

The Weight of Glory

Steve Holloway and Dick Scoggins

5th Draft, 5 November 2003

Synopsis: We often view the status of a leader as coming solely from personal merit, ambition and accomplishments. In Scripture, however, a mysterious dynamic is evident, in which leaders are chosen and appointed by God and derive their authority from Him. God uniquely invests them with the 'honor' or 'weight' to do the work to which He has called them. This article examines the meaning of this 'weight', and how wise leaders will pass through different seasons as they mature in leadership.

The Weight of Glory

2

What Makes a Good Leader?

2

Is A Good Leader Just 'One Who Leads'?

2

God Grants Honor

3

Gifting + Kabhedh

4

Re-Investing The Weight

5

Seasons In The Life Of A Leader

6

Charismatic Leadership

7

Directive Leadership

8

Consultative Leadership

9

Consensus Leadership

9

Influential Leadership

10

Conclusion

11

Our Response Is Crucial

11

Ever-increasing Glory

12

The Weight of Glory

Steve Holloway and Dick Scoggins

5th Draft, 5 November 2003

'And we, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit,...

2 Corinthians 3:18

For our momentary light suffering is producing for us an eternal weight of glory far beyond all comparison, because we are not looking at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.'

2 Corinthians 4:17-18

What Makes a Good Leader?

Is A Good Leader Just 'One Who Leads'?

What is leadership? Is a 'leader' someone who is necessarily characterized by vision, influence, charisma, leading by example, directiveness, discipline? Does 'leader' necessarily refer to someone whose abilities lie in control, ambition, power or status? In today's world many or all of these characteristics and abilities have been attached to the definition of a leader.

As members of Frontiers, we work in a mission that relies on strong field leadership. Team leaders are expected to recruit their own teams, determine the strategy for the field God is calling them to, guide their teams and cover many other functions of leading a church planting effort.

For many years, 'Leaders are those who lead' was a common refrain in Frontiers. Our understanding of a leader was often reduced to this slogan, but over time its inadequacy as a definition became apparent. Those who lead may be good leaders, but they may sometimes abuse their power and position. Those who lead may be good leaders, but they may sometimes lose their way and take their followers off-track with them. Those who lead may be good leaders, but they may sail only under their own flag, ignoring the healthy accountability of supervisors and peers.

We have found that many who rise into leadership roles, even within Christian or mission circles, can do so without developing the necessary maturity and integrity. In *Frontiers* we found that inattention to 'character issues' of leaders has released home-grown wolves among our sheep. We have learned, at our cost, that commitment to integrity, continued growth, and peer accountability are vital dimensions of effective leadership.

A leader can become static, stuck in one mode of leadership. When this happens, the leader ends up stunting the team's growth, preventing the team from achieving its goal, or even destroying it. A leader who refuses to develop in leadership skills often will not empower the team or allow them latitude to use the gifts God has sovereignly given the team. Such a leader may not recognize the potential in their team members, may not allow them to mature as leaders themselves, and may not release 'the work' to the new leaders. Many leaders do not 'finish well' because they will not mature.

God Grants Honor

From a human perspective, we often perceive leadership as something earned through a combination of personally pursued gifts, opportunities, recognition, and achievement. In this view, the status of leader comes solely from personal merit, ambition and accomplishments.

In Scripture, however, a mysterious dynamic is evident, in which leaders are chosen and appointed by God and derive their authority from Him. God uniquely invests in them the 'honor' or 'weight' to do the work to which He has called them.

The Old Testament Hebrew word, *kabhedh*, conveys the idea of "weight," "heaviness," "glory" or "honor". Its primary uses in the Old Testament expresses the idea of some external, physical manifestation of dignity, preeminence or majesty. It embodies the concept of Jehovah (Yahweh) revealing Himself in a sign or manifestation of His presence. The Greek noun *doxa* (often translated 'glory'), retains the underlying thought represented in the Hebrew concept of *kabhedh* in the great majority of cases in the New Testament,.

The concept embodied in the words *kabhedh* and *doxa* is used in the Bible to describe God's glory: the physical sign of God's Presence which led the Israelites in the

wilderness, what rested on Mount Sinai, was seen by Moses , and which filled the tabernacle. In the New Testament this 'glory' is what was seen by the shepherds, observed by the disciples at the baptism of Jesus and during the Transfiguration. *Doxa* is the glory of God in Christ, His suffering, resurrection and ascension. It is what will be seen at the Second Coming. Critically, it is embodied in the New Covenant, the likeness into which we will be transformed. *Doxa* is what the world is to see reflected in Jesus' Church.

