

**BARNABAS PUBLISHERS REPRINT**

Article

**AFTERGLOW PERSPECTIVE**

Looking Toward Finishing Well  
After a Lifetime of Ministry

by

Dr. J. Robert Clinton

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## Abstract

From time to time, I collect all the material I have amassed on a topic and do a *position paper*, that is, a paper summarizing what I know about the subject—My Position on that Subject, at that time. This paper does that sort of thing by focusing on one development phase—AFTERGLOW. Below is included Table 1 representing various perspectives on time lines I have used in my teaching at the School of InterCultural Studies at Fuller Theological Seminary. The **red font labels** highlight the subject of this position paper.

**Table 1. Some Time-Lines I Have Used in My Teaching On Leader Development**

Type	Phases/ Stages Listed	Who for
Simplified/ Decadal	6/ I. Early Background II. Character—Beingness III. Purpose—Doingness IV. Means—Beingness V. Effectiveness—Both VI. Consolidation—Beingness	Mixed: lay, full time, those not familiar with leadership emergence theory
<b>Generalized Time-Line</b>	6/ I. Sovereign Foundations II. Inner-Life Growth III. Ministry Maturing IV. Life Maturing V. Convergence <b>VI. Afterglow</b>	Mixed: lay, full time, those who are familiar with <b>The Making of A Leader</b>
Ministry Time-Line	4 Phases; 9 sub-phases/ I. Ministry Foundations A. Sovereign Foundations B. Leadership Transition II. General Ministry A. Provisional Ministry B. Growth Ministry C. Competent Ministry III. Focused Ministry A. Role Transition B. Unique Ministry (focused) IV. Convergent Ministry A. Special Guidance B. Convergence	full time Christian workers; familiarity with leadership emergence theory
Unique Time-Lines	?/ An individualized time-line for a person. Each is unique with usually 3 or 4 development phases of 10 or more years.	usually full time Christian workers; people familiar with leadership emergence theory
Unique to a group: InterVarsity Time-Line	5/ I. Foundational—Pre-College II. College, Transition To IV III. First IV Ministry IV. Expanded IV Ministry V. Early AFTERGLOW--	full time InterVarsity Workers
Unique to a group: Korean Time-Line a. Seoul b. other Korea	4/ I. Foundational II. Live In With Parents, Time III. Transition to Ministry & Own Social Base Living IV. Unique Developmental Phases	full time Christian workers: pastors, chaplains, a few parachurch
Unique to a Group: Singaporean	3/ I. Foundation II. Fast Track to Leadership at Young Age III. Unique Development Phases	full time Christian workers; pastors, some parachurch

This particular position paper is looking at one development phase, AFTERGLOW. AFTERGLOW was first introduced in the time-line presented in **The Making of A Leader**. It was called the Generalized Time Line as shown above in the table.

The analysis shown in this position paper will focus on “full-time” Christian workers who move into AFTERGLOW. I do not have enough data for analysis of “bi-vocational” Christian workers moving into AFTERGLOW. So this paper will be limited to “full-time Christian Workers” as they finish their full-time ministry and move on into AFTERGLOW ministry.

Time-lines generally do three things:

1. help us with life scheduling of processing,
2. provide an overall perspective for seeing patterns,
3. allow us to evaluate growth.

This position paper will be helpful mostly on the first item:

➡ 1. help us life schedule processing,

Life scheduling is the anticipation of God’s working in my life so as to benefit from it.

We anticipate in three ways:

**What**—we learn about the kinds of things God will use in our development so that we are not surprised by them; they happen, we recognize them, understand them and move with them because of our understanding; that is we negotiate them and we respond much better than if we were surprised by them.

**When**—we learn about when certain kinds of things will normally happen; our understanding of when makes us ready for those times in our own lives. We are not surprised by them; they happen, we recognize them, know what they accomplish at that time in our lives, understand them and move with them because of our understanding of their timing in our lives.

**How**—we respond properly to them because we know the kinds of responses possible and what they will do for us and in us. We are not surprised. We know the kind of response we want before the things ever happen to us. They happen, we recognize the, know what our response will bring.

**Import**—If you grasp the import of this, then you will see the necessity of perspective. It is perspective that allows us to anticipate. It allows us to view an event in our life and schedule for it. And perspective on AFTERGLOW is critical, since AFTERGLOW is the final development sub-phase, which determines “how a leader finishes.” And we want to get added perspective on *finishing well*!!!!

I have gathered some excerpts together, featuring the notion of *Consolidation*, and which show some of the thinking a leader must do for smoothly moving into a productive AFTERGLOW ministry. I will include some of my own *application of Life Scheduling* concerning this important closure ministry, AFTERGLOW.

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# AFTERGLOW PERSPECTIVE

## Looking Toward Finishing Well After a Lifetime of Ministry

### I. Introduction

I am going to begin this paper on *Afterglow Perspective* by first using an analogy to get a feel for the overall development of a leader. It is a chess analogy. Note carefully Table 2 below. Chess masters break a chess game up into three major phases, which they call: Phase I. The Opening Game; Phase II. The Middle Game; and Phase III. The End game. One can look at the development of a leader in a similar fashion. Below each phase I have shown a parenthesis with ages identified. I am implying that the development of a leader's ministry has an opening game, from 0 up to about age 35. I am suggesting that in about the mid-30s a leader moves into the middle game of ministry. And I am suggesting that around the mid-50s a leader moves into the end game of ministry. Note the table suggests symptoms a developing leader has during these three stages. And I also hint at where the leader may fail in his/her ministry. I will explain the terms **Pre-Afterglow** and **Afterglow** in the next section where I give some basic definitions.

**Table 2. The Analogy—Life and Chess, the three games**

OPENING GAME	MIDDLE GAME	END GAME (endgamers 55-70+ & 70+ to?)
symptoms: <ul style="list-style-type: none"><li>• fresh</li><li>• full of ideals</li><li>• full strength</li><li>• opportunities before us</li></ul>	symptoms: <ul style="list-style-type: none"><li>• we've lost some force</li><li>• our start has affected where we are;</li><li>• not so idealistic now</li><li>• tendency toward cynicism</li></ul>	symptoms: much of what <b>we have</b> or <b>are</b> has mostly already been determined; <b>BUT WE CAN CONSOLIDATE IT— i.e. Build on it for lasting effect.</b>
Sometimes the game is lost here but even with some bad plays we still have time to recover	Mostly the game is lost here though it may continue for a long time into the end game	sometimes lost here

Up to Age 35

Ages 35-55

Ages 55+

**Pre-Afterglow**  
**Afterglow**

### II. 3 Basic Definitions Helpful in Understanding AFTERGLOW

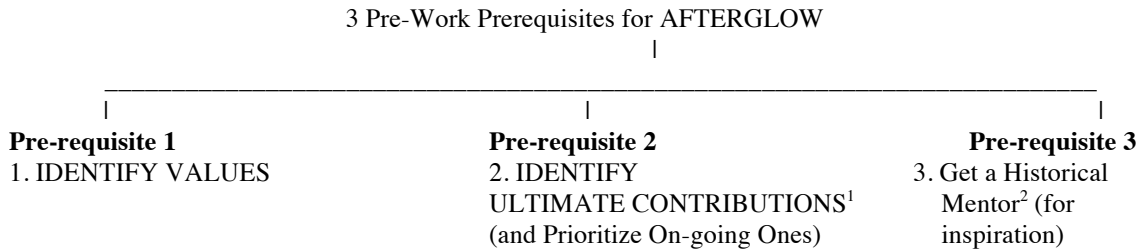
I am limiting my AFTERGLOW perspective paper to dealing with full-time Christian workers. It is easier to define AFTERGLOW for full time workers than it is to define it for bi-vocational workers. Some day when I have enough data on bi-vocational workers I may come back to this paper and include thoughts on AFTERGLOW for them too. But for this paper I am concentrating on understanding AFTERGLOW for full time Christian workers.

Here are some definitions that are helpful in understanding the precepts of this paper.

#### Definition

**Pre-Afterglow ministry** refers to the last several years of a leader's full-time paid ministry—a time of transitioning from full-time paid ministry to non-full time non-paid ministry.

I am going to suggest 3 growth projects, which should be done in the Pre-Afterglow ministry time. These are necessary to transitioning into (i.e. preparing for Consolidation in the AFTERGLOW ministry). I call these 3 items Pre-Afterglow Pre-Work. Figure 1 below is a tree diagram giving these three pre-requisites to AFTERGLOW ministry.



**Figure 1. 3 Pre-Work Prerequisites for AFTERGLOW**

I will give a brief explanation on Values shortly below in the section **A Short Note on Leadership Values**.

I will discuss Ultimate Contributions only very briefly in this paper when I mention the Consolidation category 3. Strengthen Lasting Achievements. I have identified 13 types of contributions. A given leader will usually have 3 or 4 types in his/her ultimate contribution set. Some extraordinary leaders will have 5 or 6 or even more. Of these, some ultimate contributions will have been finished before AFTERGLOW ministry time. It is the unfinished ones that will need some consolidation work. I suggest that you list and prioritize your unfinished ultimate contributions and then do some planning on what you yet need to do about those ultimate contributions. This is preparation for the third category of Consolidation activities, which I will indicate below on the Figure 2 diagram.

I have added this third pre-requisite, Get a Historical Mentor, because I have seen that leaders moving toward AFTERGLOW often need a bit of renewal/inspiration. Studying a leader who finished well, who had some of the same giftedness and ultimate contributions, can do a lot to renew and inspire a leader going into AFTERGLOW.

#### **Definition**

Afterglow<sup>3</sup> ministry refers to the **latter ministry of a Christian worker** who has retired from his/her full time Christian vocation but is still doing effective ministry usually with those who recognize his/her spiritual authority and want to learn from the expertise represented by the years of ministry experience gained by this Christian worker.

#### **Definition**

Consolidation is the process of reinforcing a Christian leader's lifetime of ministry, in the end game especially during the Pre-afterglow and Afterglow times, by finishing well with attention to 4 categories of consolidation activities that **build upon gains made during the lifetime of ministry to anticipate on-going post-AFTERGLOW influence**.

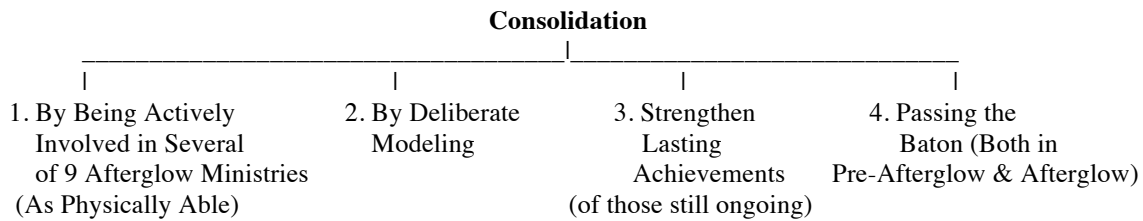
Figure 2, which follows, depicts the 4 Important Consolidation Activities Of Pre-Afterglow and Afterglow times.

