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SERVANT LEADERSHIP TRAINING AND DEVELOPMENT
IN SELECTED EVANGELICAL CHURCHES

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN SERVANT LEADERSHIP FOR TEAM AND
ORGANIZATIONAL EFFECTIVENESS

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CONTENTS

ACKNOWLEDGEMENTS	ii
TABLE OF CONTENTS	iv
LIST OF TABLES	vi
GLOSSARY	viii
ABSTRACT	x
DEDICATION	xii
EPIGRAPH	xiii
 INTRODUCTION: THE IMPORTANCE OF SERVANT LEADERSHIP DEVELOPMENT IN EVANGELICAL CHURCHES	 1
 CHAPTER ONE: THE NEED FOR SERVANT LEADERSHIP DEVELOPMENT IN EVANGELICAL CHURCHES	 3
The Problem and Its Context	3
Statement of the Problem	3
Delimitations	3
Assumptions	4
Sub-problems	4
Setting of the Project	5
The Importance of the Project	5
Research Methodology	9
 CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR SERVANT LEADERSHIP DEVELOPMENT	 11
The Servant Tradition in Scripture	11
The Servant Leadership Teaching of Jesus	16
The Selection of Leaders in Scripture	22
The Development of Leaders in Scripture	29
Following and Being a Model in Leadership Training	29
Mentoring Relationships as Leadership Development	35
Instruction as Leadership Development	42
On the Job Training as Leadership Development	57
The Commissioning and Launching of Leaders in Scripture	60
Summary Statements	62
 CHAPTER THREE: LITERATURE REVIEW FOR SERVANT LEADERSHIP DEVELOPMENT	 63
Servant Leadership Theory and Constructs	63

Literature on Leadership Development	70
Selection of Leaders	70
Instruction	73
Mentoring	92
On-The-Job Training	99
Comparison of the Literature Review with the Biblical Teaching of Servant Leadership	101
CHAPTER FOUR: THE METHOD OF INQUIRY	107
The Selection of Churches to Study	107
The Questionnaire	108
The Interviews	110
The Use of the Organizational Leadership Assessment (OLA)	111
CHAPTER FIVE: RESEARCH DISCOVERIES	117
Questionnaire Findings	117
Interview Responses	132
Analysis of Questionnaire and Interview Responses	143
OLA Results	148
Analysis of OLA Results	161
CHAPTER SIX: RECOMMENDATIONS FOR CHURCH LEADERSHIP DEVELOPMENT PRACTICES	163
Review	163
Recommendation 1	166
Recommendation 2	167
Recommendation 3	168
Recommendation 4	169
Recommendation 5	171
Recommendation 6	172
Recommendation 7	174
CHAPTER SEVEN: PROJECT EVALUATION	175
Strengths and Weaknesses of the Project	175
Conclusions and Recommendations	177
Suggestions for Further Study	178
BIBLIOGRAPHY	180

TABLES

2.1	Comparison of Passages Related to Selection of Leaders	24
3.1	Comparison of Anderson/Reese Spiritual Mentoring with Laub’s Servant Leadership Clusters	96
3.2	Comparison of Laub’s Servant Leadership Clusters with Biblical Content.....	102
4.1	OLA Categories of organizational Health with Definitions	112
4.2	Six Key Areas of Organizational Health	112
4.3	Defining OLA Categories for Church Use	114
4.4	Church OLA Participation Results	115
5.1	Leadership Center Three-Year Leadership Development Program	117
5.2	Organization of Church A “Foundations for Leadership” Class	118
5.3	Church A Supplemental Books and material used in Leadership Development Program.....	123
5.4	Church B Supplemental Books Used in Leadership Development Program	124
5.5	Church C Supplemental Books Used in Leadership Development Program	124
5.6	Church D Supplemental Books Used in Leadership Development Program.....	125
5.7	Evaluation of VantagePoint3 Program and Curriculum by Churches A, B, and C	144
5.8	Continuing Leadership Development in Churches B and D	145
5.9	Comparison of servant leadership definitions and traits	146
5.10	Comparison of Laub’s Servant Leadership Cluster with Pastors’ Responses.....	147
5.11	Comparison of Leadership Selection.....	148
5.12	Church A Workforce Scores for Six Key Areas of Organizational Health.....	150
5.13	Church A Perception levels of the Six Key Areas of Organizational Health.....	151

5.14	Church A Perception levels of the organization and the leadership	151
5.15	Church A Job Satisfaction Results	152
5.16	Church B Workforce Scores for Six Key Areas of Organizational Health	153
5.17	Church B Perception levels of the Six Key Areas of Organizational Health	154
5.18	Church B Perception levels of the organization and the leadership	154
5.19	Church B Job Satisfaction Results	155
5.20	Church D Workforce Scores for Six Key Areas of Organizational Health	156
5.21	Church D Perception levels of the Six Key Areas of Organizational Health	157
5.22	Church D Perception levels of the organization and the leadership	157
5.23	Church D Job Satisfaction	158
5.24	Church E Workforce Scores for Six Key Areas of Organizational Health	159
5.25	Church E Perception levels of the Six Key Areas of Organizational Health	160
5.26	Church E Perception levels of the Organization and the Leadership	160
5.27	Church E Job Satisfaction	161

GLOSSARY

Evangelical: The Protestant expression of Christianity that is characterized by its affirmation of the historic creeds of the Christian faith, specifically the Apostles Creed, the Nicene Creed, and the Athanasian Creed.¹ Evangelicals affirm the authority of Scripture above Church tradition, the atoning sacrifice of Christ, the lost condition of men and women and their need for salvation through the work of Christ, that this salvation comes to men and women by grace through faith, that those who are saved make up the Universal Church, and that Christ will return bodily to earth.²

Leadership: Leadership is an intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision.³

Servant Leadership: The practice of leadership inspired by the teachings of Jesus and introduced as a modern leadership theory by Robert Greenleaf.⁴ This study will use

¹ Norman L. Geisler and Ralph E. MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids, Mich.: Baker Books, 1995), 10.

² Kenneth S. Kantzer and Carl F. H. Henry, *Evangelical Affirmations* (Grand Rapids, Mich.: Academie Books, 1990).30-37.

³ Jim Laub, “Defining Servant Leadership: A Recommended Typology for Servant Leadership Studies,” in *Servant Leadership Research Roundtable* (2004), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2004/laub/defining_servant.pdf (accessed January 30, 2010): 5.

⁴ Robert K. Greenleaf, *Servant Leadership a Journey into the Nature of Legitimate Power & Greatness*, vol. 25th Anniversary Edition (Mahwah, New Jersey 07430: Paulist Press, 2002).

the definition offered by Jim Laub, “Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader.”⁵

Servant leadership development: The practice of leadership development with an intentional focus on servant leadership theory and practice.

⁵ Laub, 8.

ABSTRACT

The problem this thesis addressed is the apparent lack of focused servant leadership practice and training in evangelical churches. The researcher conducted a thorough review of Scripture and made comparisons between biblical material and servant leadership literature related to leadership development. Five churches from California participated in the study, answering a questionnaire on leadership development practices, granting a post-questionnaire interview with the researcher, and inviting members and leadership of the churches to take the Organizational Leadership Assessment (OLA) developed by Jim Laub. The OLA measures six clusters of servant leadership behaviors in organizations. These clusters are valuing people, developing people, building community, providing leadership, sharing leadership, and displaying authenticity. After the questionnaire stage, one church was unable to complete the OLA and the interview and so results from this church consist only of the questionnaire. The OLA assessments from the churches resulted in one church achieving an “Org. 4: Moderate Health,” two churches achieved “Org. 5: Excellent Health,” and one church achieved “Org 6: Optimal Health.” The research revealed that there is a connection between church leadership development and how the workforce views the leadership as servants. The three churches that achieved an “Excellent” or better health rating by the OLA all had recognizable leadership development plans. The church that achieved a “moderate” health rating was just beginning to start a leadership development program. The research also revealed that the two churches that scored the highest on the OLA

assessment both had a robust continuing education plan for leaders. Based on the findings the researcher made recommendations for church leadership development practices.

Recommendation one was that church leaders evaluate personal leadership practices and motives against the standard of biblical servant leadership theory and practice.

Recommendation two was that church leaders should search for emerging leaders within the church and call them to leadership development. The third recommendation was for churches to have a general biblical leadership development plan. The fourth recommendation was for churches to have a plan for continuing leadership education.

The fifth recommendation was for churches to incorporate experience and accountability at every level of leadership development. Recommendation six was to encourage spiritual mentoring. Recommendation seven was to commission leadership when appropriate.

To all who love and serve Jesus and His Church

Let the greatest among you become as the youngest, and the leader as one who serves...
I am among you as the one who serves.

—Jesus

Nearly all men can stand adversity, but if you really want to test a man's character,
give him power.

—Abraham Lincoln

INTRODUCTION: THE IMPORTANCE OF SERVANT LEADERSHIP IN THE EVANGELICAL CHURCH

It would be difficult to overstate the importance of the seminal work of Robert Greenleaf to the study of servant leadership. One cannot write on the subject without acknowledging his original work and his influence on the subsequent literature and the practice of servant leadership since he first published "The Servant As Leader" in 1970. Writing more like a prophet and sage than a business professional, he called for counter cultural business practices. Over the past 42 years his call for institutional leaders to be servants has transformed the practice and study of leadership. For all his influence, however, Greenleaf was only stating something that has been known to the church since Jesus taught about being a leader through serving. The genius of Greenleaf was that he was observant of human nature and audacious enough to believe that a concept as old as the teachings of Jesus could be effective in institutional settings. Servant leadership is not a new concept. The paradigm has always existed. This choice has always been before every leader: "Do I lead to serve my own interests first or do I lead to serve the needs of those led?"

Servant leadership is clearly taught by Jesus. His teachings are foundational for any Christian church. Since one of the distinguishing characteristics of the evangelical church is the belief that the Bible is the inspired Word of God and authoritative for the faith and practice of the church, servant leadership, as taught and practiced by Jesus, should be a foundational practice of evangelical church leadership. If the present

evangelical church is not practicing servant leadership it will not be able to develop servant leaders for the next generation. So in a time when servant leadership is demonstrating effectiveness in business and other organizational settings, it is imperative for the evangelical church to lead the way in servant leadership practice since the true home of servant leadership is the church.

CHAPTER ONE: THE NEED FOR SERVANT LEADERSHIP DEVELOPMENT IN EVANGELICAL CHURCHES

The Problem and Its Context

Statement of the Problem

The problem this thesis addressed was the apparent lack of focused servant leadership practice and training in evangelical churches. In response to this problem the researcher reviewed the biblical material related to servant leadership and training of leaders. Then he reviewed the literature relating to servant leadership and servant leadership training. Following this he studied selected evangelical churches in California to explore what is currently being done with leadership development. He then assessed the content and effectiveness of what was being done in these churches using the Organizational Leadership Assessment (OLA) as a tool for measuring the extent of servant leadership themes within the churches. Finally, based on the findings of the research, he made recommendations for church servant leadership development that addressed servant leadership training and that can be used in the creation of a challenging yet manageable leadership development curriculum in evangelical churches.

Delimitations

The scope of this research was limited to evangelical churches and did not include some of the wider expressions of Christianity not included in the definition given to

“evangelical” in this thesis. This was further narrowed by the fact that the research only involved selected evangelical churches in California. These churches represented only three denominational affiliations. These denominations are the North American Baptist Conference (NAB), Converge Worldwide, and the Evangelical Free Church of America (EFCA). There was no attempt to determine if the selected churches were representative of the leadership development practices of the larger evangelical context. This thesis only presented a small sampling that could be used in a broader research context. There was also no attempt in this thesis to address gender issues of church leadership or church governance practices.

Assumptions

This study assumed that the Bible is the inspired and revealed Word of God and as such is the standard of faith and practice for evangelical churches. Therefore this study assumed that evangelical churches desire to follow biblical teaching and practice and, as a result, desire to be engaged in biblical servant leadership development.

Subproblems

In order to address the apparent lack of servant leadership practice and training in evangelical churches the researcher conducted a review of Scripture to discover what it had to say about the practice of servant leadership and the development of servant leaders. Next the researcher conducted a literature review related to leadership

development. Next the researcher selected churches in California to be part of this study to discover the leadership development practices in these churches. The researcher then applied Jim Laub's Organizational Leadership Assessment (OLA) to the selected churches to determine the extent of servant leadership themes that exist in these churches. Finally, based on the findings, the researcher made recommendations to provide a framework for servant leadership development in evangelical churches.

Setting of the Project

The setting of this project was five churches in California one of which is the church the researcher serves as lead pastor in Temecula. The other four participating churches are in Costa Mesa, Fontana, Walnut Creek, and Lodi. Each pastor answered a questionnaire sent to him by the researcher. Four of five churches completed the OLA. The researcher worked directly with a pastor from each church in order to administrate the OLA in each church. The pastors from three of the churches also participated in a follow-up interview conducted by the researcher.

The Importance of this project

The Importance of this Project to the Researcher

The researcher has been involved in pastoral ministry for 32 years in four different churches, large and small. His seminary experience from the early to mid-

eighties prepared him well to be an expositor of Scripture but contributed little to his development as a leader. Experience has led him to an intense desire to pass along leadership to the next generation and to contribute to the development of servant leaders in a church setting. In past years the researcher has used curriculum published by VantagePoint3 for leadership training. However, he has found it too academic and too time intensive for full use in a church setting because of the time constraints of most lay people. He has found that other leadership development material lacks the weight of academic research and the spirit of servant leadership. He started work on a Doctor of Ministry degree in servant leadership, in part, to contribute to the creation of a challenging yet manageable servant leadership development curriculum.

The Importance of this Project to the Immediate Context of Ministry

The importance of this project to the immediate context of ministry is that the researcher will take another step in the pursuit of being a servant leader and in learning how to train servant leaders in the context of his local church. The process of the project and the results from the project will add to the work already accomplished in the church during the course work section of the D.Min. Degree journey with the church overseers, staff, and leadership trainees. It will serve to apply the test of servant leader effectiveness to the church he serves as well as the other churches that participated in the project.

The Importance of this Project to the Church at Large

This project is important to the church at large because churches are, all too often, dysfunctional in their leadership practices. American seminaries traditionally have trained Bible scholars, apologists, expositors of scripture, and church administrators. These are all important parts of pastoral training. However, in the experience of the researcher, this training did not address biblical leadership skills. A work like this is important because it contributes to the growing awareness of servant leadership and the growing practice of training servant leaders. There is a need to articulate the growing stream of servant leadership concepts to the local church level as well as the seminary level. There is also a need to call evangelical church leaders to a true understanding of biblical servant leadership so that this important biblical model is practiced and passed on. Evangelical leaders are quick to agree that Jesus taught and modeled servant leadership. But many of these leaders fear the possible negative outcomes of servant leadership practice. Paul Wong and Don Page gave an example of this fear. They quoted a president of a large Christian organization who had adopted servant leadership as a core value for the organization without applying it to himself or his senior management. His fear was that if servant leadership were fully practiced the organization would fall into “chaos and secularization.”¹ Wong and Page demonstrated that this mindset exists in churches as well. Evangelical pastors endorse servant leadership as a biblical model yet feel

¹ Paul Wong, T.P. and Don Page, “Servant Leadership: An Opponent-Process Model and the Revised Servant Leadership Profile,” in *Servant Leadership Roundtable* (2003), under “Servant Leadership Research Roundtable Proceedings” http://www.regent.edu/acad/global/publications/sl_proceedings/2003/wong_servant_leadership.pdf (accessed August 20, 2011): 5.

compelled to practice a more controlling style of leadership in their churches. The fear is that if they do not exercise strict control, their churches will be infected by secularism or liberalism.² Too many evangelical churches and institutions fall prey to the two obstacles of servant leadership that Wong and Page identify as authoritarian hierarchy and egotistic pride.³ The Church must not pass in claiming its servant leadership birthright articulated and practiced by Jesus. The Church must seize the opportunity to be in the front lines of this exciting and promising arena of study and practice. The American evangelical church can and should be a leader in the servant leadership movement.

Opportunities for servant leadership development in the church internationally are vast. Since the American church is looked to by many churches throughout the world as a resource for material and training, it is incumbent upon American church leaders to make sure that what they export is more than the latest Americanized version of leadership development. From 1996–2004 the researcher served as a visiting teacher in Russia for the Russian Baptist Bible Institute. This was a joint venture of the Russian Baptist Union, The North American Baptist Conference, and The Baptist General Conference. He enjoyed being able to contribute Bible exposition knowledge to the under-resourced Russian pastors. But he felt that the Americans were not doing enough to present a biblical challenge to the top-down, authoritarian leadership practices so evident in these Russian Baptist churches. He felt that this was a mistake and that these Russian pastors would have benefitted from a biblical study of servant leadership that challenged their leadership practices, just as American churches would benefit by having their cultural

² Wong and Page, 5.

³ Wong and Page, 6.

materialism challenged by the same Scriptures. Briefly put, this project is important to the church at large because the church at large is suffering from the absence of biblical servant leadership.

Research Methodology

This project was a qualitative study with some elements of a quantitative study. As such, it was a mixed methods approach. It presented grounded theory for servant leadership development in local churches. The ultimate goal of this thesis was to address the apparent lack of focused servant leadership practice and training in evangelical churches. In order to acquire the data needed to accomplish this goal the researcher invited several pastors to participate in this research study. He included the church he serves in the study. He developed a questionnaire with open-ended questions asking the pastors about leadership development in their churches. The questions also asked the pastors about their understanding of servant leadership. The questionnaire was followed-up with personal interviews of the pastors involved in the study. These were conducted by phone and recorded. Each participating church was also be asked to have church leaders and workers take the online OLA instrument developed by Jim Laub in 1999.⁴ The OLA measures six servant leadership themes of an organization. Its 360-degree approach enables the leaders of the organization to see themselves from the perspective of the followers. The OLA reports results to organizations in rankings from “Org 1”

⁴ Jim Laub, “Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument: A Brief Synopsis” (Ed.D dissertation brief, Florida Atlantic University, 1999).

(toxic health) up to “Org 6” (optimal health). The researcher did an analysis of the qualitative and quantitative data that led to suggestions for servant leadership development concepts for use in evangelical churches.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR SERVANT LEADERSHIP DEVELOPMENT

Servant Tradition in Scripture

The word “servant” has a prominent role in Scripture. A form of the Hebrew word *ebed* appears seven hundred and ninety nine times in the Old Testament.¹ It is used as a designation of a king’s subjects (Gen. 21:25, Exod. 7:28) and as a humble reference to oneself (Gen. 33:5).² It is often used to refer to those who are in service of Yahweh. Moses and others are examples of this. In the first chapter of Joshua, Moses is referred to four times as “the servant of the Lord” (Josh. 1:1, 7, 13, 15) and once as “Moses my servant” when God is speaking (1:2).³ This pattern, of Moses being referred to as servant of the Lord, continues throughout the book of Joshua (8:31, 33, 9:24, 11:12, 15, 12:6, 13:8, 14:7, 18:7, 22:2, 4, 5). Fittingly, as the one who followed Moses, Joshua was also referred to as the “servant of the Lord” at his death (Josh. 24:29 and Judg. 2:8). Samuel

¹ Walter C. Kaiser, “Ebed: Slave, Servant,” in *Theological Wordbook of the Old Testament*, ed. Laird R. Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, vol. 2 (Chicago: Moody Press, 1980), 639.

² Kaiser, 639.

³ Unless otherwise noted, all Scripture citations are from *The Holy Bible, English Standard Version* (Wheaton, IL: Crossway 2009).

was instructed by Eli to say to the Lord, “Speak, for your servant is listening” (1 Sam. 3:10). The Lord referred to David as his servant (2 Sam. 7:8, 19) and David referred to himself as the Lord’s servant (2 Sam. 7:20, 21, 25, 26-29). Finally, there are the “Servant Songs” of Isaiah 42-55 (42:1-4; 44:1-5; 44:21-23; 49:5-7; 52:7-10; 52:13-53:12).

Included in these servant songs are the suffering servant portions of which Isaiah 53 is an example. Many parallels can be drawn between this chapter and the kenosis passage of Philippians 2:5-11. The humility of the servant leads to sacrificial death, which, in turn, leads to exaltation by God. Beside this there are numerous references to this chapter by the New Testament writers (Matt. 8:17, 27:26, Rom. 4:25, 5:1, 2 Cor. 5:21, Eph. 2:14, 17, Heb. 9:28, 1 Pet. 2:24, 3:18, Rom. 5:16-17, 1 Pet. 2:25).

In the New Testament there are two words, *doulos* (slave) and *diakonos* (servant). The *doulos* group is used in the Septuagint to translate the root ‘bd and its derivatives.⁴ *Diakonos* can have a variety of meanings. It can mean servant of a king or the office of deacon in the church or a server of food.⁵ Generally a *diakonos* is one who renders “voluntary service.”⁶ A slave is “a bondman, a man of servile condition.”⁷ Paul often used the word *doulos* or *diakonos* to refer to himself, his fellow missionaries, or his colleagues. He opened the epistles to the Romans, the Philippians and Titus with the designation of *doulos*. In 2 Corinthians 4:5 he said, “For what we proclaim is not

⁴ R. Tuente, “Doulos” in *The New International Dictionary of New Testament Theology*, ed. Colin Brown, vol. 3 (Grand Rapids: Zondervan Publishing House, 1978), 593.

⁵ Joseph Henry Thayer, *Thayer’s Greek-english Lexicon*, (Altamonte Springs, FL: Oaktree Software/Accordance, 2010), paragraph 2692 of 10076.

⁶ Thayer, 2693 of 10076.

⁷ Thayer, 3016 of 10076.

ourselves, but Jesus Christ as Lord, with ourselves as your servants [*doulous*] for Jesus' sake." When admonishing the Corinthians for causing divisions among themselves related to him and Apollos, he said, "What then is Apollos? What is Paul? Servants [*diakonoi*] through whom you believed, as the Lord assigned to each" (1 Cor. 3:5). In Romans 16:1 he called Phoebe "a servant" (*diakonon*) of the church. In Colossians 1:7 he called Epaphras "a fellow bondservant" (*sundoulou*) as well as "a faithful servant" (*diakonos*) all in one sentence. He used the same terms in reverse order to describe Tychicus in Colossians 4:7. James also referred to himself as "servant" (*doulos*) (James 1:1) as did Peter (2 Pet. 1:1) and Jude (Jude 1:1).

In Philippians 2:5-11 Paul wrote about the attitude of Jesus that he wanted the Philippians to have within themselves. Just prior to this section he wrote, "Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:3-4). The attitude of Christ Paul emphasized here is humility of mind (*tapeinophrosune*) which he contrasted with rivalry and conceit. Vincent describes acting in rivalry (*eritheian*) as acting "according to faction" with "faction" being the "regulative state of mind."⁸ Conceit (*kenodoxian*) is a compound word combining *kenos* (empty, or vain) with *doxa* (opinion, glory).⁹ The word is used only here in the New Testament. Vincent describes its use in the Septuagint as describing "worship of idols as folly."¹⁰ Combining the definition of the word with its use, it is clear that, in this context,

⁸ Marvin R. Vincent, *Word Studies in the New Testament Ver. 8.4.6* (Altamonte Springs, FL: Oak Tree Software/Accordance), paragraph 15411 of 19966.

⁹ Vincent, paragraph 15411 of 19966.

¹⁰ Vincent, paragraph 15411 of 19966.

kenodoxian describes the foolishness of honoring an object or a person beyond its/his/her true worth or value. Humility of mind, then, is the refusal to be factious combined with a proper self-opinion (Rom. 12:3) that results in counting others as more significant than oneself. This cannot be done with an attitude of conceit. Humility is also looking out for the interests of others as well as one's own, which cannot be done with a factious attitude. Related to servant leadership it is a good way to describe "valuing people."¹¹

In verses five through eleven Paul demonstrated why Christ is the example for the Philippians to follow. First he called on them to "have this mind among yourselves, which is yours in Christ Jesus" (Phil. 2:5). This was a way of saying, "think the same way as Christ."¹² Paul then described this "mind" of Christ. Verses six through eleven of this passage is the much written about "kenosis" passage. There is nearly universal agreement that these verses are an example of a very early hymn.¹³ The hymn has three parts: Christ's pre-existent state, his incarnation, and his exaltation.¹⁴ This hymn is rich with Christological content. Paul's use of it here, however, is not primarily for theological purposes. Gerald Hawthorne comments,

Although it [the hymn of Philippians 2:6-11] may have been originally composed for Christological or soteriological reasons, Paul's motive in using it here is not theological but ethical. His object is not to give instruction in doctrine, but to

¹¹ Laub, 25.

¹² Vincent, paragraph 15411 of 19966.

¹³ Gerald F. Hawthorne, *Philippians*, ed. David A. Hubbard and Glenn W. Barker, vol. 43 of *Word Biblical Commentary*, (Waco: Word Books, 1983), 78.

¹⁴ Justin Irving, "Lessons for Leaders from Christ's Example of Humble Self-Sacrifice: A Sacred Texture Analysis of Philippians 2:5-11," in *Strategies for Effective Leadership: U.S. And Russian Perspective*, ed. Ludmila Sukhodoyeva James G. Coe, and Brenda E. Johnson (Bloomington, Indiana: Authorhouse, 2005): 119.

reinforce instruction in Christian living. And he does this by appealing to the conduct of Christ.¹⁵

The “mind” that Paul called upon the Philippians to adopt was a mind of humility. The mind of Christ was humble enough that even though he “was in the form of God, [he] did not count equality with God a thing to be grasped [*arpogmon*]” (v. 6). Hawthorne argues here that the phrase *hos en morphe Theou huparchon* (“who being in the form of God”) is a causative rather than a concessive participle. He comments, “Precisely *because* [*italics his*] he was in the form of God he reckoned equality with God not a matter of getting but giving. This makes clear that contrary to whatever anyone may think about God, his true nature is characterized not by selfish grabbing, but by an open-handed giving.”¹⁶ Jesus gave by making himself nothing or emptying himself (*ekonose*) (v. 6). Hawthorne argues from the grammar of the verse that this emptying was voluntary on the part of Jesus.¹⁷ William Hendrickson reasons that Jesus did not, at any time, empty himself of his divine nature, his form (*morphe*) of God. He argues that Jesus gave up his favorable relation to the divine law, his riches (2 Cor. 8:9), his heavenly glory, and his independent exercise of authority.¹⁸ Somewhat counter to this Hawthorne argues that the phrase “emptied himself” (*eauton ekenosen*) does not need to be completed with a list of things that Jesus abandoned. He says, “Rather, it is a poetic, hymn-like way of saying that Christ poured out himself, putting himself totally at the disposal of people, that Christ

¹⁵ Hawthorne, 79.

¹⁶ Hawthorne, 85.

¹⁷ Hawthorne, 85.

¹⁸ William Hendrickson, *Philippians, Colossians, and Philemon*, vol 8 of *New Testament Commentary* (Grand Rapids: Baker 1962), 107-108.

became poor that he might make many rich.”¹⁹ Thus the ESV and NIV opt for a translation that reads, “he made himself nothing,” which requires no speculation to what Christ might have emptied from himself. In any case sacrifice was involved.

Sacrificing further, Christ took the form of a servant (*doulou*) (v. 7). In this “human form” he became “obedient to the point of death (v. 8). Paul stressed that this death was not just any death but “even death on a cross” (v. 8). So Paul’s instruction to the Philippians was that the humility of Jesus was the attitude required for the unified community living that Paul had called for from them. But this also said something about the nature of leadership in this community. Jesus enjoyed a position high above any other as one who was in the “form of God.” Yet, in order to serve the interests of man he “made himself nothing.” There is a clear connection that Irving rightly makes between this passage and the lessons Jesus taught his disciples when he washed their feet in John chapter thirteen.²⁰ Even though Jesus was “Teacher and Lord” (John 13:13) he washed the feet of the disciples and he called on them to adopt the same posture with one another (John 13:15). Jesus valued people to the point of his own death.

The Servant Leadership Teaching of Jesus

Jesus’ response to the leadership practices of the world around him and his disciples, is found in all three synoptic Gospels as a corrective to the disciples’ quest for

¹⁹ Hawthorne, 86.