While the popular sense of this word is *light, shining, or even lightning and storm*, it is better considered, essentially, as manifestation of God's character: God's righteousness, goodness, truth, and justice.

So, those on whom God rests his *kabhedh* are people who exhibit to others a glimmer, reflecting as 'through a glass darkly', of a portion of God's character, nobility, majesty or 'glory'. It often is a sense of 'presence' or 'weight' in the personality of these that God has chosen to lead, to which others respond positively.

Gifting and *Kabhedh*

While human will is indeed a component in leadership - for we must give an unreserved 'yes' when God asks us to take on a responsibility, role or task for Him - this is only part of the equation. Men and women have intrinsic attributes or circumstances - inherent personality, family, gifts, experience, skills, education, opportunities and even wisdom - which combine to make up who they are. God then seems to 'anoint' these attributes with *kabhedh* for those He chooses to take on roles or tasks He calls them to, for a certain period of time.

Take the example of David. At the time God chose him to become the next king over Israel, he seemed to already have developed qualities of courage, integrity, boldness, zeal for truth. Yet he was at that time only a young shepherd with relatively little status or opportunity. When he worked among the flocks in the field, there were no obvious indications (circumstances or ambition) that his destiny was to become king. And yet God chose and anointed him through Samuel, orchestrated his recognition by the people and step by step brought David along the tortuous path to kingship - finally replacing Saul. His 'weight' for leadership, his *kabhedh*, came directly from God.

King Saul was also chosen by God and anointed by Samuel. He was given *kabhedh*. However Saul was unwilling to submit to and wholeheartedly obey God in this God-given appointment. Thus he sowed the seeds of his own destruction. The honor God had granted Saul was removed and given to David.

Or take the example of Simon Peter. He was a common Galilean fisherman, with an unstable temperament. At the time Jesus chose him, there were no indications that he would be a key leader in the most successful and influential movement in the history of the world. But the Messiah chose him, called Simon to His side, gave him *kabhedh* and developed his leadership abilities - even through failure and betrayal - until Simon became the rock on which a movement of the redeemed people from among all people could be built - to sweep through the earth.

Re-Investing The Weight

Jesus calls us to servant leadership. Volumes have been written about the meaning of this phrase. We would, however, suggest that a primary component of being a 'Servant Leader' is wisely re-investing the reflected glory of the King in Kingdom interests.

Jesus' parable of the talents exemplifies this idea well. A man leaves on a journey, but before he goes, he entrusts three servants with a portion of his treasure - each according to their abilities. When he returns, they report what they have done with His trust. To those who have increased his treasure, he entrusts even greater responsibility.

Healthy and mature leadership returns glory to God by multiplying the *kabhedh* it has received. A leader after God's heart freely invests *kabhedh* in the Kingdom, especially in its citizens, the most precious commodity in the Kingdom. As leaders act more and more consistently with the character of their King, and lead others to do the same, they are increasingly respected for the nobility of their character and acts. God is glorified by His ambassadors faithfully reflecting his own character. This in turn often results in more people being drawn to become part of His Kingdom.

The paradox is: if we invest the *kabhedh* God has given us, we are given more as He is glorified in our character and people are attracted to this. However, if we try to possess the *kabhedh* as something that is ours, in other words seek glory only for ourselves, we

lose honor in the sight of others and God take *kabhedh* away. We are built to *reflect* glory not *possess* it.

While this process of transformation into His likeness should be the normal Christian experience for all believers, those who God anoints as *leaders* are given the responsibility to intentionally invest *kabhedh* in others. Leaders shepherd their flocks.

They will turn from self-oriented living and learn to responsibly shepherd a team. They will care for and develop those called, with them, to the task God has given. They reproduce their own leadership in others with *kabhedh*. Finally, even when they no longer have responsibility and authority, their *kabhedh* remains. For their character and the character of those they have invested in have been enriched with an ability to recognize and live within the *kabhedh* of God.

Those who wisely invest the *kabhedh* in the workers under their leadership will naturally mature through the stages of leadership development described below.

A Spectrum of Leadership styles

Let's look at some of the practical implications of this dimension of Servant Leadership. God may call out individuals at any time in their lives and bless their natural abilities with His supernatural anointing, or *kabhedh*, to accompany and enable them to bear the responsibility of leadership. [develop idea of the complexity of leadership, team dynamics and how the two work off of each other in the maturing process].