<sup>1</sup> A full discussion of *Ultimate Contributions* is beyond the scope of this paper. See my position paper, *The Ultimate Contribution—A Life that Counts*. 13 types of ultimate contributions have been identified:

1. Saint; 2. Stylistic Practitioner; 3. Family; 4. Mentor; 5. Public Rhetorician; 6. Pioneer; 7. Change Person; 8. Artist; 9. Founder; 10. Stabilizer; 11. Researcher; 12. Writer; 13. Promoter. A given leader will have 3 or 4 of these. The collective group of a leader's ultimate contributions is called the Ultimate Contribution set.

<sup>2</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 10. Passive Mentoring—The Historical Model. The key to this being helpful is to find a leader who has finished well and has similar giftedness and ultimate contributions.

<sup>3</sup> Afterglow is a picture word—it takes us to a fire, which has burned down to a large set of glowing embers. Light and heat are still coming from this fire, which is in its finishing stages.

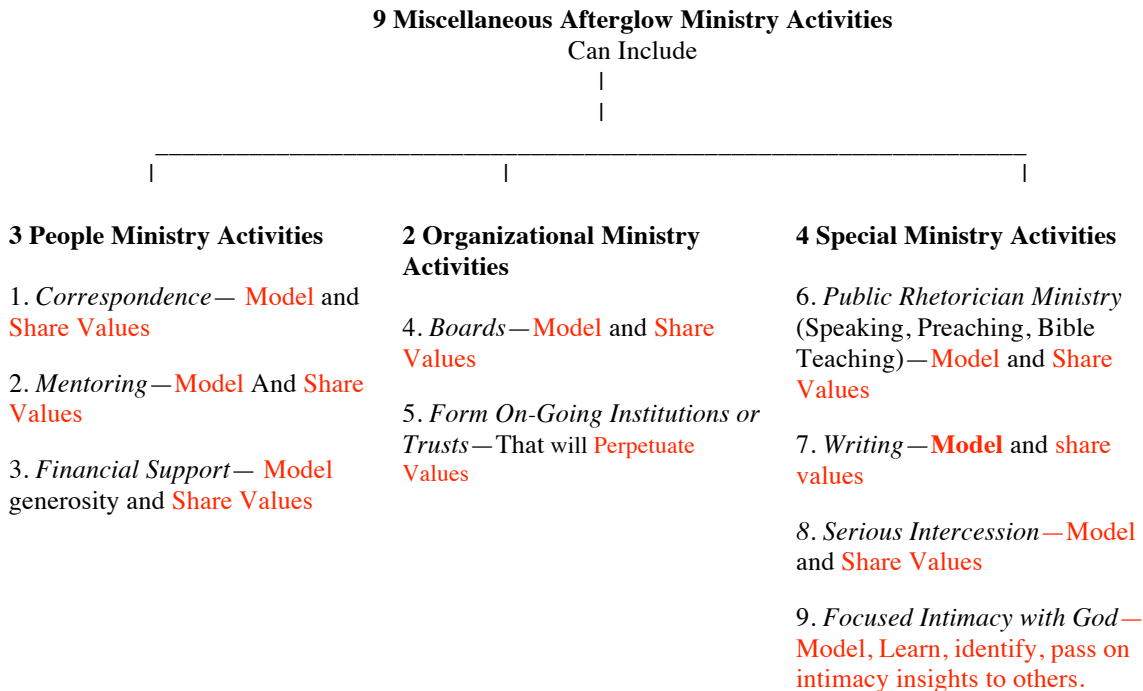


**Figure 2. 4 Consolidation Categories Involved in AFTERGLOW Ministry.**

I will discuss each of these Consolidation Categories in more detail in what follows.

### III. Consolidation Category 1. Nine Afterglow Direct or Indirect Ministry Activities

Leaders are usually gift-driven. So that retirement from a full-time-paid-ministry-job does not mean cessation of ministry. Usually, health permitting, such leaders will continue some ministry. Such leaders will be invited to do ministry in a variety of situations—some paid and some voluntary. Below, in Figure 3 are given nine different ministries, that I have observed “retired ministers/ leaders” taking part in. Note my “**red fonted** focus.”



**Figure 3. Tree Diagram of 9 Miscellaneous Afterglow Ministry Activities**

Before I begin my detailed explanation of the 9 Miscellaneous Ministry Activities, would you take another glance at the tree diagram of Figure 2 above? What do you see that is common to all of them? You guessed it, **Model** and **Share Values**! Two important on-going activities of a leader finishing well and *consolidating* his/her life-time of ministry involve modeling and sharing values—*doing this explicitly*. Since sharing of values is common to all of the 9 Miscellaneous Ministry Activities I must first say a brief word about leadership values. Later I will talk about modeling.

## A Short Note on Leadership Values<sup>4</sup>

A leader moving through Pre-Afterglow should identify his/her top leadership values and get the more important ones into explicit leadership value language. Then they should be passed on during AFTERGLOW, whenever the leader has opportunity to do so. Several of these 9 Miscellaneous Activities provide a natural opportunity to pass on a leader's important leadership values. Here are some definitions about leadership values that pinpoint the basics about leadership values.

### DEFINITION

A leadership value is an underlying assumption, which affects how a leader perceives leadership and practices it.

The leadership value, when identified and written out, moves to the status of an explicit leadership value.

### DEFINITION

An explicit leadership value is a statement of commitment by a leader to some insight concerning his/her leadership/ministry which is written in the format of a first person commitment to the statement<sup>5</sup> and uses one of three emphatic modal verbs to endorse the commitment: should, ought, must in that emphatic order.

### Format—3 Possibilities:

I should ... plus the commitment statement (Possible value for others).

I ought... plus the commitment statement. (Strong guideline others must consider.)

I must... plus the commitment statement. (Will apply to most leaders; nearing an absolute.)

Here are some personal examples of my foundational leadership values, which I call collectively—My Spiritual DNA;

Here are some personal leadership values that I hold and have passed on to others during my AFTERGLOW ministry activities:

- Value 1. As a leader, I must seek intimacy with God in terms of beingness. (For I hold to the concept that ministry *flows out of being*).
- Value 2. As a leader I, should have a developmental mindset. (For God is a God who develops people).
- Value 3. As a leader I must continually be developing my grasp of God's word. (For God's word is His foundational revelation of Himself and His purposes).
- Value 4. Over a lifetime, I must walk in obedience to God. (For obedience is a major key to knowing God's will for my life).
- Value 5. Over a lifetime I must be a leader who is being transformed into the image of Christ by the power of The Holy Spirit. (For a major goal of the developing God is transformation of an individual toward Christ-likeness *fleshed-out* in terms of the leader's uniqueness).
- Value 6. A leader ought to minister with *gifted power*, for the essential ingredient of leadership is the powerful presence of the Holy Spirit in the life and ministry of the leader

### The Importance of Going from Leadership Values to Explicit Leadership Values

Most leaders operate with underlying implicit values. To identify such values and explicitly write them out allows for several advantages:

1. The leader can have an increased effectiveness and consistency in his/her use of them by proactively applying them.
2. The leader can adapt or change or discard those, which are not so good—as long as they are implicit, this cannot be done.

<sup>4</sup> For a detailed explanation of leadership values and more examples of them, see my **articles: Value Driven Leadership—Explicit in Afterglow; Passing On My Heritage**. See also examples in the **ML524Values READER**.

<sup>5</sup>Occasionally, statements are written in third person format + modal verbs when applying the value to others. The **ML524Values READER**. will have examples of these as well.

3. The leader *can better teach these values to others.*
4. The leader *can pass on the values to selected leaders who will carry them on as part of the leader's heritage.*

It is this passing on of values that is important to AFTERGLOW ministry, for one of the major means of AFTERGLOW consolidation is the passing on of values. Your effective methodologies may wane as new ones are found by leaders—but your values can undergird even those new methodologies.<sup>6</sup>

Now, here are my thoughts on the 9 Miscellaneous Ministry Activities that I have observed retired ministers/leaders doing. But remember, while being involved in these AFTERGLOW ministry activities, you can be passing on “lasting leadership values!”

## Detailed Explanation of the 9 Miscellaneous Afterglow Activities

### 3 People Ministry Activities

#### 1. Correspondence— Model and Share Values

One ministry activity that most all retired ministers/leaders do is to correspond with others. I first saw how important this could be as a strong means of influencing others when I studied the life of Robert C. McQuilkin—**Always in Triumph**—written by his daughter, Marguerite McQuilkin. I am quoting her words (somewhat adapted) below. Here is what I said about McQuilkin's use of correspondence (in my manual, **Focused Lives**).

One feature seen especially in Robert C. McQuilkin's life was the powerful personal ministry carried on with numerous people via correspondence.<sup>7</sup> McQuilkin used correspondence to,

1. build relationships,
2. affirm,
3. encourage,
4. impart knowledge,
5. carry on theological discussions,
6. give advice,
7. link people with people and other resources.

The extent of his correspondence is captured in a few quotes.

A chapter devoted to his intimate friends would be long indeed, while one reproducing his vital correspondence would be book length. The hundreds of letters, which poured in after his death give a little picture of the variety and reality of these friendships. They came from men of wealth, and from those who had been his servants, from doctors of philosophy and from those who could hardly spell; they came written in Spanish from friends he had met on the mission field and from Negro friends of the city and state. They came from mansion and from prison and from all between. These letters may be explained in part by the monumental volume and variety of correspondence, which Dr. McQuilkin carried on over the years. He wrote letters of congratulations when receiving graduation, wedding, or birth announcements. A warm, chatty letter might even go in response to a brief message on a Christmas card. He wrote bon voyage letters sending missionaries off to the field and then again he would write welcoming them home. He answered mimeographed or form letters from individuals or organizations if the news contained unusual burdens or joys. Thank-you notes were written promptly for the smallest service, and letters of sympathy to the bereaved were tender and sincere.

The theological discussions he carried on by mail with various men often ran for pages. On one occasion a friend replied to such an epistle: “On the number of pages, you win the argument eleven to six!”

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<sup>6</sup> I remember Warren Wiersbe in a seminar I attended saying, “Methods are many, principles are few. Methods may change, principles never do.” Read *values* for principles.

<sup>7</sup> This is a form of distance mentoring, relational empowerment on an occasional basis at a distance.

Frequently such allusions as this would appear in his correspondence. “I have dictated eight cylinders tonight “ (approximately five letters to a cylinder).

“I want to celebrate my birthday by actually catching up on all my mail, wouldn’t that be wonderful?” This week I am in Buffalo holding a Bible conference. I brought some odds and ends of letters to answer with a personal note. When I counted them I found that there were about seventy letters, so I decided to borrow a dictaphone and dictate some answers.” (M. McQuilkin 1956:170-171)

Whereas, many founders and stabilizers of organizations, may see correspondence as a necessary evil of the position, or a hindrance to their real ministry, McQuilkin saw it as a means of personal ministry. Many were empowered via his distance mentoring. McQuilkin’s use of correspondence was all during his lifetime of ministry. However, I want to add that, correspondence coming from a leader in AFTEGLOW, that has personal touches such as McQuilkin’s above, will have added impact upon the person receiving it due to the respect for the leader in AFTERGLOW.