²⁰ Irving, 123.

position, recognition, and authority. Three texts (Matt. 20:25-28, Mark 10:42-45 and Luke 22:24-27) describe encounters he had with his disciples about the serving nature of leadership. Matthew and Mark are parallel passages describing the same event.²¹ Jesus was addressing a request of James and John to sit at his right and left hand when he enters his kingdom (Mark 10:37). In the Matthew passage the request came from the mother of James and John but when Jesus asked the question, “Are you able to drink the cup that I am to drink?” (Matt. 20:22), James and John answered. In both passages the other disciples became upset and Jesus got all of them together. He clarified that their leadership would be different than in the world of the Gentiles where the leaders “lord it over them and their great ones exercise authority over them” (Matt. 20:25, Mark 10:42). To “lord over (*katakuriuousinto*,) means to bring under one’s power, to subject to oneself, or to subdue and master.²² In both passages he said, “It shall not be so among you” (Matt. 20:26, Mark 10:43). Then in both passages he said,

But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mark. 10:43b-45).

The wording is slightly different in Matthew. “Slave of all” in Mark 10:43 is “your slave” in Matthew 20:27. The clear lesson for the disciples is that greatness (“whoever would be great) and position (“whoever would be first among you”) among his followers was to be defined by service. Walvoord comments, “The goal in the kingdom is not to rule but to

²¹ John F. Walvoord, *Matthew: Thy Kingdom Come* (Grand Rapids, MI: Kregel Publications, 1974), 150.

²² Thayer, paragraph 5316 of 10076.

serve.”²³ In both Matthew and Mark this incident is placed immediately after Jesus had told his disciples that he was to be crucified. Therefore, the context is emphasizing the contrast between the self-sacrifice of Jesus and the self-serving of the disciples.

The setting in Luke 22:24-27 was different from that of Matthew and Mark. In Luke the setting was the upper room the night before Jesus went to the cross and just after the Lord’s Supper. I. Howard Marshall argues in support of this event being separate from the one described in Matthew and Luke.²⁴ Darrell Bock concurs and his reasoning is that there are significant differences in this account from what is described in Matthew and Mark.²⁵ He also argues for a connection with this event in Luke and the foot washing described in John 13. He sees the foot washing as a symbolic way for Jesus to deal with this issue that did come up during the events in the upper room.²⁶ Both commentators point to verse 27 as evidence of this event was separate from Matthew and Mark.²⁷ The fact that the disciples were still concerned about who of them would be greatest in the kingdom of God indicates that a desire to seek significance through leadership infected them right up until Jesus died. Luke introduced the scene by saying, “A dispute (*philoneikia*) arose among them, as to which of them was to be regarded as the greatest” (Luke 22:24). *Philoneikia* is used only here in the New Testament and it means “an

²³ Walvoord, 151.

²⁴ I. Howard Marshall, *Commentary on Luke*, New International Greek Testament Commentary (Grand Rapids: Eerdmans Publishing Company, 1978), 811.

²⁵ Darrell Bock, *Luke*, vol. 3 of *Baker Exegetical Commentary on the New Testament*, ed. Moises Silva (Grand Rapids: Baker Academic, 1996), 1736.

²⁶ Bock, 1736 – 1739.

²⁷ Bock, 1739. Marshall, 814.

eagerness to contend”²⁸ The dispute was intense. The wording in Luke is also slightly different from the wording in Matthew and Mark. In verse 25 Jesus said, “The kings of the Gentiles exercise lordship [*kurieuousin* rather than *katakurieuousinto*] and those in authority over them are called benefactors [*euergetai* rather than *katexousiazousin*].” Marshall comments that the latter word is used with a certain degree of irony in that the Gentile rulers liked to be called “benefactors” but really they were not.²⁹ Verse twenty-six says, “But not so with you. Rather let the greatest among you become as the youngest and the leader as one who serves” (Luke 22:26). The contrast with how the rest of the world leads could not be greater. Luke quoted Jesus by using the word *diakonon* (one who serves) at the end of the verse. But rather than the word *doulou* in the first part of the saying, Luke quoted Jesus using the word *neoteros* (Luke 22:26), which is translated as “youngest” in the New American Standard Bible, the New International Version, and English Standard Version. The New Living Translation says, “But among you those who are the greatest should take the lowest rank.” This indicates that Jesus said the same thing in different ways and as Bock argues, indicates a different setting. Bock comments, “In this culture the younger got the menial tasks and were the servants. As leaders, the apostles are not to exploit their age and position but continue to serve.”³⁰ Bock also points out that the use of this word would suggest a leveling of status between the

²⁸ Robertson, paragraph 2295 of 8444.

²⁹ Marshall, 812.

³⁰ Bock, 1738.

apostles and those they would lead. There is equality in being a follower of Christ and this equality influences the style of leadership.³¹

Luke's ending of this encounter is also different from Matthew and Mark. Here he said, "For who is greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves" (Luke 22:27). This statement serves, Bock and Marshall contend, as appropriate words following the washing of the disciples' feet from John 13.³² The point being made by Jesus throughout is the same. The leader is serving.

Like those in Matthew and Mark, these comments by Jesus in Luke came in the context of suffering. The Luke passage is preceded by the Lord's Supper and by Jesus' announcement that one of the disciples would betray him. Jesus said, "The Son of man must go as it has been determined, but woe to that man by whom he is betrayed!" (Luke 22:22). These passages in Mark reveal that every call to humility and service by Jesus (Mark 8:34-35, 9:35-37, and 10:42-45) is accompanied by an announcement of the suffering and dying Messiah (Mark 8:31-32, 9:31-32, and 10: 32-34). The point is that these encounters recorded by the gospel writers show that, in the realm of the Kingdom of God, spiritual authority to lead comes through the path of suffering and sacrifice (Matt. 20:26-28; Mark 10:38-39). The lessons are not only for the disciples of Jesus but also for the church leaders who would come after them.³³ The model of servant leadership is

³¹ Bock, 1738.

³² Bock, 1737. Marshall, 810.

³³ Bock, 1738.

Jesus himself who ultimately demonstrates the way to lead is to serve. The ultimate service is in the sacrificial giving of his life (Matt. 20:28; Mark 10:45).

Another leadership instruction passage is the foot washing passage of John 13:1-17. John frames this as the opening event in the upper room the night Jesus was betrayed. In this act of humility Jesus demonstrated and taught that leadership is service. He said, “You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you” (John 13:13-15). By application, leadership is not a means by which a person seeks significance. Leadership is a service rendered to those who are led. As a result, a leader is one who is rendering a service, not one who demands to be served. Therefore, the higher the position of leadership (and no one had a higher position than Jesus) the greater was the call to serve.

Leadership of the kind Jesus taught and modeled flows from an inner life of security, confidence, love, and dependence on God. Jesus’ service was rooted deeply in his relationship with his Father. He knew that the “Father had given all things into his hands” (John 13: 3). This is confidence. At the end of verse one John wrote, “Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end” (John 13:1). Jesus shows his love not only by washing the feet of the disciples but ultimately by giving his life. In his relationship with God he knew that he already had all things and thus his leadership could be about giving rather than receiving. He knew that “he had come from God and was going back to God” (John 13:4). This is dependence on the Father and security in his

identity. Thus his leadership did not need to be a means of self-actualization. Since it did not need to be about him, it could be about others.

The Selection of Leaders in Scripture

Israel's first king, Saul, was a failure as a leader. Despite promising beginnings and an impressive appearance (1 Sam. 9:2), he failed to obey God and was rejected as king (1 Sam. 15:26). When God instructed the prophet Samuel to select Saul's successor from the house of Jesse, he corrected Samuel's estimation of what makes a good king. It is not the appearance but the heart (1 Sam. 16:7). Five passages describe this basic idea that inner qualities matter more than external appearances when selecting leaders. These are not exhaustive but will provide a biblical framework. In Exodus 18, Jethro instructed his son-in-law, Moses, to share the load of leadership. "Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens" (Exod. 18:21). In Acts 6, the apostles were confronted with the neglect of the Hellenist widows in the daily distribution of food. Understanding their primary role to be prayer and the "ministry of the word" (Acts 6:4), they handled this potentially divisive issue by instructing the "full number of disciples" (Acts 6:2) to select a team of men for this purpose. "Therefore brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty" (Acts 6:3). In 1 Timothy 3, Paul discusses the offices of overseers (*episkopoi*) (1 Tim. 3:3) and deacons (*diakonoi*) (1 Tim. 3:8), giving qualifications for both offices in these passages:

Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil (1 Tim. 3:2-7).

Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus (1 Tim. 3:8-13).

Finally, in the epistle to Titus, Paul instructs Titus to "put what remained into order" (Titus 1:5) in Crete. Reminding him to appoint elders (*presbuteros*) in every town, he again lists some pre-requisites for the office.

[An overseer must be] above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer (*episkopon*), as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it (Titus 1:6-9).

David Mappes suggests that these lists of virtues, while similar to secular lists of virtues for leaders such as Onasander's list of the qualifications for a general, have specific purposes for Paul as he writes to Timothy and Titus. One is to help to distinguish between true and false teachers.³⁴ The idea here is that a true teacher would also be godly

³⁴ David A. Mappes, "Moral Virtues Associated with Eldership," *Bibliotheca sacra* 160, no. 638 (2003): 209, 212.

in his actions (1Tim. 6:3; Titus 1:1). “The false teachers held to a form of godliness (2 Tim. 3:5), but it did not result in good deeds.”³⁵

Another purpose was related to the importance of leaders modeling Christian behavior. In other epistles, Paul invited his followers to imitate his life as he imitated Christ (1 Cor. 11:1, 1 Thess. 1:6). James asserts that, since teachers will incur a stricter judgment, one should be careful about becoming a teacher (James 3:1)

All five passages reveal that character is important when selecting leaders. Table 2.1 shows a comparison of these five passages.

Table 2.1: Comparison of Passages Related to Selection of Leaders

Exod. 18:21 (Assistant judges with Moses)	Acts 6:3 (Appointees to manage the distribution of food)	1Tim. 3:2-7 (Overseers)	1Tim. 3:8-13 (Deacons)	Titus 1:6-9 (Overseers)
Able men	Good repute	Above reproach	Dignified	Above reproach
Fear God	Full of the Spirit	Husband of one wife	Not double-tongued	Husband of one wife.
Trustworthy	Full of wisdom	Sober-minded	Not addicted to wine	Believing children not open to charge of debauchery or insubordination.
Hate a bribe		Self-controlled	Not greedy for dishonest gain.	God’s steward
		Respectable	Hold mystery of faith with clear conscience.	Not arrogant
		Hospitable	Tested first, then serve if proven blameless.	Not quick-tempered.
		Able to teach	Dignified wives who are not slanderers but sober minded and faithful.	Not a drunkard
		Not a drunkard	Husband of one wife	Not violent
		Not violent	Manage children and household well.	Not greedy for gain.
		Gentle		Hospitable
		Not quarrelsome		Lover of good
		Not a lover of money		Self-controlled
		Manage own household well (with dignity and submissive children.)		Upright
		Not a recent convert		Holy
		Well thought of by outsiders		Disciplined
				Hold firm to the trustworthy word as taught to give instruction and rebuke.

³⁵ Mappes, 213.

There are recurring themes in these leader selection passages. The most obvious is that four out of the five passages have something to say about how the potential leader might relate to the temptation of bribery or greed. The leader should “hate a bribe” (Exod. 18) and should not be a “lover of money” or “greedy for dishonest gain” (1Tim. 3 and Titus 1). All of the passages begin with a general comment about character and then move on to more specific qualifications such as able men, good reputes, above reproach, dignified, and above reproach. All of the passages also have something to say about the potential leader’s spiritual life. These leaders should fear God and be full of the Spirit. They should hold the mystery of faith with a clear conscience and hold firm the trustworthy word. Family relationships are important in the overseer and deacon passages of 1 Timothy and Titus. Being a husband of one wife is mentioned in all three passages. In the deacon passage of 1 Timothy 3, the wives of deacons are to be “dignified, not slanderers, but sober-minded, faithful in all things” (1 Tim. 3:11). All three say something about having a well-managed household with children who believe and are well mannered. Also, the Timothy and Titus passages prohibit an overseer or deacon from being addicted to wine. Both passages require the overseer to have a capacity to understand, to hold to the word of God, and to be able to teach and to rebuke. Besides these, all the passages talk about how the potential leader leads the self. The leaders should be disciplined, sober minded, self-controlled, and upright. Leaders should relate morally to others by being trustworthy, respectable, and hospitable. They should have sound judgment by being sober minded. Leaders should have the positive quality of gentleness with others and not possess the negative qualities of being violent, quick tempered, quarrelsome, or arrogant. In the Timothy overseer passage there is a concern

that the potential leader have a good reputation outside of the group he is being called to lead by being well thought of by outsiders.

There are two final observations. First, the only passage that discussed process was the Timothy deacon passage where it stated that the potential deacon should be “tested first then serve if proven blameless” (1Tim. 3:10). Paul did not directly state what kind of test he meant but the word itself offers some clues. The verb *dokimazesthosan*, according to Vincent, refers to a general evaluation by the community and does not imply a formal kind of training.³⁶ Ralph Earle points out that the verb has three stages: “(1) test, (2) prove by testing (3) approve as the result of testing, and that perhaps all three are in mind here.”³⁷ The context suggests that the testing is done before the selection and not after.

Second, not much is said about skills in any of these passages. Moses is told to choose “able men.” However, closer examination of the Hebrew word, *chayil*, reveals that it is a word that has multiple meanings. Among the possible translations can be “strength,” “efficiency,” or “excellence” as well as “capable.”³⁸ Noting the Exodus context, Brown, Driver and Briggs state the meaning here to be “ability, efficiency, often involving moral worth.”³⁹ Keil and Delitzsch support this interpretation (“men of moral

³⁶ Vincent, paragraph 17300 of 19966.

³⁷ Ralph Earle, “1 Timothy and 2 Timothy,” in vol. 11 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelien (Grand Rapids: Zondervan, 1978), 373.

³⁸ Francis Brown, S.R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1951), 298.

³⁹ Brown, et al., 298.

strength”).⁴⁰ So what appears to be a reference to skill is, most likely, another reference to character.

In the 1 Timothy passage, the skill of “being able to teach” (*philoxenon didaktikon*) (1Tim. 3:2) is listed as necessary for the overseer. This skill is actually singled out and emphasized later in the epistle, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching” (1Tim. 5:17). The phrase “double honor” (*diples times*) and its context strongly suggest remuneration be given to these elders (*presbuteroi* here rather than *episkopon* as in verse two) who labor in the word (preaching and teaching) (*logo kai didaskalia*). When combined with the verse 2 passage, a picture emerges that all overseers are to be able to teach. Some may labor more in this specific skill and so should be paid for this extra labor. In Titus 2:9 the skill is further described. Paul used the terms elder (*presbuterous*) and overseer (*episkoponē*) interchangeably. He began by reminding Titus to appoint elders (*presbuterous*) in every town (v. 5) and then, as he began to list the qualifications, he said, “For an overseer (*episkopon*), as God’s steward, must be above reproach” (Titus 2:7). Paul then listed ten more qualifications before closing with more detail on the skill of teaching. “He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (Titus 1:9).

Paul described the first job of teaching to be that of learning (“hold firm the trustworthy word as taught”). One is reminded of Paul’s words about his own teaching,

⁴⁰ C.F. and F. Delitzsch Keil, *The Pentateuch*, trans., James Martin, vol. 1 of *Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1976), 87.

“For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures” (1Cor. 15:3). This is also a reminder that an overseer is “God’s steward” (Titus 1:7). It is, therefore, important that one who is teaching be faithful in holding firm to what he has been taught. The purpose is “so that he may be able to give instruction in sound doctrine.” Paul does not mention here what he means by “sound doctrine” but certainly his own experience is instructive. Sound doctrine would mean the apostolic message of the gospel of God’s grace. This is something Paul felt strongly about. In his letter to the Galatians, he barely got his words of greetings out before he said, “But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed” (Gal. 1:8). Then, for emphasis, he repeated it in verse nine. So in order to be a teacher an overseer must first be a student. As a teacher, he positively instructs those under his care in sound doctrine and then he, as a steward of God, rebukes those who contradict it.

The selection of new leaders should take into account the foundational matters of an emerging leader’s character. The only skill discussed in the passages reviewed is the skill of teaching. This is, however, mentioned only in the overseer/elder passages and not the deacon passages or the Exodus passage.

The Development of Leaders in Scripture

Following and Being a Model as Leadership Training

A study of how leaders were developed and trained in the New Testament may begin with Jesus and the training of the disciples. Part of that training involved clear teaching and demonstrations of servant-hood (Matt. 20:20-28, Mark 10:35-45, Luke 22:24-27, John 13:1-16). But there are other elements of leadership training and development that emerge from a look at the Gospels. The call that Jesus issued to his disciples is a good starting point to analyze his strategy in developing them as leaders. A clear theme running through these “call” narratives is the theme of “following.” In several passages, the word is used in both the call of Jesus and the response of the disciples (Matt. 4:19-20, Mark 1:17-18, Matt. 9:9, Mark 2:14, Luke 5:27-28). In other passages, it is used either in the call or the response (Luke 5:10b-11, John 1:35-40; John 1:43).

The theme of following continues in other gospel passages regarding discipleship. In Matt. 8:18-20 (also Luke 9:49ff), Jesus, in his response to two men who desired to join him, cautioned one that following him would involve sacrifice. He cautioned the other that following him would involve the willingness to leave other important matters behind.

Now when Jesus saw a crowd around him, he gave orders to go over to the other side. And a scribe came up and said to him, “Teacher, I will follow you wherever you go.” And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” Another of the disciples said to him, “Lord, let me first go and bury my father.” And Jesus said to him, “Follow me, and leave the dead to bury their own dead” (Matt. 8:18-20).

In Matthew 10:38, Matthew 16:24-25, Mark 8:35, and Luke 9:23-24, Jesus again connected sacrifice to following him. However, now there is also a promise that the sacrifice will result in the gain of one's life. The principles are artfully stated using imagery and paradox, and then finished off with a rhetorical question. Luke wrote,

And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself?" (Luke 9:23-25).

In verse 23 the verbs *haparnesastho* (deny) and *harato* (take up) are aorist imperatives emphasizing the actions are done at a point in time. The verb *hakoloutheito* (follow) is in the present tense to emphasize the continuing nature of this action. A picture emerges of an individual who has made the decision to deny himself/herself and to shoulder a cross. This twofold decision is kept active by the continuing effort of following. Luke emphasizes this with the inclusion of the word *emeran* (daily). The image pictures the follower mirroring the actions of the leader. If the follower is engaged in self-denying cross bearing, he is doing so because these are the actions of the leader, whom she is following on a daily basis.

Also of note in this exchange is the use of the word *psuche* (soul, life). It is used three times in this passage and is translated in the English Standard Version as "life" in verse 24, and "himself" in verse 25. As such it serves double duty representing both the physical and immaterial nature of man. The understanding being that there is nothing, not even one's physical life, worth the forfeiture of the eternal soul. If one chooses a path of saving his physical life, as opposed to daily cross bearing and following, he will lose his soul. But if one chooses the path of following Jesus, dangerous and sacrificial as it is, the eternal soul is saved. The point of all of this is that while following Jesus would require

sacrifice, selflessness, and even danger, it is also the only alternative for what is most important, which is the saving of one's soul. As this applies to leadership development, Jesus was clear that the first task in being a leader is to be a follower.

Paul presents the same idea. In 1 Corinthians 11:1 he says, "Be imitators (*mimetai*) of me as I am of Christ." This statement, although included in chapter eleven, clearly summed up his thoughts from chapter ten about showing considerate love to others by being sensitive over matters of conscience, specifically, about eating meat offered to idols.⁴¹ Earlier in the letter (1 Cor. 4:16) he had told them to imitate him. Here he added the phrase, "as I am [an imitator] of Christ." Paul presented a pattern of serving those with weaker consciences and invited his readers to follow his example. His example was not based on himself but upon Christ. So as a leader of others, he first followed Christ and invited others to follow him insofar as he followed Christ. In this way, Paul unapologetically set himself up as a model for others to follow.

In 2 Thessalonians 3, he combined the concept of imitating (*mimetai*) with the concept of modeling (*tupos*).

For you yourselves know how you ought to imitate (*mimetai*) us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example (*tupon*) to imitate (*mimeisthai*) (2 Thess. 3:7-9).

In this case, Paul was modeling the concepts that a leader does not insist on rights but, rather, serves his followers. He asserted that hard work was a virtue that should be modeled by leaders and imitated by followers.

⁴¹ Robertson, paragraph 3930 of 8444.

Having set the standard himself, Paul then instructed his protégés to follow him in setting examples for followers. In his pastoral letters to Timothy and Titus he encouraged them in this behavior. In 1 Timothy 4:12 he said, “Let no one despise you for your youth, but set the believers an example (*tupos*) in speech, in conduct, in love, in faith, in purity.” In Titus 2:7 he says, “Show yourself in all respects to be a model (*tupon*) of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us” (Titus 2:7-8). The word *tupos* is used in both passages indicating that Paul expected both Timothy and Titus to become patterns for their followers to imitate just as he had been for them.

From all of these passages, following is asserted as a biblical leadership development strategy. The leader is first to follow Christ and, as he/she does this, others are then invited to imitate this pattern. The pattern itself is clearly the leader serving the needs of the followers even to the point of self-sacrifice. A poignant event that illustrates this takes place in Paul’s farewell address to the Ephesian elders at Miletus in Acts 20:17-38. Several points appear from this passage about Paul’s leadership to this church and his strategy of being an example. First, he appealed to their knowledge of how he led them. His leadership was demonstrated by serving the Lord with humility, tears, and trials (vv. 18-19). Next, he told them that he was going to Jerusalem because he was “constrained by the Spirit,” even though he knew that imprisonment awaited him (vv. 22-23). By this example he demonstrated to these leaders that following the leadership of the Spirit of God is something a leader must do regardless of the consequences. It was his duty to

follow the leading of the Spirit, not to control outcomes. His very life was a life of service to the gospel (v. 24).

Next Paul instructed them concerning their stewardship of the church, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood” (v. 28). There is a Trinitarian understanding revealed here by Paul. One would expect Paul to have said, “which God obtained by the blood of his Son.” But Paul said that God obtained the church “with his own blood.” So Paul, as recorded by Luke, was implying that the blood of Christ is the blood of God. Stated clearly, Jesus is God. Paul credited the Holy Spirit with the authority to “make” these men overseers. So the Trinity has acted in purchasing the church and seeing to it that the church, thus purchased, has leaders. This serves to emphasize the importance of the kind of leadership Paul demonstrated and called these leaders to practice. Also here is another reminder that they were accountable to the Holy Spirit because he was the one who made them overseers in the first place. By reminding them that God obtained this church with “his own blood,” he emphasized their stewardship to God in their work as overseers.

Further, their responsibility in this matter was to “pay careful attention,” first to themselves and then to the flock. Self-discipline is needed by the leader in order to lead and then to “care” for the church. This care is needed because there are wolves, both without and within, who will “not spare the flock” (v. 29) and who will “draw away the disciples after them” (v. 30). Here false leaders are characterized as those who use the flock to their own advantage and lead away disciples for their own fame. To these leaders, the flock is not to be cared for but to be ravaged.

Finally, Paul appealed to their knowledge of his hard work, which was proved by the fact that he did not covet anyone's "silver, gold, or apparel" (v.33). This hard work also enabled him to care for the weak. So, by his living example, ("I have shown you," v. 35) Paul demonstrated that it was more blessed to give than to receive. Robertson and Vincent comment that this saying of Jesus is not recorded in any of the Gospels.⁴² Therefore, Paul was calling to mind a well-known saying of Jesus of which he and the elders of the Ephesian church were aware. Commenting on this passage, Steve Walton makes these conclusions:

A sharply focused portrait of Christian leadership as Luke understands it emerges—a portrait seen first in the life and teaching of Jesus, and then reflected in the ministry and teaching of Paul. Key features of this portrait include: the heart of Christian leadership being the imitation of Jesus, following in the path of servant-hood which he walked; facing suffering as an inevitable concomitant of leadership, suffering which ultimately leads to glory; and expressing faithful following in handling money and work. The Miletus meeting presents Paul calling the next generation of Christian leaders to imitate this model.⁴³

Finally, on the subject of following and being a model, Peter exhorted the overseers not to be domineering over those under their charge but "examples (*tupoi*) to the flock" (1 Pet. 5:3). Then, as a reminder that they themselves have a model to follow, he said, "And when the chief Shepherd appears, you will receive the unfading crown of glory" (1 Pet. 5:4). Earlier, he had told them to "shepherd the flock of God" (v. 2), reminding them that, although they were shepherds, they were under the "chief shepherd" (*archipoimenos*).

Christian leadership begins with followership. Jesus called his disciples to

⁴² Robertson, paragraph 3185 of 8444. Vincent, paragraph 4873 of 19966.

⁴³ Steve Walton, "Leadership and Lifestyle: Luke's Paul, Luke's Jesus and the Paul of 1 Thessalonians," *Tyndale Bulletin* 48, no. 2 (1997): 379.

“follow him” and “be with him.” By following Jesus his disciples could see what they, themselves, were to be. Following Jesus would, however, involve sacrifice because he would take his followers into difficult places. But in losing one’s life in this way, the follower would actually find his life. Paul added to this the human dimension of the leader following Christ and then assuming the responsibility of being a model for other followers. Finally, Peter emphasizes the importance of human shepherds of the flock to lead, not with a domineering spirit but as examples to the flock, understanding that they themselves were under the chief shepherd.

Mentoring Relationships as Leadership Development

Christian leaders follow the example set by Christ. Then they call on others to follow them. These two concepts relate well to mentoring. A review of some passages reveals that the training of leaders is a relational act and that mentoring is at the heart of biblical leadership development.

Moses and Joshua

The relationship of Moses and Joshua can be viewed, among other ways, as a mentoring relationship. Joshua first appeared in the battle against Amalek. He was commanded by Moses to “choose for us men, and go out, fight with Amalek” (Exod. 17:9). Joshua did this with success as long as Moses held up his hands. In verse fourteen, the Lord said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven” (Exod. 17:14). The Lord wanted to make sure that Joshua received this information verbally

from Moses. Joshua is next mentioned in Exodus 24. This time he was called the servant of Moses and went with him up to the mountain of God (Exod. 24:13). He was there as Moses came down from the mountain and saw the people before the golden calf (Exod. 24:17). Joshua also witnessed Moses' meetings with the Lord at the tent of meeting that Moses would erect from time to time outside the camp. There the Lord would speak to Moses "face to face as a man speaks to his friend" (Exod. 33:11). After these meetings, Moses would return to the camp but the passage says, "Joshua, the son of Nun, a young man, would not depart from the tent" (Exod. 33:11). In Numbers 11:28, Joshua was identified as "the attendant of Moses from his youth." Here, Moses taught Joshua a valuable lesson in shared leadership and sensitivity to the Lord's presence in the lives of others. When Eldad and Medad prophesy in the camp, Joshua says to Moses, "My lord Moses, stop them" Moses' reply was, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!" (Num. 11:29).

Joshua's career as Moses' servant continued in Num. 13:16 when he was chosen, along with Caleb and others, to go spy out the land. He and Caleb tore their clothes in grief as the other spies advised against going into the land (Num. 14:6). As a result, he and Caleb were the only two from their generation who got to enter the land (Num. 14:30, 38; 26:65). Joshua was commissioned by Moses and the priest Eleazar to succeed Moses (Num. 27:18-23). Numerous times in the book of Deuteronomy Moses presented Joshua before the people as the one who would lead them into the land (Deut. 1:38, 3:21, 3:28, 31:3). Moses was often referred to as a "servant of the Lord" and this description was also given to Joshua.

There are several elements in the relationship between Moses and Joshua that are related to mentoring. First there is presence. Joshua was simply with Moses in various circumstances of Moses' career. He was also able to witness the leadership challenges Moses faced as well as the crucial times when Moses met with the Lord. Second, Moses gave Joshua working assignments. He instructed Joshua to fight the Amalekites and sent him to spy out the land. Third, Moses instructed Joshua when there was an opportunity for instruction. In Numbers 11 when Joshua called on Moses to stop the prophesying of Eldad and Medad, Moses took the opportunity to correct Joshua's misunderstanding of the event. Joshua saw it as a threat to the leadership of Moses. But Moses saw it as a genuine manifestation of the Spirit of God. At other times Moses' instruction was more formal. This assumes that Joshua was present throughout the teachings of Moses in the book of Deuteronomy. Finally, Moses publically commissioned Joshua to be his successor. The commissioning is described in Numbers 27 and in Deuteronomy 1:38, 3:21, 3:28, and 31:3.

Naomi and Ruth

Naomi inspired loyalty from her daughters-in-law, Orpah and Ruth (Ruth 1:14). Although Naomi encouraged Ruth and Orpah to stay in their homeland after the death of their husbands (Naomi's sons), Ruth "clung to her" (Ruth 1:14) and refused to leave her. Much is made of Naomi's grief and self-admitted bitterness (Ruth 1). However, she had made an impact on Ruth who refused to leave her. This loyalty of Ruth towards Naomi certainly says something positive about Naomi's character. Ruth vowed, "For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your

God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you” (Ruth 1:16-17).

