
CHAPTER 5: THE “OUT-FRONT” RELATIONAL IDENTITIES OF EQUIPPING LEADERS

“Follow my example, as I follow the example of Christ” – 1 Cor. 11:1, NIV

“Example is not the main thing in influencing others; it is the only thing”

— Albert Schweitzer

Introduction

It is required of all Christian leaders that they be role-models for others by displaying integrity and authenticity of character (Blackaby and Blackaby 2001:104). However, leaders also serve as role-models for others by modelling ministry for them. Davis says:

“Spiritual leaders are to *incarnate* what they teach; that is, they are to become flesh and blood models” (Davies 1995:15, italics added).

This chapter explores the role that leaders play in modelling ministry skills and behaviour. Christian leaders are “models for the church” (Means 1990:49) who “lead primarily by example, not by precept” (Shawchuck and Hueser 1993:78). By being role-models of ministry, Wright says that leaders define what others ought to be (Wright 2003:23).

5.1. The Leader as Ministry Modeller

Exemplifying ministry by showing how things ought to be done is an integral equipping function. Having examples to follow is critical to the development of others (Guy 1995:54). Wright says that whether leaders are aware of it or not, “people watch leaders and learn” from them (2003:34;

also Guy 1995:544; Munro 2000:12). Equipping leaders must therefore see modelling as an essential function for the impartation of ministry skills and not just as a character trait which they are to demonstrate. Leaders must embody the *functions* that they hope that others will adopt (Foss 2000:30, italics added; also McClung 2008:67). This shows people what is expected of them and what it is that can be accomplished (Maxwell 1995:183).

“Modelling” in behavioural theory has demonstrated that “we can learn behaviour simply by watching the behaviour of other people” (Morgan and King 1975:541). Tidball says:

“Modelling was an important part of the educational philosophy of the ancient world in two aspects. Firstly, any teacher was expected to serve as a model for his pupils. Learning from the teacher’s example was intrinsic to their educational method. Secondly, it was inherent in a father-son relationship. The son would learn from the father by imitating him” (1999:100).

Paul built upon this approach as a leader (1 Cor. 15-16; Gal. 4:12; Phil. 3:17; 1 Thess. 1:6), and either invited or commended churches to imitate him (Tidball 1999:100). Research has shown that while people remember 10% of what they hear, they remember 50% of what they see, 70% of what is said to them, and 90% of what they hear, see, is said to them and is modelled for them (Maxwell 1997:99). People find it easier to duplicate a behaviour that they have observed put into practice by someone else (Maxwell 1997:99). Evidence therefore points to the fact that because modelling is a more holistic approach to the training others, it should be an essential part of any Equipping leader’s approach to preparing others for ministry. Training must go beyond the traditional teacher-student format. It must be an interactive, engaging, hands-on experience that expands awareness and skill and that involves active participation (Cladis 1999:150; Ogne and Roehl 2008:218).

5.1.1. Modelling as a New Testament Method of Equipping

A cursory review of the New Testament shows that modelling was an important means used to communicate the gospel. In the absence of formal institutions of tuition, modelling through the medium of personal relationships was a primary means used to bring about the replication of demonstrated behaviour.

5.1.1.1. Modelling as a New Testament Method of Discipleship

The word “disciple”, μαθητής, that is commonly used in the New Testament means “a learner,” and is derived from the root verb μάθη which means “to learn” (International Standard Bible Encyclopaedia 2009: no page numbers). The word is found in the Bible only in the Gospels and Acts. In Classical Greek from the time of Herodotus, it always referred to someone who was the “pupil” of another person (Matt. 10:24; Luke 6:40). The International Standard Bible Encyclopaedia says the following of the word “disciple”:

“In all cases it implies that the person not only accepts the views of the teacher, but that he is also in practice an adherent ... In the widest sense it refers to those who accept the teachings of anyone, not only in belief but in life” (2009: no page numbers).

“The disciple of Christ today may be described ... as ‘one who believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example’” (2009: no page numbers).

Disciples were thus imitators of their teachers (John 8:31; 15:8) (Vine 1985: 171). Jesus anticipated that every disciple, when “fully trained” would be “like his teacher” (Luke 6:40 NIV). It was also disciples who would produce more disciples, as they embodied the message they adhered to (Gibbs 2006:223). New Testament discipleship didn’t concern itself with personal, spiritual growth alone. It was apostolic in focus and concerned that disciples produce more disciples among the unreached who have been overlooked or deliberately avoided (Gibbs 2006:227).