In addition, Correspondence today is much broader and includes more than just snail-mail postal letters. Nowadays it includes email and Skype. These technological breakthroughs allow for instantaneous interaction—something that postal correspondence could not do. That means that AFTERGLOW correspondence ministry can be one of the most powerful activities available to the “retired minister/leader.”

My personal activity along the lines of 1. Correspondence Activity, includes essentially all the things McQuilkin did in his letters, except that I have done these tasks via E-mail. I have:

1. built relationships (leading on to specific mentoring relationships),
2. given affirmation (sometimes this is a needed word that can make a difference),
3. encouraged and motivated toward ministry involvement,
4. imparted knowledge,
5. carried on leadership discussions—ideas,
6. given advice,
7. linked people with people and other resources (I have done a lot of this).
8. broadened perspective by sending along my written materials on various leadership items.

Here are two things I, personally, have tried to do in this AFTERGLOW activity:

1. I try to do something constructive even when answering a simple email. In addition to answering what ever the person is asking, I try to insert some remarks so as to touch on several of the following:
  - a. Look for something to affirm (I have learned of the importance of divine affirmation and ministry affirmation);
  - b. Use Goodwin’s Principle: Emerging leaders tend to rise to the level of genuine expectancy of a leader they respect. Seek to assess potential and point it out with genuine expectation challenges;
  - c. Try to challenge toward an on-going learning posture by suggesting growth projects that can help the person develop;
  - d. Try to instill hope—best done by finding out what God is doing and applauding that and giving perspective on it;
  - e. Connect to resources. If I have something apropos I send it.
2. I frequently test the person, using subtle ministry tasks that may lead to further indirect or direct mentoring. If they respond well, they get further mentoring.

## 2. Mentoring—Model And Share Values

A retired minister/leader in AFTERGLOW usually has more time available for mentoring but less energy for it. So that, most of the Active Mentoring types are not as feasible as more occasional or passive

ones. But I have seen older AFTERGLOW leaders significantly involved in one type of Active Mentoring<sup>8</sup>: Type 1. Ad hoc Coaching and sometimes more formal Coaching experiences. I have seen a number of older leaders nearing AFTEGLOW picking up “coaching” skills and establishing “coaching networks.”

One of the important passive mentoring models—the *Contemporary Model*— is always open to an AFTERGLOW leader who knows the power of modeling. More on this one below—Item 4.

Here are some general suggestions about mentoring in AFTERGLOW time:

1. Be sure you know your mentor-mix. Do whatever active mentoring you can provided you have health and energy to do so.
2. In addition to active mentoring (or in place of it), study carefully the occasional mentor type—*The Counselor*.<sup>9</sup> You should be able to give good advice to younger emerging leaders. Your life long experience can be a valuable source of good advice to pass on. Try to summarize your advice with some leadership values which capture the force of the advice.
3. Consider also, the occasional mentor type—*The Sponsor*.<sup>10</sup> Because of your track record you will know many influential people. You will know much about resources, financial sources, and opportunities. Consider the following linking opportunities (linking is an important sponsoring activity). You should be able to do linking of:
  - a. **people to resources**—most of us know a lot about resources of all kinds, organizations, information, books, materials, etc.
  - b. **people to people**—Most things happen because of key people. When we link emerging leaders or even others to key people and sponsor them all kinds of things may happen. Be aware in doing this activity you are modeling the importance of networking power.
  - c. **people to finances**—at this stage of our lives we either have finances or know a lot about them and how to connect up with financial resources (trusts, scholarships, funds of all kinds available for specific purposes).
  - d. **people to opportunities**—We usually have connections so that we hear about opportunities. When we pass these own we may empower someone to see something happen that otherwise they might have missed.
4. Also consider especially the passive mentor type—*The Contemporary Model*.<sup>11</sup> One of the most important things you can do in AFTERGLOW time is model well. Whether or not The Contemporary Model is part of your natural mentor-mix you must study it and deliberately use it during AFTERGLOW time to inspire other leaders.
5. Recognize the power inherent in the passive mentor type—*The Divine Contact*.<sup>12</sup> Because you are finishing well, leaders will be attracted to you. God will bring along your path in a timely way some leaders for whom, what you say will be a marker moment in their lives. You will find yourself being a “divine contact” to many leaders.

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<sup>8</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 5. Active Mentoring—The Coach and Chapter 9. Passive Mentoring—The Contemporary Model.

<sup>9</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 6. Occasional Mentoring—The Counselor.

<sup>10</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 8. Occasional Mentoring—The Sponsor.

<sup>11</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 9. Passive Mentoring—The Contemporary Model.

<sup>12</sup> See Clinton and Clinton, **THE MENTOR HANDBOOK, Detailed Guidelines and Helps for Christian Mentors and Mentorees**—Chapter 11. Passive Mentoring—The Divine Contact.

Here are some personal mentoring activities I have done in AFTERGLOW.

1. I narrowed my Mentor-mix to sponsoring, coaching, teaching, contemporary modeling. My mentor coaching and mentor teaching has been further limited to one basic thrust: helping develop teachers. I have deliberately trained teachers to teach my classes. I have also helped sponsor teacher mentorees into positions on faculties. I have written several position papers on leadership values and passed on my leadership values to folks I am mentoring.
2. I have limited most of my mentor coaching/teaching activities to a-periodic<sup>13</sup> short mentoring relationships.
3. I have made myself on-call to life-long mentorees.<sup>14</sup>
4. I have depended more and more on my written materials to help mentorees (e.g. See next item).
5. I have developed a Compendium on Teaching<sup>15</sup>, which is a valuable resource for teachers to develop their teaching gift.

### 3. Financial Support— Model generosity and Share Values

We need leaders who can model generosity! One of the most important mentoring activities anyone can do is to believe in the mentoree. One way to show a mentoree you believe in them is to invest in them financially. For a number of my mentorees, who have gone on to the mission field, Marilyn and I have given to them financially for various times in their ministry. I am modeling for them that I believe in them and their ministry.

Pseudo financial support—because I have done a lot of writing of leadership materials, one way I can model generosity is to give away my materials. When I note that some mentoree could use something I have written. I will often send it to him/her—if I believe he/she will actually use it. No use giving materials to folks who will only shelf them.

## **2 Organizational Ministry Activities**

### 4. Serving on Boards of Organizations (church and/or Parachurch)—Model and Share Values

I have noted that some AFTERGLOW leaders have served on boards of Christian organizations. I give the following suggestions for those who might be interested in serving on boards during their AFTERGLOW time:

1. Select boards that focus on your ministry interest.
2. Study about boards so that you understand how they operate.<sup>16</sup> One board activity you may want to engage in is “improving the board itself.” Most Christian organization boards operate inefficiently and ineffectively.
3. Model your expertise at board level—that is, serve on special committees that highlight your expertise.

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<sup>13</sup> By a-periodic I mean I don’t have regular meeting times each week. Instead, I meet with a mentoree when they have finished doing the ministry tasks assigned at the last meeting. The contact me when they are ready for the next meeting.

<sup>14</sup> Most of my mentoring is short-term, aperiodic scheduling. But there are a small set of persons I have mentored in the past for whom I am “on-call” anytime they may need me. I am willing to help them during their lifetimes to become what they are called to be. This small set of close-in leaders make up the innermost circle of my circles of intimacy diagram. The circles of intimacy diagram pinpoints my recruitment/selection methodology for gaining mentorees. See Appendix A.

<sup>15</sup> See my 893 page manual, **Compendium on Teaching Materials—A Collection of Items Used to help Teacher Gifted People Become Better Teachers.**

<sup>16</sup> Here are some resources that helped me understand boards: Carver’s book on boards: **Boards That Make A Difference—A New Design for Leadership in Nonprofit and Public Organizations**; Olan Hendrix’s article, *There is Hope for Boards*; Peter C. Lin’s book, **Focused Boards—Recovering The Board’s Soul.**



4. Where appropriate emphasize your leadership values.<sup>17</sup>
5. Bring about needed change of the board and organization.<sup>18</sup>

Here is what I did about boards prior to AFTERGLOW. I served on one para-church board for about 8 years, two for about 5 years and one for 19 years. During those board years here are some things I did:

1. I mentored top leaders in the organization.
2. Did board training for board members.
3. Brought female leaders on boards.
4. Implemented change to bring boards to operate as Carver-type boards.
5. Brought missiological leadership insights for the mission boards I served on.
6. Gave financially to the organizations.
7. Phased out one mom/pop parachurch ministry and incorporated its assets in another larger parachurch ministry doing the same ministry more effectively.

During AFTERGLOW TIME I have dropped board activity altogether and limited my activity to ad hoc mentoring of top leaders of the organization I served 19 years as a board member.

#### 5. Form On-Going **Institutions** or **Trusts**—That will **Perpetuate Values**

If you are a leader who has been able to accumulate finances or you are a leader who has access to financial resources you may want to consider doing something concerning trusts. A leader with access to large finances can have powerful influence on organizations or other leaders needing finances. Here are my suggestions concerning trusts:

##### On Trusts—Your Own

1. If you have amassed financial wealth or have on-going passive income possibilities you may want to found a trust from which to give money to organizations and individuals who propagate ministry in line with your ministry interests and values.
2. Recruit a board to manage the trust—who either already have your ministry interests and values or can be taught these foci.

##### On Trusts—Someone Else's

1. If you have connections or have leverage possibilities to join the ruling body of some trust do so with full disclosure of your interests.
2. Pass on your values and interests to the ruling group and influence the giving from the trust fund to ministries you recommend.

Charles Simeon is the Exemplar at this Ministry Activity.<sup>19</sup>

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<sup>17</sup> Where feasible help the board recognize explicitly the leadership values that undergird its major actions and activities and decisions.

<sup>18</sup> I have written a manual for leaders interested in deliberately introducing changes in organizations.

**BRIDGING STRATEGIES Leadership Perspectives for Introducing Change.**

<sup>19</sup> See especially, *Chapter 2. Charles Simeon (1759-1836) A Man in the Right Place, Strategically. A Study in Sphere of Influence and Effective Change Through Mentoring* in my book, **FOCUSED LIVES—Inspirational Life Changing Lessons From Eight Effective Christian Leaders Who Finished Well.**

## 4 Special Ministry Activities

### 6. **Public Rhetorician Ministry** (Speaking, Preaching, Bible Teaching)—**Model** and **Share Values**

Some leaders, during their lifetime of ministry, have become very good public communicators, either in a preaching ministry to large groups or a teaching ministry to large groups. Such leaders will often be invited to speak at special occasions, do a lecture series, or other public speaking events. My suggestion for such leaders is:

1. If health permits—choose to do the best of the communication events that you have developed in your public communication—that is, the things you want to be remembered for. Do them often. See #2 which follows also.
2. Be sure you understand the definitions for Conference, Seminar, and Workshop.<sup>20</sup> So that you can effectively integrate the best of your public communication events to fit effectively in these kinds of public speaking opportunities.
3. If you are a teacher type—then in addition to invitations to do teaching before large groups (usually a series) you should consider the best of what you have communicated and if it is significant information or deals with acquiring a specific skill—then you should try to design an effective Seminar and/or Workshop which highlights the information or skill.
4. If you are a well-known plenary speaker for large groups, then learn which are the best designed conferences so that your plenary speaking topics are integrated into the conference theme and hence will be best supported for on-going use. Limit your conference speaking to those in which you will be most effective.

