITUAL LEADERS

NOW READ

*Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God, **so** he got up from the meal, took of his outer clothing, and wrapped a towel around his waist. After that he poured water into a basin and began to wash the disciples' feet, drying them with the towel that was wrapped around him.*

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but later you will understand."

*"**No,**" said Peter, "You shall never wash my feet."*

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean...."

When he had finished washing their feet, he put on his clothes and returned to his place.

*"Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have given you an example that you should **do** as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who has sent him. Now that you know these things, you will be blessed **if** you do them."*

–John 13:3-17

Meditate on this passage, paying particular attention to the four two-letter words that are in bold face; "so," "no" "do," and "if."

RESPOND

- Write about each of these four words, focusing on the significance of each word in the John 13 context.

- Write a paragraph summarizing what you believe God is saying to you, personally, through this passage of Scripture.

FINALLY,

- Write out your own story as a leader as you might tell it 20 years from now.

Putting People First

SESSION GOAL

The goal of this session is to help your Mentor Group members realize that a leader's significance is dependent on his effectiveness in helping believers remain open and responsive to Christ's leading, and that meeting their felt as well as real needs is a key to this kind of servant leadership.

READ

An extended passage in Matthew's Gospel develops the theme of greatness [significance] in Christ's kingdom. Let's trace the argument of this passage together. Read the passage and record your thoughts.

- 1** **Matthew 18:1** The disciples raise the question of "greatness" with Jesus.
- 2** **Matthew 18:2-5** Jesus calls a little child, who immediately responds. The greatest are those who respond like this child, unlike the adults who choose to see Jesus just as a prophet and did not respond to his invitation (Matt. 16:13,14).
- 3** **Matthew 18:6-11.** It is essential to maintain a childlike responsiveness to Jesus, and vital that no one cause Jesus' little ones to sin by preventing them from hearing and responding to Christ's voice.

4 **Matthew 18:12-14.** To maintain this quality in the Christian community we treat those who go astray as lost sheep, and bring them home not with recriminations but with rejoicing.

5 **Matthew 18:15-20.** We deal with sins against each other quickly, with the goal reconciliation and restoration in view...a restoration which calls for admission of fault and forgiveness.

6 **Matthew 18:21-35.** And if we find it hard to keep on forgiving? Then we remember how much we've been forgiven by God.

Summary So Far: To be great [significant] in Jesus' kingdom is to remain "little children" who hear Jesus' voice and to immediately respond to him. Retaining this quality calls for a community of faith that promotes "little childness" by mutual understanding, love, and a readiness to forgive when someone goes astray or sins against another believer.

A Look Ahead: Tragically, many seeking greatness [significance] in Christ's kingdom take detours that actually "cause little ones who believe in me to sin" (Matthew 18:6)

7 **Matthew 19:1-3.** The first detour is represented by the Pharisees, who seek greatness by their rigorous adherence to every detail of the law then challenge Jesus with an "is it lawful" question.

8 **Matthew 19:4-12.** Jesus ignores the “is it lawful” question and goes back to Creation to demonstrate that God’s intent was a life-long committed relationship between one man and one woman. The fact that the law permits divorce demonstrates that it is a lower standard rather than highest, which the Pharisees had mistakenly assumed. No one achieves “greatness” by a rigorous attention to the law.

9 **Matthew 19:13-15.** Again little children are brought to Jesus and he announced that “the kingdom of heaven belongs to such as these.” The Greek word indicates very young children—and even the most rigorous Pharisee never imagined that such children related to God through the Law!

10 **Matthew 19:16-30.** The second detour is represented by the young man who has “from his youth” demonstrated the good works represented in the second tablet of the Ten Commandments. But when Jesus tells him to sell all and give to the poor, the young man refuses...thus violating the first and great commandment, “You shall have no other gods before me.”

11 **Matthew 20:1-16.** The third detour is represented in the story of the landowner offering workers a denarius [a day’s pay in the first century] to work in his vineyard. At the end of the day those first hired were upset when those hired much later in the day were given as much as they were. They had worked harder, and felt they deserved more. The landowners answer was, “are you envious because I am generous?” The point: relationship with God isn’t based on how much we do for him, but on his grace and generosity.