Throughout the remainder of the story, Naomi instructed and encouraged Ruth about how to pursue Boaz who was a redeemer (*ga'al*) to the family and provided the hope that Ruth could again have a husband and family.

Jesus and the Disciples

Matthew 4:18-22 described Jesus’ calling of Peter, Andrew, James and John. In Matthew chapter nine, Matthew described his own calling and his response to be a disciple of Jesus. In Matthew 10:2-4 the twelve were named as Jesus sent them out to minister. The calling of Matthew is described again in Mark 2:14. In Mark 3:13-19, Jesus called his followers up to a mountain. Of the followers, he appointed twelve to be apostles. There is no indication of what preceded his selection. Luke 5:1-11 described the calling of Peter, James, and John in more detail than Matthew. But, as in Matthew, there was no mention of a pre-evaluation process by Jesus. The calling of Matthew is mentioned in Luke 5:27 without introduction and in almost identical fashion of Matthew and Mark. Luke 6:12-16 is a parallel of Mark 3:13-19. In these passages Jesus prays all night. In the morning he calls all of his disciples together and then, from this group, names twelve as “apostles.”

Mark 3:14-15 presents a brief overview of Jesus’ purpose for the twelve who he appointed to be apostles. Mark wrote, “And he appointed twelve (whom he also named apostles) so that they would be with him and that he could send them out to preach, and to have authority to cast out the demons.” The first part of this purpose statement seems crucial to Jesus’ whole strategy of leadership development. He first wanted his disciples

to simply “be with him.” After that, he sent them out to preach and to have authority to cast out demons. Their presence “with him” was crucial to their development as leaders. This suggests modeling and mentoring, as well as teaching. No other strategy is seen in the Gospels.

Barnabas and Paul

A case can be made from the Book of Acts that, in God’s providence, without the influence of Barnabas, the careers of Paul and John Mark might not have happened. This, in turn, might have meant a very different New Testament.

The writers of the VantagePoint3 material describe different types of mentoring relationships. One of these is called “sponsor mentoring.” They define this as “a relational process in which a mentor, having influence, authority and credibility within an organization, advocates for a mentee, in order to enable development for the sake of the mentored and the organization.”⁴⁴ This is exactly the role Barnabas played for Paul in Acts 9 following his conversion.

And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. And he spoke and disputed against the Hellenists. But they were seeking to kill him. And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus. (Acts 9:26-30).

Then in Acts 11, apparently after some time (Gal. 1), Barnabas is sent to Antioch, Syria by the Jerusalem leaders to see about reports that had come to them about

⁴⁴ VantagePoint3, *Emerging Leaders: Relational Foundations of Leadership Stage Three*, (Sioux Falls, SD: 2005), 82.

this fledgling but growing church. After seeing compelling evidence of “the grace of God” (Acts 11:23), Barnabas went to Tarsus and brought Paul to Antioch with him where, together, they “met with the church, and taught a great many people.” (Acts 11:23). Here Barnabas moved from being a “sponsor mentor” to a “spiritual and coach mentor”⁴⁵ to Paul as they ministered in Antioch.

The humility of Barnabas that is understated in Scripture takes place in Acts 13. During the first missionary journey of these men, “Barnabas and Saul” (v. 1) became “Paul and his companions” (v. 13). In the intervening verses, Barnabas apparently yielded the leadership to Paul. Barnabas did not fail in the final role of mentor to “empower and unleash”⁴⁶ his protégé and the Christian movement began to take on real significance in the Roman Empire.

Finally, in Acts 15, focusing on the soul of the individual rather than the task, in a “sharp disagreement” (v. 39) with Paul, Barnabas took John Mark with him and sailed away to Cyprus while Paul took Silas and spread the Gospel west. This disagreement with Paul would result in the restoration of John Mark so that, at the end of his life, Paul could write to his own protégé, Timothy and say, “Get Mark and bring him with you, for he is very useful to me for ministry” (2 Tim. 4:11).

After Acts 15:39, Barnabas is no longer mentioned by name in this history of the early church. But, clearly, without this “good man, full of the Holy Spirit and faith” (Acts 11:24) and his determination to encourage and develop the souls of his followers, the book of Acts might have been considerably different.

⁴⁵ *Emerging Leaders Stage Three*, 79.

⁴⁶ VantagePoint3, *Emerging Leaders: Functional Foundations of Leadership: Stage Four* (Sioux Falls, SD: 2005), 21.

Paul and Timothy

Paul met Timothy at the very beginning of his second missionary journey when he came with Silas to Derbe and Lystra (Acts 16:1). Timothy was already a disciple and the son of a Jewish mother and Greek father. Immediately Paul wanted Timothy to accompany him on this journey. Luke recorded, “he took him and circumcised him because of the Jews who were in those places for they all knew that his father was a Greek” (Acts 16:3). This came just following the Jerusalem council of Acts 15, when the leaders of the church made it clear that circumcision would not be required of Gentile converts. While the text does not comment on this, there is no doubt that Paul encouraged Timothy to be circumcised so that Timothy could minister in both settings. Certainly Paul’s statements in 1 Corinthians 9 make his strategies clear. He would rather give up freedoms so that the gospel could be preached without offense. In his statements to this effect he said,

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some (1Cor. 9:19-22)

In Philippians 2:19-24, Paul called Timothy his “beloved son.” In his second epistle to Timothy (by far his most personal), Paul exhorted Timothy to follow his example and his pattern (*tupos*) of teaching, conduct, purpose, faith, patience, love, and perseverance (2 Tim. 1:13; 3:10).⁴⁷

⁴⁷ Mappes, 218.

Mentoring is a leadership development method described in Scripture. In these relationships the protégé is with the mentor, learning from experience and by instruction given by the mentor. The mentor actively seeks out the protégé and encourages the process of leadership development that results in full independence and launching into ministry.

Instruction as Leadership Development

Whether formal or informal, instruction of followers plays a role in leadership development in the New Testament. The style of instruction varied. As the disciples followed Jesus, he gave instructions in sermon form (Matt. 5-7, Luke 6:20-29). At other times, his instruction came in the course of daily living or conversations (John. 3, John. 14). His style calls to mind the instruction given by Moses to the Israelites as they were preparing to enter the land.

And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise (Deut. 6:6-7).

Leadership Instruction by Jesus

The Sermon on the Mount and the Sermon on the Plain (Matt. 5-7, Luke 6:20-49) provide examples of instruction given by Jesus to his disciples early in his relationship with them. This instruction was intended to be formal. Jesus adopts a sitting position (Matt. 5:2), which is the formal teaching position of that culture, and Matthew introduces it in a formal way: “And he opened his mouth and taught them saying.” The crowd heard the sermon (4:25 and 5:1), and they were astonished by it (7:28). However, Matthew’s

introduction appears to indicate that the sermon was intended for the disciples (5:1-2).

Matthew wrote, “Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them saying.” Both the crowds and the disciples are mentioned, but based on the nearest antecedent and the special attention given to the disciples, it would seem that the pronoun refers to the disciples. The point is that his sermon set the tone and the agenda for what life would be like for a disciple of Jesus.

Much of Jesus’ instruction has to do with countercultural living with the Kingdom of Heaven being contrasted with conventional thinking and living. Being a follower of Jesus and eventually a leader in His kingdom means living a counterintuitive life: the first are last (Matt. 19:30, 20:16, Mark 9:35, 10:31, Luke 13:30 the leader serves (Matt. 20:20-28, Mark 10:35-45, Luke 22:24-27, John 13:1-16), the greatest is the least (Matt. 23:11, Mark 9:48), the humble are exalted (Matt. 23:12, Luke 14:11, 18:14), and adults must be children in order to enter the kingdom (Matt. 18:3-6, 19:13-15, Mark 10:13-16, Luke 18:16-17). But this way of living provides some very simple solutions to the complex rules and regulations of conventional religion. Love God and love others as yourself (Matt. 22:37-40, Mark 12:30-31). Do to others what you would have them do to you (Matt. 7:12, Luke 6:30-31). Choose which master you want to serve and understand you cannot serve two different masters (Matt. 6:24). Live unencumbered and invest in heaven rather than just in here and now (Matt. 6:19-21, Luke 12:13-21). It means living a carefree existence of trust in a Father who knows what you need and will provide it (Matt. 6:25-34, Luke 12:6-7).

Despite this care, however, there is a dark side. To follow Jesus means choosing

sides. This means resistance and even persecution. He himself would suffer and die. But this is still a part of the counterintuitive living. After three days he would rise. Despite and, really, because of the persecution, there is blessedness. The standard is unbelievably high: “Be perfect as your heavenly Father is perfect” (Matt. 5:48). This word means, “to be brought to an end, finished, or lacking nothing necessary to be brought to completeness.”⁴⁸ In the context of Matthew 5 it relates to loving one’s enemies from verses 43-48. Yet those who attach themselves to Jesus and learn from him find an easy yoke, a light burden, a gentle master, and rest for the soul. This is the heart of it. The instruction of Jesus to all of his followers is “Come unto me and learn from me” (Matt. 11:29). The tutelage of Jesus is dynamic and relational.

Besides the general instruction Jesus gave to his followers, he also gave some specific leadership instruction. A key section of Scripture related to this is John 13-17. This is by far the most detailed account of the final meeting of Jesus with his disciples before his death and resurrection. As such, it provides a detailed understanding of what was on the mind of Jesus as he gave some final instructions to his disciples to prepare them for his departure and for their leadership.

Chapter 13 begins with the washing of the disciples’ feet. The leadership lesson that he wished to communicate to his disciples was important enough to demonstrate and then speak. In verses six through nine Peter protested the action of Jesus and then relented when Jesus said, “If I do not wash you, you have no share with me.” Jesus’ clear instruction was that one must surrender to him first, in order to be cleansed by him, so that one may share in him. Servant leaders are, first of all, surrendered recipients of the

⁴⁸ Thayer, paragraph 9181 of 10076.

cleansing of Jesus.

But not all who are served by Jesus follow him. The next section describes the bewilderment of the disciples as Jesus said that one of them would betray him. Their bewilderment seems strange since Jesus clearly identified Judas as the betrayer by handing him the morsel of bread. John described a scene that makes it appear that only Jesus and Judas knew what was going on at that moment. In a description of the darkness of the moment, John recorded this: “Then after he [Judas] had taken the morsel, Satan entered into him. Jesus said to him, ‘What you are going to do, do quickly’” (John. 13:27). John’s readers, then as now, would see this scene through their experience of the Lord’s Supper. An external practice designed to picture the life of Christ in the recipient, in this case, sealed the death of Judas. One can very easily imagine that when Jesus said, “What you are going to do, do quickly” he was speaking directly to Satan. The leadership message to the disciples was that they have integrity in their practice of religion.

Following the departure of Judas, Jesus spoke of the Son of Man being glorified and then he begins speaking about love.

“Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (Jn. 13:33-35).

Jesus would revisit the theme of love, often during this final evening with his disciples.

Three times he commanded them to love one another (13:33-35; 15:12-14; 15:17). Twice he attached the phrase “as I have loved you” to the command (13:33-35; 15:12-14). Three times he reminded them that they could best show their love for him by obeying him (14:15; 14:21-24; 15:9-11). He said that he showed his love for the Father by obeying the

Father (14:31). Three times he assured them of the Father's love for them (14:23; 16:27; 17:22-23). Four times he assured them of his love for them (13:33-35; 14:21-24; 15:12-14; 17:26). He told them that their love for one another is what identified them as his disciples (13:35). He invited them to abide in his love by keeping his commandments just as he abided in the Father's love by obeying the Father (15:9-11). He acknowledged their love for him and that this love for him triggered the Father's love for them (16:26-27). All of this creates a flow of love between the Father, the Son, and the disciples which is proven by obedience, marks the disciples as true disciples, and results in a unity of discipleship that is a witness to the world. When combined with the Great Commandment (Mt. 22:37; Mk. 12:30; Luke 10:27), it is clear that any instruction on leadership given to emerging leaders must include the full dimensions of love described in these passages.

Throughout this passage Jesus also instructed his followers concerning the ministry of the Holy Spirit (John 14:16-17, 14:23, 14:25-26, 15:26-27, 16:7-15). Four times Jesus referred to the Holy Spirit as "the Helper" (*parakletos*) (14:16, 14:26, 15:26, 16:7). The word is also translated "Comforter" and has the meaning of one who is called to the side of someone to provide aid.⁴⁹ The first time Jesus said that at his request the Father would give the disciples "another [*allon*: another of like kind]⁵⁰ Helper." Clearly Jesus wanted his followers to understand that the coming change was a change for the better. His presence would no longer be limited to one place at one time. Now through the Spirit, his presence would be wherever they were and it would be continuous. Through the Spirit, the Father and the Son would make their home with the disciples

⁴⁹ Vincent. paragraph 9124 of 19966.

⁵⁰ Robertson, paragraph 6524 of 8444.

(14:23). The teaching ministry that Jesus had shared with them would continue by the Spirit (14:25-26). Through the Spirit, the world would be convicted of sin, righteousness, and judgment (16:7-11). Finally, just as they had relied on Jesus for the message, they could now rely on the Holy Spirit because he would faithfully guide them into the truth of Jesus (16:12-15). Later, after his resurrection, Jesus breathed on them and said, “Receive the Holy Spirit” (Jn. 20:22). Then, in his final appearance to them before his ascension, he said to them, “John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:5). Following that they would receive power to be his witnesses (Acts 1:8). This instruction about the Holy Spirit was critical to the mind of Jesus in preparing his disciples for leadership.

Another theme is the subject of prayer. Jesus wanted them to know that in their prayers they could now ask things of him and he would do it for them. These passages are John 14:12-14, 15:7, 15:16-17, and 16:23b-24. Now Jesus would be present with them through the Spirit. He also assured them, that as they did their work, they could ask and their requests would be honored. He said this to them several times and in various ways. They could ask him in his name (14:14). They could ask the Father in his name (15:16, 16:23). They could simply ask in prayer (15:7). The asking, however, did have a condition, which is the theme of most of chapter fifteen. The condition was that they “abide” or “remain” in him (15:7). This implies connection to him and this connection to him was maintained by obedience to him, just as his connection to the Father was maintained by obedience (15:10). What Jesus made clear is that the disciples’ relationship to him would now be maintained through prayer and that as they asked for things they could expect to receive what they needed. As they continuously remained

attached to him, like a branch to a vine, they could expect success (fruit: 15:5, 8).

There were two more themes from this night. First Jesus reminded them that they would face stiff opposition just as he had (15:18-25). They would experience hate because they were not a part of the world but had been called out by him (vv. 18-19). He called on them to remember that a servant is not greater than the master and if the master (Jesus) had been persecuted, so would the servants (the disciples) (v. 20). But he assures them that there would be accountability for this hatred. Jesus had come and been rejected by those who would persecute the disciples (v. 22). In the end, this was really hatred directed at God himself (vv. 24-25). Second, Jesus assures the disciples that this will all end well for them. In the midst of it, they will have his peace (14:27; 16:33). And just as he was going to the Father, so would they (14:1-6). This passage is poignant coming, as it does, immediately after Jesus told Peter that Peter would deny him. At the end of chapter 13, Peter claims that he will follow Jesus to the point of laying down his life (13:37). This was in response to a comment Jesus made that where he was going now they would not be able to follow (13:36). This must have sounded strange since his repeated message to them had been to follow him. In response to Peter's claim that he would lay down his life for Jesus, Peter heard these words, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times" (13:38). The rest of the disciples also heard Jesus say these words to Peter. Scripture does not record a pause in the discussion, but one can imagine a heavy atmosphere in the room. The very next words recorded by John from Jesus were these:

Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also (John. 14:1-3).

So, even in the darkest of settings there was hope as Jesus tenderly assures them that despite appearances all is not lost.

Later, Jesus prayed to his Father, presumably in the hearing of these men who would soon experience what must have seemed like the end of the world to them. In his prayer, he again took up the themes of hope and joy and love and closeness.

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them" (Jn. 17:24-26).

With that prayer, the instruction ended and the night began.

In summary, Jesus made ample use of instruction as he developed his followers into leaders. He did it formally and informally. He instructed with words but also with well-timed action. Sometimes the action was symbolic as when he washed their feet. His instruction prepared his followers to live counter-culture lives and to lead in the way that he did as a servant. There were no other models for this way of leadership so the disciples would have to pay close attention to him. His instruction insisted on upside down, paradoxical living: lose your life to gain it; the greatest will be the least; the poor will have riches that really matter; the first will be last; the leader will be the servant of all; in him, God had come in the flesh. In his most intimate instruction on the night he was betrayed, he stressed the importance of their love for one another, their love for God,

their love for him, God's love for them, and his love for them. He assured them of his continued presence through the Holy Spirit and that the Holy Spirit would be to them just as Jesus had been to them. Now their prayer would be a little different and they could ask him for what they needed and he would be more than willing to grant these requests as they continued to stay connected to him while they carried out their mission. He told them that they would face opposition just as he had. His enemies would become their enemies. But all in all, the future was bright. Where he was going, they would eventually go and there would be great joy.

Leadership Instruction by Paul to Timothy

Paul wrote two letters to his protégé, Timothy, that illustrate how he used instruction to further develop Timothy as a leader. Since Timothy was like a son to Paul and since Paul wrote Second Timothy under the knowledge that he would soon face death, (2Tim. 4:6) the themes he took up in these letters are important in a study of leadership instruction.

The theme of godliness was important to Paul in these letters. He used the term often (*eusebeian* nine times [1Tim. 2:10; 3:16; 4:7,8; 6:3,5,6,11; 2Tim. 3:5] and *thesebeian* once [1Tim. 2:10]). His instructions in 1Timothy 4:7-8 were important to Paul's development of the godliness theme: "Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come."

This instruction came after Paul had challenged Timothy to counter false teaching that encouraged extreme asceticism by forbidding marriage and certain foods (vv.1-3).

Timothy was to oppose this by pointing out that these things (marriage, certain foods) were gifts from God and were to be received with thanksgiving (v. 4). Then came the instruction in verse 7 to stay away from irreverent, silly myths. Earle describes these as “profane and old-womanish myths such as elderly women love to tell children. That is the way Paul described the Jewish legends of his day.”⁵¹ In contrast to this, Paul urged Timothy to train himself for godliness because it held promise both for now and the life to come (v.8). The word “godliness” itself is general. It means reverence, respect, or piety toward God.⁵² Paul encouraged Timothy to “train himself” for godliness which implies discipline. But certainly Paul did not mean for Timothy to practice the sort of rigorous asceticism that he had just condemned (vv. 2-3) by calling them “teachings of demons”⁵³ (v. 1).

There is help in determining Paul’s meaning with a look back at 1Tim. 3:16. After listing for Timothy the qualifications for elders and deacons, (3:1-13) he told Timothy that he hoped to come to him soon. But if he was delayed he felt it important that Timothy knew how people in the church should behave or conduct themselves in the church, likely referring to what he had just said about elder and deacon qualifications. But then, having finished talking about behavior, Paul said, “Great indeed, we confess, is the mystery of godliness” (v.16a). In other words Christian piety or respect or reverence goes beyond behavior into another realm, but certainly not the realm of mere external

⁵¹ Earle, 373.

⁵² Thayer. paragraph 4446 of 10076.

⁵³ Henry Alford, *Galatians - Philemon*, vol. 3 of *Alford's Greek Testament: An Exegetical and Critical Commentary*, (Grand Rapids: Guardian Press, 1976), 339.

religiosity or asceticism. Paul used the word mystery (*mysterion*) on other occasions in his writings and especially in Ephesians and Colossians. The word itself means something which is hidden or secret.⁵⁴ When Paul used the word, he most often meant that what was once hidden is now revealed and is, therefore, no longer a mystery. In Ephesians 1 he said that the mystery of God's will has been revealed, "to unite all things in him, things in heaven and things on earth" (Eph. 1:10). Later the revealed mystery is that Gentiles were now fellow heirs and fellow members in one body (the church) with the Jews (Eph. 3:3-6). In Colossians 2 Paul assures them that he is struggling for them. He said,

For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge. I say this in order that no one may delude you with plausible arguments (Col. 2:1-4).

Here God's mystery is Christ himself. The purpose of Paul bringing it up was so that "no one would delude you with plausible arguments" (false doctrine) which he described in verse eight as "philosophy and empty deceit according to human tradition according to the elemental spirits of the world and not according to Christ" (Col. 2:8). This was the very thing he was also warning Timothy about here. So, Paul made it clear that beyond the externals of behavior is a deep-seated respect and reverence for Christ. This emphasis kept the discussion of the qualifications for elders and deacons from becoming a mere discussion of external behaviors. It also distinguished the list from the demonic asceticism he described in the opening of chapter four. The mystery of godliness

⁵⁴ Thayer, paragraph 6566 of 10076.

is Christ, himself. This is what leads Paul into quoting a hymn:

He was manifested in the flesh,
Vindicated by the Spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory. (1Tim. 3:16)

The hymn is all about Christ. He is the mystery of godliness. Massinger says, “That godliness, hidden in ages past, has now been revealed, and is seen not to be an abstract ideal, a mere attribute of a personality, but actually a person, the Lord Jesus Christ.”⁵⁵ Thus when Paul, in chapter four, urges Timothy to train himself for godliness, he is not simply speaking of an austere lifestyle or mere external conformity to a set of rules. He is encouraging him to a deep relationship with the living Christ. This is an important point in the context of any instruction on Christian leadership especially when discussing the need for a godly lifestyle or spiritual disciplines. Godliness is about Christ. It is about his gospel and about “remaining in him” (John 15). He is the point of godliness. The disciplines, the behaviors, and even the qualifications that Paul discussed are only means to an end. In the religion of Christ, He is the end.

Another important leadership theme for Paul as he encouraged Timothy is the role and importance of understanding and delivering the content of faith in Christ. This was especially important because of the threat to the church posed by false teaching. His first letter began with a warning to stop certain men from teaching false doctrines. Paul described these as “myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith” (1Tim. 1:4). Earle concludes that these

⁵⁵ Martin O. Massinger, “The Mystery of Godliness,” *Bibliotheca sacra* 96, no. 384 (1939): 481.

teachers were Jewish and caught up in mythological treatment of Old Testament genealogies. Others of these teachers were Gnostics.⁵⁶ In contrast to that Paul says, “The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith” (1Tim. 1:5). He encourages Timothy, in chapter four, to counter the extreme asceticism with the sound teaching that everything created by God is good and not to be rejected if it is received with thanksgiving. He says, “If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed” (1Tim. 4:6). He implores Timothy by saying, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2Tim. 2:15). In his closing charge to Timothy he writes, “Preach the word” (2Tim. 4:2). He is to understand and teach Scripture because it is “breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (2Tim. 3:16).

A third leadership theme is encouraging Timothy to remember his calling and commissioning to ministry. Here are the passages:

This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme (1 Tim. 1:18-20)

I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control (2 Tim. 1:5-7)

In light of the difficulties of ministry and the problems with false teachers, Paul wanted to

⁵⁶ Earle, 350.

remind Timothy that he had been specially called to this ministry. This has been indicated by “prophecies previously made” (1 Tim. 1:18). Paul encouraged him to “fan into flame the gift of God” which was in Timothy through “the laying on of my hands” (2 Tim. 1:6). Paul, and no doubt others, had ordained Timothy, just as Paul had been ordained with Barnabas by the Antioch church (Acts 13:3). This would bring to mind some very tender and personal moments for Timothy. Paul wanted him to feel a sense of destiny in what he was doing and to not give up doing it no matter how hard it got.

Other themes Paul covers with Timothy are the importance of prayer (1Tim. 2:1-8) and that leadership brings with it inevitable suffering such as what Paul was experiencing (2Tim. 2:15ff; 3:10ff). Still other ideas were making sure that those who were truly in need should be taken care of, like widows who have no one on whom to lean (1Tim. 5:1-20). Paul insisted that a leader should not quarrel and get involved in silly arguments (1Tim. 6:3-5; 2Tim. 4:1-2). He gave warnings against greed and how to instruct those who have money (1Tim. 6:6-10; 17-21). He also told Timothy that the gospel is to be treated with respect and guarded by Timothy as a stewardship to God (2Tim. 1:15).

In summary Paul instructed Timothy to be godly in his leadership defined as a sincere commitment to Christ and his work. He instructed him to instruct others and to preach the word. He told him what to look for in selecting others to lead with him. He reminded Timothy of his calling. He stressed the importance of prayer and meeting needs of those who had no one on whom to lean. He reminded him that there would be adversity in leading but that he should not get involved in quarreling in any way. He warned him against greed and instructed him how to approach and teach those who did

have wealth. Finally, he reminded Timothy that the gospel was like a treasure entrusted to him and to be guarded, as a steward would take care of the property of another.

Leadership Instruction By Peter

Most of 1 Peter is devoted to the theme of enduring suffering but there is a brief section in chapter five devoted to the instruction of overseers.

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory (1 Pet. 5:1-4).

Peter's first instruction to the elders is to "shepherd the flock of God that is among you." Without doubt Peter's mind would go to the event described by his fellow disciple, John, in chapter 21 of his gospel. Jesus had met them on the shore after he had provided for them a miraculous catch of fish. As Jesus restored Peter, after Peter's humiliating failure, he said to him, "Feed my lambs..., tend my sheep..., feed my sheep" (John 21:15-17). So Peter instructed each elder to "shepherd the flock of God that is among you, exercising oversight, not under compulsion but willingly, not for shameful gain but eagerly, not domineering over those in your charge but being examples to the flock" (1 Pet. 5:2). Shepherding would involve guiding the flock, making sure the flock was protected and sheltered as well as fed.⁵⁷ There is no doubt that Peter was remembering the lessons he had learned from Jesus as he wrote these words. These statements describe a willing and eager servant leader who is looking to Christ for his/her motivation, goal and example.

⁵⁷ Vincent, paragraph 6312 of 19966.

On the Job Training as Leadership Development

Scripture is full of examples of leaders being trained by experience. Joseph spent approximately thirteen years in the service of Potiphar and in the service of the Egyptian jail keeper before being elevated to leadership in Egypt (Gen. 37:2-41:45). Moses spent forty years in the wilderness before assuming leadership as the deliverer of Israel (Exod. 7:7). David spent his youth as a shepherd and then his young adult life leading a band of men while running from Saul (1 Sam. 17-2 Sam. 2). Paul, after spending a period of time in Arabia (Gal. 1:17), spent a year working with Barnabas in Antioch (Acts 11:26). The disciples' entire pre-crucifixion experience with Jesus was on the job training. But in a specific way all three gospels describe Jesus sending out the twelve on a ministry assignment (Matt. 10, Mark 6:7-13, Luke 9:1-6). Luke also describes, in some detail, the sending of the seventy-two, which also includes their report back to Jesus and his response (Luke 10:1-24). Matthew gives the most detail of the sending of the twelve and so Matthew 10 will be the focus here. The section actually begins with Jesus selecting the twelve and giving them authority over unclean spirits and the power to heal "every disease and every affliction" (Matt. 10:1). So, he first empowered them before sending them.

After naming the disciples, Matthew then described Jesus' instructions. First he defined their territory, limiting them to a mission to the Jews. Then he instructed them about the message, and it was very simple: "the kingdom of heaven is at hand" (Matt. 10:7). Since Jesus had included the word "repent" in his message (Matt. 3:2; 4:7) it is

likely that the disciples also had this element in their message.⁵⁸

Next he tells them what to do: “heal the sick, raise the dead, cleanse lepers, and cast out demons” (Mt. 10:8). Further they were to do this without asking for money. They had received the ability to do these things without paying and they were to do them without pay. Next they were instructed in what not to take with them. They were not to take extra money, clothes, sandals, or staff. They would be living from the generosity of others but Jesus made it clear that the laborer deserved his food (v. 10). They were to stay at places that were worthy and to greet these places with peace. If they were not welcome their greeting would return to them and then they were to shake the dust of that place from their feet (vv.11-14). Then in verse fifteen Jesus said, “it will be more tolerable on the day of judgment for Sodom and Gomorrah than for that town” (v. 15).

With these words, Jesus gave them a great sense of purpose and worth. What they were sharing was worth sharing and only the worthy would receive it. He then warned them that he was sending them into dangerous territory like sheep among wolves. So they were to be wise as serpents but innocent as doves (v. 16). In verses seventeen through twenty-five Jesus warned his followers that adversity would, in the future, become more intense.⁵⁹ So he prepared them for it. He assured them the Spirit would be with them as support, even speaking for them. He reminded them that they are his disciples and so if Jesus were called “Beelzebul,” the disciples would be maligned in like manner. Then, Jesus told them not to fear the persecutors because they can only touch the body. If they chose to fear anyone it should be the one who can destroy both the body and the soul in

⁵⁸ D. A. Carson, "Matthew," vol. 8 in *The Expositor's Bible Commentary*, ed. Frank E. Gabelein (Grand Rapids: Zondervan, 1984), 245.