### 7. **Writing**—**Model** and **share values**

For leaders who have the ultimate contribution of writing it is helpful if they recognize that,

REPLICATION IS THE BIG KEY TO PROFITING  
FROM THIS AFTERGLOW MINISTRY ACTIVITY.

Leaders who still have active minds can use AFTERGLOW time to reduce important things learned in their leadership experience in writing. Those not so gifted with the art of actual writing may want to team up with a writer and give that writer oral information that can be reproduced in written formats. It at all possible, seek to get the writing in replicable formats (that is electronic formats like PDF or Microsoft Word doc or kindle, etc.). If you want folks to use your material put it in forms they can be made available to them—even long after you are gone.

If you were a writer during your ministry time use your AFTERGLOW ministry as a time to preserve for long-term use what you have already written. Seek to reduce your writing into electronic format that can be read on computers. Material in hard copy print will usually not have long-term usage. But if you can replicate your material in electronic format it can have long-term usage. I will talk more on this AFTERGLOW activity when I write the Consolidation Activity 3. Strengthening Lasting Achievements section. I will there give what all I have done to preserve my own writing efforts.

### 8. **Serious Intercession**—**Model** and **Share Values**

Some leaders will find that in AFTERGLOW they have much more time for praying than they did in their busy full-time ministry days. And some will have a desire and inclination to do some serious praying. AFTERGLOW provides time for praying—serious intercession. I have found this to be true for myself. During my ministry days I maintained a prayer journal in which I had several different prayer lists. Behind each prayer list I would have Asking/Receiving sheets in which I would note my prayers and the answers when they came in.

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<sup>20</sup> See Appendix B. Definitions for Conference, Seminar, Workshop.

I took this a step further during AFTERGLOW time. I have created two journals for praying for unreached people groups. The first was my China Prayer Journal. I spent a whole year praying for unreached people groups in China. I used Paul Hattaway's book, **Operation China** and during a more than year-long project, I prayed for the 400 or so unreached people groups. I read Hattaway's page long description of each unreached people group and then from that reading specified some unique prayer for the unreached people group.

My second prayer journal is my India Prayer Journal. I have used this journal during the whole year, 2012, and am still praying in 2013 for people groups in India. India has more than a 1000 people groups. I am using material researched by Joshua Project to get the information on each of the people groups.

Someday I hope to see results of this praying in heaven.

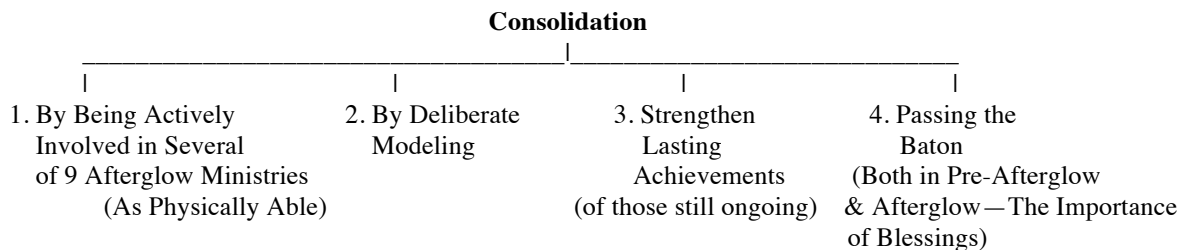
#### 9. Focused Intimacy with God—**Model, Learn, identify, pass on intimacy insights to others.**

I do not have much to say concerning this. But in AFTERGLOW there is more time for extended devotional times. These days, I am able to spend an hour or two in my Quiet Time activities, where as in my full time seminary professor role I spent about 30 minutes each morning in my Quiet Time.

Early on, I wrote a manual, **Fellowship With God**, in which I discussed the various Quiet Time methodologies I had explored during my first ten years of discipleship. During my AFTERGLOW time I have re-explored some of those methodologies.

### The Last Three Consolidation Functions

Glance again at Figure 2, which categorizes four consolidation functions.



**Figure 2. 4 Consolidation Categories Involved in AFTERGLOW Ministry.**

At this point in the position paper, I have covered the first consolidation activity. I have listed and described each of the 9 Afterglow Ministries:

### 3 Ministry Activities Relating to People

1. correspondence—**model** and **share values**
2. Mentoring—**model** and **share values**
3. Financial Support—**model** generosity and **share values**

### 2 Organizational Ministry Activities

4. Boards—**model** and **share values**
5. Form on-going institutions or trusts—**model** and **share values**

### 4 Special Ministry Activities

6. Public Rhetorician ministry (speaking, preaching, Bible teaching) —**model** and **share values**
7. Writing—**model** and **share values**
8. Intercession—**model** and **share values**
9. Focused Intimacy With God—**model** and **share values**

I now will say a word about the last three consolidation activities, which are probably more important than the 9 AFTERGLOW Miscellaneous Ministries.

#### IV. Consolidation Activity 2. Deliberate Modeling<sup>21</sup>

You will note that I have inserted modeling in all of the 9 AFTERGLOW ministry activities. One of the major contributions you can leave behind is a life well lived out—especially in the end game. Younger leaders need to see people who are finishing well in terms of the six “FINISHING WELL”<sup>22</sup> characteristics.

1. Older people with a personal vibrant relationship with God;
2. Older people who have seen God’s truths and promises fulfilled in their lives;
3. Older people with a good learning posture;
4. Older people with Christ-likeness in character;
5. Older people who are satisfied with life and what they have become and achieved for Christ;
6. Older people who have increasingly fulfilled their sense of destiny.

One of the most important things you can leave behind is the fragrance of a life demonstrating these good *end of life* characteristics.

#### V. Consolidation Category 3. Ultimate Contributions—Strengthening Lasting Achievements<sup>23</sup>

Previously in this paper, in Figure 1, I suggested 3 Pre-Work Prerequisites for AFTERGLOW. The second one was,

2. Identify Ultimate Contributions.<sup>24</sup>

I mentioned that in my research of leaders who had finished well, that I had identified 13 types of ultimate contributions. Consolidation Category 3 has to do with ultimate contributions. I stated that most leaders have 3 or 4 or even 5 or 6 of these ultimate contributions in their ultimate contribution set. When I talk about “Strengthening Lasting Achievements” I am referring to you making sure that you have brought as much closure to your ultimate contributions (lasting legacies/achievements). Some of your ultimate contributions will have been already completed during your regular ministry (before AFTERGLOW even starts). Table 3 below lists each of the 13 ultimate contribution categories and suggests which categories are usually completed in a leader’s regular ministry time and some possible ultimate contributions, which will need closure during AFTERGLOW time. My general suggestion is identify your Ultimate Contribution set that was manifested in your regular ministry (prior to AFTERGLOW time). Then reduce that ultimate contribution set to those that you can really have energy and time to do.

**Table 3. Ultimate Contributions Possibly Needing Closure Work in AFTERGLOW Time.**

Ultimate Contribution	Definition/Description	May or May Not Need Closure Activity in AFTERGLOW Time
SAINT	A Model life, not a perfect one, but a life others want to emulate. A Person who lived an exemplary life. Such a person is thought of as a saint or model for others to emulate. The person is usually thought of as having a very intimate relationship with God. Frequently mystical experiences occur. He or she demonstrates the fruit of the spirit. There is a zealotness for God that is beyond the ordinary. The thrust of this accomplishment is vertical, upward, toward God.	Closure involves maintaining the testimony of a close intimate relationship with God.

<sup>21</sup> I have written several articles dealing with modeling so I will not say much in this section. See **Articles**, *Jesus—Modeling as an Influence Means, Deliberate Use of; Paul—Modeling As An Influence Means.*

<sup>22</sup> See my three **Articles** on Finishing Well: *Finishing Well—Six Characteristics; Finishing Well—Six Major Barriers Identified; Finishing Well—Five Factors That Enhance It.*

<sup>23</sup> Those needing closure in AFTERGLOW time are what I mean by *Strengthening Lasting Achievements.*

<sup>24</sup> For a more detailed explanation of ultimate contributions see my position paper, *The Ultimate Contribution—A Life that Counts.*

**Table 3. Ultimate Contributions Possibly Needing Closure Work in AFTERGLOW Time, continued**

<b>Ultimate Contribution</b>	<b>Definition/Description</b>	<b>May or May Not Need Closure Activity in AFTERGLOW Time</b>
STYLISTIC PRACTITIONER	A Model ministry style which sets the pace for others and which other ministries seek to emulate. Person exemplified an important or unique ministry model. A ministry model considered worthy of emulation is the ultimate contribution.	This will have been completed during regular ministry.
FAMILY	Promote a God-fearing family, leaving behind children who walk with God carrying on that Godly-heritage.	Closure involves encouraging children and grandchildren to walk with God and lots of prayer for them
MENTOR	A productive ministry with individuals, small groups, etc. This is a person who has impact on individuals. He or she relates ministry down to a personal level. They are thought of as mentors, disciplers, and people who have a network of close followers. They will spend time developing individuals. There is heavy intensive and comprehensive sphere of influence. The people developed are the ultimate contribution.	Closure involves limiting mentoring types to those more occasional or passive.
PUBLIC RHETORICIAN	A productive public ministry with large groups. This is a person who has public exposure and whose ministry is thought of as to the masses or large groups of people. They are usually mass communicators. They shine before large groups. They will motivate a large following. There is broad extensive sphere of influence though comprehensive and intensive influence may be nil. The changed lives are the ultimate contribution.	Closure involves identifying the best of communication events and choosing ministry invitations which focus on them.
PIONEER	A person who starts apostolic ministries. This is a person who creates structure, new religious institution, new church or something like a new religious denomination or organization, or works in a place where no one has gone or sees a special need and finds a way to meet it or breaks new ground by showing some new way to do . The thing created or done is left behind as the legacy.	This will have been completed in regular ministry. Few older leaders have the energy to keep on Pioneering.
CHANGE PERSON	A person who rights wrongs and injustices in society and in church and mission organizations. This is a person whose desire is to correct things. They see problems in society or the church or a Christian organization and set about to bring change. Some operate more from compassion for those in need than for motives to make things better. The people ministered to or the changed situation left behind comprises the legacy.	This will have been completed in regular ministry. Few older leaders have the energy to keep on bringing about change in organizations during AFTERGLOW time.
ARTIST	A person who has creative breakthroughs in life and ministry and introduces innovation. This is a person with creative talent who introduces new products of various kinds into Christianity. It may be art forms, new music, a new genre of writing or some other innovative creation. Frequently, people leaving this kind of contribution have a brilliant natural talent, which is the base of their giftedness set. The artistic product—hymn, new genre of writing, poetry, painting, drama, dance or whatever is the contribution.	The bulk of this will have been completed in regular ministry. Some closure activity may be needed to insure that some of the artistic products will be continued to be used.
FOUNDER	A person who starts a new organization to meet a need or capture the essence of some movement or the like. This person may not be able to stabilize the organization. A fledgling organization which is meeting some need is the ultimate contribution.	This will have been completed in regular ministry. Few older leaders have the energy to found something new in AFTERGLOW time.
STABILIZER	A person who can help a fledgling organization develop or can help an older organization move toward efficiency and effectiveness. In other words, help solidify an organization so that it will survive and become an on-going institution. The organization itself is the ultimate contribution.	This will have been completed in regular ministry. You may want to do some closure activity of transitioning in leaders into the organization to replace your own ministry—during PRE-AFTERGLOW.
RESEARCHER	Develops new ideation by studying various things. This is a person who sees a situation and seeks to understand it and comes up with a framework for understanding it. This framework is usually considered a break through which aids the Christian church as a whole. The research can focus on a contemporary issue and applies uniquely only to that time or it can deal with fundamental dynamics, which are more timeless in their application. The basic thrust of the contribution is conceptualization.	For the most part this will have been completed in regular ministry. Few older leaders have the energy to continue research during AFTERGLOW time.