Summary So Far: It's impossible to achieve greatness [significance] in Jesus' kingdom through law-keeping, good works, or even a commitment to work harder than others. In the end these efforts corrupt the simplicity of the Gospel and cause others to sin by distracting them from the issues of responsiveness to Jesus' word.

A Look Ahead: Jesus is now about to give his prescription for leaders who wish to be great and to enable others to live a little child lifestyle.

12 **Matthew 20:17-19.** Jesus is about to set out for Jerusalem where he will be crucified. This future weighs heavily on him.

13 **Matthew 20:20-28.** Two disciples jockey for power positions in the earthly kingdom they expect Jesus to establish. Jesus uses the competition that surfaces to teach on the contrast between secular and spiritual leadership (cf. Mark 10:42-45).

14 **Matthew 20:29-34.** On the way to Jerusalem two blind beggars cry out for mercy. Jesus stops and asks them what they want. They ask for their sight...and Jesus has compassion on them and restores their eyesight.

Summary: This extended passage began with a question about greatness in Christ's kingdom. Jesus indicates that the great are those who hear his voice and respond, as did the little child he called. A major task of leadership is to maintain this quality in the community of faith. And this requires a community marked by love, concern, and mutual forgiveness.

Some have taken detours that they believe will lead to greatness, but those are dead ends. Even worse, taking these detours will cause those who are Christ's little ones to sin.

Those who are truly significant in Christ's kingdom will seek to be servants rather than "exercise authority over" others. And **a good place to begin a servant ministry is to follow the example of Christ, who despite the weight of his own burden over his coming crucifixion stopped when interrupted on the way to Jerusalem by two blind beggars—two "nobodies"—and asked "What do you want me to do for you?"**

RESPOND

Decide whether you **agree or disagree** with the following statements. Write down the reasons why you agree or disagree.

1. Leadership is the art of influencing others to commit to my vision for the future of our church/organization.
2. Church members/employees should be willing to ask me the question, "What do you want me to do for you?"
3. Leaders have to place priority on getting the job done.

4. As a leader I am the one who must ask others, "What do you want me to do for you?"

5. Being sure that those in my care maintain a "little child" orientation is my first and most important priority as a leader.

6. The vision for what our church/organization is to become will grow out of the response of our members/employees to Jesus' guidance.

7. My training has definitely equipped me to be a leader who leads by the example of servanthood that Jesus set.

Defining Attitudes Of a Leader

SESSION GOAL

The goal of this session is to identify attitudes that characterize those who minister Jesus' way, and to consider the impact adopting those attitudes might have on each Mentor Group member's leadership style.

READ and RESPOND

Go through **2 Corinthians 4:5-18**. As you read, underline any phrases that suggest attitudes that defined the Apostle Paul as a Christian leader. *In the margin* give a name to each attitude, or describe it.

⁵For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. ⁶For God, who said, "Let light shine out of darkness," made his light to shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

⁷But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. ⁸We are hard pressed on every side, but not crushed; perplexed but not in despair; ⁹persecuted, but not abandoned; struck down, but not destroyed. ¹⁰We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. ¹¹For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body. ¹²So then, death is at work in us, but life is at work in you.

¹³It is written, "I believed; therefore I have spoken." With that same spirit of faith we also believe and therefore speak, ¹⁴because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. ¹⁵All this is for your benefit; so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.

¹⁶Therefore we do not loose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. ¹⁷For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. ¹⁸So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

Complete the above before going on.

READ

It's not about me. I am not the one who gets the glory. I am not a glory hog. It's really about Jesus. These aren't the words of Paul, but perhaps they describe his basic attitude as he seeks to serve Jesus and be God's servant to the people to whom he was called.

The list below contains some of the attitudes that characterized Paul; attitudes which you probably discerned in the text. Perhaps you found even more; perhaps you said them much better.