While Frontiers has, up to this point, primarily identified those who lead church planting teams as 'leaders'. More recently we have begun recognizing the many other men and women are serving in roles of 'apostolic leadership'. These are the field members working at the 'leading edge' of the Kingdom who excel in some specific area of expertise, such as language learning, evangelism, discipleship, hospitality, service, etc, and encourage others in this area towards excellence. These men and women contribute their gifts and hearts in ways that enable their team to more effectively carry out church planting among the people God to whom has called them.

Healthy leaders mature as they gain wisdom and are seasoned by life experience.

Healthy leaders are not content to stay the same, to 'march in place.' [sometimes leaders

do not have the capacity to move to the next mode of leadership style the team and situation require; need to let go and allow others with aptitude for that situation to step in]

As leaders mature, they naturally overcome their own insecurities, establish trust with their team members and intentionally invest *kabhedh*. Here are common stages we have observed in leadership development (with examples taken from Paul's life):

Charismatic Leadership

Saul, the zealous young Pharisee rabbi, enters the Gospel accounts as someone already endowed with authority and responsibility. We first see him guarding the cloaks and giving his approval to the stoning of Stephen. When stopped by Jesus on the road to Damascus, he is on his way, commissioned by the religious authorities, to stamp out the new sect of 'The Way'. Young Saul obviously has earned the confidence and trust of his religious leaders, to be entrusted with this task.

This young Saul embodies the stage of a young leader with personal charisma, zeal, and sense of conviction. This type of leader tends to be informal, 'self' oriented - that is, relying on personal abilities, gifts and vision. They tend to be purpose driven and goal oriented, discontent with the status quo, visionaries who can articulate compelling ideas or goals which they and others aspire to. This type of leader has been given *kabhedh* which attracts interest and followers, but their leadership will be limited by their immaturity. They must learn integrity as they mature, so that authorities will entrust them with increasing responsibility.

These young leaders are often the nucleus around which a team can form, like the young David with his band of outlaws during the reign of Saul. Or, like Esther, the *kabhedh* which rested on her changed the history of a nation and the fate of a people.

This type of leader is often young, single, without family obligations, or in other ways untested in the 'harness' of responsibility over other individuals.

Directive Leadership

As the Gospel spreads to the Gentile Greeks at Antioch, Barnabas seeks out Paul to come help him, remembering that Paul had been called by God to minister to

the Gentiles. Paul works alongside Barnabas until commissioned by the Holy Spirit to take their first missionary journey into Asia. Paul gains recognition and experience, so that by the time the second missionary journey began, Paul exerts his leadership to define who can and cannot accompany them, coming into disagreement with Barnabas. Paul, now teamed with Silas, allows Timothy to join them and decides that Timothy must be circumcised as a condition to being part of their work.

Paul has now become a directive leader. He is a recognized authority within the new team and has taken explicit responsibility for its formation and activities.

Directive leaders must be authoritative: setting and enforcing expectations, standards and boundaries that allow the team to remain focused on their given task. They must become 'other' oriented and team oriented. They can no longer afford the luxury of self-oriented leadership.

Directive leaders must learn to shape the team for the benefit of the team and the task to which they have been called. They must learn pastoral skills to assist team members in growing into their unique roles and gifts which contribute to achieving the task. They must shepherd the team through the *conflict* stage of team development which all teams must walk as team members adjust to one another's varied personalities, experiences, skills and roles.

Directive leaders are like parents with a young family - they must develop responsibility, concern, and influence for a small group of others, keeping the interests of the family as highest priority. They must set the standards and boundaries of family life to protect the family and give it an environment in which it can flourish.

Consultative Leadership

The team of Paul, Silas and Timothy has matured. They have grown in trust and are confident in each other's abilities. When there is trouble at Berea and Paul is driven out of the town by the agitation of the Jews, he can leave Silas and Timothy behind, confident in their ability to continue the work. Later they meet Paul in Corinth and continue the work together. The team expands, including Priscilla,

Aquila, and Apollos who also mature into trusted roles of responsibility in the work under Paul's leadership.

The consultative leader remains a strong leader but is now working with a maturing team. The team has developed the ability to honor and respect the roles and gifts of each member, affirming God's sovereignty in the contribution each one brings to the task.