5.1.1.2. Modelling as Experienced and Exemplified by Jesus

In his ministry, Jesus said that he himself was following the example portrayed for him by his Father:

- “¹⁹Jesus gave them this answer: ‘I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. ²⁰For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these’ ” – (John 5:19-20, NIV).
- “For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it” – (John 12:49, NIV).

Jesus took the lead for his ministry from the example set before him by the Father (Wesley 2009: no page numbers). In the gospels we also see that Jesus did not just teach about ministry; he modelled it (Ogden 2003:178). In preparing his disciples for ministry, Jesus included modeling as a method by which he trained them:

- “¹² 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. ¹³You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. ¹⁴Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. ¹⁵ I have set you an example that you should do as I have done for you. ¹⁶ I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷Now that you know these things, you will be blessed if you do them’ ” – (John 13:12-17, NIV).

The word translated as “example” in John 13:15 is the word *υποδειγμα*, which means “an exhibit for imitation or warning”, “example”, or “pattern” (Strong 2009: no page numbers).

5.1.1.3. Modelling as Commended and Exemplified by the Apostles

There are several instances where the concept of modelling or leading by example is found in the writings of the apostles.

(a) Paul

1 Corinthians 11:1

- "Follow my example, as I follow the example of Christ" – 1Cor. 11:1, NIV.

The word "example" used here is the noun μιμητής, which means "an imitator" (Strong 2009: no page number). This is the word from which the English word "mimic" is derived. It is also used in 1 Thessalonians 1:6, "You became *imitators* of us and of the Lord" (1 Thess. 1:6, NIV, *italics added*). It occurs in the middle voice in 2 Thess. 3:9, "We did this ... in order to make ourselves *a model* for you to follow" (2 Thess. 3:9, NIV, *italics added*).

Titus 2:6

- "6Similarly, encourage the young men to be self-controlled. 7In everything set them an example by doing what is good. In your teaching show integrity, seriousness 8and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us" – Titus 2:6-8, NIV.

The word translated as "set" in the NIV is the verb παρέχω which means to "present", "exhibit", or "show" (Strong 2009: no page numbers). The word "example" used here is the noun τύπος which means "an example to be imitated" (Thayer 2009: no page numbers); "type", "model (for imitation)"; or "pattern" (Strong 2009: no page

numbers). The word “originally referred to the impression left by a stroke (John 20:25), then a pattern (mould)”, which is the sense in which it is used here (Robertson 2009: no page numbers). The same word is used in 1 Timothy 4:12:

“... set an example for the believers in speech, in life, in love, in faith and in purity” (NIV).

It is also used in 1 Thessalonians 1:7:

“And so you became a model to all the believers in Macedonia and Achaia” (NIV; also 2 Thess. 3:7).

Philippians 3:17

- “Brothers, be imitators together of me, and mark those who walk this way, for you have us *for* a pattern” – (Philippians 3:17, New King James Version).

The phrase rendered “imitators together” translates the compound word *συνμιμητής* which means “co-imitator”, “fellow votary”, “follower together” (Thayer 2009: no page numbers). Other words in this verse also reinforce the idea of learning through the observation of the life of another. The word translated “mark” (NKJV), “take note of” (NIV) is the word *σκοπέω*, which means “to look at, observe ... to fix one’s eyes upon, direct one’s attention to” (Thayer 2009: no page numbers). The word “pattern” is again the word *τύπος*.

(b) Peter

- “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps” – 1 Peter 2:21, NIV.

The word “example” in this verse is the compound noun ὑπογραμμός, which means “an *underwriting*, that is, *copy* for imitation, example” (Strong 2009: no page numbers); “an example set before one” (Thayer 2009: no page numbers). The verb “follow” further reinforces the idea of following a personal example. It translates the word ἐπακολουθέω, which means “to follow (close) upon, follow after; to tread in one’s footsteps, i.e. to imitate his example” (Thayer 2009: no page numbers).

(c) James

- “Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord” – James 5:10, NIV.

The word “example” used here is the word ὑπόδειγμα, “an *exhibit* for imitation or warning; example, pattern”. We have seen that the word is also used in John 13:15.