VERSE	ATTITUDE
5	It's not about me; its about Jesus
5-6	I've served you that you might focus on Jesus
7	I am honest about my weaknesses that you may see his glory
7	I have no desire to be viewed as "great"
8-10	Set-backs and suffering do not discourage me; Jesus lives!
11-12	Each success reveals the power of Christ to give life to the mortal
13-15	Confidence in Christ underlies all we say and do
15	Everything I do is to enable you to glorify God
16-18	No situation discourages me, for I view all from the perspective of eternity

RESPOND

Compare your list of attitudes to the feedback list above. Then, considering this list and your own, write a paragraph describing the impact that making these attitudes your own have had or would have on your role as leader.

READ Philippians 2:19-24

I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news of you. I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. I hope, therefore, to send him as soon as I see how things go with me. And I am confident in the Lord that I myself will come soon.

RESPOND

Leaders who lead Jesus' way are like Paul and Timothy—they are part of a team that shares a genuine concern for those to whom they minister. There are so many "Lone Ranger" ministry leaders out there who are more concerned about being seen as "the" leader than about the welfare of those they are called to serve.

- Do you have a "Timothy" in your ministry? Are you a Timothy to anyone?

- What does it mean to put Christ's interests ahead of your own in ministry?
What is the cost to you?

- Would putting Christ's interests first lead to any changes in the way you lead?

FINALLY, memorize **Philippians 2:3,4**

Preparation for Session 5

Belief versus Practice

SESSION GOAL

The goal of this session is to starkly contrast the leadership principles developed in sessions 1-4 with the motives and actions of the leaders in first century Judaism who Jesus condemned, that your Mentor Group members may be impressed with the importance of leading Jesus' way.

The Pharisees were the conservative Bible believers of first century Judaism. We'd agree with their belief in the authority of all Scripture (not just the Pentateuch), in miracles, in angels, in the resurrection and in heaven and hell. Their problem wasn't so much with their doctrine. It was with their practice, and particularly their jealous insistence that they be honored (and obeyed!) as Israel's rightful spiritual leaders.

The problem was that their view and practice of spiritual leadership was utterly corrupt. It was Jesus' challenge to their supposed spiritual authority that created the fear and resentment that moved them to demand Jesus' crucifixion.

Today Jesus' rebuke of these so-called spiritual leaders recorded in Matthew 23 serves as a warning to those whose leadership too often mirrors the attitudes and values of first century scribes and Pharisees.



READ Matthew 23:1-12

¹Then Jesus said to the crowds and to his disciples; ²"The teachers of the law and the Pharisees sit in Moses seat. ³So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

⁴They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them.

⁵Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; ⁶they love the place of honor at banquets and the most important seats in the synagogues; ⁷they love to be greeted in the marketplaces and have men call them 'Rabbi.'

⁸But you are not to be called 'Rabbi,' for you have only one Lord and Master and you are all brothers. ⁹And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. ¹⁰Nor are you to be called 'teacher' for you have one Teacher, the Christ. ¹¹The greatest among you is to be your servant. ¹²For whosoever exalts himself will be humbled, and whoever humbles himself will be exalted.

RESPOND

➤ Write a paragraph summing up your impression of the central flaw in these leaders.

➤ Then examine details by filling in the chart below.

Note the actions, motivations and values of the Scribes & Pharisees. Use the chart below to record your observations. Some cells are partially filled in. In the third column, jot down examples of current ministry leaders acting in similar ways.

Verse	Motivations Jesus condemned	Actions Jesus condemned	Current Examples
1			
2	Want to be “the” authority on spiritual matters	Assume spiritual authority	
3		Fail to do what they require of others.	
4	They value compliance, not freedom and personal responsibility	Take God’s role in the lives of others	
5			
6			
7			

- Now go back over the same verses plus verses 8-12. In view of what Jesus said in contrast, what does he expect of us as Spiritual leaders?

Verse	Motivations Jesus wants	Actions Jesus approves	Current Examples
8			
9			
10			
11			
12			

Jesus goes on in **Matthew 23:13-36** to pronounce “woes” [expressions of both grief and denouncement] on the teachers of the law and Pharisees. Read this passage in your own Bible. Go over the passage carefully and complete the following chart.

READ Matthew 23:13-36

RESPOND

➤ Go over the passage carefully and complete the following chart.