**Table 3. Ultimate Contributions Possibly Needing Closure Work in AFTERGLOW Time, continued**

Ultimate Contribution	Definition/Description	May or May Not Need Closure Activity in AFTERGLOW Time
WRITER	Captures ideas and reproduces them in written format to help and inform others. This is a person who produces a body of literature that affects a significant portion of Christianity either in a time bound way or in a timeless way—it is continually read by later generations. Sometimes one single work—a book, a tract, a sermon, an article—is significant enough that it lives on as an ultimate contribution. The basic thrust of the contribution is the written product.	The bulk of this will have been completed in regular ministry. Some closure activity may be needed to insure that some of the writings will be used in the future. That is, capturing the writing produced in electronic formats for future use.
PROMOTER	Effectively distributes new ideas and/or other ministry related things. This is a person who may or may not have originated some conceptualization but who is adept at marketing it across the Christian market. The contribution then is the widespread acceptance and use of the ideation by Christians.	For the most part this will have been completed in regular ministry. However, some leaders in AFTERGLOW have such a widespread good reputation that PROMOTING is enhanced.

### **Personal Example—Limiting Ultimate Contribution Set—Closure Distribution Efforts For My Writing, Courses, Bible Work**

In Appendix D. I have given my own personal application of strengthening lasting achievements. In that Appendix, I first identified my Ultimate Contribution Set during regular ministry and then my expected Ultimate Contribution Set during AFTERGLOW ministry.

I have done the most work on *Strengthening Lasting Achievements* in the writing category. Let me summarize what I have done to strengthen my writing legacy:

1. I have reproduced all of my writings (more than 2000 items) in PDF and made these available on a DVD.
2. I have selected my top six classes [Preliminary Material; inputs (PDF and PPTs); Texts; READERS and everything that a student on campus would get for the course] and made these available on a DVD.
3. I have placed all my Bible work (core book studies; leadership commentaries) in PDF and made these available on a DVD.

What do you really want to be remembered for? What ever that is, check to see if you need to strengthen it as a lasting achievement.

## **VI. Consolidation Category 4. Passing the Baton**

### **What It Means**

Anyone who is a track and field fan enjoys watching relay races. And they know that in a relay race one of the exciting moments is when one runner passes the baton on to the next runner. In ministry, this too is an exciting time. In ministry passing the baton means two things: 1. making an effort to transition leaders into some of the ministry you were doing in the middle-game and end-game. 2. Giving a blessing to leaders who will follow you and perhaps carry out some of your legacy. This first activity is first of all a PRE-AFTERGLOW activity. And then as you continue in AFTERGLOW you should also seek to transition leaders into your AFTERGLOW ministry activities. Let me talk about the first activity—transitioning leaders into some of my ministry. I have been conscious of developing teachers who can teach my materials and courses. That is, I have made actual concrete efforts to transition teachers/leaders into my various teaching ministries. I have been passing the baton. Let me illustrate by quoting from the abstract of

### my **Compendium on Teaching Materials—A Collection of Items Used to help Teacher Gifted People Become Better Teachers.**

Over the years I have observed some good teachers in Bible College and in Seminary. However, I noticed that they never passed on what made them good teachers to others (other than just their modeling of it). So I decided about mid-way through my teaching career (1995) that I would try to capture what I had learned about teaching and pass it on. At that time I was mentoring a number of doctoral students. I designed a course to help them become better teachers (my first teaching manual came out of this project). This further led me to try to recruit teaching assistants and move them toward becoming master teachers. This I have done for almost 15 years now. And I have sponsored these teaching assistants/master teachers into teaching positions in seminaries. I consider them an important part of my legacy. They will continue teaching well and probably many of the important leadership insights I have shared with them. My teaching assistants have worked through many of the items in this compendium.

I have captured a lot of insights about teaching. They were scattered, time-wise and purpose-wise all over the spectrum. This compendium (my second teaching manual) collects them in one place and tries to organize them in the four categories given above. Note carefully section **III. What I Want To Pass On To Others**. In it, I try to specifically detail methodologies and underlying values. One of those complex methodologies has to do with how I design a whole seminary class.

Well, after working through this compendium, I hope you will agree with me. I have avoided following Ken Bain's teacher he so eloquently described in the quote below.<sup>25</sup>

*But for the most part his library of teaching talents and practices burned to the ground when he died. His scholarship on the development of neighborhoods in Chicago remains, but he never captured his own scholarship of teaching, and no one else did it for him. (Bain 2004:4).*

In addition to Passing the Baton to teacher types, I have also worked to transition potential writers into doing Biblical leadership commentaries. Five of my 16 leadership commentaries have been co-authored by folks that I have mentored to do that ministry.

*Consolidation Activity 4. Passing The Baton*, means you are handing off some of your ministry to someone who will carry it on. By doing so you are also *3. Strengthening Your Lasting Achievements*.

### **Biblical Examples of Passing The Baton—the Blessing Aspect**

Table 4 below gives examples of leaders passing the baton—at least the blessing aspect. Three of the strongest baton passings include:

- Moses passing the baton to Joshua;
- Jesus passing the baton to the disciples;
- Paul passing the baton to Timothy.

Look at this table and note especially the verses carrying the blessings (and charges).

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<sup>25</sup> Ken Bain, **What The Best College Teachers Do**, Harvard Press: 2004.

**Table 4. Passing the Baton—Especially the Blessing Aspect**

Leader	Recipient of the Baton	Biblical Passages Showing This
Moses	Joshua	<p>De 31:7 And <b>Moses</b> called unto <b>Joshua</b>, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.</p> <p>De 31:14 And the LORD said unto <b>Moses</b>, Behold, thy days approach that thou must die: call <b>Joshua</b>, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And <b>Moses</b> and <b>Joshua</b> went, and presented themselves in the tabernacle of the congregation.</p> <p>De 32:44 And <b>Moses</b> came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.</p> <p>De 34:9 And <b>Joshua</b> the son of Nun was full of the spirit of wisdom; for <b>Moses</b> had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded <b>Moses</b>.</p>
Jesus	The Disciples	<p><u>Luke 24: 46-51</u></p> <p>46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, <b>behold, I send the promise of my Father</b> upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</p> <p>50 And he led them out as far as to Bethany, and he lifted up his hands, and <b>blessed them</b>. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 51 While he was <b>blessing</b> them, he left them and was taken up into heaven.</p> <p><u>Parallel passage: Acts 1:6-8</u></p> <p>6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall <b>receive power</b>, after that the Holy Ghost is come upon you: and <b>ye shall be witnesses</b> unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</p> <p><u>Parallel passage: Matt 28:16-20</u></p> <p>16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to <b>observe (in the sense of do, obey)</b> all things whatsoever I have commanded you: and, lo, I am with you alway, <i>even</i> unto the end of the world. Amen.</p> <p><u>4 Observations:</u></p> <ol style="list-style-type: none"> <li>1. Jesus <b>blesse</b>s them—with a promise of power, Holy Spirit.</li> <li>2. Jesus <b>passes the baton</b> to them, he is leaving, they are to do the job.</li> <li>3. He gives them a <b>specific charge</b>—which we call “The Great Commission”</li> <li>4. He promises <b>to be present</b> with them.</li> </ol> <p>And remember,  <b>The essential ingredient of leadership is the powerful presence of God in the life and ministry of a leader.</b></p> <p>Jesus is pointing that out to them in this blessing, baton pass, and charge. This is a teachable moment.</p>



**Table 4. Passing the Baton—especially the Blessing Aspect**

Leader	Recipient of the Baton	Biblical Passages Showing This
Paul	Timothy	4:1 I charge <i>thee</i> therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away <i>their</i> ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished <i>my</i> course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

### A special “passing of the baton ceremony—public recognition.”

Now I want to talk about that second meaning of passing the baton—blessing leaders and charging them to carry on legacy work. In my Pre-Afterglow time, for several years in mid-summer I scheduled what I called a “Clinton Gathering” in which I invited life-long mentorees and others to meet with me for a weekend. The Gathering would have times of input in which I would give some of my latest findings about leadership. The highlight of a Gathering for me was the “baton passing ceremony.” At each gathering I recognized 5-10 leaders who have studied with me and were life long mentorees. I would call them up front and actually hand off a “baton.” I bought a whole box full of actual batons used in track relay events. My passing on of the baton was two fold. I first “blessed” the person with a written blessing<sup>26</sup> and then handed them the baton and read a baton charge, which I also gave them. Appendix E gives several of these blessings and baton charges. In addition I also show several pictures (jpegs) of the recipients of batons. Here is one example. It is my passing the baton to Frank Hankins:

#### Baton Charge:

My passing of the baton for you does involve passing on something to you. I want you to pick up the prime responsibility for getting out the remaining Biblical Leadership Commentaries. I realize, like Barnabas did for Paul, that you are the lead person. Your very faithful and excellent work on the 1,2 Samuel leadership commentary has been impressive. We have 14 leadership commentaries done and two about 2/3rds done. That means about 9 more to go after that. I want you, Frank, to take the lead so that over the next 10 years we finish the original 25 Biblical Leadership Commentaries that we listed. I will help all I can with whatever years the Lord gives me. But I want you to pick up the mantle and insure that we actually do finish this project. Frank, I have selected this passage for you,

#### Hebrews 4:12,13 The Message

12-13 God means what he says. What he says goes. His powerful Word is sharp as a surgeon's scalpel, cutting through everything, whether doubt or defense, laying us open to listen and obey. Nothing and no one is impervious to God's Word. We can't get away from it—no matter what.

Let this verse motivate all the Bible work you do—the Bible commentaries, your Bible teaching, and your work in training Bible Centered leaders.

<sup>26</sup> In doing the blessings I was actually modeling a strong Biblical principle, *God mediates blessings upon followers through leaders*. In my devotional time with God I prayed for and asked for God's blessings to the person. These blessings were carefully worded out of my time along with God. In Appendix E note the definition of the Blessing Macro-Lesson.