At this stage the leader has the confidence and security in his own leadership to allow him to consult with his team members and let their seasoned views influence him, while still retaining the right to make the final decision. The leader can share the weight of responsibility for the leadership of the work and allow team members to be 'burden bearers'. He must shepherd the team out of the conflict stages of to where team members are able to work together unselfconsciously as an effective unit, relying and integrating with each other's skills and giftings.

Consultative Leaders are like parents of older children - they become less authoritative, more influential, allowing their children to make mistakes, live with the consequences of their choices, and even fail. The life-wisdom of the parents is being intentionally reinvested in the emerging generation.

Consensus Leadership

Paul's team continues to mature and grow, effectively working together to establish redeemed communities in Gentile regions. Emerging leaders such as Apollos and Timothy are given responsibility and authority to work independently in overseeing the work of establishing these communities. A network of leaders is apparently formed among the apostles and elders in the areas of Asia, Macedonia and Achaia.

The Consensus Leader now has a team which functions well together in the task they are called to. Team members have matured, gaining field experience. Leadership gifts and *kabhedh* are being identified among some team members, and maybe even among the nationals they are working with. The leader now intentionally invests in these new leaders, mentoring them and developing their leadership skills and gifts. He begins to recognize these emerging leaders increasingly as peers, respecting and honoring them,

delegating the responsibility *and* authority for achieving the task as a leadership *team*, working together on a consensus basis. [situational leadership] [Ephesians 4 ministries]

He successfully shepherds the team through leadership reproduction. As works become independent under the new leadership. The consensus leader intentionally encourages a network of leaders to form naturally along relational and trust ties between mentors and the new leaders they mentor. This emerging network works together closely, encouraging and assisting each other, promoting the greater interests of the Kingdom in their spheres of influence.

Consensus Leadership stage is like that of parents with young adult children who are now living independently. The parents give advice but do not control. Their children have successfully matured beyond the umbrella of responsibility of their parents and take on responsibility for lives of their own. These natural family ties result in a healthy extended family network.

Influential Leadership

Paul spent several years in Ephesus apparently investing in the elders of the local churches and the apostolic leadership in his team. The result was that when Paul is arrested, his work not only continues without his direct presence, but flourishes through the leaders reproduced. In prison, Paul's leadership is only by influence through trained leaders like Timothy, to whom he has released the work.

The Influential Leader no longer has decision-making responsibility or authority for the work he started, having handed it over to the new leaders. He has reproduced his own leadership at least once and has invested his accumulated wisdom and experience on which the new leaders build. These new leaders now take the work on to achieve new levels of success beyond that of their mentor. The Influential Leader retains the respect and honor of those he has trained and has a mentoring relationship with the new leaders, but only of influence and not control.

Influential Leaders are like grandparents. They have successfully reproduced themselves. Their children now have families of their own and are bearing full responsibility for them. While grandparents have no control over the daily life of their children's families,

if they have retained good relationships, they have immense influence, and their children are very responsive to learning from their mature life wisdom and perspective.

Conclusion

Our Response Is Crucial

God calls individuals to positions of responsibility and leadership and bestows on them His honor to in turn invest in others. How we respond to this weight of honor, this *kabhedh*, is within our freedom of will.

For His glory and the sake of those He has entrusted to us, we must choose to mature, to progress through these stages. Usually this maturing process means we will wane as those we invested in increase, even further than we were able to go, building on foundations we laid. Our weight of glory is ultimately redeemed when we stand face to face and show how we have invested the *kabhedh* we were given. [\[John the Baptist example\]](#)

Ever-increasing Glory

However, there is even more at stake here. Our Servant Leadership directly contributes to and unites the great themes of God's purpose in the world today: redemption of individuals and communities, and the spread of this Good News through the earth.

Jesus is the radiance of God's glory and the exact representation of his essence. Jesus manifested God's *kabhedh* with undistorted purity. His is the likeness that we as part of Kingdom communities are being transformed into as our character is refined through the obedience of faith. We are, in fact, actually being restored to the original Image God intended for us before the Fall.

As we invest the *kabhedh* we have been given into others, the Glory of God spreads as individuals are increasingly transformed into His likeness. As we take this ministry of reconciliation to other cultures where they too are turned from the kingdom of darkness to the Kingdom of light and transformed to the original Image, God's *kabhedh* spreads even further throughout the earth, from culture to culture, people to people.

This has been going on for centuries, and will continue until one day God's *kabhedh*,
shinning from the hearts of citizens of His Kingdom, will cover the earth - as the waters
cover the sea.