Woe	Scribes & Pharisees Actions and Motivations	Outcomes	Contemporary examples
23:13 Woe 1			
23:14 Woe 2			
23:15 Woe 3			
23:16- 22 Woe 4			
23:23- 24 Woe 5			
23:25- 26 Woe 6			

23:27- 28 Woe 7			
23:29- 33 Woe 8			

- **Review sessions 1-4 and what you've written.** Then write a paragraph on the relationship of this study in Matthew 23 to all you've done before.

A Look Ahead

SESSION GOAL

The goal of this session is to crystallize the truths you have been exploring concerning basic attitudes and values to be held by Christian leaders. Your group will also look ahead and plan whether to continue together using another MentorLink Institute module.

READ

A message from the founder of MentorLink, Stacy Rinehart.

POWER LEADERS

Sometimes you have to go outside your own culture to really see yourself.

I first noticed it while working in the Former Soviet Union in the 90's. Through the network of our ministry, we had extensive feedback on the state of the Russian Church throughout the nation. We heard story after story. They reflected dogmatic, dictatorial and abusiveness attitudes and actions toward their congregations. Obviously not every pastor was like this but so many stories indicated something was amiss. We noticed that these persecuted Soviet-era pastors of underground churches acted toward their flocks like the communist bosses acted toward the Russians.

Then as we gained exposure, we observed the predominate style of leadership among ministry leaders toward their members in the Latin world was that of a Latino Dictator. Same in India—only they modified it slightly to fit the Indian Guru. In China, it was the Chinese strongman; in Africa, the African tribal chief; in the US, the corporate CEO.

This model is the way of the world—the way of the flesh in leadership. It is like the air we breathe and only when we hear the words of the Lord of the universe do we get a different model of leadership.

He said, "You know that the rulers of the gentiles lord it over them and their great men exercise authority over them ..." This is the over-under domination model of leadership I've observed all around the world by leaders in ministries.

These are just different twists on the very issue the Master said “It shall not be so among you.” He really does mean that we cannot use the model of leadership from the culture around us. In the Kingdom, Jesus’ way is the way of influence and greatness.

Jesus said, “...whoever wants to become great among you, shall be your servant: and whoever wishes to be first among you, shall be slave of all.”

I wonder why so few leaders refuse to take Jesus at His word in becoming great?

So the question is, where am I reflecting the way of the world in my leadership?

Stacy Rinehart

July 2008

RESPOND

- What have you seen that confirms Stacy’s evaluation?

- What positive developments have you seen that offer hope for the future?

REVIEW

- The titles of the first five sessions in this module are listed on the following page. Without looking back over your notes, summarize the content and impact of each session as well as you can.

1. Jesus' Purposes and Ours

Content:

Impact:

2. Discerning our Role

Content:

Impact:

3. Putting People First

Content:

Impact:

4. Defining Attitudes of a Leader

Content:

Impact:

5. Belief versus Practice

Content:

Impact:

- Now look back over your session notes and make any changes in what you've written that you feel are appropriate.

READ

The Apostle Peter sums up what we've been looking at near the end of his first epistle.

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed. Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you; but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

In Closing

Dear Fellow Worker in the Kingdom,

We count it a privilege to serve you in your growth toward leading like Jesus. We trust this experience has been valuable for you and through you, the people you influence. We also trust He has laid on your heart the simplicity and purity of leading like Jesus.

Our heart is to continue to serve you through other resources available. But our greatest hope and prayer is that you will intentionally "Pass It On" to others so that they also grow in their heart to lead like Jesus.

May you continue to grow as a leader who leading like Jesus.

Dr. Stacy Rinehart for the MentorLink Institute



What is your vision for "passing it on"?

You are now a steward of the heart issues in LEAD LIKE JESUS. To whom will you pass this on? We encourage you to form another Mentor Group and facilitate others through what you have just finished.

"Passing it on" is not about mastering content, being an expert or a teacher. It is about being available to guide others through the mentoring experience. Will you continue to pass it on?

For additional help in "passing it on," go to
<http://www.mentorlink.org/index.php/resources/passing-it-on/>

What's next?