Blessing:

You will remember, Frank, a blessing I gave you in the Doctor of Ministry program. Most of that has been fulfilled. That has encouraged me to give this next blessing. I want to bless you with open doors to pursue two things:

(1) Biblical and Historical Mentoring—and the ability to inspire people to use vicarious learning—you are the best person I know about vicarious learning from Biblical leaders and Historical leaders. May you model well the value of this important concept—my Heb 13:7,8 Leadership Mandate. May it become a strong core passage under girding this core topic of vicarious learning. And may many more Bible Centered Leaders become enmeshed in vicarious learning;

(2) The second thing I want to bless toward is the raising up of Latin leaders who can do original work on Biblical leadership commentaries. You have done well, along with Wilmer is drawing together an association of Latino leaders who are translating and using leadership emergence theory and Bible Centered Leadership concepts. Now I want to ask God to give you true Latin leaders of the Book, who can do Biblical leadership commentary work. I want to bless you with the sensitivity to recognize “potential” in leaders for this important work.

This baton charge and blessing was a real encouragement to Frank. So then, I hope you will recognize that public recognition of your “passing the baton” can be an important motivation for a new leader to pick up the baton and run the race—and thus help pass on your legacy to others.

## VII. Conclusion

Moses toward the end of his life, in Psalm 90, asked God for something important.

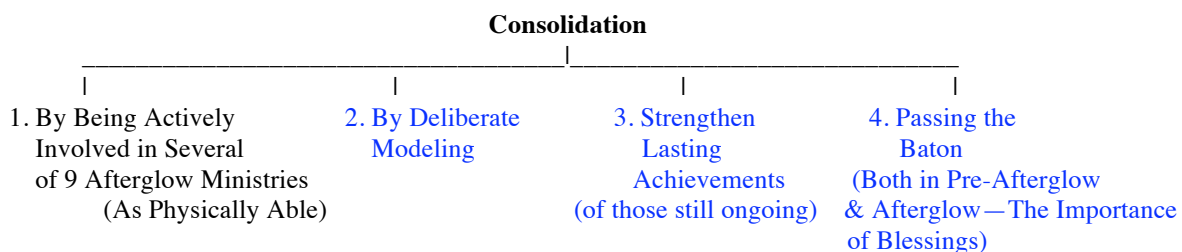
So teach *us* to number our days, that we may apply *our* hearts unto wisdom. (Interpreting this for Moses himself and removing the editorial “we” I would have. *That is, God give me perspective on what and how to wisely apply myself in this time of my life so that my life will really count for you.*) Psalm 90:12

Moses was asking for perspective—wisdom—on how to live life. Let me say that my aim in writing this position paper on AFTERGLOW is to give perspective on “just how a leader should number his days” in the last portion of his/her life. Let me summarize.

For a leader to finish well he/she must recognize basic perspectives about finishing well.<sup>27</sup> These involve:

1. Having perspective on the six characteristics of finishing well and demonstrating at least some of them;
2. Having perspective on the five barriers to finishing well and avoiding them;
3. Having perspective about the enhancements to finishing well and at least having some of them.

In addition to these “finishing well perspectives” a leader must be involved in the 4 consolidation activities of AFTERGLOW ministry. Look again at these four consolidation activities below.



**Figure 2. 4 Consolidation Categories Involved in AFTERGLOW Ministry.**

<sup>27</sup> See my three **Articles** on Finishing Well: *Finishing Well—Six Characteristics*; *Finishing Well—Six Major Barriers Identified*; *Finishing Well—Five Factors That Enhance It*.

The most important of these are the last 3 highlighted in **blue font**. You will do the first one naturally. But you must actually take deliberate steps to make these last three happen. I exhort you to do them.

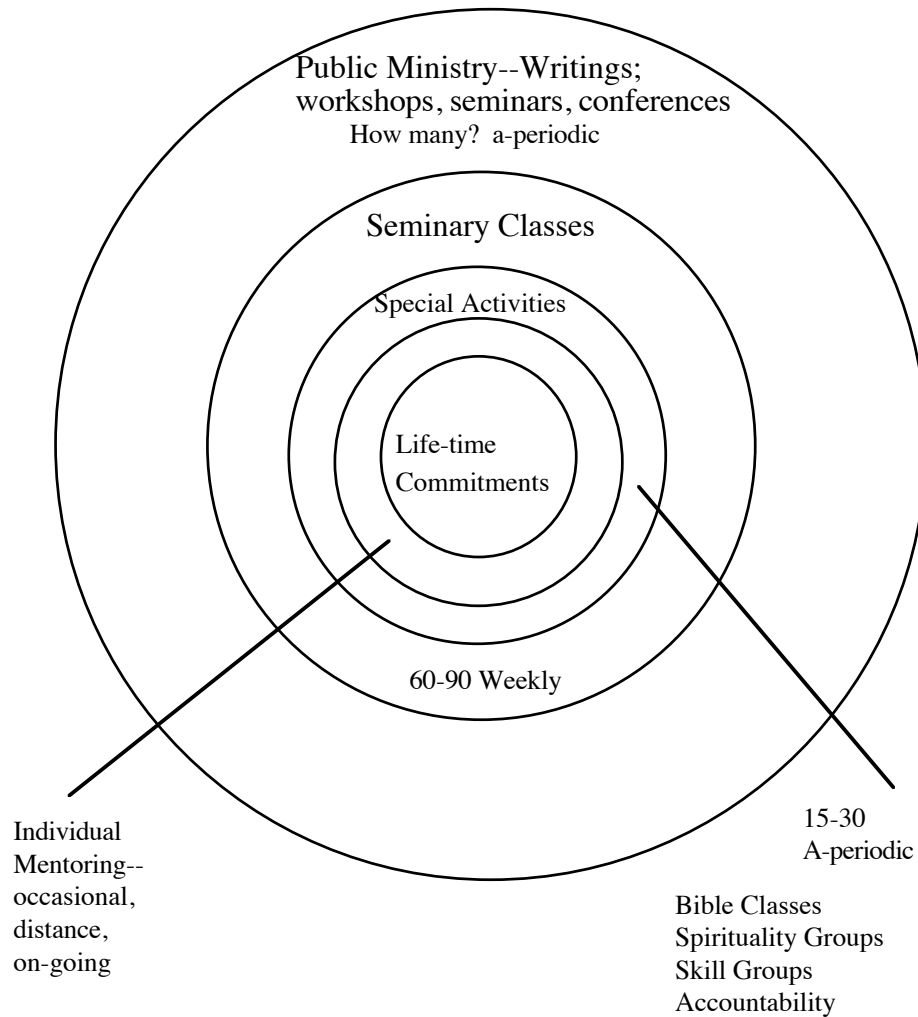
- Deliberate modeling of a good finish;
- Strengthening Lasting Achievements;
- Passing the Baton.

My prayer for you is that your AFTERGLOW time might be the “positive culmination” of a lifetime of ministry and that you would be a leader who finishes well!

## Appendix A. Clinton's Circles of Intimacy— Selection Means for Obtaining Mentorees<sup>28</sup>

Bobby Clinton—Circles of Intimacy

### Handout Circles of Intimacy--Functional Equivalents



<sup>28</sup> For a full explanation of Circles of Intimacy, see the **Article**, *Jesus—Circles of Intimacy, A Developmental Technique*.

## Appendix B. Definitions for Conference, Convocations, Congresses, Seminars, and Workshops.

Those leaders who have done outstanding public rhetorician ministry should seek to put some of their best materials in formats that fit conferences, convocations, congresses, seminars, or workshops. Below is given helpful information about designing for these major organizational training activities.

### ORGANIZATIONAL MODELS—Conferences, Convocations, Congresses

<b>Introduction</b>	<p>The larger of the non-formal models are usually grouped under one of three titles:</p> <ol style="list-style-type: none"><li>(1) Conferences;</li><li>(2) Convocations;</li><li>(3) Congresses.</li></ol> <p>Usually these activities are not seen primarily as training models but as major events or special happenings. However, if deliberately designed, they can be used as training for higher-level leadership. Each of these can be useful and productive training provided designers keep in mind the advantages and disadvantages of each.</p>
<b>Definition</b>	<p>A <u>congress</u> is a large-group consultative assembly, which is</p> <ul style="list-style-type: none"><li>• usually made up of level D leaders (national sphere of influence) and level E leaders (international sphere of influence),</li><li>• usually worldwide in representation,</li><li>• usually several thousand in number,</li><li>• usually involving activities such as workshops, seminars, presentations of working papers, and plenary addresses,</li><li>• usually results in some network of continuation committees,</li></ul> <p>for the purposes of unification around some worldwide task and/or celebration recognizing accomplishment.</p>
<b>Definition</b>	<p>A <u>conference</u> is a large group assembly which is</p> <ul style="list-style-type: none"><li>• usually level-4 and prominent level-3 leaders,</li><li>• usually large national or inter-regional (geographically) in representation,</li><li>• usually several hundred in number,</li><li>• usually involving workshops, seminar-like meetings, presentations of working papers, and plenary addresses,</li></ul> <p>for ecumenical purposes, dissemination of information, etc.</p>
<b>Definition</b>	<p>A <u>convocation</u> is a special type of conference, usually composed of clergy and laity leaders from a given religious group.</p>
<b>Example</b>	<p>The Berlin Congress on Evangelism, 1966.</p>
<b>Example</b>	<p>The Lausanne Congress</p>
<b>Example</b>	<p>Amsterdam '83</p>
<b>Comment</b>	<p>All three of these large-group assemblies do not have as a primary goal the training of high-level leaders, but all provide an excellent opportunity for such training.</p>
<b>Comment</b>	<p>The larger the groups and the more diverse the activities, the less likely it will be that there is any coordinated effort toward training.</p>
<b>Comment</b>	<p>A primary outworking of large-group assemblies is the furtherance of networking relationships (indirect sphere of influence).</p>
<b>Comment</b>	<p>The information distribution principle, a major renewal technique, can be used most effectively in these large groups.</p>

## Appendix B. continued

### Organizational Models—Seminars

<b>Introduction</b>	Seminars are a popular method of non-formal training. They are being widely used for a variety of purposes. They usually are of short duration, attract people who sense they will meet some real need and can be held in almost any place. Seminars are a popular method of non-formal training.
<b>Definition</b>	A <u>seminar</u> refers to an intensive period of study (can be as a one time 1 hour or 2 hour event, or a series of several hours event over different days/ usually less than a week) in which a voluntary group is introduced to specialized information limited in scope by one or more persons having expertise or knowledge of the information.

#### 7 Essentials:

- People looking for help (usually new information referring to the help needed) who are usually willing to pay for it.
- Identifiable felt-needs within the group to be trained.
- People with expertise dealing with the areas of felt need.
- Someone with the ability to package the expertise into modular training packages. Materials must be available to put in people's hands.
- Someone with the ability to market the seminar so that people become aware of the training available and are attracted.
- A "details" person who can coordinate all arrangements.
- A methodology for accountability/follow-up after completion of the seminar (for any seminar other than "awareness raising" seminars).