5.1.1.4. Conclusion: Modelling as an Integral Component in New Testament Discipleship and Leadership Development

As can be seen from the above, the concept of modelling was a common approach to knowledge and behaviour transfer in the New Testament. Modelling took place by the setting of an example or pattern (ὑπόδειγμα), and then calling for the copying (ὑπογραμμός), mimicking or imitation of that particular behaviour (μιμητής). Teachers and leaders served as a type, model or pattern (τύπος) for others. Modelling was a natural expression of the discipleship relationship between teachers and pupils, and of the mentoring relationship between leaders and followers. The essence of this training was not to only enable students to acquire knowledge and learn values. The ultimate goal of this relationship was to enable the learner to adopt the behaviour and way of life of the teacher as it had been portrayed during the mentoring process.

Although most of the modelling took place in the context of the discipleship of new believers (1 Cor. 11:1; 1 Thess. 1:6, 7 ; 2 Thess. 3:9; Phil. 3:17; 1 Pet. 2:21), modeling correct behavior was also the means by which leaders were expected to demonstrate integrity in their ministry (Titus 2:6-7; 1 Timothy 4:12; 2 Thess. 3:7; James 5:10). It was the means by which Jesus prepared the apostles for ministry (John 13:12-17), and was the means by which Jesus himself received instruction for his ministry (John 5:19-20; John 12:49). Furthermore, it was anticipated that many, if not all who had been trained would at some point in time also engage in training others using the same method (Hebrews 5:12; Col. 3:16; Titus 2:3-4; 2 Timothy 2:2).

Although New Testament discipleship and leadership development included formal instruction, neither rested on the conveyance of knowledge or information alone. The reason for this is that education and exhortation alone do not produce transformation (Gibbs 2006:223). Eddie Gibbs says that successive levels of higher education may inadvertently “domesticate leaders” by attaching merit to reading and writing, but not attach merit to entrepreneurial initiatives to the same degree (2006:117). Since people reproduce after their own kind, it was through the modelling of the desired behaviour that teachers and leaders in the NT employed a more holistic approach to knowledge-, values-, and skills-transfer (Gibbs 2006:223). Gibbs says that the experience of being exposed to real-life learning situations is itself edifying (Gibbs 2001:126).

5.1.2. Modelling as “Imprinting”

The phenomenon of “imprinting” further underscores modelling as a valid mode of equipping. Exposure to real-life ministry leads to the “imprinting” of that behaviour upon the life of the person exposed to the ministry. Through imprinting, an assimilation of the lesson takes place at a deeper level than that which takes place during conventional

instruction alone. Floyd McClung says that through the principle of “bonding” or “imprinting” new converts inherently adopt the pattern of Christian life that leaders model before them (2008:65-66).

Psychologists have also noted this phenomenon of “imprinting” in the development of children. Imprinting describes the idea that innate learning takes place as behaviour is patterned on examples that children are exposed to during sensitive stages of their development (Santrock 1992:68-69). The same influence is noted in older children and adults. During certain times in their development, youth and adults become more prone to having the behaviour of others “imprinted” upon them. This causes them to pattern their own behaviour along similar lines. Robert Hinde noted that the quality of the relationship between the individual who served as the example, and those who patterned their lives upon this individual played an important role in the process of “imprinting” (Santrock 1992:69). The role of the relational and emotional bond between individuals and those whom they pattern their lives upon is important in order to provide “a foundation for optimal development” (Santrock 1992:125). Shawchuck and Hueser note that the same is true of the transmission of spiritual values - more is “caught” than “taught” (1993:124).

We conclude therefore that it is what others see in the lives of their leaders that they assimilate into their own lives. In this way people are “socialized” to inculcate new values and skills (Roxburgh and Romanuk 2006:119). Leaders must therefore understand the influence that their personal example has upon the lives of those whom they serve as leaders and must embrace modelling as an equipping responsibility. Gibbs says that in a postmodern culture, the training of leaders must include exposure to healthy leadership models (Gibbs 2006:118). In order for the correct example to be successfully “imprinted” upon others, leaders must pay attention to the quality of the relationship that exists between them and others. Learning is centred in the life and experience of the learner,

and new learning is discovered “on the job” (Shawchuck and Hueser 1993:218).

5.1.3. Modelling as a “Passive” Equipping Function

Modelling ministry may be considered to be a “passive” equipping function. As opposed to Kerygma (proclamation) and Didache (teaching), it is a non-verbal, yet powerful agent of Christian communication (Cook 1983:41). Modelling appears to be “passive” because when modelling ministry, leaders may not necessarily be giving formal instruction and accompanying it with explanations and applications, as is normal when training others in other ways. When modelling ministry, leaders will be active in ministry and it is their ministry activity that will serve to instruct those whom they lead. Learners will learn as they see how ministry ought to take place. In modelling, leaders may give little verbal instructions, but followers will be invited to observe what takes place and draw their own conclusions. Learning is passive and takes place reflexively as apprentices observe (Houston 2004:230).