⁵⁹ Carson, 248.

hell. That, of course, would be God. But Jesus assured them that they were very valuable to God and cared for by him. He cautioned them again that people would be divided over him. Even households would be divided. But he and the message were more important than even family and, in fact, more important than one's own life. But if one chose to lay down one's life for the sake of Christ, one would actually find it. He ended his instructions by closely identifying with the disciples and telling them that, whoever received them, received him. Jesus promised that these people would be blessed by the reception, even if it was as simple as giving them a cup of cold water.

Jesus gave real, meaningful assignments to his protégés. These assignments came with detailed instructions along with the necessary tools. They were clear on where they were to go, what the message was, and what they were to do. Trust would be essential because many of the things that one would ordinarily take (extra money, clothes, shoes) were not allowed. They would have to learn to be content with what was provided along the way. They were to travel light. Jesus gave them a great sense of purpose even when warning them of the dangers. Those who would not receive them were deemed unworthy and would face judgment for their actions. The assignments would be perilous, even life threatening, but what they were doing was worth any danger. Jesus instilled in them a sense of mission importance that was second to none.

Besides the sending of the twelve on assignment, Luke describes the sending of the seventy-two (Luke 10: 1-16) as well as their report back to Jesus and his response (17-20). In this case their mission was to go ahead of Jesus into towns and do very much the same things as the twelve were instructed to do. Luke pointed out that they were sent two-by-two. When they come back to Jesus they were excited about their power over

demons. Jesus acknowledged their excitement and even celebrated with them by quoting from Isaiah about Satan falling like lightning from the sky. But he reminded them that the real rejoicing should be because their names were written in heaven.

Here, again, the same leadership strategies emerge. Jesus gave them the same clear instructions and the same sense of purpose and mission. He gave many of the same warnings but assured them, in the same way, of the value of what they are doing. What is added in this passage is the celebration with them after a successful campaign

The Commissioning and Launching of Leaders in Scripture

Scripture describes several examples of the commissioning and launching of leaders by recognized authority. Moses was concerned about this very issue when speaking to God at the burning bush (Exod. 3). Part of his concern was authority. What right did he have to lead and what would he tell the people when they asked him about who sent him to lead? God responded to Moses' legitimate questions in a number of ways. First he gave Moses a name to tell the people. "Say this to the people of Israel, 'I AM has sent me to you'" (Exod. 3:14). Next God told Moses to gather the elders of Israel and promised Moses that they would listen to him (Exod. 3:16-18). Then he promised Moses that he would back Moses up with some "wonders that I will do" (Exod. 3:20). When Moses was still reluctant, God assured him by demonstrating his power with the miracle of the staff. This was followed by the miracle of striking Moses' hand with leprosy and then restoring it. God told Moses that if this did not convince the people, then Moses was to take some water out of the Nile, pour it on the ground, and it would

become blood (Exod. 4:1-9). Still unconvinced and worried about his speech, God finally had had enough and told him that Aaron would speak for him (Exod. 4:14-17). Moses was reluctant, in part, because he felt the need for the authoritative and public commissioning of God. And God gave it to him.

The commissioning of leaders continues in Scripture. Moses commissioned Joshua (Num. 27:18); Samuel received his call in the presence of Eli and then all of Israel (1 Sam. 3:1-19). Samuel anointed and commissioned Saul (1Sam. 10:17-26) and David (1 Sam. 16:13). David, just in time before he died, publically commissioned Solomon as king after Adonijah tried to assume the throne himself without official sanction (1Kings 1). Elijah commissioned Elisha to succeed him (1Kings 19:18). Jesus prepared his disciples for succession⁶⁰ and then commissioned his disciples (Matt. 28:16-20; Acts 1:8). The apostles commissioned the seven original deacons (Acts 6:6). Paul and Barnabas were commissioned and sent as missionaries by the prophets and teachers in the church at Antioch (Acts 13:1-3). Paul commissioned Timothy (Acts 16:1-3; 2 Tim. 1:6). Sometimes the training came after the commissioning, as was the case with Samuel, Elisha, David, and Timothy. Other times the commissioning came after the training as in the cases of Solomon, the disciples, and Paul. The point of all of this is that it is important to the leader, and to those served by the leader, to know that there has been a preparation of the leader. The recognition by others who are older and experienced is an important part of the development of the leader that should not be underestimated. It does not assure

⁶⁰ David Wright, "The Leadership of Jesus in the Succession Process of the Disciples: A Dual Focus of Servanthood in Small Groups," in *Biblical Perspectives* (2008), under "Biblical Perspectives Conference Proceedings," http://www.regent.edu/acad/global/publications/bpc_proceedings/2008/wright.pdf (accessed July 11, 2011).

that the leader will lead well or succeed, as was the case with King Saul, but public recognition and commissioning is a pattern of leadership development in Scripture.

Summary Statements

Scripture reveals a strong tradition of the leader as servant beginning with the use of the word “servant” throughout the Bible and the clear teaching and demonstration of servant leadership by Jesus. Further the Bible shows a consistent pattern in the development of leaders beginning with the selection of potential leaders and the role of following and modeling in the life of the leader. Scripture describes the instruction, mentoring, and the preparation of leaders by on the job experience. Finally, Scripture describes the commissioning of leaders. The Bible shows the importance of the leader understanding his/her relationship as a servant to God and to those being led. In this there is a stewardship of leadership. The servant leader understands that the people being led belong, not to the leader, but to God. Based on the experience of leaders in Scripture, and the teaching and life of Jesus, servant leadership involves suffering and hardship. However the leader, when called to it, discovers that his/her life is truly found in this sacrifice.

CHAPTER THREE: LITERATURE REVIEW OF SERVANT LEADERSHIP DEVELOPMENT

Servant Leadership Theory and Constructs

Robert Greenleaf in his seminal work *Servant Leadership* credits his inspiration to Leo, a character in *The Journey to the East*, a short novel by Hermann Hess. In this allegorical work, Leo is servant to a group of travelers on a journey. Midway through the journey, Leo disappears and the journey falls into disarray and discord and is abandoned by the league of travelers. Later it is discovered that Leo is really the grand leader of the “league.” His disappearance as a servant, however, is what caused the failure of the journey. This concept of the leader being an effective servant led Greenleaf to make this observation: “The servant leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from the one who is leader first.”¹ Greenleaf followed this with questions to test servant leadership: “Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?”²

¹ Greenleaf, 27.

² Greenleaf, 27.

To these basic concepts introduced by Greenleaf are added the constructs of servant leadership theory developed by Larry Spears,³ Jim Laub,⁴ and Kathleen Patterson.⁵ Spears highlighted ten characteristics of servant leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and community building.⁶ Patterson's discussion of servant leadership as an extension of transformational leadership was based primarily on the observation that transformational theory was not addressing the phenomena of love, humility, altruism, and being visionary for followers. Because of this, Patterson's model of servant leadership includes the following dimensions as the essential characteristics of servant leadership: *agapáo* love (Patterson's use of the Greek verb form rather than noun form), humility, altruism, vision, trust, empowerment, and service.⁷

Winston extends Patterson's model by demonstrating a circular relationship between leader and follower as the leader's service affects the commitment, self-efficacy, intrinsic motivation, altruism, and service of the follower. In his model Winston demonstrates that the service of the leader results in the service of the follower. This

³ L. C. Spears, "Introduction," in *Focus on Leadership: Servant-Leadership for the 21st Century*, ed. Larry Spears (New York: John Wiley and Sons, 2002), 5-8.

⁴ Laub, "Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument: A Brief Synopsis," (Ed.D. Dissertation brief, Florida Atlantic University, 1999).

⁵ Kathleen A. Patterson, "Servant Leadership : A Theoretical Model," in *Servant Leadership Research Roundtable* (2003), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2003/patterson_servant_leadership.pdf (accessed July 22, 2011).

⁶ Spears, 5-8.

⁷ Patterson. 3-7

circle then becomes a spiral with “each round of the model growing in intensity and strength.”⁸

Laub made significant contributions to the study of servant leadership. First he conducted a Delphi study to summarize servant leadership behaviors. Miles Thompson explains Delphi research.

Delphi research is an increasingly popular method within medical, social and psychological research. It tends to be employed where established theory or knowledge are lacking but where ‘experts’ are thought to hold relevant information. It consists of developing and administering sequential questionnaires that seek to move towards a position of relative consensus.⁹

Using this method Laub gathered information from fourteen experts in servant leadership that resulted in the identification of sixty characteristics of servant leaders. From these sixty characteristics Laub identified six clusters of servant leadership behaviors: (a) valuing people, (b) developing people, (c) building community, (d) displaying authenticity, (e) providing leadership, and (f) sharing leadership.¹⁰ Laub also developed a tool with which to measure these clusters called the Organizational Leadership Assessment (OLA), which has been used by organizations to assess organizational health.¹¹ As an example of how the OLA is used, Drury found that in an

⁸ Bruce Winston, “Extending Patterson's Servant Leadership Model,” in *Servant Leadership Research Roundtable* (2003), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2003/winston_extending_patterson.pdf (accessed August 11, 2011).

⁹ Miles Thompson, “Considering the Implication of Variations within Delphi Research,” *Family Practice* 26, no. 5 (2009).

¹⁰ Laub, (1999).

¹¹ OLA Group, “Development,” <http://www.olagroup.com/Display.asp?Page=development> (accessed August 15, 2011).

organization that tested well for servant leadership, as revealed by the OLA, the hourly employees of the educational organization rated the organization lower in servant leadership than did the faculty.¹² Her findings showed that different categories of employees experience the organization differently.¹³ Those who are further removed from leadership may not rate the organization as strongly in servant leadership characteristics as those who are leaders or close to the leader.¹⁴ Finally, Laub defined servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader”¹⁵

Sendjaya, Sarros, and Santora extended the work on servant leadership by developing and testing a multidimensional measure of servant leadership behavior called the Servant Leadership Behavior Scale (SLBS).¹⁶ Sendjaya and his colleagues reviewed the literature and identified twenty themes of servant leadership, which they categorized into six different dimensions: (1) voluntary subordination (2) authentic self

¹² Sharon Drury, “Employee Perceptions of Servant Leadership: Comparisons by Level and with Job Satisfaction and Organizational Commitment,” (Ph.D. dissertation, Regent University, 2004).

¹³ Drury, 68.

¹⁴ Bob R. Agee, “Servant Leadership as an Effective Approach to Leadership in the Church,” *Southwestern Journal of Theology* 43, no. 3 (2001).

¹⁵ Laub, “Defining Servant Leadership,” 8.

¹⁶ Sen Sendjaya, James C. Sarros, and Joseph C. Santora, “Defining and Measuring Servant Leadership Behaviour in Organizations,” *Journal of Management Studies* 45, no. 2 (2008).

(3) covenantal relationship (4) responsible morality (5) transcendental spirituality and (6) transforming influence.¹⁷

These works provide a literary foundation defining and expanding on servant leadership as an accepted and tested leadership theory. Wong and Davey add to this by arguing convincingly that servant leadership is also the best model of leadership to meet the demands of the modern workplace.¹⁸ Citing the enormous waste of resources caused by human problems, they demonstrated that positive psychology and servant leadership offer the needed “soft skills” of working with people as a support for the “hard skills” of information technology and management science.¹⁹ After four years of study they introduced a five-factor theory of servant leadership as a conceptual framework for the practice of servant leadership.

Factor 1: A servant’s heart (humility and selflessness) – Who we are (Self-identity)
 Factor 2: Serving and developing others – Why we want to lead (Motive)
 Factor 3: Consulting and involving others – How we lead (Method)
 Factor 4: Inspiring and influencing others – What affects we have (Impact)
 Factor 5: Modeling integrity and authenticity – How others see us (Character)²⁰

This framework moves from the base of the identity of the leader to the character of the leader, which provides the foundation and support for their “best practices” model.²¹

¹⁷ Sendjaya et al., 406.

¹⁸ Paul Wong, T. P. Ph.D. and Dean Davey M.A., “Best Practices in Servant Leadership,” in *Servant Leadership Roundtable* (2007), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2005/wong-davey.pdf (accessed June 28, 2011).

¹⁹ Wong and Davey, 2.

²⁰ Wong and Davey, 5.

In a study designed to determine how servant leadership works in an organization, Ebener and O'Connell discovered that the direct leadership mechanisms of invitation, inspiration, and affection as well as the indirect mechanisms of a culture of service combined with the structural mechanisms of service resulted in a higher level of servant behaviors within the organization.²² They also discovered that servant leadership had a direct positive effect on the organizational citizenship characteristics of helping, initiating, participating, and self-developing.²³

Irving contributed to the growing knowledge by demonstrating in a quantitative study that servant leadership enhances team effectiveness.²⁴ He also demonstrated that team effectiveness contributes to job satisfaction.²⁵ This study is important to the current research because many churches, including the one that the researcher serves as pastor, are encouraging ministry by teams and are organizing the work of the church by teams.²⁶

Working from the Patterson-Winston model, Mark Rennaker comments that although scholars concur with Greenleaf that servant leadership should produce servants,

²¹ Wong and Davey, 7-8.

²² Dan R. Ebener and David J. O'Connell, "How Might Servant Leadership Work?," *Nonprofit Management & Leadership* 20, no. 3 (2010).

²³ Ebener and O'Connell, 324.

²⁴ Justin Irving, "Exploring the Relationship between Servant Leadership and Team Effectiveness," in *Servant Leadership Research Roundtable* (2005), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/global/publications/sl_proceedings/2005/irving_exploring.pdf (accessed June 28, 2011).

²⁵ Irving, 76.

²⁶ Skye Jethani, "The Church is Flat," *Leadership* 29, no. 2 (2008): 5.

the existing models do not show this as an outcome.²⁷ His work demonstrates that servant leadership as a chaotic model of leadership shows “clear causal relationships between variables and explains the reproduction of the service inclination at both dyadic and organizational scale representing an improvement over current models.”²⁸ He suggests that the fractal construct of chaos theory is especially important to this.²⁹

In a study comparing servant leadership and self-sacrificial leadership, Matteson and Irving theorize that, when put together, servant, self-sacrificial, and transformational leadership form a continuum of organizational focus from lower to higher.³⁰ Servant leadership is the lower focus and transformational is the higher focus. Self-sacrificial leadership is a leadership tactic that either model could employ to achieve its objective.³¹ Self-sacrificial leadership is a way (although temporary) that servant leaders achieve the outcome of service on the part of the followers.³²

These works provide a literary foundation defining and expanding on servant leadership as an accepted and tested leadership theory.

²⁷ Mark A. Rennaker, “Servant Leadership: A Chaotic Leadership Theory,” in *Servant Leadership Research Roundtable* (2005), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2005/rennaker_servant.pdf (accessed July 22, 2011).

²⁸ Rennaker, 10.

²⁹ Rennaker, 10.

³⁰ Jeffery Matteson, and Justin Irving, “Exploring Self-Sacrificial Leadership: An Exploration of the Theoretical Boundaries from the Perspective of the Leader,” in *Servant Leadership Research Roundtable* (2005), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2005/matteson_servant.pdf (accessed October 20, 2011).

³¹ Matteson and Irving, 10.

³² Matteson and Irving, 10.

Literature on Leadership Development

The Selection of Leaders

First to be examined is what the literature suggests about the selection of leaders.

Collins says,

When we began the research project, we expected to find that the first step in taking a company from good to great would be to set a new direction, a new vision and strategy for the company, and then to get people committed and aligned behind that new direction. We found something quite the opposite. The executives who ignited the transformations from good to great did not first figure out where to drive the bus and then get people to take it there. No, they first got the right people on the bus (and the wrong people off the bus) and then figured out where to drive it.³³

Somewhat contrary to Collins, Pavur advocated a selection process driven by an accurate job description. He argued that if an accurate job analysis were prepared early in a search process, the executive who is eventually hired would achieve more success.³⁴

Fred Fiedler indicated that what should be considered first when selecting a leader is how the individual followed, saying that “people who are seen as good leaders are also seen as good followers.”³⁵ Fiedler also pointed to the disconnect that often exists between a leader’s intelligence or experience and his/her job performance. Citing numerous studies, he demonstrated that highly intelligent leaders performed poorly in highly

³³ James C. Collins, *Good to Great : Why Some Companies Make the Leap--and Others Don't*, 1st ed. (New York, NY: HarperBusiness, 2001), 41.

³⁴ Edward J. Pavur Jr, “Use Job Descriptions to Support Leadership,” *Psychologist-Manager Journal* 13, no. 2 (2010).

³⁵ Fred E. Fiedler, “Research on Leadership Selection and Training: One View of the Future,” *Administrative Science Quarterly* 41, no. 2 (1996): 242.

stressful situations but well in low stress situations. Conversely, highly experienced leaders performed poorly in low stress environments but well in high stress environments. Therefore, selection should take into account both the individual and the situation for which he or she is being selected.

Picker-Rotem and her colleagues developed a peer selection process in their search for leaders in nursing.³⁶ A steering committee defined ten values and competencies for leadership potential. The selection process was done in three stages. First, the leadership profile was presented at all staff meetings. The staff then voted confidentially for a nurse from their own group who best fit the profile. Any nurse nominated by more than 40 percent of the staff was a candidate. Secondly, the head nurse evaluated each candidate using the ten values and competencies. Third and finally, training followed a personal interview by the steering committee. One of the results of the study was that only half of the nominated candidates had been “deputy head nurses” who were usually the choice of head nurses and upper level managers. The authors concluded, “This may reflect a perceptual gap between staff and management as to what or who is a leader.”³⁷ This would suggest that the selection of leaders should take in the voices of more than the existing leaders of an organization.

One voice countering leadership selection processes is Julianne Cenac. She suggests that leaders emerge. Based on studies of leader emergence and using Acts 2 as a text, Cenac’s findings show that there is strong support for leader emergence rather than a

³⁶ O. Picker-Rotem and others, “Nursing Leaders of Tomorrow: A Peer Selection Process,” *Journal of Nursing Management* 16, no. 8 (2008).

³⁷ O. Picker-Rotem et al., 919.

trait-based or selection-based process.³⁸ Cenac's study demonstrated that, given certain conditions or environmental context, leaders would emerge.³⁹ Looking for the right "traits" is inherently off base because both experience and research show that traits do not make the best leaders and therefore any selection process should move beyond it. She provides a reminder that in Scripture those who often had the best traits (e.g. King Saul) were not nearly the best leaders. Since she was writing from a Christian perspective, she points to the work of the Holy Spirit in the Book of Acts that makes leadership a "fluid, mutable concept that can occur in one as much as another."⁴⁰

Leadership selection is, to say the least, complex. Collins says that getting the right people on the bus is important, but the research suggests that identifying the right people is difficult. Traits, intelligence, and experience are not reliable indicators for success. What has shown promise is identifying good followers, allowing followers a voice in leader selection, matching people to situations rather than positions, and paying attention to situational emergence of leaders. This is particularly important to this study of servant leadership development. With this evidence from literature and from Scripture, following becomes an important pre-requisite for selecting those for development.

³⁸ Julianne R. Cenac, "Leader Emergence and the Phenomenological Work of the Holy Spirit in Acts 2," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2010), under "e-journals," http://www.regent.edu/acad/global/publications/jbpl/vol3no1/Cenac_JBPLV3I1_pgs123-134.pdf (accessed August 3, 2011).

³⁹ Cenac, 126.

⁴⁰ Cenac, 133.

Instruction

Kouzes and Posner state:

It's not the absence of leadership potential that inhibits the development of more leaders, it's the persistence of the myth that leadership can't be learned. This haunting myth is a far more powerful deterrent to leadership development than is the nature of the person or the basics of the leadership process.⁴¹

Cronin states, "Nowadays most leaders have learned their leadership ability rather than inherited it."⁴² He then, ironically, listed ten reasons why colleges and universities are "bashful" about teaching leadership. One of those reasons being the very myth that Kouzes and Posner mentioned.⁴³ McCall added that assumptions like, "those who have the 'right stuff' will, through the process of survival of the fittest, eventually rise to the top," or "all that is needed is to find those who have the right qualities and put them in charge" are persistent myths in leadership development.⁴⁴ As a result, there is the belief that no need exists to invest in executive development because leadership is an inherent quality.

Despite these myths and assumptions, McCall insists that leadership can be learned. He states:

The message of *High Flyers* is that leadership ability can be learned, that creating a context that supports the development of talent can become a

⁴¹ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco, CA: Jossey-Bass, 2007), 340.

⁴² Thomas E. Cronin, "Thinking and Learning About Leadership," in *The Leader's Companion: Insights on Leadership through the Ages*, ed. J. Thomas Wren (New York: The Free Press, 1995), 28.

⁴³ Cronin, 28-36.

⁴⁴ Morgan W. McCall, *High Flyers : Developing the Next Generation of Leaders* (Boston, Mass.: Harvard Business School Press, 1998), xi.

source of competitive advantage, and that the development of leaders is itself a leadership responsibility.⁴⁵

Goleman agrees that leadership and emotional intelligence, so crucial to good leadership, can be learned over time, given the presence of desire and effort. Among the ways of learning, he suggests that this effort can be helped along through the enlistment of a coach.⁴⁶

With so much support in the literature that leadership can be learned, the challenge becomes discovering the best ways to teach leadership in general, and, for the purposes of this study, servant leadership in particular. Sharon Daloz Parks describes the teaching techniques of Ronald Heifetz from Harvard University called “case-in-point.”⁴⁷ Rather than lecture in class or present a case to the class, Heifetz would wait for a situation to arise in class and then teach from that. The idea is for the teacher to allow enough “disequilibrium to help the group move from unexamined assumptions about the practice of leadership to seeing, understanding.”⁴⁸ The underlying premise is that students learn best from experience.

⁴⁵ McCall, xii.

⁴⁶ Daniel Goleman, “What Makes a Leader,” *Harvard Business Review* 82 no. 1 (2004): 87.

⁴⁷ Sharon Daloz Parks, *Leadership Can Be Taught* (Boston: Harvard Business School Publishing Corporation, 2005).

⁴⁸ Parks, 8.

Jeffrey McClellan recommends the use of collage in teaching.⁴⁹ McClellan insists that leadership is “soul truth”⁵⁰ and therefore requires serious reflection. He presents the use of collage making as a way to ponder any number of leadership situations. An example of what McClellan describes is to have a group of students, in teams of three or four, paste images to construction paper that would represent leadership. Afterward the instructor would have a number of teaching options. She could lead a discussion on why images were selected. Or she could lead a brief discussion and follow this up with a writing assignment.⁵¹ McClellan finds collage especially helpful in team building and group leadership activities. Collage is a way to allow the student leader to think.

David Day makes a distinction between leadership and management development. He defines leadership development as “expanding the collective capacity of organizational members to engage effectively in leadership roles and processes with and without formal authority.” While management development “focuses on performance in formal managerial roles.”⁵² He also makes a distinction between leader development and leadership development. He criticizes the leadership development approaches that make sharp distinctions between leaders and followers, such as those found in much of transformational leadership theory (dimensions of charisma, intellectual stimulation, and

⁴⁹ Jeffrey McClellan, L, “The Use of Collage in Leadership Education,” *Leadership Advance Online*, no. XXI (2011), under “e-journals,” http://www.regent.edu/acad/global/publications/lao/issue_21/LAO_XXI_McClellan_collage_leadership_education.pdf (accessed 10/3/2011).

⁵⁰ McClellan, 1.

⁵¹ McClellan, 4-5.

⁵² David V. Day, “Leadership Development: A Review in Context,” *Leadership Quarterly* 11, no. 4 (2000): 582.

individualized consideration).⁵³ He suggests a bridging between leader and leadership development by understanding that a simple focus on developing individual leaders is incomplete by itself and ignores research demonstrating that leadership is complex because leadership deals with individuals and their social environments. Conversely, focusing only on mutual commitments without investment in individual preparation, risks putting people into situations for which they are unprepared. He says, “The bridge must be well anchored on either side.”⁵⁴ He suggests 360-degree feedback, executive coaching, mentoring, and job assignment action learning as teaching tools.

Writing on contemporary issues facing leadership training of school leaders, Tony Bush discusses the need for a multifaceted approach to leadership learning.⁵⁵ Citing recent research he suggests that the following four dimensions should underpin development programs:

The learning environment – the most successful learning experiences occur when there is a bridge between the work situation and the learning situation and where participants have the opportunity to reflect on their own practice, and then to share their response with others.

Learning styles – the most successful adult learning appears to grow from the identification of personalized learning needs.

Learning approaches – the literature shows that there is only limited value in didactic approaches and considerable gain from active learning.

Learning support – to ensure effective support, there is a need for careful matching, and ongoing evaluation of relationships, and the quality of support.⁵⁶

⁵³ Day, 583.

⁵⁴ Day, 605.

⁵⁵ Tony Bush, “Leadership Development and School Improvement: Contemporary Issues in Leadership Development,” *Educational Review* 61, no. 4 (2009).

⁵⁶ Bush, 381-382.

Bush goes on to say, however, that much leadership and management development is still content-driven and taught in lecture style thus remaining in the realm of simple knowledge acquisition. Much work is needed, in his view, to achieve a balance between this and a process-driven learning environment.⁵⁷

Emerging theory and complexity theory contribute to the study of leadership development. Chiva and his colleagues discussed the difference between adaptive and generative organizational learning based on complexity concepts of self-organization and implicate order.⁵⁸ In this case, adaptive learning is “improvement of existing competences, technologies, and paradigms without examining or challenging our underlying beliefs and assumptions.”⁵⁹ On the other hand, generative learning sees beyond the situation, begins to question operating norms and attempts to develop a completely new order.⁶⁰ Referring to Senge’s concept of “metanoia” (a profound shift of mind)⁶¹ this is leadership thinking that is not satisfied with existing order. It is often produced by the state of “the edge of chaos”⁶² which forces a “change of thinking or die”

⁵⁷ Bush, 382.

⁵⁸ Ricardo Chiva, Antonio Grandio, and Joaquin Alegre, “Adaptive and Generative Learning: Implications from Complexity Theories,” *International Journal of Management Reviews* 12, no. 2 (2010).

⁵⁹ Chiva, 122.

⁶⁰ Chiva, 122.

⁶¹ Peter M. Senge, *The Fifth Discipline : The Art and Practice of the Learning Organization*, 1st ed. (New York: Doubleday/Currency, 1990).

⁶² Chiva, 123.

approach. The research demonstrates that leadership needs to operate and think in both worlds of adaptive and generative learning. Chiva calls for a more holistic view of both.⁶³

Greenleaf, in a section entitled “Teacher as Servant”⁶⁴ weaves a story about a professor who recruited students by posting a note on a bulletin board asking, “Do you want to be a servant?” The students learn about leadership by living in the Jefferson House dormitory and participating in service projects, interacting with guests who come at the invitation of the professor who lives in the house with the students, and by taking an “unusual responsibility for the university and everything that goes on.”⁶⁵ Jefferson House could best be described as a working servant leadership laboratory where students learned while doing in the context of peers and a loving professor. In his introduction to this section Greenleaf says,

The story, while fictional, draws heavily on my observation of one university program that was very similar to the one I described here. It was presided over by a dedicated faculty member who got himself installed as a housemaster of a dormitory and, without extra compensation or other support, managed to wield a powerful influence on a group of students who responded to the servant idea.⁶⁶

Commenting on Greenleaf, Beazley and Beggs say, “The pedagogical model that Greenleaf offers in *Teacher as Servant* is conceptually an apprenticeship. Although the

⁶³ Chiva, 127.

⁶⁴ Robert K. Greenleaf, “The Servant-Leader Within: A Transformative Path,” in *The Servant Leader Within: A Transformative Path*, ed. Julie Beggs Hamilton Beazley, and Larry C. Spears (New York: Paulist Press, 2003), 77-239.

⁶⁵ Greenleaf, “The Servant-Leader Within,” 83.

⁶⁶ Greenleaf, “The Servant-Leader Within,” 77.

concept is simple, its execution is not.”⁶⁷ They suggest seven essential concepts to teaching servant leadership.