<b>Example</b>	Olan Hendrix's one-day Rapid Reading Seminars.
<b>Example</b>	Villegas' Evangelism Seminars (used in the Philippines).
<b>Example</b>	Ron Rand's (Rand n.d.) Lay Training Evangelism Seminars (based out of College Park Presbyterian Church, Cincinnati, Ohio).
<b>Example</b>	My own Introduction to Mentoring Seminar.
<b>Location</b>	Seminars can be held virtually in any kind of location: churches/ cities/ auditoriums/ schools/ etc.
<b>Usefulness</b>	Seminars are an excellent methodology for training higher levels of leadership.
<b>Innoculation Problem</b>	Seminars are notorious for the getting-people-excited-momentarily-about-some item syndrome which/ after the seminar/ does not get followed through on for some reason or other—often because the seminar does not give the necessary skills for implementing what was learned in contexts which have not changed. (Which in change theory this is called the "reentry problem"). This can produce the inoculation syndrome: "Oh/ I tried those kinds of things before and they don't usually work." This means that point 7 of the above essentials needs desperate work by most seminar designers. Follow-through and implementation strategies must be incorporated into the seminar design.
<b>Further Info</b>	See <b>final comments</b> on Conference, Seminars and Workshops for some guidelines for designing for effectiveness.

## Appendix B. continued

### ORGANIZATIONAL MODELS—Workshops

<b>Introduction</b>	A workshop is a special kind of a seminar in which the focus of training lies primarily on the experiential taxonomy. People learn to use some skill by doing it under the watchful idea of an expert who can do the skill and facilitate others to perform the skill.
<b>Definition</b>	<u>Workshops</u> refer to those specialized forms of seminars, which usually involve intensive periods of learning, usually in 1 or 2 hour sessions and in which a voluntary group is introduced to specialized skills which they learn for themselves.
<b>Example</b>	Church growth workshops—learn to collect data, plot graphs, analyze the data, evaluate the data and formulate faith-projections based on the data.
<b>Example</b>	Various managerial workshops—such as Engstrom and Dayton's Managing Your Time workshops.
<b>Example</b>	Wycliffe Bible Translation workshops—meet with consultants to go over problem texts, etc.
<b>Example</b>	Horn's week long series, several sessions daily—How To Write Information Maps.
<b>Comment</b>	Workshops are excellent ways to allow "masters" to decentralize their skills among many, rather than a few, apprentices.
<b>Comment</b>	Workshops can be used with residence training to reinforce weak experiential programs.
<b>Comment</b>	Workshops are excellent for training levels-4-and-5 leaders.

#### Essentials:

1. A group of people, usually experienced, looking for help, who are willing to pay for help.
2. Identifiable skills which people feel will help them in their ministries.
3. People who can do the skills and can impart them to others— two distinctly different abilities.
4. Someone with the ability to design experientially focused activities, which will transfer the skills.
5. Someone with the ability to market the seminar so that people become aware of the training available and are attracted to it.
6. A "details" person who can coordinate all arrangements.

## Appendix C. Basic Design Guidelines for Conferences, Seminars, & Workshops

### Introduction—Resonance With Training Mode

Seminars and workshops usually have three major drawbacks:

1. You do not get to know the audience and hence cannot tailor make your input, nor can you change it midstream;
2. You are usually limited to a lecture methodology;
3. You do not usually have repeated long term contact with the same people.

So then what can you do? You must stress the learning domain and resonant goals that fit the mode being used (three training modes: formal, non-formal, informal). There are three training modes:

- formal modes (like residential training programs);
- non-formal modes (like workshops and seminars);
- informal modes (like internships and apprenticeships and on-the-job learning).

### Definition

Resonance, when referring to training modes, means that there is an inherent strength in a training mode toward a learning domain, simply because of the nature of the mode itself.

**Comment**      *Formal training* resonates most strongly toward *cognition*. It allows for orderly continued treatment of subjects and hence can build. It lends itself to the affect domain if the professors or instructors are respected people. Usually materials are available which allows for more effective cognition than would happen in oral delivery only.

**Comment**      The *Non-Formal mode* (especially workshops) resonates most closely to the *experiential learning domain*. People expect to walk away with something they can use.

For the following non-formal training, note the effective components that should be focused on.

### Conferences, Seminars, and Workshops

Let me restate more specific definitions for conferences, seminars, and workshops in order to suggest some specific design guidelines.

### Definition

A conference is a gathering of a large number of people (300-several thousand) in an extended time involving 3-6 days which deals with the whole group in plenary sessions, deals with certain groups in some series of seminars (elective), offers some one time seminars (elective) and deals with certain groups in workshops (elective).

The plenary sessions contain a variety of things: worship; drama; artistic things like dance; major speaking times with known name speakers; integrative functions.

At a *Conference*, if you are a plenary speaker, recognize that in giving a plenary address, you operate as divine contact. Move strongly for *affect and volitional domains*. Bring Public Rhetorician closure. You must basically do one thing. Move people Godward in terms of timely input for their lives that requires committal to God.

A divine contact is a special type of mentor who God brings along the path of someone primed for God's special guidance, God's inspiration, timely information or perspective, and whom God uses to intervene in the life to move that life along God's purposes for it.



### Definition

A seminar is roughly an hour length presentation before a group varying in number from very small to 100 or more.

The presentation is almost always in lecture format with some time for interaction at the close. Some times a conference will schedule some speaker with a two or three series seminar so that they can have extended time to treat a subject.

In a one time *Seminar*, remember that seminars hit the *affect* and *minimum cognition*. You must do three things.

- (1) Raise awareness of some concepts that were not known and which have potential to help people.
- (2) Motivate them to want the concepts.
- (3) Provide resources (directly through materials or access to materials or indirectly through other workshops or organizations who can help them follow-up).

In a seminar that is a series, you can hit more cognition, since you have repeated tries to review and integrate. But basically the three goals above apply, even for a seminar with more than one session.

### Definition

A workshop is a one session (or sometimes extended series of sessions), which has as its direct purpose the transferring of some specific information or skill for immediate use in one's ministry.

People come to a workshop to pick up some skill they can use immediately in ministry. Workshops hit the *experiential* and *affect domains*. You must do three things.

- (1) Give skill oriented input so people can use something immediately in their ministry.
- (2) Motivate them to want to use the skill.
- (3) Provide a closure that will challenge them to immediate application. Things not used within the first week after the workshop will probably not be used ever.

The *informal mode* relates most closely to the most in-depth treatment of the *experiential domain*. It also lends itself to cognition (at teachable moments). Affect and Volition flow naturally if there is a relational empowerment going on. See the **Leadership Training Models Manual** for input on *Apprenticeships* and *Internships* and on *On-the-job Training*.

### Closure

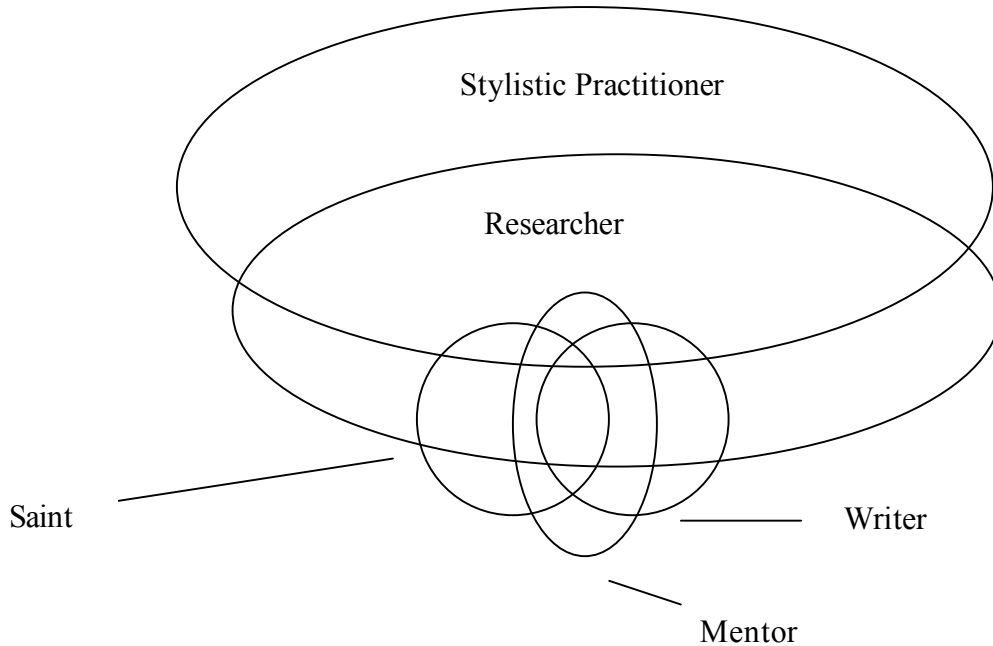
When you are asked to participate in a conference as a plenary speaker, seminar presenter, or workshop facilitator, make sure you design so as to accomplish what each of these methodologies are supposed to do. Note carefully that plenary speakers are usually weakest on closure. Bring closure. Plenary speakers have a chance to speak into lives so that the plenary session becomes a marker event in lives. Seminar speakers should remember that the most important thing they do is to raise awareness, motivate people to want more, and tell them where to go to get it. Workshop leaders should not disappoint participants. Their hearers should walk away with something (some skill) they can use.

## Appendix D. Clinton Example, Strengthening Lasting Achievement

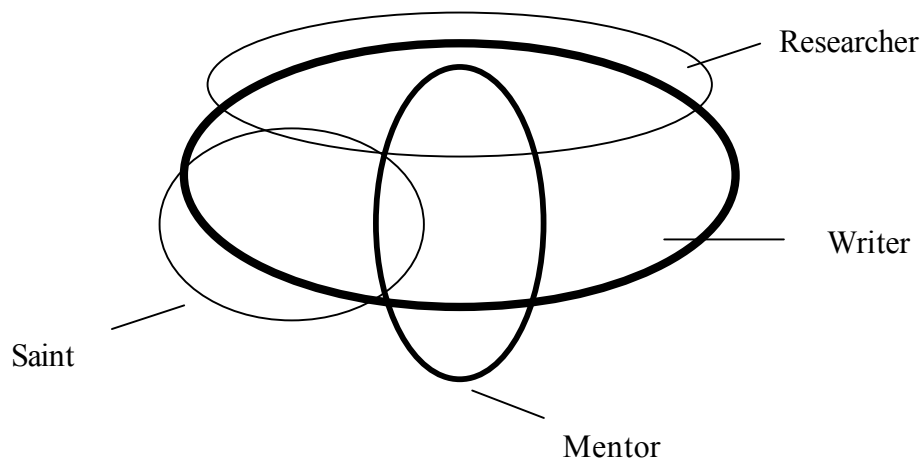
### Examples of Part A. Clinton Ultimate Contribution Venn Diagram

I will present two Venn diagrams for Ultimate Contribution thinking. The first one represents the 1. Role in the Transitional Time to Afterglow time. The second Venn diagram represents 2. Afterglow ministry.

#### Ultimate Contributions Venn for Transitional Role



#### Ultimate Contributions Venn for Afterglow Role



Proverbs 10:7 The memory of the righteous will be a blessing.

## Examples of Part B. Explanation of Ultimate Contribution Venn Diagram

Note the order of explanation of Ultimate Contributions starts with most dominant and proceeds to less dominant.

### Pre-Afterglow Venn Diagram Explained

Stylistic Practitioner—I have tried to model a teaching role that combines academic findings with applying them to students so as to transform their lives. It is the transformation of students via what they are learning that has characterized my teaching methodologies. See my **Teaching Manual**, which gives the fundamental values and practices of my teaching methodology. I have tried to model so that students are aware of the difference in my teaching methodology and a professor who is dominantly academic in nature. I have trained my doctoral students in teaching, effective methodologies so that they can present what they have researched so as to impact the hearers.