Modelling will however be most effective when accompanied by explanations and discussions. Sometimes formal instruction is given, and then followed by the leader demonstrating how to apply the knowledge, i.e. modelling. At other times ministry is first modelled, and then later explained, with the leader inviting learners to discuss what has taken place (Cormack 1988:25). Jesus often modelled ministry and accompanied it with explanations and discussions (Matt. 21:19-21; John 13:12-17). His prayer life in particular elicited a desire in his disciples to learn to pray as they had seen him pray. Jesus responded to their request by giving them formal teaching about prayer (Luke 11:1-13)

Although modelling may be perceived as a passive equipping function, it should not be seen as requiring less of leaders. When modelling ministry, leaders are required to first master any ministry skills before they can transfer them (Houston 2004:232). They are also obliged to

maintain higher levels of integrity in their ministry than is sometimes required of others. This is because their lives are under constant scrutiny. Furthermore, by communicating through the medium of their personal example, leaders become symbols of what they announce and what their organizations represent to the rest of the world (Agee 2001:15). This can sometimes be a large burden to bear.

Although modelling is a passive mode of equipping, Hanz Finzel maintains that “influence modelling” is still an influential method of preparing others for ministry (2000:47). The influence that modelling leaders exert over others is called “referential power” (Wright 2003:34). Referential power is the power of influence that a leader has in the lives of others even when the leader is not with the follower. People watch leaders they like and then pattern their own behaviour on the positive qualities that they have seen displayed in the life of the leader (Wright 2003:34).

5.1.4. The Importance of Relationships in Modelling

Modelling is a relational approach to ministry (Ogden 2003:151). Since leadership is an interpersonal influencing process, the quality of the leader’s relationships to those being trained has a direct bearing on the degree to which the training will be accepted and assimilated (Dale 1987:23). Ogden and Roehl maintain that:

“Young leaders ... are looking for relationship, proximity, and affinity with those they allow to empower them. They will receive coaching and mentoring from those they have relationships with; they will trust those who take time to invest in relationship” (2008:216).

Leaders who wish to equip others through modelling ministry skills must therefore pay close attention to relational factors during the equipping process (Maxwell 1995:93). Lay people in particular, approach ministry

more in relational terms than functional terms (Cook 1983:29). This implies that Equipping leaders must be prepared to share their lives with those being equipped, and not just meet together to accomplish ministry objectives or to complete tasks. Forming healthy relationships is itself a significant part of the equipping process.

5.2. Equipping Leaders as a Ministry Prototypes and Pioneers

Leaders can model ministry in two related ways. The one is as “ministry pioneers” and the other is as “ministry prototypes”. Being a ministry pioneer has to do with that function of leadership in which leaders initiate visions that guide people towards a specific goal or future. Many times it will be the task of leaders to spearhead or “pioneer” new ventures. These new ventures may require new, different ways of ministering. As they initiate new ministry ventures, leaders will also be required to demonstrate how ministry in the new paradigm ought to take place. In demonstrating how to minister in new paradigms, leaders become the “prototype” ministers of the new paradigm. Being a ministry prototype then has to do with the leader developing the proficiency to minister in the new way so that others may observe and follow their example.

5.2.1. Equipping Leaders as a Ministry Pioneers

Leaders are new paradigm pioneers (Finzel 2000:183; Shawchuck and Hueser 1993:228). It is leaders who should set the pace for others (Blackaby and Blackaby 2001:153) and “implement innovations” (Cook 1983:27). They “initiate action” (Cook 1983:27) as “catalysts” of new ventures (Dale 1987:23). Leaders are those who see the initial “bigger picture” and can give direction to others to follow that way (Buchanan 1995:83). Leaders understand the larger realities of which they are a part, the conditions external to the congregation and global and environmental trends (Means 1990:61; Shawchuck and Hueser 1993:22).

Although individuals, sub-groups and congregations as a whole may also have visions of their own, Shawchuck and Hueser contend that, “Corporate vision does not take place apart from a leader, formal or informal” (1993:139). George Barna says:

“A Christian leader is someone who is called by God to lead ... and effectively motivates, mobilizes resources , and directs people toward the fulfilment of a jointly embraced vision from God” (George Barna in Gibbs 2006:114).