1. Serving First.
2. Greenleaf's credo and best test: [Greenleaf's credo states], “The goal of servant leadership is to create a more caring and just society where the less able and the more able serve each other with unlimited liability.” [His best test of servant leadership asks], “Do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” [Also that] “the least privileged in society benefit or not be further deprived.”
3. Being served by. Must learn to be served as well as serve.
4. Maintaining oneself. Servants are not martyrs; they are careful practitioners of the appropriate use of power and of the word “No.”
5. Servanthood as a positive. Servant leadership is empowering rather than demeaning. It is far from servitude or slavery because it is offered out of love rather than coercion.
6. The rewards of servant leadership.
7. Relation to other leadership theories especially transformational leadership.⁶⁸

They also suggest “experiential” learning techniques such as retreats, team building exercises, readings, and group projects.⁶⁹

In support of this kind of creative approach, Page asserts that experiential learning is a key to introducing and reinforcing servant leadership practices in organizations.⁷⁰

While suggesting everything from posted notes to skits as a means of reinforcing positive

⁶⁷ Hamilton Beazley, and Julie Beggs, “Teaching Servant Leadership,” in *Focus on Leadership: Servant Leadership for the 21st Century*, ed. Larry Spears and Michelle Lawrence (New York: Wiley and Sons, 2002), 55.

⁶⁸ Beazley and Beggs, 57-58

⁶⁹ Beazley and Beggs, 60.

⁷⁰ Don Page, “Experiential Learning for Servant Leadership,” in *Servant Leadership Research Roundtable* (2004), under “Servant Leadership Research Roundtable Proceedings,” http://www.regent.edu/acad/global/publications/sl_proceedings/2004/page_experimental_learning.pdf (accessed August 11, 2011).

⁷⁰ Page, 4.

servant leadership behaviors, Page emphasizes the importance of facilitator led group exercises that are followed up with robust debriefing sessions.⁷¹

Servant leadership can be learned. This is supported by Scripture and by the literature. But the classroom is only part of the learning process. Learning servant leadership is a relational and a conceptual experience. Both factors are needed and the process is enhanced through apprenticeship. Experiential learning techniques are also useful. If the goal is to see that service becomes a characteristic of the learner, and that servant leadership is practiced throughout the organization, love and self-sacrifice are necessary components in the teaching process.

Since leadership development needs to be taught by someone, Sharon Drury demonstrates that a servant leadership mindset offers the best way for teachers to teach because this approach will inevitably lead to a more collaborative product.⁷² Conducting a field study where college students were asked to evaluate the effectiveness of their professors, Drury concluded that teachers are leaders, and that servant leadership is the best leadership mindset for the college classroom based on the students' perception of instructor effectiveness. Using Laub's definition of servant leadership as well as his clusters of servant leader characteristics, she demonstrated that effective teaching methods from education literature compared favorably with Laub's six clusters of servant

⁷² Sharon Drury, "Teacher as Servant Leader: A Faculty Model for Effectiveness with Students," in *Servant Leadership Research Roundtable* (2005), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2005/drury_teacher_servant.pdf (accessed August 11, 2011).

leadership characteristics.⁷³ This study concludes that those who engage in teaching or facilitating leadership development should be doing it from the mindset of a servant leader. This also means that a servant leader instructor will be open to changing instruction techniques if the good of the student can be achieved by the change.

Karen Fenton-LeShore concurs with Drury and also insists that, since leadership development is most often practiced with adults as students, some knowledge of how adults learn should be brought to bear upon the learning situation.⁷⁴ Among the high priority needs of adult learners listed in this study is the importance of praxis in adult instruction.⁷⁵ She argues that servant leader teachers are more likely to do the extra work of discovering how their students learn the best. They will then adjust their teaching approaches to the learning needs of the students rather than require the students to adjust to inflexible teaching practices.

In a case study of Maestro Henry Charles Smith, Martha Helland explored the servant leadership development of Maestro Smith.⁷⁶ She discovered that significant leaders and family members who provided Smith with musical opportunities while he

⁷³ Drury, 7.

⁷⁴ Karen S Fenton-LeShore, "Effectively Teaching Servant Leadership to Adult Learners," in *Servant Leadership Research Roundtable* (2005), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2005/leshore_effective_adult.pdf (accessed August 11, 2011).

⁷⁵ Fenton-LeShore, 2.

⁷⁶ Martha R. Helland, "Maestro-Understanding the Development of a Servant Leader," in *Servant Leadership Research Roundtable* (2004), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2004/helland_understanding_development.pdf (accessed August 20, 2011).

was young contributed significantly, not just to his musical growth, but also to his desire to develop musicians when he himself became a teacher. But there was also a bad experience that he witnessed. He saw a fellow orchestra member being humiliated often by the conductor. This brought a sense of compassion to Smith's work as a conductor. Overall Smith's development as a servant leader can be attributed first to the people who encouraged his development as a musician. Next his development was shaped by a negative experience of witnessing the abuse of a fellow musician. In response he determined that his leadership would not be characterized in any way by abuse. Finally his development was enabled by his own self-efficacy when he was presented with the opportunities to develop.⁷⁷

These findings of servant leadership behaviors shaped by experience were supported in an interview conducted by the researcher in January of 2011. He observed that Larry and Marie McNeff, his cousin and his cousin's wife, were practicing servant leadership behaviors as the owners of SarTec, their Anoka, Minnesota, company that employs about forty-five people. He also observed that their son Clayton was also practicing servant leadership behavior in his company ZirChrom. In order to present a paper at a future date at the Regent Servant Leadership Roundtable, the researcher conducted an interview with the McNeffs at their home.⁷⁸ He found that there were several contributing factors to Larry and Marie becoming servant leaders. First were their supportive family backgrounds that valued individuals and encouraged achievement. Next was Larry's negative experience working with a large food production company. He

⁷⁷ Helland, 8.

⁷⁸ Larry McNeff, Marie McNeff, and Clayton McNeff, interview by researcher, Anoka, MN, January 26, 2011.

was displeased with the lack of empowerment given to workers and the lack of general care given to workers who encountered problems in their lives. He determined, upon starting his company, that his treatment of employees would reflect the value of human beings. The next factor was Marie's experience as an educator who approached her role with a personal value of empowerment for students. They also credited their servant leader attitudes to their Christian faith.

Clayton's path to servant leadership was largely a result of growing up in a home where he was encouraged to participate in making decisions about the family business when he was only twelve years old. As a child and teen-ager he was influenced and empowered by his mother who approached his development as she would that of a student. Another contributing factor was the chance he had to take a business trip with his father and seeing how his father treated others. He also was watching how his parents valued their employees. One of the ways they show this is that Marie prepares lunch every day for the employees. Marie is a retired professor and former dean of students at Augsburg College. During the interview the researcher asked her about this transition from a successful educator to one who makes lunch for thirty employees. Her response was that she simply enjoys doing this. This willingness and even eagerness to serve her family and her employees had a great impact on Clayton. Finally, Clayton was mentored during his college years by a professor who saw great potential in him and nurtured him to fulfill the potential.

Perhaps a partial explanation for why and how this can happen is found in the work of Ginny Boyum.⁷⁹ She traces the historical and philosophical influences on Greenleaf's concept of servant leadership and asserts that servant leadership is integrity defined as "an alignment with one's own values and behavior."⁸⁰ She points out that Greenleaf's initial writings on servant leadership were done while he was in a reflective state (values undoubtedly informed by both his Quaker religious leanings). These came at a time when the United States was in the midst of cultural change and at a time when self-serving and powerful leaders were being exposed.⁸¹ The point is that when self-reflection meets values, perhaps servant leadership emerges. This is beyond the scope of this research, but the servant leadership development in the case studies of Maestro Smith and the McNeffs would lend support to this. At the very least, it is something to be considered when training and developing servant leaders.

Responding to the sense of a lack of a coherent theology of leadership in the Episcopal Church, Jennifer Strawbridge points the church in the direction of the Apostle Paul for a scriptural component and the writings of Gregory the Great for a traditional component.⁸² She asserts that the only reason the Episcopal Church has lost its way is because there has been a departure from its own base contained in Scripture and tradition.

⁷⁹ Ginny Boyum, "The Historical and Philosophical Influences on Greenleaf's Concept of Servant Leadership: Setting the Stage for Scientific Theory Building," in *Servant Leadership Research Roundtable* (2006), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2006/boyum.pdf (accessed September 3, 2011).

⁸⁰ Boyum, 7.

⁸¹ Boyum, 8.

⁸² Jennifer R. Strawbridge, "The Word of the Cross: Mission, Power, and the Theology of Leadership," *Anglican Theological Review* 91, no. 1 (2009).

She asserts that Christian leadership is demonstrated in the mission of the church, which is the proclamation of the gospel. In the gospel itself is the power. Leaders, therefore, are accountable to and servants of the gospel.⁸³ The proclamation can only be made through the strength and gifts given by God. Therefore, credentials of a Christian leader are in “demonstration of the Spirit and of power”⁸⁴ (defined earlier as the gospel itself). In order to keep to this and resist the temptations to measure success by numbers, budgets, and influence, she suggests a study of Gregory the Great. Gregory wrote extensively on pastoral care and Christian leadership, summarizing the role of a leader as a “physician of souls.”⁸⁵

Connie Kleingartner, in an address to the Lutheran School of Theology in Chicago, divided the training of a leader into three sections: skills, behavior and/or traits, and fundamental attitudes and assumptions.⁸⁶ She encouraged growth in skills and behavior but felt that the heart of church leadership lies in the fundamental attitudes and assumptions. She said, “Church leadership formation is highly value-laden. However, the values we espouse are not necessarily those of the dominant culture. In point of fact, church leadership values are often counter-culturally based.”⁸⁷ As a result, she believes that the development of critical thinking and reflecting skills are necessary components in

⁸³ Strawbridge, 67.

⁸⁴ Strawbridge, 69.

⁸⁵ Strawbridge, 72.

⁸⁶ Connie M. Kleingartner, “How Shall We Train Church Leaders?,” *Currents in Theology and Mission* 28, no. 1 (2001).

⁸⁷ Kleingartner, 36.

the training of church leaders. This is because things such as success and progress cannot be simply viewed through the lenses of the predominant culture or even the church culture, if the church culture is essentially the same as the predominant culture. She says, “With a worldview in which strength and weakness, riches and poverty, life and death are often reversed, how to measure progress and success may not even be the right questions.”⁸⁸

In this spirit, Daniel Gyrtzen called for church leadership development that would change the world through “stretched minds, cradled hearts, and reformed hands known for their noble, effective, and sacrificial service.”⁸⁹ He has developed seven affirmations for spiritually formed leadership. Servant leaders:

1. Are intimately connected to the purposes of God in relation to creation and particularly humanity.
2. Are holistic, striving to achieve their full potential in body, mind, and spirit.
3. Embrace the Christian perspective as reflected in God’s Word.
4. Move beyond cognitive learning and skill acquisition to intentional discipleship as their ultimate objective...asking how the fruit of their labor relates to the purposes of God. They not only analyze the outcomes of their efforts but also explore their implied morality.
5. Embrace a Great Commandment motivation that compels them to address poverty, illness, exploitation, discrimination, and oppression in the world.
6. Ensure that their learning and serving reflect the major biblical themes of justice, mercy, and humility [Mic. 6:8].
7. Think clearly and love deeply, providing noble service distinguished by its excellence, innovation, humility, and self-sacrifice.⁹⁰

⁸⁸ Kleingartner, 36.

⁸⁹ David Gyrtzen, “A Devoted Christian's View on Development of Spiritually Formed Leadership,” *International Journal of Leadership Studies* 3, no. 1 (2007), under “e-journals” http://www.regent.edu/acad/global/publications/ijls/new/vol3iss1/gyertson/Gyertson_IJLS_V3Is1.pdf (accessed July 22, 2011).

⁹⁰ Gyrtzen, 131-132.

John Smith traces the events of Acts 2 as a case-in-point for Spirit-empowered leadership.⁹¹ He demonstrated a connection between divine empowerment and leadership effectiveness. Also, he demonstrated how Peter, in his sermon in Acts 2, was arguing that divine empowerment was behind the events that were being witnessed.⁹² Although Smith's work is not intended to show a connection between divine empowerment and leadership development, the researcher believes that divine empowerment should be a matter of concern for those involved with developing leaders in churches.

Despite some of these lofty ideas in church leadership development there is a discrepancy in the mind of pastors between the efforts that they feel are going into leadership development and the results being achieved. Ed Stetzer showed that a survey conducted by LifeWay Research revealed that 67 percent of the pastors surveyed believed that they are intentionally investing in leaders who will emerge in the next ten years. However, only 26 percent believed that the church is doing a good job in fostering and developing new leaders.⁹³ The researcher, in his own attempt to develop leaders, was involved from 2003 to 2006 through the North American Baptist Conference (NAB) and VantagePoint3 in a program called "Leadership Central." The original intent was that Leadership Centers would be set up in individual churches throughout the Conference. The idea was to create a three-year leadership training course for each church, using

⁹¹ John. P Smith, "Acts 2: Spirit-Empowered Leadership," *Emerging Leadership Journeys* 1, no. 1 (2008).

⁹² Smith, 37.

⁹³ Ed Stetzer, "Good News, Bad News in Raising Leaders: Research Shows Pastors Are Committed to Reaching and Developing the Next Generation: How Well They're Soing It Is Another Matter," *Leadership Journal* 31, no. 1 (2010): 16.

material that has since been copyrighted by VantagePoint3. The dream for the program was to take prospective church leaders on a three year, intensive leadership training experience that involved personal and group study, mentoring, high adventure, and teambuilding experiences. Year one was labeled “The Emerging Phase,” year two “The Equipping Phase,” and year three “The Enriching Phase.” Over the three year period, the prospective leaders would focus on character development in year one, skill development in year two, and finally strategic development in year three.⁹⁴

The church participated in Leadership Centers for three years. Twelve people participated in at least one year of the program. But the program lost momentum and was abandoned because of the high level of commitment demanded by the program in both time and money. Secondly, the students struggled with the time demands and the academic nature of the program. Thirdly, there was a church merger, which took place during the second year of involvement. This required a lot of time on the part of the researcher that would normally have been spent on leadership development. Fourthly there was an unsatisfactory experience with the “Equipping Phase” material to the point that it was nearly abandoned half way through the year. Most of the students felt that it was overly academic and overly repetitive. Lastly, was a lengthy and debilitating illness suffered by the researcher’s wife. Nevertheless, the program and the material represent a real attempt by VantagePoint3 to offer a coherent leadership development program to evangelical churches. So there was not always congruence between the plan and the results.

⁹⁴ VantagePoint3, *Emerging Leaders: Personal Foundations of Leadership: Stage Two*, (Hartford, SD: 2004).

In 2009 the North American Baptist Conference, under Executive Director Rob McClelland, refocused the denomination behind three initiatives: leadership development, ministry multiplication and missions. In January of that year McClelland gathered the regional ministers from the NAB for a conference in San Diego. The NAB had been in steady decline and McClelland was in his first year as executive director. Part of the purpose for the San Diego conference was to address with this group of NAB leaders the realities of dwindling resources. These initiatives emerged from this conference and from other meetings held within the NAB as a way forward. Related to the leadership development initiative, the NAB leadership devised a plan to invite pastors and church leaders into a leadership development strategy that would move those interested into different levels of involvement. Level one is called “Get Started.” At this level pastors and church leaders are invited to sign up to receive a monthly leadership article sent by McClelland covering a variety of leadership topics. These articles are archived and can be accessed on the conference website. Level two is called “Get Informed.” At this level participants are invited to read two books on leadership per year, one from a secular and one from a Christian perspective. An online discussion with the author or authors of the book being studied follows the reading. In September of 2011 the book under study was *Renovation of the Church* by Kent Carlson and Mike Lueken.⁹⁵ Level three is entitled “Form a Group.” At this level participants are invited to study two

⁹⁵ North American Baptist Conference, “Leadership Teleconference Nov. 29” <http://nabconference.org/news/leadership-teleconference-november-29> (accessed Sept. 27 2011).

books by Greg Ogden: *Discipleship Essentials*⁹⁶ followed by *Leadership Essentials*.⁹⁷ Those participating are invited to form “reproducible triads”⁹⁸ of three men or women. The triads study the material together, as peers, with the understanding that, after completion of the study, each participant will recruit and help two new people to learn and to apply the same material. Level four is entitled “Equip a Team.” At this level, participants are encouraged to implement a leadership development process using *Equip* by John Maxwell⁹⁹ and *LeaderShift* by Don Cousins.¹⁰⁰ Here pastors are encouraged to use this material in a systematic leadership development process with staff or other ministry teams. Level five is entitled “Join the Journey.” This level of involvement takes the participants through the VantagePoint3 material described earlier. The material has been significantly updated and the program changed since the time of the researcher’s participation, the most recent being 2005.

VantagePoint3 material is highly influenced by the work of J. Robert Clinton of Fuller Seminary in Pasadena. Clinton writes, “God develops a leader over a lifetime.”¹⁰¹

⁹⁶ Greg Ogden, *Discipleship Essentials : A Guide to Building Your Life in Christ*, Expanded ed. (Downers Grove, Ill.: IVP Connect, 2007).

⁹⁷ Greg Ogden and Dan Meyer, *Leadership Essentials : Shaping Vision, Multiplying Influence, Defining Character* (Downers Grove, Ill.: IVP Connect, 2007).

⁹⁸ North American Baptist Conference, “Level Three: Form a Group” <http://www.nabconference.org/leadership/level-3-form-group> (accessed Sept. 27, 2011 2011).

⁹⁹ John Maxwell, *Equip* (Atlanta, GA: Equip, 2003).

¹⁰⁰ Don Cousins, *Leadershift* (Nashville, Tenn.: Thomas Nelson Publishers, 2007).

¹⁰¹ J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: Navpress, 1988), 10.

Clinton observes that leaders will go through six identifiable phases: sovereign foundations, inner-life growth, ministry maturing, life maturing, convergence and afterglow.¹⁰² During the inner-life growth process, Phase II, Clinton identifies process items that test an emerging leader's character. The emerging leader will undergo integrity checks, obedience checks, and word checks. A fourth item is ministry tasks that test an emerging leader's faithfulness.¹⁰³ Clinton adds that in Phase II the leader usually receives some sort of training. "The basic models by which he or she learns are imitation, modeling, informal apprenticeships, as well as mentoring."¹⁰⁴

In summary the literature on the role of instruction in leadership development encourages instruction, but not classroom instruction alone. The instruction should be creative in approach and grounded in real life experience. The literature supports value-based instruction and the church literature especially encourages that instruction in servant leadership should be conducted by one who is a servant. Also the literature shows that there is a continuing struggle with how to develop leaders in a church setting. The NAB approach is an acknowledgement that not everyone has the same amount of time and interest in leadership development and thus has developed a layered plan of instruction. Clinton and VantagePoint3 especially distinguish between the life development of a leader and the skills of leadership development.

¹⁰² Clinton, 44.

¹⁰³ Clinton, 58-77.

¹⁰⁴ Clinton, 31.

Mentoring

The literature shows that servant leadership is best passed on through relationship. Thus any program hoping to develop servant leaders should include some kind of mentoring. In a popular book on the subject, Tony Dungy, reflecting on winning the Lombardi trophy, realized that he was on the winner's podium receiving the Lombardi Trophy because of the investment of others in his life. He says, "In my life and career, I have seen all kinds of leaders, but the ones who have had the greatest positive impact on my life are the select few who have been not only leaders but also mentors."¹⁰⁵ Defining mentoring can be difficult. Bokeno and Gantt say, "Mentoring is conventionally understood as an enabling or developmental relationship."¹⁰⁶ Citing the origination of the term "mentoring" from "The Odyssey," Buell says that mentoring is "the process of one person supporting, teaching, leading, and serving as a model for another person."¹⁰⁷ Gary Collins distinguishes mentoring from coaching by saying, "The mentor works as an expert while the coach assumes that the client is the one best able and most likely to find

¹⁰⁵ Tony Dungy and Nathan Whitaker, *The Mentor Leader* (Carol Stream, Ill.: Tyndale House Publishers, 2010), xiv.

¹⁰⁶ R. Bokeno and V. Gantt, "Dialogic Mentoring: Core Relationships for Organizational Learning," *Management Communication Quarterly* 14, no. 2, November (2000): 246.

¹⁰⁷ C. Buell, "Models of Mentoring in Communication," *Communication Education* 53, no. 1, January (2004): 56.

direction and move forward.”¹⁰⁸ In a mentoring guide published by VantagePoint3 mentoring is defined as follows:

Mentoring is a relational experience between a mentor, one who knows or has experienced something, and transfers that something (resources of wisdom, information, experience, confidence, skill, spiritual maturity, etc.) to a mentoree, at an appropriate time and manner; so that it facilitates development and empowerment.¹⁰⁹

What is clear from the definitions is that mentoring is one person, the mentor (usually older or more experienced), providing support, wisdom, direction, and encouragement to another person, (the mentoree or protégé) in order to enhance the development of the protégé.

The effectiveness of mentoring has been demonstrated in the context of education.¹¹⁰ It is generally thought to be effective in a business setting,¹¹¹ but the research has been somewhat inconclusive about the effectiveness of mentoring for the organization.¹¹² Research also shows that women are not receiving as many opportunities

¹⁰⁸ Gary R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality* (Colorado Springs, CO: Navpress, 2002), 19.

¹⁰⁹ VantagePoint3, *Emerging Leaders Mentoring Guide*, (Sioux Falls: 2005), 6.

¹¹⁰ S. Hill, M. Bahniuk, and J. Dobos, “The Impact of Mentoring and Collegial Support on Faculty Success: An Analysis of Support Behavior, Information Adequacy, and Communication Apprehension,” *Communication Education* 38, no. 1, January (1989).

¹¹¹ Erik Thompson, “How to Be a Better Mentor,” *Journal of Accountancy* 210, no. 5 (2010).

¹¹² C. Bullis and B. Bach, “Are Mentor Relationships Helping Organizations?,” *Communication Quarterly* 37, no. 3, Summer (1989).

to be mentored as men¹¹³ and that they experience mentoring differently than men.¹¹⁴

Writing from the perspective of training leaders in Christian settings, Michael Crow states,

The problem is that much leadership training, Bible School and seminary education revolves around the *content* of Jesus' teaching, but ignores His potent *methodology*. Jesus' training methodology was not classroom-based but mentoring-based, combining both individual and supervised peer-group mentoring in the context of active ministry.¹¹⁵

He goes on to describe a program called J-Mentors that has been developed by Church Resource Ministries (CRM) in China as a program steeped in practice and supported by curriculum.

To the credit of those who developed the VantagePoint3 program used in the Leadership Centers, there is a mentoring component to the program. The program strongly encourages emerging leaders to engage in mentoring relationships and provide a book¹¹⁶ as well as a mentoring guide, for those who would be mentors to the emerging and equipping leaders.¹¹⁷ The workbook identifies attraction, relationship, responsiveness, accountability, and empowerment as the five dynamics of mentoring.¹¹⁸

¹¹³ Michael Laff, "Women Receive Less Coaching," *T+D* 61, no. 1 (2007).

¹¹⁴ K. Egan, "Flexible Mentoring: Adaptations in Style for Women's Ways of Knowing," *Journal of Business Communication* 33, no. 4, October (1996).

¹¹⁵ D. Michael Crow, "Multiplying Jesus Mentors: Designing a Reproducible Mentoring System: A Case Study," *Missiology* 36, no. 1 (2008): 101.

¹¹⁶ Keith and Randy Reese Anderson, *Spiritual Mentoring* (Downers Grove, IL: IVP, 1999).

¹¹⁷ VantagePoint3, *Emerging Leaders Mentoring Guide. Equipping Leaders Mentoring Guide*, (Sioux Falls, SD, 2004).

¹¹⁸ *Equipping Leaders Mentoring Guide*, 7.

It lists the qualities of a mentor as: discernment, tolerance for immature starting points, flexibility, patience, vision and giftedness.¹¹⁹ These compare well with Chan's list of mentoring qualities. He says that a spiritual director is one who is self-knowledgeable, humble, well versed in systematic and spiritual theology, and with some knowledge of counseling techniques.¹²⁰ Qualities of a "mentoree" include spiritual desire, trust in the mentoring process, belief on God's sovereign processing, willingness to sacrifice, willingness to submit to the mentor and one who is motivated to reach the desired goals.¹²¹ The text for this component of the program was a book by Anderson and Reese. They define spiritual mentoring as "triadic relationship between mentor, mentee, and the Holy Spirit, where the mentee can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God, and a unique voice for kingdom responsibility."¹²² They distinguish spiritual mentoring from other types of mentoring. Also, there are significant parallels between Anderson and Reese's mentoring model with Laub's six clusters of servant leadership themes as shown in table 3.1.

¹¹⁹ *Equipping Leaders Mentoring Guide*, 12.

¹²⁰ Simon Chan, *Spiritual Theology* (Downers Grove, IL: InterVarsity Press, 1998), 225.

¹²¹ *Emerging Leaders Mentoring Guide*, 35-37.

¹²² Anderson and Reese, 12.

Table 3.1: Comparison of Anderson/Reese Spiritual Mentoring with Laub's Servant Leadership Clusters

Anderson/Reese Mentoring Model and Movement Process ¹²³	Laub's Servant Leadership clusters
<ul style="list-style-type: none"> • A mentor is one who creates a hospitable space of trust and intimacy. • A mentor is one who recognizes potential in people. • Spiritual mentoring is a means to enhance intimacy with God 	Valuing People
<ul style="list-style-type: none"> • A mentor is one who recognizes potential in people • Spiritual mentoring is an effective model for personal development in character formation. • Spiritual mentoring is a way to recognize the already present action of God in the mentee's life. 	Developing People
<ul style="list-style-type: none"> • A mentor is one who creates a hospitable space of trust and intimacy. • A mentor will respect the vulnerability and boundaries of the mentoring relationship. 	Building Community
<ul style="list-style-type: none"> • A mentor is one with an experience of spirituality who is affirmed by others for having a life worthy of emulation. • Spiritual mentoring is an effective way to discern God's direction in decision-making. 	Providing Leadership
<ul style="list-style-type: none"> • A mentor is one who recognizes potential in people. • A mentor empowers a mentee to discover his/her own unique voice for kingdom service. 	Sharing Leadership
<ul style="list-style-type: none"> • A mentor is one who seeks to live a life of authentic holiness, spiritual maturity, biblical knowledge and wisdom. • A mentee is one who is vulnerable in sharing intimate issues of life. 	Displaying Authenticity

This table reveals that the spiritual mentoring described by Anderson and Reese is, at its very core, a servant leadership activity. To be a spiritual mentor is to be a servant, both to God and to the one being mentored. A mentor shows a very practical valuing of people by giving a mentee the gift of time and experience. A protégé reciprocates by adopting a posture of respect toward the mentor throughout the process. A mentor believes in developing people or he or she would not bother at all with the often slow and sometimes painful process of mentoring. For the same reasons, the one who is being mentored shows that she believes in the development of people. To do mentoring well, a mentor must build a community between himself and the protégé by showing respect for the protégé and by being hospitable. This will translate into

¹²³ Anderson and Reese, 12-13.

community building in a larger sense as well. A mentor provides leadership by showing the path, listening, challenging, and even suggesting corrections in the life of the protégé. A mentor shares leadership by understanding the role of the Holy Spirit in the mentoring relationship and by being open to learning from the protégé and to empower the protégé to lead.

Randy Poon's research supports the idea of the mentor learning from the protégé. He shows that the exercise of servant leadership traits in a mentoring relationship will positively impact mentor and mentoree self-efficacy. This will then improve the effectiveness of the relationship for both mentor and protégé and result in transformation and personal and professional development for both, especially the protégé.¹²⁴

Finally, a mentor must display authenticity in this up close relationship with the mentoree. Anderson and Reese point out that a mentoree is vulnerable to the mentor in sharing intimate issues in life, but this vulnerability must also be encouraged by the mentor in his own willingness to share appropriate intimate issues with the mentoree.¹²⁵

Mentoring relationships, however, are not always positive. Bullis and Bach conducted an extensive study to explore to what extent, if any, mentoring relationships help an organization. Among some of the problems that emerge in mentor relationships are "turning points." A turning point is defined as "any event or occurrence that is

¹²⁴ Randy Poon, "A Model for Servant Leadership, Self Efficacy and Mentorship," in *Servant Leadership Roundtable* (2006), under "Servant Leadership Research Roundtable Proceedings" http://www.regent.edu/acad/global/publications/sl_proceedings/2006/poon.pdf (accessed July 22, 2011).