Researcher— I have modeled grounded theory research, using my classes to get data to confirm, modify and/or expand my various leadership theories. Whenever I saw a need for more research in some area that was new, I designed a class around that subject and used the class to get more data for research. I have researched life long development of a leader, including how God develops his/her giftedness. I have researched mentoring relationships—that is, how an individual leader is relationally empowered by others. I have researched spiritual formation, ministerial formation, and strategic formation of leaders. This last research led to my formulating focused lives theory. I have researched how to study the Bible to have one's leadership informed from the Bible. Out of this research has come Bible Centered Leadership concepts.

Mentor—I have mentored many individuals to become better teachers—My Teaching Assistants have been recruited with a view to develop and sponsor them as teachers. I have applied what I have learned about mentoring to my own life. In my individual mentoring I have lifetime mentorees as well as short term in and out mentorees. I have also developed the notion of cluster groups for mentoring in which I group mentorees who have need of specialized subjects that I can give. I am always on the lookout for top students in my classes that I can recruit as mentorees. I have a well defined approach for selecting mentorees: Use of *ministry tasks* and *concentric circles of intimacy*.

Writer—I have modeled a write as you go technique, which feeds research findings right back into the classrooms and keeps advancing findings. My major texts include self-study texts for each course. I have developed my own publishing venture to make sure that I could produce all that I have written for others to use as well. I will not list all of my writings here—but they are numerous. On a scale of popular on the left to technical on the right, the large majority of my findings are in the middle—academic enough to have credibility and popular enough to beg application.

Saint—Since learning about Union Life in the mid-to-late sixties, I have sought to model and teach these concepts in all my ministry. I have sought to deal with all three formation areas in my classes: spiritual formation; ministerial formation; strategic formation. But I always make sure that my classes include as a priority, spiritual formation. I realize that my modeling of this prime type is one of the more effective transformational techniques I have for impacting students.

### Afterglow Venn Diagram Differences Explained

The major change is the dropping of the stylistic practitioner prime type. That was a prime type that basically applied to seminary formal teaching. That is a completed *lasting achievement*.

Two other major changes are the expanding of the Writer contribution and the expanding of the Mentor Contribution. I have laid out writing goals for Afterglow time—goals that will build of previous work, especially in the area of developing Biblical Leadership Commentaries. By the time I move into full Afterglow ministry I will have completed 16 of the 25 leadership commentaries that I listed as I began to

write Biblical Leadership Commentaries. I also will begin to operate a wider mentoring ministry via a blog ministry.

The researcher category is lessened. I will be working to unearth Biblical leadership findings as I continue the Biblical Leadership Commentaries. But I will not be doing any more research on life long development, leadership giftedness, mentoring, or focused lives. All of these have been areas of continued research in my seminary role as a professor.

In Afterglow time, I will be working on consolidating my previous writing—including making up a DVD of all my materials which I will try to make available to Bible College and Seminary libraries (all items in PDF). I will mentor folks to carry on Bible Centered Leadership emphases. I will be concentrating on finishing the Biblical Leadership Commentaries. Of the 25 most important Bible books giving leadership information, I have completed 14. For the remaining 11, I will co-author them with some of my mentorees—training them in leadership commentary writing and hopefully impacted them with my Biblical leadership values.

## Appendix E. Blessings and Passing the Baton

In this appendix I want to explain the notion of blessing and then I want to give some examples of my “passing the baton” at my gatherings. An important macro lesson seen in both the Old Testament and the New Testament is the “blessing macro lesson” defined below.

**Blessing Macro-Lesson**      synonym a word of faith

introduction	One of the macro–lessons that is seen early, in fact, in the patriarchal era, is that of the blessing. Abraham blessed Isaac and other of his progeny. Isaac did the same. Jacob did. One aspect of patriarchal leadership is this ability to trust God by faith for some things in the future for descendants. This concept repeats in other leadership eras as leaders in general bring blessing or mediate blessing to their followers. In the New Testament the ultimate realization of this concept takes place in two ways: One, is the speaking of a word of faith, a blessing, on someone. Two, the other is an impartation by an Apostolic leader of a blessing involving giftedness.
lesson	<b>God Mediates Blessing Upon Followers Through Leaders.</b>
example	God blesses Abraham and through him all the world–Genesis 12:3. God blesses Isaac–Genesis 26:3. Isaac mistakenly blesses Jacob–Genesis. 27:29. God blesses Jacob via the angelic wrestling event–Genesis. 32:26ff. God is the prime example of this. The words bless, blessed, blessing, or blesses occurs 402 times in the Scripture. Many are of God initiating the blessing. As many as 358 verses contain such concepts. In other words God models the notion of blessing His followers.
example	Abraham blesses Ishmael–Genesis 17:18ff.
example	Jacob blesses Joseph’s sons–Genesis. 48:20. Jacob blesses all the rest of his sons–Genesis. 49:28.
example	Jesus blesses Peter–John 1:42. Jesus blesses Peter–Luke 22:32.
comment	In the New Testament God blesses through leaders who will be sensitive to the Spirit’s prompting and in faith pronounce a word of faith—a blessing—on those recipients for whom God wants to work.
comment	Paul imparts a gift (in conjunction with other leaders) to Timothy and reminds him of it and his responsibility to use it.
comment	The proper response of the recipient is to receive the blessing by faith. In doing so, the recipient becomes a partner with the blesser and with God.
comment	<b>Contagious blessing</b> occurs also. That is, God blesses people associated with a leader He has anointed for His purposes. Gen. 39:5 From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field. God does mediate blessing through a leader who pleases Him.
comment	As leaders today, we are responsible to recognize God’s intents to bless His people. We by faith must trust God, like the patriarchs of old, and demonstrate God’s intervention in the lives of His people by learning to give words of faith to our followers. Some will be gifted to do this. Others will do this situationally as God enables. In any case, speaking a word of faith—especially a blessing—is a major technique for inspirational leadership. Inspirational leadership is the linchpin for all leadership functions. We, as leaders, must inspire our followers to see God in our present day circumstances and in our future.

### What I Have Done About Blessings

I seek to be sensitive to the Spirit in my teaching and will publicly give a blessing to individuals, to a specific group of people within a class, or the class as a whole when I sense the Spirit is telling me something to bless by faith. I pray over the person and seek something from God for them. I do “bite-sized” chunks—that is, small enough that I can believe it myself. This is a “word of faith.” I have to be able to believe it myself.

I also do this with individuals in mentoring sessions. And in public ceremonies I have passed on batons to my top mentorees. I have done this at my “Gatherings” (Mid summer get-togethers that I have invited former students and mentorees to). I usually spend a good deal of time praying about these blessings and charges. The public passing on of a baton involves bringing the person to the front of the group and then reading a “Baton Charge” and reading a “Blessing.” I actually hand off a baton and give them written copies of the charge and blessings. Below is a jpeg picture showing the passing of a baton at a gathering.



And the next jpeg shows a group of folks who were recipients of a “baton passing” at a gathering.



## Examples of Baton Charges and Blessings

### Example 1. Baton Charge & Blessing for RC/ Baton Passing

#### Baton Charge:

My passing of the Baton to you does not mean I am expecting you to take over anything; but it does symbolize that I honor you as one who can do many things I do very effectively—most of them better than I can do them. It does mean I have confidence in you and that I intend, like Samuel, to be behind the scenes in your ministry always there for you. I will also double my efforts to sponsor you in whatever ways I can.

#### Blessing:

I fully expect you to move forward following your destiny. You have a rich destiny log. I bless you to fulfill that destiny and minister with power. We desperately need people who can minister with power and model that dynamic to emerging leaders. Wimber did that for you. Pass that heritage on to emerging leaders. I also particularly want to bless your writing efforts. You have a way of saying things “popularly” so that ordinary people can use your ideas. I am claiming 1 Co 15:58 as an under girding life verse for you: *So my dear brothers and sisters, be strong and steady, always enthusiastic about the Lord’s work, for you know that nothing you do for the Lord is ever useless.* 1 Co 15:58 NLT.

### Example 2. Baton Charge & Blessing for WV/ Baton Passing

#### Baton Charge:

My passing of the baton to you does involve passing on something to you. You are the best male mentor on campus. Your ministry of mentoring others both on campus, in the MAGL program and via distance mentoring has been blessed by God. I want to pass on to you the prime responsibility for teaching the ML523 course on campus. I will teach it one more time but after that I want you to co-teach ML523 with me and then take over the campus teaching of this class. You already have picked up ML523 for the MAGL program and the on-line program. A passage I selected for you is,

1 And now, a word to you who are elders in the churches. I, too, am an elder and a witness to the sufferings of Christ. And I, too, will share in his glory when he is revealed to the whole world. As a fellow elder, I appeal to you: 2 Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. 3 Don't lord it over the people assigned to your care, but lead them by your own good example. 4 And when the Great Shepherd appears, you will receive a crown of never-ending glory and honor. 1 Peter 5:1-4 N.L.T.

W, I want you to view the students in each class you teach as if they were your “flock” entrusted to you for a short time.

Blessing:

W, there are two thrusts of your ministry that I want to give my blessing to. 1) Modeling of leadership styles—your research into Latino leadership styles and its effect on gender leadership has been important for you. I want to bless your modeling of a leadership style, which allows for both genders in leadership. Your empowerment of both male and female leaders will be at the center of your Stylistic Practitioner ministry; 2) I want to bless your stylistic practitioner effort as: a. teacher with impact; b. as a teacher with a personal ministry with students; c. as a teacher who has the Bible central in his own life; d. as a Bible Centered Leader who mentors others into Bible Centered Leadership. I believe the Lord is going to bless all the elements of ministry. Your modeling will be the central thrust of all that you do. You have a Servant Leader's heart and a gentle pastoral bent to your Shepherd leadership. God will bless that.

Example 3. Baton Charge & Blessing for TW/ Baton Passing

Baton Charge:

My passing of the baton to you does involve passing on something for you to do. T, it is clear to me that one of your ultimate contribution categories is that of a PROMOTER. You can powerfully motivate leaders. I have seen that in your ministry in Australia, all over the U.S. and now in other countries. I am not a promoter. If important concepts from my leadership emergence theory in general and focused lives concepts in particular are to have wide spread usage someone else will have to do it. I believe you can take these concepts and make them fit contextual situations. So it is the promotion of life long development perspectives and focused lives concepts that I am passing to you. At least a portion of my legacy is wrapped up in the many concepts I have captured in written materials. If these are to have wider impact then they must be promoted. I believe you can do it. May you use these concepts well as you influence leaders all around the world. I want to thank you for all the promotional things you have already done—setting up my web site, providing administrative back-up for MMM, PDFs, on-line marketing of materials, etc. Thank you.

Blessing:

I want to bless you with a sensitivity to contextualize what you have learned from me into new settings: a. cross-cultural, b. cross-generational, c. the business world. I want to bless you with a spate of breakthrough insights as you contextualize. And I want to bless you with energy to carry out these breakthroughs. And I want to bless you with divine contacts that will open doors for these things to happen.



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