This pioneering function of leaders is an “Out-Front” leadership function since it requires leaders to go ahead of others and “break new ground”. Pioneering or entrepreneurial leaders “lead from the front” (Houston 2004:228). Hans Finzel says that pioneering type of leaders have done more “for the advancement of the cause of Christ” than institutional leaders have (2000:74). It is pioneering leaders who are often the first to envision new realities (Means 1990:62). They then take the initiative to move in the new direction or adapt ministry to suit the new paradigm (Miller 1995:63). Once they have understood the vision, and become versed in what is required to minister in the new paradigm, leaders are then able to engage in equipping others to follow more effectively. Leaders should therefore invest time in hearing clearly from God and to process the vision that has been given them. It only once they have understood the vision imparted to them that they can start to communicate it (Hybells 2002:187).

In pioneering ministry, the first task of Equipping leaders is therefore to articulate any new ministry paradigms and ventures. Leaders must have conceptual perspective in going ahead to show the way (Shawchuck and Hueser 1993:188). Leaders often receive a prophetic vision from God (Storey 1995:75). They must then cast that vision and, after that, enlist others to participate in its accomplishment (Dale 1987:23). It becomes the responsibility of leaders to first embody passion for the vision of the future that they have received and for the resultant mission endeavours.

Only then can they expect others to engage in the vision and mission (Agee 2001:15).

By taking the initiative for new ministry paradigms and modelling the new type of ministry, Equipping leaders equip successive generations to keep pace with the changes in ministry environments. Gibbs notes that young leaders emerging from the “Generation X” (born between 1961-1981) tend to be entrepreneurial innovators and initiative-takers who are prepared to accept the risks involved in innovative ministries (2006:116, 222). Churches are also equipping their leaders for apostolic ministry in pioneering situations as opposed to equipping them to serve as staff in the established church or para-church agencies (Gibbs 2006:117).

5.2.2. Equipping Leaders as Ministry Prototypes

Once leaders have clarified their visions and what the new ministry venture will be, they must then start to demonstrate through their personal example how to minister in the new way. To do this, leaders will have to personally develop the skills and competencies that will be required of others in the future. Because of the nature of new ventures, Equipping leaders may sometimes find no point of reference to which they can refer others when training them. In these situations, Equipping leaders ought to assume the responsibility for setting the example of how ministry ought to take place. The onus will be upon them to experiment and develop the skills that will be required of others in ministry (Wright 2010:1). In this way they become the “prototype” ministers of the new paradigm. The Microsoft Office Encarta Dictionary defines a “prototype” as “the original form of something, which has the essential features and is the model for subsequent forms” (2007: no page numbers). Equipping leaders therefore initially serve as examples of the types of ministers that will be reproduced once the course of training for the new ministry venture has been completed.

It is only once they have developed personal ministry competence that leaders will be able to train others. Based on an “Out-Front” Equipping paradigm, leaders must practically demonstrate to others how to minister in the new venture or paradigm (Shawchuck and Hueser 1993:90). It is through the display of their personal example that leaders (or leadership teams) induce a group to pursue objectives (Blackaby and Blackaby 2001:17). This is an effective way for leaders to transfer their experience (Shawchuck and Hueser 1993:125). Peter Senge says:

“Leaders are those people who ‘walk ahead’, people who are genuinely committed to deep change within themselves and in their organizations. They lead through developing new skills, capabilities and understandings” (Peter M. Senge in Gibbs 2005:28).

Leaders must therefore take the initiative to assimilate new information and personally develop the correspondent ministry skills. It is only once they have developed these new competencies that they can start transferring the skills which they have honed to others. An Equipping leader’s first training priority is to develop themselves to the point at which they can provide a living demonstration of how ministry ought to take place (Maxwell 1995:20).

In one study, Christian leaders mentioned that having a good role model to follow was a significant factor in their own development as leaders (McKenna et al 2007:184; also Finzel 2000:16). Equipping leaders will need to allow themselves enough time to develop the necessary skills that they wish to transfer. They should expose themselves to creative alternatives that may fit the new paradigm and be willing to experiment until they find solutions that will be effective. The greater the leader’s personal proficiency in ministry, the more effective he or she will be in transferring ministry skills. John Maxwell maintains that “People emulate what they see modelled” and it is only when leaders grow and

improve themselves that they will be able to grow and improve others in ministry (1995:20).

5.3. The Limitations and Challenges of “Out-Front” Equipping Identities

All leadership paradigms have their own unique limitations and challenges. The same is true of the “Out-Front” Equipping leadership identity, especially the aspect of modelling as a form of equipping.