¹²⁵ Anderson and Reese, 28.

associated with change in the relationship.”¹²⁶ Negative turning points and relational clashes can damage both the dyadic relationship of mentor-protégé and the organization. An example in the study by Bullis and Bach involved a participant who interpreted her interactions with the professor as suggesting that she should assume autonomy in making decisions. The professor then overturned several of her decisions.¹²⁷ Anderson and Reese warn potential mentors about some of the inherent dangers in assuming this role in someone’s life. “If there is a desire for status or position in the eyes of others, you will surely fail, for mentoring is a servant’s role.”¹²⁸ They go on to caution mentors in areas of motivation, desire to duplicate themselves and the ability for hospitality. They also warn mentors against the need for precision, order, sequential progression, and careful forward motion.¹²⁹ The reason for these cautions is because mentoring can be messy, disorderly, and random. Two final areas of caution are the ability to give time to the mentee and the ability to look for what God (as opposed to the mentor) is trying to accomplish through the mentee.¹³⁰

The VantagePoint3 material addresses these problems. Two very helpful components are the identification of the nine types of mentoring relationships and the mentoring covenant, which encourages mentor and protégé to define things such as purpose, motivation, location, frequency, format, accountability, confidentiality,

¹²⁶ Bullis and Bach, 201-202.

¹²⁷ Bullis and Bach, 207.

¹²⁸ Anderson and Reese, 28.

¹²⁹ Anderson and Reese, 28

¹³⁰ Anderson and Reese, 28.

evaluation, and closure.¹³¹ The nine types of mentoring are divided into three categories: The first category is “active” mentoring consisting of discipler mentor, spiritual mentor, and coach mentor. The second category is “occasional” mentoring consisting of counselor mentor, teacher mentor, and sponsor mentor. The third category is “passive” mentoring consisting of contemporary model mentor, historical model mentor, and divine contact mentor.¹³²

It is clear from the literature that mentoring relationships can be the source of great encouragement and positive life change for both protégé and mentor. It encourages real life experience as a means of learning leadership and it is consistent with the constructs of servant leadership and the content of Scripture. However, because of the great potential of mentoring, there are also inherent dangers if something goes wrong in the relationship between mentor and mentee.

On-the-Job Training

McCall says, “The primary classroom for the development of leadership skills is on-the-job experience.”¹³³ His research concluded that, while the classroom has a place in the development of leaders, experience was the most powerful agent for change in development of executives.¹³⁴ McCall, Lombardo, and Morrison said that their research

¹³¹ *Equipping Leaders Mentoring Guide*, 15.

¹³² *Equipping Leaders Mentoring Guide*, 8.

¹³³ McCall, xii.

¹³⁴ McCall, 62.

pointed to the importance of experience in executives learning lessons in how to set business agendas, how to handle relationships, how to arrive at basic values, how to develop an executive temperament, and how to be more personally aware.¹³⁵

Warren Bennis and Robert Thomas point to crucible experiences as great teachers.¹³⁶ They define crucible as “a transformative experience through which an individual comes to a new or an altered sense of identity.”¹³⁷ Most of these crucible experiences were in the form of obstacles to be overcome especially, to the surprise of the researchers, the obstacle of prejudice.¹³⁸ These crucible moments became opportunities for reinvention on the part of those who went through them. This research had an impact on Bennis and Thomas. Fascinated by the notion of what makes a leader, they emerged from their research believing that leaders are truly made in these crucible moments.

They say,

Indeed, our recent research has led us to conclude that one of the most reliable indicators and predictors of true leadership is an individual's ability to find meaning in negative events and to learn from even the most trying circumstances. Put another way, the skills required to conquer adversity and [to] emerge stronger and more committed than ever are the same ones that make for extraordinary leaders.¹³⁹

¹³⁵ Morgan W. McCall, Michael M. Lombardo, and Ann M. Morrison, *The Lessons of Experience : How Successful Executives Develop on the Job* (Lexington, Mass.: Lexington Books, 1988), 7.

¹³⁶ Warren G. Bennis and Robert J. Thomas, “Crucibles of Leadership,” *Harvard Business Review* 80, no. 9 (2002).

¹³⁷ Bennis and Thomas, 40.

¹³⁸ Bennis and Thomas, 40.

¹³⁹ Bennis and Thomas, 39.

This corresponds with speculations made by Jim Collins when asked if an individual can learn to become a “Level 5” leader.¹⁴⁰ Admitting that he does not know the answer to that question, he goes on to state that some of the Level 5 leaders in his study had come through significant life experience, such as a near death (cancer or a war experience) or a strong religious belief or conversion experience.¹⁴¹ It is a subject that holds great potential for further research, not only in what makes a Level 5 leader, but also in what makes a servant leader. It also mirrors the teaching of Jesus that made suffering and sacrifice part of the path to following him and then to leading in his name.

Comparison of the Literature Review with the Biblical Teaching and Modeling of Servant Leadership

This section will begin with a comparison of Laub’s six clusters of servant leadership characteristics to some of the biblical material in order to give a general picture of how servant leadership constructs compare with the biblical picture of leadership. Laub’s clusters will again be used because, by design, they are inclusive of all the other constructs brought forth in the scholarly literature, and because the OLA is used in this work as a research tool. As a result, using Laub’s clusters will allow for consistency in terminology throughout this study. This is not intended to be an exhaustive list by any means but to have enough content to show the comparisons.

¹⁴⁰ Jim Collins, “Level 5 Leadership: The Triumph of Humility and Fierce Resolve. (Cover Story),” *Harvard Business Review* 83, no. 7/8 (2005).

¹⁴¹ Collins, 145-146

Table 3.2: Comparison of Laub's Servant Leadership Clusters with Biblical Content

Laub's Six servant leadership clusters	Biblical Content
Valuing People	<p>Exod. 18:21 Assistant judges with Moses: Trustworthy, Hate a bribe.</p> <p>Matt. 5:43-48: Love your enemies.</p> <p>Matt. 7:12; Luke 6:30-31; 38: Do to others, as you would have them do to you.</p> <p>Matt. 11:28-30: The call of Jesus to the weary and burdened to find rest in him.</p> <p>Phil. 2:3-4: Consider others more important than yourself and watch out for the interests of others.</p> <p>1 Tim. 3:2-13; Titus 1:6-9: Qualifications for Elders and Deacons – Husband of one wife, respectable, hospitable, not violent, gentle, not quarrelsome, not a lover of money, not greedy, one who manages own household, well thought of by outsiders, not arrogant, not quick tempered, lover of good.</p>
Developing People	<p>Exodus, Numbers, Deuteronomy: Moses' mentoring of Joshua.</p> <p>Naomi mentoring of Ruth.</p> <p>Gospels: Jesus and the disciples.</p> <p>Matt. 28:18-20: Great Commission to go make disciples.</p> <p>Acts 9-13: Barnabas work in developing Paul as a leader.</p> <p>1 and 2 Timothy: Paul's leadership instructions to Timothy.</p> <p>2 Thess. 3:7-9: Paul's modeling unselfish behavior to the Thessalonians.</p>

Table 3.2 continued

Laub's Six Servant Leadership Clusters	Biblical Content
Building Community	<p>John 13-17: Jesus' call for love among his disciples.</p> <p>Acts 6: The apostles' formation of deacons to take care of the needs of the widows.</p> <p>1 Tim. 3:2-13; Titus 1: 6-9: Call for elders to be husbands of one wife, Hospitable,</p> <p>1 Cor. 13: Paul's call for love as the underpinning of spiritual gifts.</p>
Displaying Authenticity	<p>Ex. 18: Assistants of Moses to be trustworthy and hate a bribe.</p> <p>1Sam. 12:1-4: Samuel's speech to Israel about how he had led them.</p> <p>Mt. 23: Jesus' continual denunciation of the Pharisees for their hypocrisy.</p> <p>Mt. 5:33-37: Jesus' teaching about straight speaking. "Let your yes be yes and your no be no."</p> <p>1Tim. 3:8-13: Deacons not to be "double-tongued."</p> <p>1Tim. 3:2-7; Titus 1:6-9: Elders to be above reproach.</p>
Providing Leadership	<p>Ex. 3-4: Moses finally accepting the role of delivering the people of God from slavery with the message, "Let my people go."</p> <p>2Sam. 23:8ff: David providing leadership to his group of "mighty men."</p> <p>Mt. 4:19-20; Mk. 1:17-18: Jesus call to his fishermen followers to become "fishers of men."</p>
Sharing Leadership	<p>Ex. 18: Moses selecting judges at Jethro's advice.</p> <p>Mt. 10: Jesus sending the twelve</p> <p>Luke 10: Jesus sending the seventy-two ahead of him with instructions.</p> <p>Acts 11:25: Barnabas seeks out Paul to help in Antioch.</p> <p>Titus 1: Paul tells Titus to appoint elders in every city.</p>

This comparison shows that the clusters of servant leadership characteristics are all amply supported in Scripture. Thus the theory and constructs of servant leadership can be thoroughly integrated into a biblical approach of servant leadership training and development.

The literature is much more ambiguous about leadership selection than Scripture appears to be. While the biblical material on leadership selection points to a traits based approach, the literature is less clear. The biblical traits, however, are more character based than skill or talent based. Collins' says that getting the right people on the bus is important, but the research suggests that identifying the right people is difficult. Skill, traits, intelligence, and experience are not reliable indicators for success. Even though the biblical passages about the selection of leaders indicates pre-existing and visible traits are important factors for selection, the matter of one's heart is more important (1 Sam. 16:7). Therefore leadership selection should always balance visible traits with the more hidden nature of the heart. Admittedly, this is difficult. The literature does show, however, that good followership is an indicator of good leadership and that leadership selection should match a leader to a situation. Scripture also encourages identification of good followers as a means of leader selection. Joshua, David, the disciples, Paul, and Timothy were all good followers before they were leaders. Also Joshua, David, Barnabas, and Paul are good examples of leaders who matched their situations and were selected for the situation they faced.

Regarding leadership training and development, both Scripture and the literature agree that leadership can be taught and that instruction is an important part of the

development process. There is also agreement that the instruction should be creative and grounded in experience. Certainly this describes the instruction of Jesus to his disciples, which was both creative and grounded in the experience of ministry. There seems to be, however, some difference in emphasis about what to instruct. Jesus makes much of the importance of love and the Holy Spirit in his instruction to the disciples. It was seen in John 13-17 how often Jesus talked about the importance of love with his disciples. Paul devotes a whole chapter to it in 1 Corinthians. 13. While the literature on servant leadership seems to presuppose a relationship of love between leader and follower, the word itself appears in only one model of the constructs of servant leadership and that is in Patterson's model. She lists *agapao* (Patterson's term) love as the key construct in her list of constructs and in her model of the effect of "agapao" love on the follower. Also, except for the work of Smith, the role of the Holy Spirit in the life of the leader seems to get only token mention in the literature on servant leadership. Of course one would not expect mention of the Holy Spirit in the secular literature, but, based on the emphasis Jesus placed on the Holy Spirit and based on Luke's descriptions of the role of the Holy Spirit in much of the Book of Acts, one would expect a greater emphasis on the Holy Spirit in the Christian literature.

Because leadership is relational, both the literature and Scripture point to the value of mentoring relationships. The Bible gives much more attention, however, to the concepts of following and modeling than is found in the literature. Both secular and church-based literatures demonstrate that mentoring relationships are valuable both to mentor and protégé. The pattern of mentoring is clearly established in Scripture. Anderson and Reese have provided much helpful material in the different types of

mentoring and in the practical aspects of mentoring. Despite the possible down sides of mentoring described by Bullis and Bach, mentoring remains a well-attested strategy for leadership development both by the literature and by Scripture.

There is also wide agreement in the literature and Scripture regarding the importance of on-the-job-training as a means of developing leaders. In fact, it could be called an essential means of developing leaders. Scripture says a lot about suffering as necessary and inevitable to anyone who would lead like Christ (Acts 9:16; 2Cor. 1:6; 2Cor. 4:16-18; Phil. 1:29; 1Thess. 3:4; 2Tim. 2:3; Rev. 2:10) Bennis and Thomas provide one of the few secular acknowledgments to this concept in their view that the best leaders are those who have endured crucible events and come through them as better individuals and thus better leaders.

CHAPTER FOUR: THE METHOD OF INQUIRY

The Selection of Churches to Study

The ultimate goal of this thesis was to address the apparent lack of focused servant leadership practice and training in evangelical churches. In order to acquire the data needed to accomplish this goal the researcher sent a letter of invitation to thirteen pastors to participate in this research study. Each pastor was chosen based upon the evangelical nature of the church he is serving, his prior relationship with the researcher, his length of service being more than five years at his current church, his ability to make significant decisions at his church, and the researcher's sense that the invitation would be seriously considered. Nine of the churches are located in Southern California, three in Northern California, and one in Colorado.

Four pastors eventually agreed to take part in the research. The board of the researcher's church also agreed to be part of this research. This resulted in a study of five churches. Three of the churches are located in Southern California and two in Northern California. Four of the churches are from the North American Baptist Conference. One of these churches also has affiliation with Converge Worldwide. The remaining church is affiliated with the Evangelical Free Church of America (EFCA). Four of the pastors, including the researcher, are the senior or lead pastors of the churches they serve. One of the pastors is the associate pastor of the church he serves. All the pastors have at least an M. Div. degree. Two of the pastors have a D. Min. degree.

The Questionnaire

The researcher developed a questionnaire of twelve questions and asked each pastor for written answers. These questions were open-ended, each one requiring at least a sentence to answer. The research strategy was to give the researcher some general information on what the study churches were doing to develop leaders, what material they were using in their efforts, the pastors' evaluation of the material that they were using, what relationship their efforts had to servant leadership, what results were being achieved, and what the pastors felt was the most important principle of leadership development. These questions aided the goal of this thesis by revealing the leadership development practices of the study churches. This information would ultimately help the researcher to determine whether or not there was a lack of focused servant leadership training in the evangelical churches involved in this study.

The first question asked the pastors to briefly describe their churches' leadership development efforts. The next five questions asked the pastors about the material or curriculum that they were using and their evaluation of the strengths and weaknesses of the material or curriculum.

Question seven asked the pastors about criteria used in selecting individuals for leadership development. This question was included because Scripture and the literature on leadership address the subject of the selection of leaders. Therefore, the researcher felt this was an important question to include in order to discover how each church approached this important subject and in order to compare the practices in the churches to each other and to Scripture. Question eight asked the pastor to identify any specific

leadership theories he saw in the material or curriculum that the church was using. The reason for this question was to discover if there was an identified leadership theory that the church was purposefully pursuing. For example, was the church consciously pursuing transformational leadership theory or servant leadership theory or some other recognized theory?

Question nine specifically asked the pastor to explain his understanding of servant leadership and what elements of that understanding are covered in the leadership development program of the church he serves. There were two reasons for this question. The first reason was to gain a clear picture of what the pastor means by servant leadership. Since this term is used in general and specific ways it is important to know how these representative church leaders understand the term and how their understanding connects with the formal definition of the term that is being used in this thesis. The second reason for this question was to see if there is a purposeful attempt to incorporate servant leadership principles, however the concept is defined, into the leadership development efforts of the individual churches.

Questions ten and eleven asked for descriptions of individual and corporate results from the leadership development efforts of the church. The purpose for these questions was to give the pastors a chance to reflect on the impact of the leadership development efforts and to give the researcher some observational data from the pastors that would indicate a greater degree of servant leadership behaviors from the participants of the various church leadership development programs. The final question asked the pastor to state what he felt was the most important leadership principle to teach to others. The purposes for this were to discover what each pastor held as a core leadership belief,

to see if there would be a repetition of a core belief among the pastors surveyed, and to see if servant leadership, by any definition, would be a core leadership concept among the pastors.

The Interviews

The researcher conducted follow-up interviews with each pastor after he received the complete questionnaires. The purposes for the interviews were to allow each participant an opportunity to elaborate on his written answers and for the researcher to achieve a better understanding of the written answers. Therefore each pastor was asked different questions based on questionnaire answers. The questions were open-ended and called for a more in-depth response from the interviewee. For example, one pastor responded on the written questionnaire that his church makes purposeful use of conferences and seminars as a leadership development practice. He did not name all of the conferences in his questionnaire responses and so the researcher had him identify and evaluate the different conferences that his group had attended. Very often the researcher asked follow-up questions designed to define terms that had been used by the pastor in his written responses. For example, one pastor described a servant leader as one who leads from humility rather than from authority and power granted in a position. The researcher asked what the pastor meant by the word “authority” in his answer. Two of the pastors had used the same curriculum that the researcher has used in his church. The follow-up questions for these pastors focused on the perceived strengths and weaknesses of the material. Only one of these pastors, however, completed the interview.

All of the interviews were conducted by telephone. In each case the researcher asked for and received permission to record the interview. The researcher recorded these interviews by placing the interviewee on speakerphone and using his iPad to record the conversation. The audio files are digital and exist on the researcher's iPad. The researcher produced summary transcripts of the audio files for his use in this thesis.

The Use of The Organizational Leadership Assessment (OLA)

Each participating church was asked to have church leaders and workers take the online OLA instrument developed by Jim Laub in 1999.¹ The OLA measures six servant leadership themes of an organization. Its 360-degree approach enables the leaders of the organization to see themselves from the perspective of the followers. The OLA reports results to organizations in rankings from “Org 1” (toxic health) up to “Org 6” (optimal health). Table 4.1 gives the categories and the descriptions.

¹ Laub, (1999).

Table 4.1: OLA Categories of organizational health with Definition

Health Categories	Definition
Org 1: Toxic Health	Workers experience this organization as a dangerous place to work ... a place characterized by dishonesty and a deep lack of integrity among its workers and leaders. Workers are devalued, used and sometimes abused. Positive leadership is missing at all levels and power is used in ways that are harmful to workers and the mission of the organization. There is almost no trust and an extremely high level of fear. This organization will find it very difficult to locate, develop and maintain healthy workers who can assist in producing positive organizational change.
Org 2: Poor Health	Workers experience this organization as an autocratic-led organization characterized by low levels of trust and trustworthiness and high levels of uncertainty and fear. People lack motivation to serve the organization because they do not feel that it is their organization or their goals. Leadership is autocratic in style and is imposed from the top levels of the organization. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. Most workers do not feel valued and often feel used by those in leadership. Change is needed but is very difficult to achieve.
Org 3: Limited Health	Workers experience this organization as a negatively paternalistic (parental-led) organization characterized by minimal to moderate levels of trust and trustworthiness along with an underlying uncertainty and fear. People feel that they must prove themselves and that they are only as good as their last performance. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Conformity is expected while individual expression is discouraged. Leaders often take the role of critical parent while workers assume the role of the cautious child.
Org. 4: Moderate Health	Workers experience this organization as a positively paternalistic (parental-led) organization characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear. Creativity is encouraged as long as it doesn't move the organization too far beyond the status quo. Risks can be taken, but failure is sometimes feared. Goals are mostly clear, though the overall direction of the organization is sometimes confused. Leaders often take the role of nurturing parent while workers assume the role of the cared-for child.
Org. 5: Excellent Health	Workers experience this organization as a servant-oriented organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout much of the organization. People are trusted and are trustworthy. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.
Org. 6: Optimal Health	Workers experience this organization as a servant-minded organization characterized by authenticity, the valuing and developing of people, the building of community and the providing and sharing of positive leadership. These characteristics are evident throughout the entire organization. People are trusted and are trustworthy throughout the organization. They are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. Leaders and workers view each other as partners working in a spirit of collaboration.

Table 4.2 lists the OLA six key areas of organizational health with definitions of each area.

Table 4.2: Six Key Areas of Organizational Health

Key Areas of Organizational Health	Definitions
Value People	By listening receptively, serving the needs of others first and trusting people.
Develop People	By providing opportunities for learning, modeling appropriate behavior and building up others through encouragement.
Build Community	By building strong relationships, working collaboratively, and valuing individual differences.
Provide Leadership	By envisioning the future, taking initiative and clarifying goals.
Share Leadership	By creating a shared vision and sharing decision making power, status, and privilege at all levels of the organization.
Display Authenticity	By integrity and trust, openness and accountability, and a willingness to learn from others.

The purposes of using the OLA in this study were to discover how church volunteer workers are experiencing their relationship with church leaders, to discover, within the limits of this study, the organizational health of each church as defined by the OLA, and to discover what constructs of servant leadership, as defined by Laub and used throughout this thesis, should be addressed in evangelical church leadership development efforts.

The researcher provided each pastor with a description of the OLA instrument in his invitation letter. One of the pastors asked for a copy of the OLA instrument and so the researcher provided copies to all of the pastors. After they viewed the OLA instrument each pastor agreed to use this tool. Following the agreement by the pastors to use the tool the researcher worked directly with Laub through email and phone messages to use the OLA instrument for this study. The researcher provided Dr. Laub with a summary of the research project and obtained permission to use the OLA. Dr. Laub gave the researcher the necessary instructions and codes for the five churches to access the OLA instrument. Each pastor was given two months to encourage church leaders and active members to take the online OLA instrument. At the advice of Dr. Laub the invitations to take the OLA were sent only to those who were actively involved in church ministry rather than to all church members and attenders. The reason for this was that, in churches, not all members are truly active in church ministry. Therefore, not all members are truly working in the church and experiencing any relationship with the leadership of the church as a worker.

The OLA uses business terminology to categorize the instrument participants. In an email to the researcher on September 27, 2011, Dr. Laub recommended that churches should reframe the categories in ways that make sense in a church setting.

Table 4.3: Defining OLA Categories for Church Use

OLA Category	Church Use
Top Leadership	Pastoral team however the church is structured.
Managers/Supervisors	Ministry Leaders (mostly volunteers)
Workforce	Volunteer workers who have a regular responsibility or task in the church

In his church setting the researcher also included the church governing board in the “Top Leadership” category and instructed the other pastors to do the same so that there would be consistency in the categories for each church. These categories are important to the administration of the OLA and for this study since one of the purposes is to discover how the church volunteer workers are experiencing their relationships with the church leadership. In a phone conversation that the researcher had with Dr. Laub on December 13, 2011, Dr. Laub stated that the results from the workforce group are the most important to the study because the workforce is usually the largest group taking the assessment and they are in the best position in the organization to answer the questions in an unbiased manner.² Also in the instructions that Dr. Laub sent to the researcher that accompanied the OLA datasheet with the raw data he states,

We use only the Workforce (position/role #3) to determine the health level of the organization. The reason for this is.

² Dec. 13, 2011. Phone interview conducted by the researcher with Jim Laub.

Normally there is a gap between the scores of the Top Leaders (position/role #1), Managers/Supervisors (position/role #2) and that of the Workforce (position/role #3).

The Workforce normally constitutes the majority of the respondents to the OLA.³

Table 4.4 gives an overview of the OLA from each church.

Table 4.4: Church OLA Participation Results

Church/Location /Denomination	Approximate Church Membership	Total OLA Assessments Completed	Top Leadership	Management	Workforce
Church A / Temecula, CA/ NAB and Converge	121	23	5	2	16
Church B/ Costa Mesa, CA/ NAB	50	12	5	2	5
Church C / Fontana, CA /NAB	150	0	0	0	0
Church D / Walnut Creek, CA / EFCA	800	71	9	19	46
Church E / Lodi, CA / NAB	800	37	9	4	24

The OLA can have many applications within organizations. One of the purposes of this study was to discover how the management (volunteer ministry leaders) and workforce (volunteer workers) were experiencing their relationship with the church leadership (staff and leadership board). This study did not meet the rigid demands of a random sampling that would have provided each church with a more definitive picture of their organizational health as defined by the OLA. In order to accomplish random sampling standards more work would have been required from each church to provide the researcher with accurate numbers of their workforce as defined in this study. Then more time would have been required for a representative from each church to follow up with the workforce to make sure that enough of them took the assessment in order to achieve

³ OLA datasheet instructions sent by Laub to researcher on Dec. 8, 2011.

random sampling results. Therefore the results obtained from the OLA for each church can only be interpreted as an indicator of organizational health as defined by the OLA. The same applies to the purposes of the use of the OLA for this study. The OLA results for each church can only tell the leadership how those who actually took the assessment are experiencing their relationships with the church leadership. Further, the results can only suggest trends of organizational health for each church and can only suggest which servant leadership themes need attention in leadership development efforts. If the churches involved in this study wanted more accurate results from the OLA on an organizational level they would need to precisely define and number their workforce, determine a random sampling number that the OLA Group would provide for them, and then keep the study open until they had achieved that number of OLA assessments taken.

One church in the study did not have anyone from the church take the OLA assessment. Therefore the study of this church is limited to the questionnaire that was filled out by the pastor because he was also unavailable for a follow-up interview during the study period. The researcher sent reminders to the pastors twice during the course of the two-month period. The reminders repeated all of the information needed for each church to encourage their workforce to take the online OLA assessment. The researcher also contacted each church one month into the study with the numbers they had achieved up to that point to see if these numbers were a good reflection of how many invitations had been sent by each church. Every church responded to these reminders except the church that ended up with no OLA results.

CHAPTER FIVE: RESEARCH DISCOVERIES

Questionnaire Findings

Responses to Questions 1-3: General Description of leadership Development efforts, curriculum or material used, and length of time using the curriculum or material.

Questionnaire 1-3: Church A

Church A has had an identifiable leadership development program in place since 2003.

When this started it was part of a denominational program called “Leadership Centers.”

VantagePoint3 published the curriculum for the program. The original design was to identify emerging leaders in the church and take them through a three-year development program. Table 5.1 provides a description of the program.

Table 5.1: Leadership Center Three-Year Leadership Development Program

Year	Name	Leadership Focus	Stages	Learning Environment
Year 1: 8 months	Emerging Phase	Character development/Identity/Discovery of Unique Kingdom contribution	Biblical and Theological Foundations Personal Foundations Relational Foundations Practical Foundations	Small group (6-8) with trained facilitator.
Year 2: 8 months	Equipping Phase	Leadership skills development	Direction Team Strategy Process	Small group (6-8) with trained facilitator.
Year 3: 8 months	Enriching Phase	Personal inner life cultivation combined with Training other leaders	Spirituality for Christian Leadership Developing others as leaders A lifelong journey A focused work	Small group (6-8) with trained facilitator.

The pastor went through the facilitator training sessions for the Emerging Phase and the Equipping Phase of the program with other pastors from the Southern California Association. Church A participated in this program for three years but never made it to the “Enriching Phase.” In 2006 the church stopped exclusive use of the VantagePoint3 material.

In 2008 the pastor/researcher began a nine-month leadership development class called “Foundations for Leadership.” The material used in the class has changed over the past three years but has stabilized using parts of the VantagePoint3 curriculum supported by material from the pastor’s Doctor of Ministry studies as well as theological works.

Table 5.2 illustrates the organization of this class.

Table 5.2: Organization of Church A “Foundations for Leadership” Class

Section	Theme
1	Intro to Servant Leadership/Spiritual and Personal Foundations for Leadership
2	Biblical/Theological Foundations for Servant Leadership
3	Functional Foundations for Servant Leadership

Questionnaire 1-3: Church B

The pastor of Church B responded that one of the main components for the overall church strategy is to equip leaders. They do this in a variety of ways. The goal is to facilitate character and skill development. The formal means of implementing this strategy has been to use the Leadership Center program with the VantagePoint3 curriculum. They have taken individuals through the “Emerging” and “Equipping” phases of the training. The church has been doing this for ten years.

Questionnaire 1-3: Church C

Church C has also used the Leadership Center program with the VantagePoint3 program and material. The pastor added that they have had one hundred and ten individuals participate in this over the past ten years. Seventy have completed the

“Emerging” phase and forty have completed the “Equipping” phase. Other curriculums they have used are *One to One Discipling* by Al and Lorraine Broom and *Christian Life Concepts* from Campus Crusade (Cru). They have been involved in Leadership Centers for nine years. They have been using Broom for twelve years and the Cru material for five years.

Questionnaire 1-3: Church D

The pastor of Church D divided his responses to these questions into what the church is doing to develop staff leaders and what they are doing to develop elder leaders. For staff there is weekly time devoted before the regular staff meetings through studying a book of the Bible, reviewing a theological or leadership issue, or discussing a book that the whole staff is reading together. The church has provided training in biblical counseling, missions, church history, and Minor Prophets over the past five years using this format. The church provides a budget each year for the professional development of each staff member and they attend at least one national conference each year together. The church also provides funds for graduate degrees or professional projects. Church D holds a quarterly pastors’ fraternal that focuses on various leadership issues. An example of this was having Kent Hughes come to speak on the subject of expository preaching. The church holds an annual leadership conference for pastors. In 2011 they hosted the National Association of Nouthetic Counselors (NANC) and in 2012 the church will host a conference entitled *Reclamation Project Conference* with John MacArthur and Steve Lawson. The church’s Wednesday night class program will be including a leadership-training track. Finally, each staff member has an annual performance review that is updated at the half-year point.