We encourage you to join another Mentor Group for another module. Other MentorLink modules are a good place to start. You may also want to form your own Mentor Group.

Want to facilitate another module?

There are two options – bring together your own local group, or simply sign up to mentor a group. We have a Mentor Orientation for new mentors. Go to the MentorLink website for links.
<http://www.mentorlink.org/index.php/resources/global-mentoring-project/facilitate-a-group/>



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MentorLink Modules

NOTE: THERE ARE MENTOR PROCESS GUIDES AVAILABLE FOR EACH MODULE



LEAD LIKE JESUS

The model of leadership in the world is clear. But Jesus calls His followers to a different model of leadership for the Kingdom. This module will assist you and your group in discovering this reality and in beginning to apply its implications to your lives, leadership, and mentoring.



LEAD IN LIGHT OF ETERNITY

Jesus had much to say about how He will evaluate leaders who serve Him. He also had many harsh words for false leaders. Jesus promises to reward those who serve Him faithfully. This module will provide understanding regarding the leader's personal advantage to having this eternal perspective.



BUILD HIS KINGDOM

Jesus came preaching the Kingdom. His Kingdom is the ultimate reality in this life and the life to come. However, many build their own empires, thinking they are building the Kingdom, while their very means and motives are actually at odds with His Kingdom. This module will assist you and your group in seeing the difference between building for the Kingdom and a leader building for his own empire. This module also will assist you in mentoring others regarding this awareness.



BUILD GRACE ENVIRONMENTS

How we mentor and treat people flows from our understanding of what Christ has done and is doing in us. This module will assist you and your group in a deeper understanding of the depth and riches of the Gospel of grace and its applications in your leadership and mentoring.



COLLABORATE AS LEADERS

Jesus mentored those he chose and was with them. Paul was always with someone who co-labored with him, mentoring him in the process. This module will assist you and your group in developing a practice of leading and mentoring in the context of partnership and community.



LEADERS FOLLOW JESUS


This module is intended for Christians operating in church, para-church ministries, Christian organizations, and the marketplace. Its intent is to help leaders evaluate the style of leadership exercised in their organization and bring it into harmony with the New Testament pattern. In this module, participants come to understand both the foundational concepts and the learning process which underlies MentorLink training.



LEADERS ABIDE IN JESUS

Some of the last words of Jesus to His Disciples were, "Abide in Me". The Apostle John reflects the importance of this, "whoever says he abides in him ought to walk in the same way in which he walked." This module opens the door for mentors and mentees to look at their own walk with Jesus. It is from this "center" that we fellowship with the Son and with one another. It is also from this center that we bear fruit for His Kingdom.

ADDITIONAL MENTORLINK RESOURCES

-  **LEADER'S COVENANT**
A simple, yet profound description of true spiritual leadership in ten aspirational statements with Scripture passages.
-  **DAYS WITH JESUS**
Journey with Jesus to draw closer to His heart and discover how He wants us to live, lead and influence people. This video-based discipling tool uses The JESUS Film and thought-provoking questions for reflection and discussion.
-  **PASSING IT ON**
This seminar and manual are used for training groups in transformational mentoring. It will transform how leaders develop leaders.
-  **MENTORLINK INSTITUTE**
Learn to lead like Jesus and mentor others while participating in mentor groups. The MentorLink Institute is a tested and proven strategy that works through a network of partners and mentors.
-  **LEAD IN LIGHT OF ETERNITY**
This book by Dr. Stacy Rinehart is about Jesus and leading in His kingdom. *Lead in Light of Eternity: The JESUS Model* is for anyone who aspires to live and lead like Jesus in the workplace, the church, the mission field, or the world.
-  **TRANSFORMATIONAL VALUES**
Jesus' ways are to be our ways. The focus is on changing leaders from the inside-out and on the leader's character and heart. Five values shifts needed for leaders who want to move away from leading in the way of the flesh to leading more like Jesus.
-  **BLOGS AND BOOKS**
Check out blogs and books focused on the heart and development of servant leaders. Find practical mentoring tips, personal stories and solid biblical advice.

All resources can be found at www.mentorlink.org/index.php/resources/