5.3.1. The Limitations of “Out-Front” Equipping Identities

One of the first limitations of using modelling as a means to equip others is that people are not able to progress beyond the confines of their leader’s own personal development. John Maxwell says:

“Leaders cannot model what they do not possess” (1995:20).

A leader’s progress or lack thereof therefore has an effect on the success or failure of the ministries which they lead (Maxwell 1998:8; Segler 1987:18). Inexperienced leaders may feel responsible for the lack of development of others and see this as a reflection of their own failings. They may attempt to project an infallible image in order to preserve credibility. Ironically, this façade of infallibility often serves to compound the pressure that leaders may experience to live up to unrealistic ideals.

Another challenge of equipping others by modelling ministry for them is that leaders may set standards that others lack the confidence to ever achieve. This may undermine the morale of those being trained. On the other hand, when leaders are transparent and honest about their shortcomings, they inspire admiration, respect and trust (Maxwell 1995:68).

Related to the above limitation, all ministry environments require a large variety of skills and competencies. No one leader, regardless of how competent they are will ever possess all the necessary skills to meet the ministry needs in any given environment. It is therefore unrealistic to expect leaders to model ministry for everyone. To circumvent this challenge, leaders can develop a “culture” of equipping within their ministries. They can also develop the ability of others to assist them with the task of training. In this way each person who has developed in a certain area can take responsibility for transferring their skills and experience to others who have not developed to that point. Ogne and Roehl maintain that leaders should encourage shared learning and peer-coaching since students learn from one another’s experiences, and not just from the designated leader (2008:224)

As with all forms of training, modelling as a mode of equipping has its own inherent limitations. For one, unless there is some form of complementary input given, the idiosyncrasies of the leader may be amplified in the lives of those being trained. While preserving the *mode* of training, leaders should therefore expose those being equipped to other leaders who have complementary skills to impart. “Trainees” can then receive input from other leaders that will help them learn alternative methods for ministry and help them develop complementary ministry skills.

A further limitation of modelling is that sound theology and good ministry practice may give way to pragmatism. Ends may be justified by the means employed to reach them. As part of a more holistic approach to equipping, modelling therefore requires other supplementary modes of equipping to be used in order to produce balance in the training process. In addition to learning practical ministry skills, “trainees” will need to develop their spirituality, interpersonal skills, understanding of sound theology and knowledge of good ministry theory, to name but a few areas. Modelling does not lend itself to developing people in all of these

areas, and complementary equipping processes will be needed if people are to be equipped properly.

5.3.2. The Challenges of “Out-Front” Equipping Identities

One challenge that accompanies an “Out-Front” Equipping leadership style is the “glass bowl” syndrome. This refers to a leader’s life always being under scrutiny and leaders having less privacy than others (Blackaby and Blackaby 2001:247; Maxwell 1998:191). Leaders who live transparent lives may also be subject to more criticism (Miller 1995:51). It is not only the leader who will have to come to terms with this, but the leader’s family will be subject to the same scrutiny and pressure (Maxwell 1998:191).

When leaders assume the responsibility of developing themselves in order to be effective prototypes for others, they will face the challenge of making personal development a lifetime pursuit (Maxwell 1995:31). In order to remain effective they will have to constantly make adjustments to their existing skills and develop new ones (Gibbs and Bolger 2006:193; Hybells 2002:237). This requires self-discipline (Maxwell 1995:30). Leaders will also be required to take regular inventories of their strengths and weakness and sometimes make difficult decisions to make adjustments and confront their insecurities (Maxwell 1995:132; Hybells 2002:158). They will also need to take responsibility to cultivate consistent growth habits (Maxwell 1995:116). In summary, Bill Hybells says that leaders will need to learn “the art of self-leadership” (2002:181).

The investment in time and the emotional energy required to build relationships poses a further challenge to leaders. Leaders need to build strong relationships with others before they will be allowed to lead and influence others (Maxwell 1998:101; Ogne and Roehl 2008:216). This is particularly true of equipping by the display of personal example. The development of people is a long-term process that takes a great deal of

investment in the lives of others (Davies 1995:14; Hybells 2002:125; Maxwell 1995:69). Equipping leaders who wish to serve as role models and nurture others must understand the sacrifices needed for this form of training and must be willing to pay that price. John Maxwell says:

“Sacrifice is a constant in leadership” (1998:188).

The need to relate to those being equipped in such a personal and time-intensive way can result in leadership “burnout from too many relationships” (Ogne and Roehl 2008:221).