For the training of elders the pastor described the selection and training process of elders. Men are selected as potential elders as they show evidence of appropriate leadership gifts. The church requires each potential elder to read *The Master's Plan for the Church* by John MacArthur and *Biblical Eldership* by Alexander Strauch. They also recommend that each candidate read *City on a Hill* by Philip Ryken, *Life in the Father's House* by Wayne Mack, and *Rediscovering Pastoral Ministry* by John MacArthur. The candidate fills out an application identifying previous ministries they have accomplished and a section that asks the candidate about his wife's attitude to his candidacy. A current elder leads a potential elder through the process and brings the individual to the entire board for more discussion. If there are no issues identified, the individual has a personal interview with the entire board and is then approved for eldership. If the full board has reservations the individual is counseled to continue ministry while working on identified areas of weakness. As these are addressed the individual can continue the process to become an elder.

The pastor said that there is no set curriculum being used in leadership development but an attempt is made to provide staff and elders with as many resources as possible to read and discuss together. Some examples of this provided by the pastor are: *Elephant Room* videos by James MacDonald and Mark Driscoll, *The Trellis and the Vine* by Colin Marshall and Tony Payne, *Confessions of a Reformation* by Mark Driscoll, and *Worldly Saints* by Leland Ryken. The church has taken this approach to leadership development for the past ten years.

Questionnaire 1-3: Church E

The associate pastor was the researcher's contact with Church E. He did this with the knowledge and cooperation of the senior pastor. He described the church's leadership development efforts as very minimal and informal. One of the church's elders uses an adult Sunday School class he teaches as a training ground for church leaders. This elder has modeled various teaching methods in class for pre-selected class members whom he is mentoring. He also meets with potential class teachers to help them prepare a lesson and then evaluates their teaching. The elders have done book studies together. An example of this is *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* by Alexander Strauch. The elders have been doing these book studies since 2010.

Responses to Questions 4-5: Strengths and Weaknesses of material being used for leadership development

Questionnaire 4-5: Church A

The Church A pastor indicated that the VantagePoint3 curriculum is strong in the overall approach it takes to leadership development. It acknowledges that leadership development is a life-long pursuit and is very good on the subject of character development. He also likes the integration of biblical principles throughout the curriculum. The material also is good at balancing character and skill development. The resources from his doctor of ministry studies have provided a strong servant leadership underpinning to the overall leadership development program of the church.

The weaknesses of the VantagePoint3 curriculum are a result of its strengths. Its robust nature requires more time than most laypeople are able to manage while holding down full time jobs. It is also too academic in its approach for most laypeople and, in some cases, too expensive.

Questionnaire 4-5: Church B

Church B has also used VantagePoint3. This pastor said that there is a nice balance between character formation and skill development, that it requires a high level of commitment, and that biblical principles of leadership are infused into every element of the program. This pastor also believed that the weaknesses of the material result from the strengths. Because of the high level of commitment, the time requirement is overwhelming for many of his white-collar career and adult students. The time commitment is one of the reasons he has modified the curriculum. He also said that it was too academic for most of the laypeople in the church.

Questionnaire 4-5: Church C

The pastor of Church C had little to say about strengths and weaknesses. This church has also used VantagePoint3. He stated that the Emerging Phase material is strong in the emphasis on inner life growth. The weakness for this pastor is that the *Equipping Phase* material has needed to be redeveloped for use in his church.

Questionnaire 4-5: Church D

The pastor of Church D listed the strengths of the material they use as biblically based, that it keeps everyone on the same page, it provides encouragement and feedback from other leaders, and that there is an attempt to balance theology, book studies, and practical issues. The weaknesses are that some of the material they have used is lack of a

solid biblical foundation, too academic, and too hard to personalize when leaders are at different skill levels.

Questionnaire 4-5: Church E

The associate pastor from Church E was responding to the book that the elders are currently reading, *Biblical Eldership*. The strengths are that the book offers a common topic that interests the group because it relates to the position they hold in the church. It also provides a solid, comprehensive view of the biblical material that describes the foundation and expectations of elders in the church. The weaknesses are that the group sometimes gets bogged down in the extensive exegetical background and detailed explanations of Greek words. Some of the lay elders feel the material is too academic for them since they have no formal theological training. He also mentions that there has been little accountability to make sure everyone in the group is doing the reading.

Responses to Question 6: Books or Supplementary Material

Question 6: Church A

Table 5.3: Church A Supplemental Books and material used in Leadership Development Program

Author	Title
Anderson, Keith and Randy Reese	<i>Spiritual Mentoring</i>
Bickel, Bruce and Stan Jantz	<i>Knowing the Bible 101</i> <i>Knowing God 101</i>
Buckingham, Marcus and Donald Clifton	<i>Now Discover Your Strengths</i>
Clinton, Robert	<i>The Making of a Leader</i>
Greenleaf, Robert	<i>Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness</i>
Grudem, Wayne	<i>Bible Doctrine</i>
Hendricks, Howard and William Hendricks	<i>Living By the Book</i>
Irving, Justin	Chapters 1 and 2 of <i>Spiritual Disciplines in Perspective</i>

Table 5.3 continued

Author	Title
Kouzes, James and Barry Posner	<i>The Leadership Challenge</i> <i>Christian Reflections on the Leadership Challenge</i>
Lewis, C.S.	<i>Mere Christianity</i> <i>Screwtape Letters</i> <i>The Great Divorce</i>
Henri Nouwen	<i>The Selfless Way of Christ</i> <i>In the Name of Jesus</i>
Packer, J.I.	<i>Knowing God</i>
Patterson, Kerry and Others	<i>Crucial Conversations</i>
Rath, Tom and Barry Conchie	<i>Strengths Based Leadership</i>
Tozer, A.W.	<i>Knowledge of the Holy</i> <i>The Pursuit of God</i>
Warren, Rick	<i>The Purpose Driven Life</i> <i>Personal Bible Study Methods</i>
Willard, Dallas	<i>The Divine Conspiracy</i> <i>Renovation of the Heart</i>
Yancey, Phillip	<i>What's So Amazing About Grace</i>
	<i>The Leadership Bible</i>

Question 6: Church B

Table 5.4: Church B Supplemental Books Used in Leadership Development Program

Author	Title
	<i>The Leadership Bible</i>
Barna, George	<i>Fish Out of Water</i>
Ingram, Chip	<i>Holy Ambition</i>
Lewis, Robert	<i>The Church of Irresistible Influence</i>
Swanson, Eric and Sam Williams	<i>To Transform a City</i>

Question 6: Church C

Table 5.5: Church C Supplemental Books Used in Leadership Development Program

Author	Title
Maxwell, John	Several works, No specific book mentioned
Cru	<i>Christian Life Concepts</i>

Question 6: Church D

The pastor of Church D reported that the staff goes to at least one conference each year. They also have visited a number of churches to evaluate the church's programs and to learn from them. He also listed a number of books that they have used.

Table 5.6: Church D Supplemental Books Used in Leadership Development Program

Author	Title
Colin Marshall	<i>The Trellis and the Vine</i>
Mark Driscoll and Gordon MacDonald	<i>Elephant Room Videos</i>
Mark Driscoll	<i>Confessions of a Reformation</i>
Leland Ryken	<i>Worldly Saint</i>
John MacArthur	<i>Master Plan for the Church</i>
Alexander Strauch	<i>Biblical Eldership:</i>
Philip Ryken	<i>City on a Hill</i>

Question 6: Church E

The church E associated pastor reported that since they have not had a formal leadership development program, they haven't used any supplementary material.

Responses to Question 7: What criteria are used in selecting individuals for leadership development?

Question 7: Church A

The pastor/researcher from Church A said that there is not a formal selection process for leadership training. There are criteria for the position of overseer. The *Foundations for Leadership* class is required for church Overseers, so when a prospective overseer is taking the class the pastor and other overseers look for those whose lives demonstrate the qualities taught in Titus 1:5-9 and 1 Timothy 3:1-13. Besides these traits the pastor looks for people who show leadership potential or interest. It is good if the person is already involved in a ministry in the church and even better if the person is already serving in some leadership capacity. He also looks for someone demonstrating the fruit of the Spirit. When he is actively recruiting for the class the pastor is looking for younger individuals unless the person is taking the class in order to become an overseer.

Question 7: Church B

Church B seeks those who demonstrate a desire to be all that God has designed them to be. They look for those who are currently demonstrating a noticeable level of influence by having others follow them. They also seek people who demonstrate a growing level of spiritual maturity in personal spiritual disciplines such as daily Bible reading, tithing, church involvement, personal witnessing, and service in the church and community.

Question 7: Church C

The pastor from Church C states that when searching for potential leaders he goes through the phone directory and prays. He has a team who helps him with selection and they do the same. Finally the church elders need to approve each person who takes the leadership training.

Question 7: Church D

The pastor from Church D states that they look for people with good character, humility, are currently involved in a ministry, and who possess a biblical philosophy of ministry. They look to see if the person has followers. Those who are selected are instructed in the passages of 1 Timothy 3:1-13 and Titus 1:5-9. They also interview the person's family. If the person is a potential elder they also interview the individual's wife.

Question 7: Church E

Church E does not list criteria. The pastor says that church elders are the group that they select for leadership training and so being either an existing or potential elder are the criteria for leadership training.

Responses to Questions 8 and 9: Is there a specific leadership theory addressed in curriculum? What is your understanding of servant leadership and what aspects of it are covered in your leadership development program?

Questions 8-9: Church A

The pastor/researcher from Church A says that servant leadership is the specific leadership theory that provides the framework for the church leadership development. He uses Laub's definition to describe his understanding of servant leadership. "Servant leadership is the practice of leadership where the needs of the followers are placed above the self-interest of the leader." He also says that the material from Matthew chapter twenty and John chapter thirteen give a biblical framework for this definition. The *Foundations for Leadership* class includes material from Greenleaf, Patterson, Laub, and Spears. A servant leader leads with the heart of Jesus. He/She values people, develops people, builds community, practices authenticity, provides leadership, and shares leadership.

Question 8-9: Church B

The pastor states that their leadership theory is to raise Bible centered leaders who raise up other Bible centered leaders. His understanding of servant leadership is the image of Jesus washing the feet of his disciples from John chapter thirteen. He also quotes Matthew 23:11, "Do you want to stand out? Then step down. Be a servant." (The Message). He says that servanthood is addressed and prioritized in the character development stage and is an expected expression in the hands-on service phase.

Questions 8-9: Church C

This pastor says that there is no specific leadership theory addressed in the curriculum they use. He states, however, that servant leadership is the basis for leadership in ministry. He defines it as the model given to us by Jesus and that this model is strongly emphasized in their training.

Questions 8-9: Church D

The pastor says that their theory of leadership is the modeling of biblical knowledge, humility, and devotion. He makes a point to add that they do not look for a business or therapeutic model of leadership and do not utilize business-formulated assessments and tools. He says servant leaders are humble men of prayer and the Word. They are not interested in advancing their own agenda but in seeing Christ formed in the lives of the flock. This is best done through teaching the Word, and discipling people in ways that build the church.

Questions 8-9: Church E

The associate pastor states that there is no specific leadership theory addressed in the material they have or are using for leadership development. His understanding of servant leadership is that a servant leader leads from humility rather than from the authority and power granted in a position. A servant leader is not someone who knows everything, but is teachable and open to learning new approaches and methods for ministry. He believes that the current leadership has modeled these traits.

Responses to Questions 10 and 11: Describe results in lives of individuals who have gone through the training and results in the church of the leadership development efforts.

Questions 10-11: Church A

The pastor/researcher says that those who have gone through the leadership training are experiencing a deeper spiritual life and have a better biblical understanding. In many cases these individuals have taken on significant leadership roles in the church or in other venues. Those who have taken the training are more aware of a sense of calling to leadership. It has caused some discomfort in the lives of others especially when they are not connecting what they have learned about servant leadership from Scripture and the class with their leadership situations. Some have become aware of the subtle ways they have been using leadership as a means of self-promotion and have a newfound respect for a true servant leadership posture. Some have never truly engaged in a leadership situation. Many have found the training painful as they are confronted with their own character weaknesses. The overall result in the church has been that there are more prepared leaders who are more realistic about the difficulties of being a servant leader.

Questions 10-11: Church B

This pastor says that some individuals have gone into full-time vocational ministry while others have stepped into direct leadership roles of teams. Some are serving as leaders in the community. He says that the training has produced leaders who create community and direction wherever they become involved. He says that an important component in the training is the time-line from the VantagePoint3 curriculum. This has served as a springboard for the students to understand what God has called them to be

and how he has been present in their lives to bring them to this awareness. For the church this has produced a pool of trained servants who are willing to invest in the spiritual growth of others and to serve evangelistically in their city. He adds that some have “flamed out” and that not everyone finishes the race. The training is such that it truly exposes the dross in a person’s character.

Questions 10-11: Church C

This pastor makes the statement that those who have taken the training have experienced changed lives. He defines this as a deepening of faith. There is a greater awareness of the realities of leading and that being a leader is not easy but can be rewarding. He says that there is an excellent group of people who are willing to be involved in leadership in various ministries of the church.

Questions 10-11: Church D

This church has had several individuals who started the training process as lay people and then, as a result of the experience, became full time staff pastors. The pastor gives three examples of this. First he tells of one man who left a self-owned bond-trading business to become the leader of the church’s biblical counseling ministry. The church director of operations used to work for this man’s company but after serving as a church elder, he made the decision to take a significant cut in pay to work at the church. The executive pastor came from the business world where he had been the national head of marketing for a computer printing supply company. The student ministries pastor owned a tile laying company before becoming a church staff member. All of these men went through the various classes offered by the church. The pastor says that they represent a good balance to the church’s seminary trained leaders. The results in the church have

been clear. They are now starting a K-8 elementary school that has 386 students. There is now a biblical counseling ministry that has 26 lay counselors and has trained over 1200 people in the basic issues of life. The church hosts a satellite campus for Master's College that has 50 students enrolled. Finally there is a committed core of biblical elders, deacons, class leaders, and community group leaders.

Questions 10-11: Church E

In this church the experience of reading a book on eldership together has produced a better understanding of the spiritual expectations of being an elders. One elder stated that the book has inspired him to develop a more consistent, in-depth personal Bible reading plan. Other elders have shown a greater commitment to pray for the church. Overall the pastor feels that the training efforts have produced more confidence in the current leaders.

Responses to Question 12: If you could only teach one principle in your leadership development program, what would it be?

Question 12: Church A

“A leader, when fully developed biblically in the image of Christ, is a servant first.”

Question 12: Church B

“L³ = To live like Jesus; love like Jesus; lead like Jesus.”

Question 12: Church C

“Without question, to be a leader is to be a servant.”

Question 12: Church D

“I would teach devotion to Christ. John Piper said it best: “God is most glorified when we are most satisfied in Him.”

Question 12: Church E

“[I would teach] being available and teachable and allowing God to use you with the gifts and talents you already have been given by Him.”

Interview Responses*Interview Responses: Church A*

Since the researcher is the pastor of Church A there was no follow up interview. To supplement the formal *Foundations* class, the pastor, along with the staff, conducts quarterly ministry leader meetings. Very often leadership issues are discussed at these meetings but the primary purpose is for communication across the ministries. The church has also encouraged leaders to attend the Willow Creek Leadership Summit conference. However, there is no structured continuing leadership education.

Interview Responses: Church B

The interview with the pastor from Church B was conducted over the phone. The pastor brought the church’s volunteer director of leadership development to assist in answering the questions. This individual is a woman who has been involved in all the

leadership development programs of the church. The interview consisted of five questions and took thirty-five minutes to complete.

The first question was, “Besides the formal approach to leadership development you mentioned in your answer to question one that you have used a variety of methods for equipping leaders, what are some other methods you have used?” The volunteer director began by saying that the purpose for these other methods is to give new information or refresher information that continues from the *Equipping Phase* of the church’s leadership development. Examples of these methods are weekend retreats, quarterly Saturday morning meetings, books on leadership that are then discussed. The pastor added that they recently read a book and then secured a church site on Catalina Island for a retreat to discuss the book. So there were teambuilding and educational components to this event. The researcher asked, “Who is included in these events?” The director answered that these are individuals who have either completed the *Equipping Phase* of the church’s training or who are involved as a ministry leader at the church. The group is diverse and includes both men and women. The pastor added that all of this is ongoing and is not using any one set of curriculum. The pastor said that his philosophy on this continuing education is, “the student is the curriculum.” Therefore they will use what is relevant for an individual or group at the moment. They attempt to customize these refresher events. However, there are some things that they do regularly. One is that every year they encourage and sponsor church leaders to attend the annual Willow Creek Leadership Conference that is held by satellite in their area. The pastor added that every board or staff meeting would include some kind of leadership training as part of the meeting. The director added that she would also look for journal articles on specific

subjects and pass them along to the leaders who could directly benefit from reading the articles. The pastor concluded by saying that the teaching of the SOAP method of inner life development is taught often. SOAP is an acronym for Scripture, Observation, Application, and Prayer. The pastor said he learned this from Wayne Cordiero in Hawaii. Students who are taught this method are encouraged in their devotional reading of Scripture to focus their attention on a short passage or verse from their reading that particular day. Then, using a journal, write the verse or the passage in their journal. After this they are to write their observations about the passage. Then, after a time of reflection, they are to write their application of the passage. Finally they write a prayer that follows from this process.

The second question was, “What noticeable levels of influence are you looking for in selecting individuals for leadership development? The director began by listing a series of questions that they ask when evaluating the leadership potential of others. Is this person respected to the point that he or she has followers? Can this person communicate God’s Word to others? Is this person a deep thinker? She mentioned that a very important quality they look for is a “get it done” kind of quality. Is this a person of action? The pastor added that he looks for faithfulness to the Lord and to the church. He also listens to the person’s conversations and what these reveal about the person’s devotional life. He also analyzes a person’s actions and the presence of the fruit of the Spirit in the person’s life.

Question three was, “How do you encourage those who are developed in leadership to go about developing other leaders? Are there examples you can point to where this has happened?” The first answer given by the director was that they encourage

everyone to do ministry in a context that involves others. They have a catchphrase, “Don’t do ministry alone.” She said that they make sure that those who have been through the training are given ministry leadership roles. She stressed the importance of connecting the training to an actual leadership situation. Part of this new leadership assignment is the importance of building a team and training others. She offered, as an example, the women’s ministry leader who also does women’s Bible studies. This past year this woman has trained and released three other women to teach separate Bible studies. The researcher followed this up by asking how much time the director needs to spend with these leaders who are taking on new leadership assignments who are now practicing in reality what they have learned in theory. The director said that with the women’s ministry leader it took about three years before she truly embraced the concept of passing along leadership to others. She also mentioned the new life group leader who is developing as a teacher and a Bible study leader, but who struggles with the organization of the ministry. She said that there is much more to a ministry leader than a simple love for the ministry. The researcher then asked what resistance the director has faced at those times when she has needed to address some of these issues. She said that most of the time it goes well. However, there have been those times when these new leaders were offended to the point of leaving the church. The director admitted that she, herself, has had to learn to allow for style differences in leaders that are being developed so that she is not guilty of taking back something that she has given away. The pastor added that he feels his role is to continually express the vision of training and releasing others to ministry. He will do this through sermons, group meetings, or one on one meeting with individuals. He also feels it is important to resource and finance the efforts

of leaders to learn how to train other leaders. Also he feels it is important to show appreciation for what the leaders. An example of that is that last year the church gave VISA gift cards to all of the ministry leaders up to one hundred dollars each. He said it was important to make these gifts significant and feels it is well worth the expense. He mentioned that the four key components to the church are to share Jesus, nurture believers, equip leaders, and unleash kingdom driven servants. At their annual meeting they will “showcase” at least one person who is from each of these areas. The director also added that she meets with leaders individually to encourage them in their ministry and devotional lives. She does quarterly check-ups with each leader. The pastor said that to support this effort he has done sermon series’ on the process of spiritual formation. The researcher asked the director for the number of leaders she is directly dealing with that she feels needs to be included in this follow up process. She said that she is dealing with at least twelve individuals and meets with at least four of them each month. She calls these meetings check-ups. They both agreed that this nurturing, following up, and helping leaders to develop other leaders is a never-ending process that requires a lot of time.

The next question asked by the researcher was, “What do you think are some essential traits of one who is a servant leader?” The director listed the traits of availability, pursuit of spiritual growth, someone who doesn’t need credit, someone who excels at loving God and others. The pastor added that a servant leader needs to be biblically grounded, dependable, teachable, one who demonstrates serving attitudes by serving actions. In the upper echelons of leadership the servant leader also needs to be able to teach.

The final question was, “Have you used the recent VantagePoint3 material or are you still using what they originally provided to the NAB So. Cal. Churches? If you are using more recent material, what have been some changes made by VP3?” The pastor answered this question by saying that they have not used newer VantagePoint3 material. He again listed the strengths and weaknesses that he included in the original questionnaire. Both the director and the pastor, by way of conclusion, stressed the importance of the Willow Creek Leadership Summit to their “tune-up” strategy.

Interview Responses: Church C

The pastor of Church C was unavailable for a follow-up interview despite several attempts made by the researcher to meet with him in person or over the phone. Since his church also had no OLA results the researcher had no choice but to drop this church from the research process.

Interview Responses: Church D

The follow-up interview with the pastor from Church D was also done over the phone. The researcher asked for and received permission to record the conversation. The interview took one hour and six minutes to complete. The first question for this pastor was, “In your questionnaire you mentioned that you use Bible book studies to develop leaders. Have there been any books of the Bible that you have returned to more than others in your leadership development efforts? If so which ones?” The pastor clarified

that this was not a formal process and the researcher noted that he understood this for the questionnaire response. Having said that the pastor mentioned that he teaches a lot from Nehemiah and also from Acts in passages that highlight Paul's leadership strategies. The researcher asked if this is done with elders or staff or both. The pastor said that he would do this with any group.

The second question was, "In your various training efforts [biblical counseling, missions, church history, etc.] could you describe what this looks like for the individual taking this specific training? The pastor said that he started a class called, "Shepherdology" about twelve years ago. One of his convictions is that good discipleship is counseling and good counseling is discipleship. Another conviction is that the church should train its own leaders. It is important for someone to have both good biblical and theological grounding for any leadership. To that end there is a class called *Cornerstone* that includes subjects such as the sufficiency of Scripture, and the veracity of Scripture. The class then moves into a biblical approach to a number of subjects such as anxiety, depression, anger, forgiveness, parental issues, etc. They encourage everyone and anyone to take this class. The pastor said that over the twelve years they have done it about 1300 people have taken it. The class takes place on Wednesday nights and is a yearlong process. It is based on a book called *A Self-Confrontation Manual* by John Broger. The class has been taught by a church staff member and has steadily grown over the years. This class has also been offered to other churches and other pastors. This is a basic leadership class of the church. The teacher then looks for people with gifts of encouragement and exhortation to move into the counseling ministry of the church. The teacher will then train these individuals in biblical counseling. About thirty people have

been trained for biblical counseling in this way. The researcher then asked about other subjects that were mentioned in the questionnaire, namely, missions and church history. The pastor said that a class called *Perspectives for World Mission* is offered to those interested in missions. They are, however, changing the format with a new leader in missions coming on staff. They also offer short-term mission trips and other teachings on missions. The researcher then asked if the *Cornerstone* class could be considered the basic leadership development class in the church from which people emerge and receive more focused leadership training based on giftedness and interests. The pastor confirmed this summary. He elaborated that his desire to train people in biblical counseling originated from his belief that he should not counsel women and from a dissatisfaction with what he felt was a lack of biblical and theological foundations of many Christian counselors in the area where he lived. He also has a conviction that the church has abandoned its responsibility to teach theology, which, in his view, negatively affects the people who come under the influence of the church. His desire to provide people with a more solid theological framework has driven these efforts.

The third question was, “You mentioned that one of the weaknesses of your leadership development is that it is hard to personalize material when our leaders are at different skill levels and needs. Are you describing staff members, elders, or both? How have you responded to the different skill levels and needs?” The pastor answered that they want staff members to be able to teach the Bible. They will not hire someone without that ability because that is a core value of the church. However they will work with a young staff member to develop the teaching skill. He gave examples of how this has worked well for them in the past. But there have also been examples of staff members

who have become offended the first time they were critiqued. The pastor said if the staff member remains unwilling to undergo this kind of mentoring he is relieved of his job.

Elders are encouraged to develop teaching gifts and the pastor offers classes on Hermeneutics and Homiletics to give them the tools needed to teach. The pastor said that the reason for this emphasis on teaching is because “those who feed the people are those who will be leaders.”

The researcher asked where the elders would apply their training and teaching skills. The pastor answered that the church has made a decision to have Sunday School classes and not just small groups in their church. These classes called *Life Stages* become the place where elders practice their teaching gifts. There is also a Wednesday night Bible Institute that the pastor teaches for those who have the time and the desire for seminary-like learning. He said that books are highly valued at the church. They opened a bookstore and the pastor also makes regular suggestions for reading from the pulpit. The pastor did say that there has been resistance to this approach by some who have considered it too rigid. Some staff members have been dismissed as a result. He summarized the core philosophy by saying that they believe it is the job of the church to provide people with a theological and biblical framework, look for the gifts in people, and then train them in their areas of giftedness.

The researcher asked the pastor if the pastor had experienced any problems balancing the theological and biblical focus of the church with biblical grace and love. The pastor responded that at times some of the younger men with new learning could develop some immature rigidity. But he was quick to add that a proper teaching of the Bible and theology would naturally balance truth with love and grace. He did say that

both he and the church have been accused of being too rigid. But he was willing to take that criticism if he felt the criticism was coming as a result of an honestly held biblical stance on an issue. He gave an example of the doctrine of election and a disagreement he had with a board member. The board member accused him of being rigid and unloving because of this doctrine. The pastor said he responded that he wasn't trying to be unloving but that it was an honestly held conviction that the Bible teaches at least a form of election that any serious student of the Bible needs to address. The pastor did say that he has felt the need to be more gracious from the pulpit when he was publicly disagreeing with another theological position.

The fourth question was "What are some of the conferences you have attended and churches you have visited?" The pastor said that they have gone to *The Shepherds' Conference* at Grace Community Church in Sun Valley, CA. Others have been *Promise Keepers*, *Together for the Gospel*, and *The Gospel Coalition*.

The fifth question was, "Of the conferences and church visits you have made, which conferences and/or church visits do you feel have been the most beneficial to your group and why? The pastor answered that *The Shepherds' Conference* has been the best for getting his staff on the same page about how to manage a church. He then credited the *Gospel Coalition* for being the best at keeping a biblical focus for the church.

The final question for the pastor was, "What do you feel are some essential qualities or traits of a servant leader?" The pastor responded that for him a servant leader starts with a commitment to Scripture. From this baseline a servant leader possesses leadership gifts that people recognize and follow. A servant leader is a teacher who puts himself under the authority of Scripture. He is one who walks through the woundedness

of life with people and is willing to give time. A servant leader is a pastor who protects the flock in making sure that those who lead are willing to be under authority. A servant leader is authoritative without being authoritarian. He leads by influence and not by position or sheer power. Finally a servant leader loves the flock and understands that the flock belongs to God.

Interview Responses: Church E

The first question for the associate pastor from Church E was, “Has the staff discussed doing more general leadership development? If so what has been discussed? Are you doing or planning to do any of the NAB material through their website and email? He answered this question by saying that they do want to do more intentional leadership development. Presently they have no curriculum in mind. However, the senior pastor has identified some young men with leadership potential and has begun spending time and mentoring them on Friday mornings. They have not discussed any curriculum that they might use.

The second question was, “On question nine you said that a servant leader is ‘one who leads from humility rather than from authority and power granted in a position.’ Can you elaborate on that? For example, what do you mean by authority in this context? Is authority ever in bounds for a servant leader? If so, when? If not, why not? He answered that authority, in this context, is a pastor leading only from position rather than from character. It means trying to control rather than influence others. He gave an example of a person who had left their church because of a misunderstanding. The family returned

because they discovered that many senior pastors led in a “narcissistic” way. They returned to Church E because they felt the leadership, and especially the senior pastor, was humble. This led to a fifteen-minute discussion about servant leadership. The researcher and the associate pastor of Church E had worked together under a pastor who many considered authoritarian. This was not their experience, however, with this individual as members of his staff. The interviewee then became the interviewer for a few minutes asking several questions for the researcher about his studies in servant leadership. He was genuinely interested in the formal concepts and definition of servant leadership.

The third question was, “Besides what you have already described in the work of one of your elders, are there other efforts going on in the church presently to identify and train young, emerging leaders?” The associate pastor again mentioned that the pastor is currently meeting with a group of younger men. The criteria used in selecting those to meet are age, those who are newer to the church, a spiritual hunger and interest, a desire to grow, and a potential for leadership. He also mentioned that the pastor is working on a succession plan as he nears the age of sixty.

Analysis of Questionnaire and Interview Responses

Churches A, B, C, and D reported having a recognized leadership development program. Church E has only recently begun leadership development efforts and these are informal. Church D has created its leadership development plan. Its basic leadership development class is called *Cornerstone* and they use a manual entitled *Self-*

Confrontation by John C. Broger. Churches A, B, and C have used VantagePoint3 curriculum. All three pastors report similar strengths and weaknesses of the material. None of the pastors report exclusive use of VantagePoint3 in their current leadership development programs. Since three different churches in this study have used VantagePoint3 it is possible to compare their evaluations of the program and the curriculum. Table 5.7 provides a summary of the pastors' evaluation of the VantagePoint3 program and material.

Table 5.7: Evaluation of VantagePoint3 Program and Curriculum by Churches A, B, and C

VantagePoint3 Strengths	Reported by Church(es)	VantagePoint3 Weaknesses	Reported by Church(es)
Good general approach to leadership development	A	Too time intensive for most laypeople	A, B
Strong on character and inner life development	A, B, C	Too academic for most lay people	A, B
Good integration of biblical material	A, B	Too expensive for some laypeople	A
Good balance between character formation and skill development	A, B	Equipping Phase was weak and needed supplemental help.	A, C

Churches B and D described continuing leadership development efforts in their churches that supplement their general leadership development program. They both reported a variety of means related to these ongoing efforts. Table 5.8 shows the various means each church uses in their ongoing leadership development efforts.

Table 5.8: Continuing Leadership Development in Churches B and D

Church	Description of continuing leadership development material and strategies. Data obtained from interviews
B	<ol style="list-style-type: none"> 1. Important part of the ongoing leadership development is the work of the director of leadership development. 2. Examples of methods and events: weekend retreats, quarterly Saturday morning meetings, and books on leadership that are then discussed. Almost every leadership meeting and staff meeting includes some time spent on a leadership development issue. 3. “Refresher” event are customized to suit the individual or the situation. “The student is the curriculum” is the underlying philosophy 4. One common “refresher” event is the annual Willow Creek Leadership Summit. 5. Director of leadership development holds monthly “check-up” meetings with leaders.
D	<ol style="list-style-type: none"> 1. Continuing leadership development begins in the basic cornerstone class as people with specific gifts are identified and then trained in their specific area of giftedness. 2. Every staff meeting and every elder meeting devotes time to a leadership or theological issue. 3. Pastor trains each staff member in hermeneutics and biblical exposition. 4. Those who are trained in teaching receive opportunities to teach in church’s <i>Life Stages</i> classes. 5. Wednesday night Bible Institute led by the pastor. 6. Resources are made available for all staff to attend at least one conference per year. 7. Resources are also made available for staff continuing education.

The responses from the questionnaire and the interviews revealed that there were no common definitions for servant leadership among the pastors. There were some parallels in the descriptions of servant leadership. Table 5.9 compares the responses of the pastors on servant leadership. Table 5.10 compares the traits mentioned by the pastors with Laub’s six servant leadership.

Table 5.9: Comparison of servant leadership definitions and traits

Church/Comparison Results	Servant Leadership Definition	Servant Leadership Traits
A	“Servant leadership is the practice of leadership where the needs of the followers are placed above the self-interest of the leader.”	A servant leader values people, develops people, builds community, practices authenticity, provides leadership, and shares leadership. As a pastor a servant leader nurtures by teaching, encouraging and training others in their areas of giftedness.
B	No definition: Image of servant leadership is Jesus washing the feet of disciples	Servant leader traits: availability, pursuit of spiritual growth, someone who doesn’t need credit, someone who excels at loving God and others. A servant leader needs to be biblically grounded, dependable, teachable, one who demonstrates serving attitudes by serving actions. In the upper echelons of leadership the servant leader also needs to be able to teach.
C	The model of leadership given to us by Jesus	No list of traits
D	No definition	Humility, Prayer, Students of the Word, not self advancing, seeking the image of Christ formed in followers, teachers of the Word, disciples, Concerned for the welfare of the Church, committed to Scripture., recognized as a leader and followed by others, identifies with the wounds of others, willing to give time to the hurting, a pastor who protects the flock by carefully selecting good leaders who are willing to be under authority A servant leader is authoritative without being authoritarian. He leads by influence and not by position or sheer power. Finally a servant leader loves the flock and understands that the flock belongs to God.
E	No definition	A servant leader leads from humility rather than from the authority and power granted in a position. A servant leader is not someone who knows everything, but is teachable and open to learning new approaches and methods for ministry. He believes that the current leadership has modeled these traits. A servant leader leads from character and not position, through influence and not control.

Table 5.10: Comparison of Laub’s Servant Leadership Cluster with Pastors’ Responses

Laub’s Servant Leadership Clusters	Pastors’ Responses about Servant Leadership Traits
Valuing People	Availability Pursuit of spiritual growth Excels at loving God and others Dependable Willing to give time to the hurting Loves the flock of God
Develops People	Able to teach Seeking to develop the image of Christ in others A disciple
Builds Community	Demonstrates serving attitudes by serving actions Concerned for the welfare of the church Protects the flock
Practices Authenticity	Doesn’t need credit Teachable Prayer Not self advancing Identifies with the wounds of others Authoritative with being authoritarian Leads by character and influence and not power or position Recognizes stewardship to God in care of the flock Models behaviors for those following
Provides Leadership	Biblically Grounded Able to teach Committed to Scripture Recognized by others as a leader and followed
Shares Leadership	Finds other leaders and calls them to submission to Christ

These tables reveal that there is not much common language among the respondents concerning servant leadership. It shows, however, that the traits listed by the pastors fit into the clusters developed by Laub. It also shows that there was only one response that the researcher felt belonged in the “shares leadership” category. This is a subjective process to be sure. For example the trait described as “not self advancing” was put into the “practices authenticity” category. It might have been placed in the “shares leadership” category and possibly in both. A possible result of this could be that existing

leaders could also include more sharing leadership traits in their thinking about servant leadership and in servant leadership training.

Each pastor described a leadership selection process. Table 5.11 compares their responses

Table 5.11: Comparison of Leadership Selection

Church A	Church B	Church C	Church D	Church E
For Overseers 1 Tim. 3 and Titus 1	Noticeable level of influence demonstrated by other following.	Current elders approve those who take leadership training.	Good character, humility, currently involved in a ministry biblical philosophy of ministry, influence.	An existing or a potential elder.
For Foundations class: Looking for those who show leadership potential or interest, already involved in a ministry. Also looking for younger individuals for training.	A communicator of God's Word. A deep thinker Fruit of the Spirit A growing level of spiritual maturity in personal spiritual disciplines such as Bible reading, tithing, church involvement, personal witnessing, and service in church and community.		Those selected for elders are instructed in 1Tim. 3 and Titus 1. Family is interviewed. For specific ministries they look for the right gifts. For staff: ability to teach Scripture	Pastor currently looking for younger people to join his mentoring group who are newer to the church who have a spiritual hunger, desire to grow, and show a potential for leadership
Fruit of the Spirit				

OLA Results

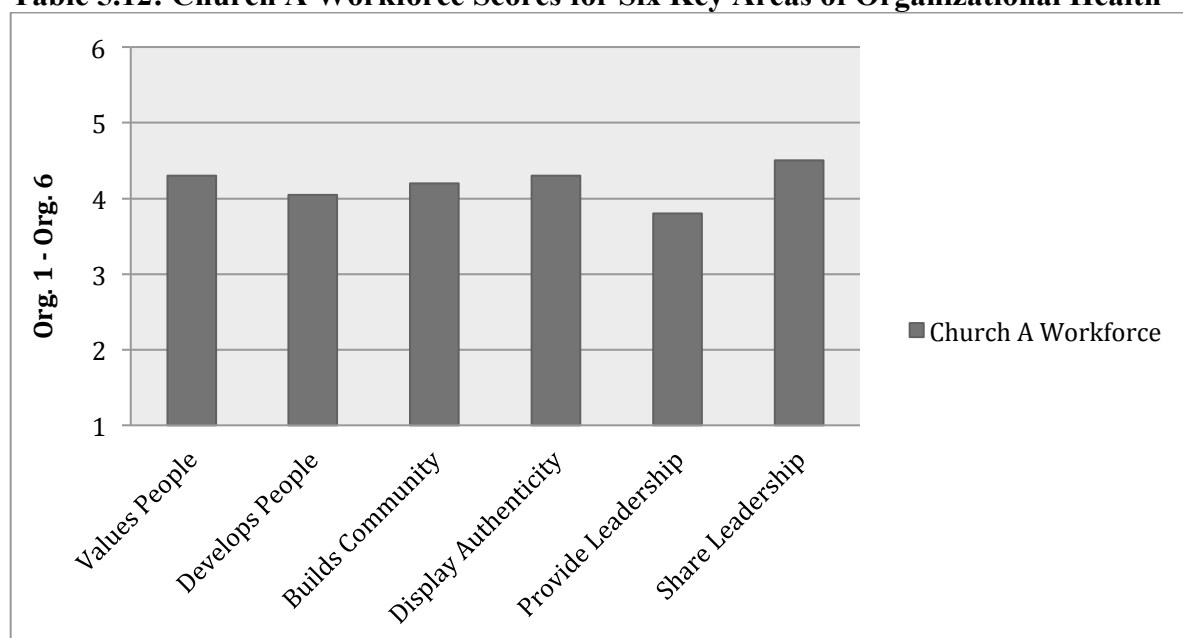
The purposes of using the OLA in this study were to discover, within the limits of this study, the organizational health of each church as defined by the OLA, to discover how church volunteer workers are experiencing their relationship with church leaders, and to discover what constructs of servant leadership, as defined by Laub and used throughout this thesis, should be addressed in evangelical church leadership development

efforts. Therefore the OLA results reports for each church are limited to the overall organizational health and the worker perceptions compared to the leadership perceptions. This study also includes job satisfaction figures provided by the OLA group because these relate to group perceptions of the organization and the leadership.

The OLA group provided the researcher an evaluation report for each church in the study. This report contained a results overview, a health level report based on the six key areas of organizational health, a perception match, job satisfaction, and readiness for change in the organization. The report also contained a detailed item summary and an improvement action plan. Because random sampling standards were not achieved the results can only be interpreted as organizational trends. The results may or may not represent the organization as a whole.

Church A

The pastor/researcher of Church A sent sixty-one invitations to take the OLA to members who are involved in church ministries. Twenty-three of these individuals actually took the OLA assessment. Five identified themselves as top leadership respondents, two identified themselves as management respondents and sixteen identified themselves as workforce respondents. These series of tables offer a summary of the key areas as defined by this study for Church A.

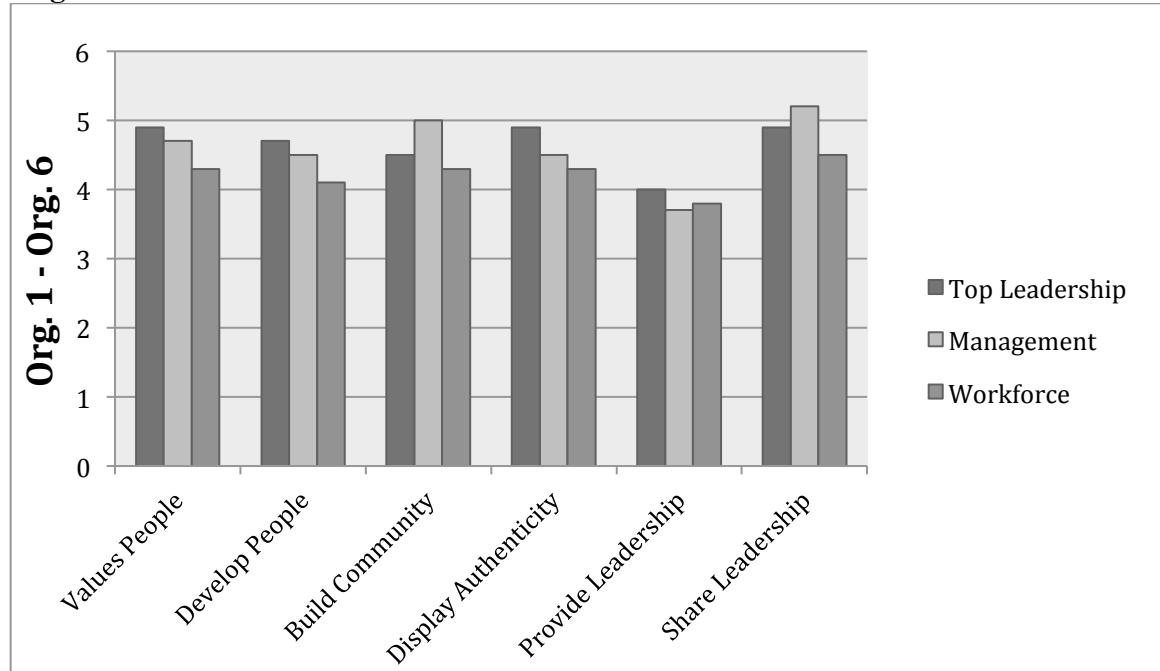
Table 5.12: Church A Workforce Scores for Six Key Areas of Organizational Health

In the “Executive Summary” section of the results overview the overall health of Church A was rated as “Org 5 excellent health.” The highest key areas of organizational health were the categories of “Share Leadership” and “Value People.” The lowest key areas of organizational health were “Develop People” and “Provide Leadership.”

The six key areas of organizational health in church A ranked highest to lowest are:

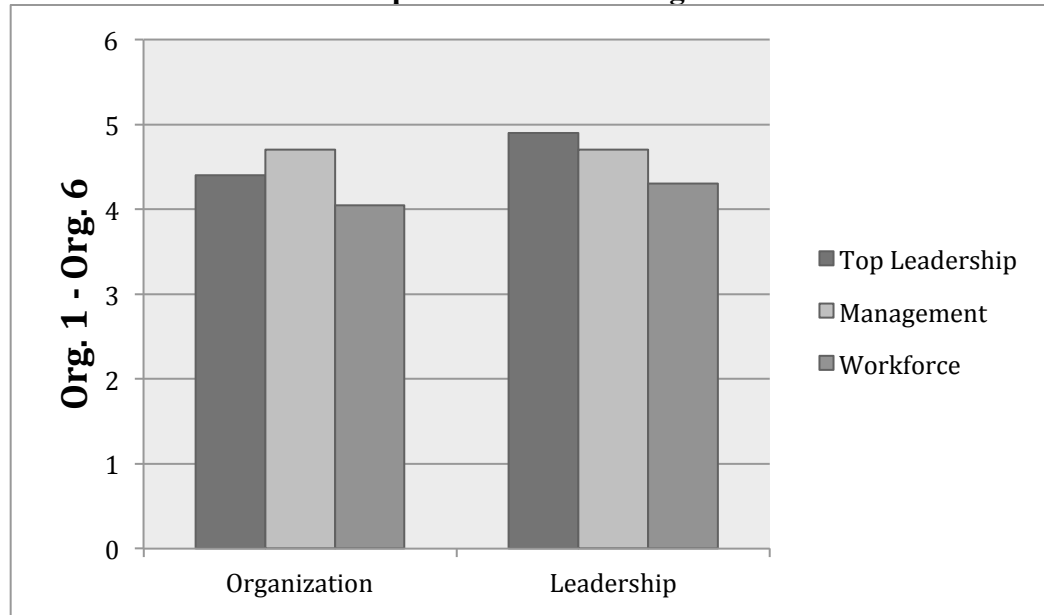
1. Share Leadership
2. Value People
3. Display Authenticity
4. Build Community
5. Develop People
6. Provide Leadership

Table 5.13: Church A Perception levels of the Six Key Areas of Organizational Health



This illustrates that the top leadership and the workforce have a similar perception of the current health status of the organization. This suggests a high level of shared awareness and open communication.

Table 5.14: Church A Perception levels of the organization and the leadership



This illustrates that while perception levels are still close, the workers perceive the organization, as a whole, less positively than they do the leadership. Managers perceive the organization, as a whole, more positively than they do the leadership. Top leaders perceive the organization, as a whole, less positively than they do the leadership. Workers view the organization less positively than the top leadership does. Workers view the leadership less positively than the top leadership does.

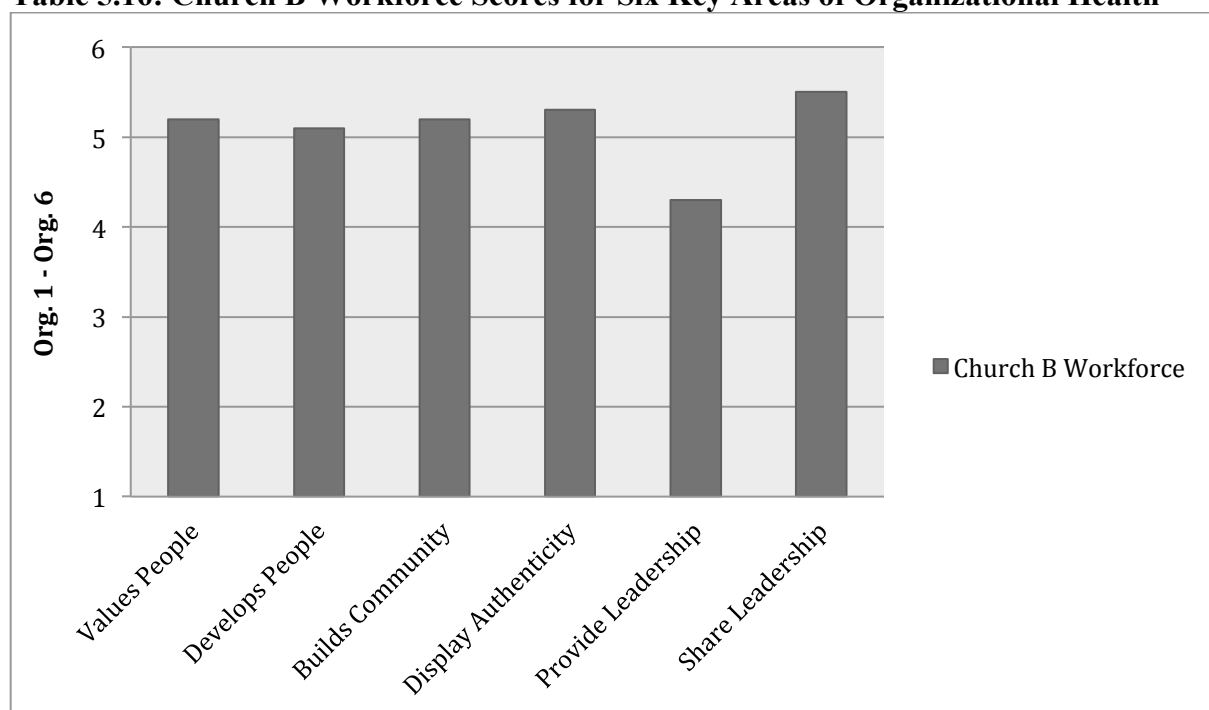
Table 5.15: Church A Job Satisfaction Results

	Needs Improvement	Good	Very Good
Top Leadership		X	
Management		X	
Workforce	X		

The job satisfaction report reveals that workers at Church A see themselves as making some contribution to the organization but are unsure if their job is really important to its success. They believe they are using some of their best gifts and abilities in their job but are able to bring only a limited amount of creativity to their work. They sometimes enjoy their work but are only working at a moderate level of productivity.

Church B

The pastor of Church B sent twenty-five invitations to take the OLA to members who are involved in church ministries. Twelve individuals completed the OLA. Five identified themselves as top leadership respondents, two as management respondents, and five as workforce respondents. These series of tables offer a summary of the key areas as defined by this study for Church B.

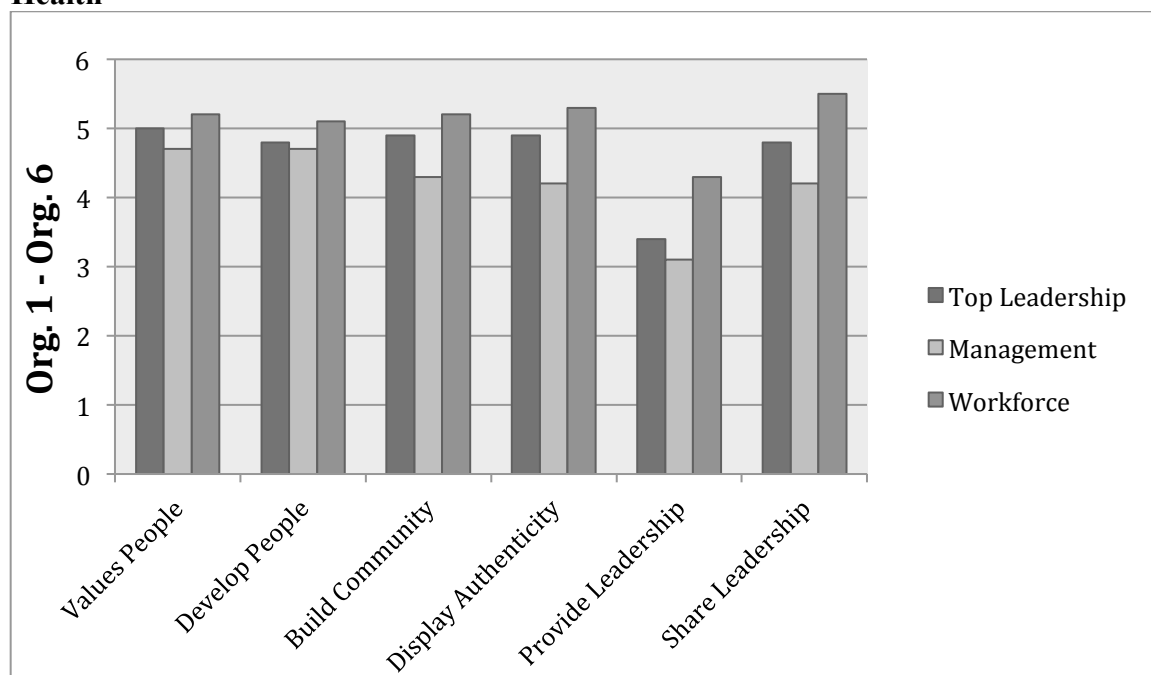
Table 5.16: Church B Workforce Scores for Six Key Areas of Organizational Health

In the “Executive Summary” section of the results overview the overall health of Church A was rated as “Org 6 optimal health.” The highest key areas of organizational health were the categories of “Share Leadership” and “Display Authenticity.” The lowest key areas of organizational health were “Develop People” and “Provide Leadership.”

The six key areas of organizational health in church A ranked highest to lowest are:

1. Share Leadership
2. Display Authenticity
3. Value People
4. Build Community
5. Develop People
6. Provide Leadership

Table 5.17: Church B Perception levels of the Six Key Areas of Organizational Health



This illustrates that the top leadership and the workforce have a similar perception of the current health status of the organization. This suggests a high level of shared awareness and open communication.

Table 5.18: Church B Perception levels of the organization and the leadership



The first graph of the table illustrates that workers perceive the organization, as a whole, less positively than they do the leadership. Managers perceive the organization, as a whole, less positively than they do the leadership. Top leaders perceive the organization, as a whole, more positively than they do the leadership. The second graph of the table illustrates that the workers view the organization more positively than the top leadership does. And workers view the leadership more positively than the top leadership does.

Table 5.19: Church B Job Satisfaction Results

	Needs Improvement	Good	Very Good
Top Leadership			X
Management		X	
Workforce		X	

Workers at Church B believe that they personally are making a contribution to the organization and that their job is important to its success. They believe that they are able to use their best gifts and abilities in their job while being creative in their work. They enjoy the work they do and believe that they personally are working at a high level of productivity.

Church C

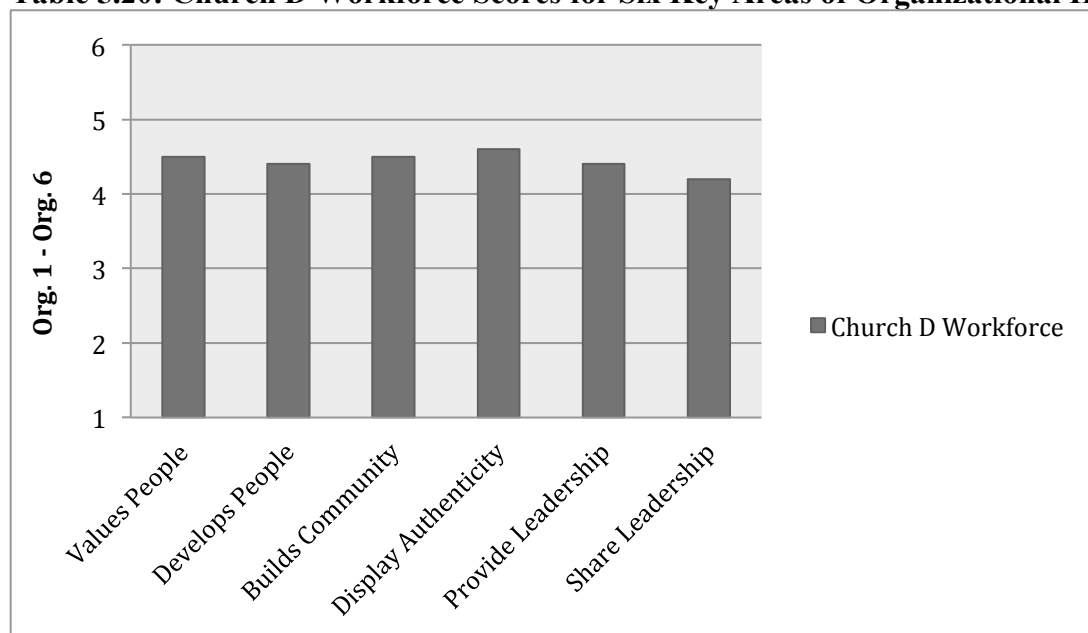
Church C has no OLA results.

Church D

The pastor of Church D sent two hundred invitations to take the OLA to members who are involved in church ministries. Seventy-three individuals completed the OLA.

Eight identified themselves as top leadership respondents, nineteen as management respondents, and forty-six as workforce respondents. These series of tables offer a summary of the key areas as defined by this study for Church D

Table 5.20: Church D Workforce Scores for Six Key Areas of Organizational Health

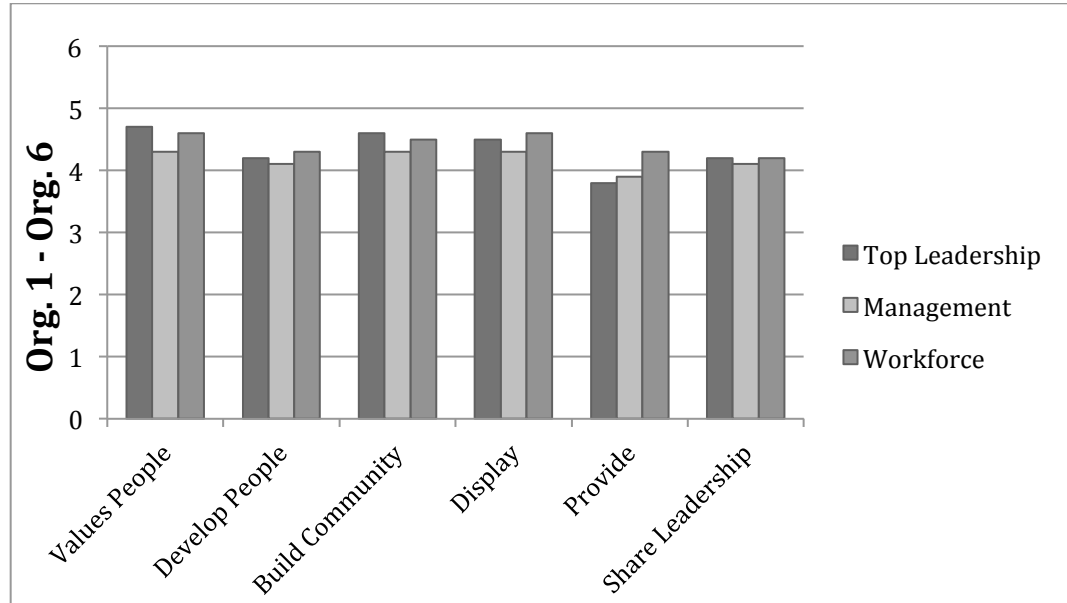


In the “Executive Summary” section of the results overview the overall health of Church A was rated as “Org 5 excellent health.” The highest key areas of organizational health were the categories of “Share Leadership” and “Display Authenticity.” The lowest key areas of organizational health were “Develop People” and “Provide Leadership.”

The six key areas of organizational health in church D ranked highest to lowest are:

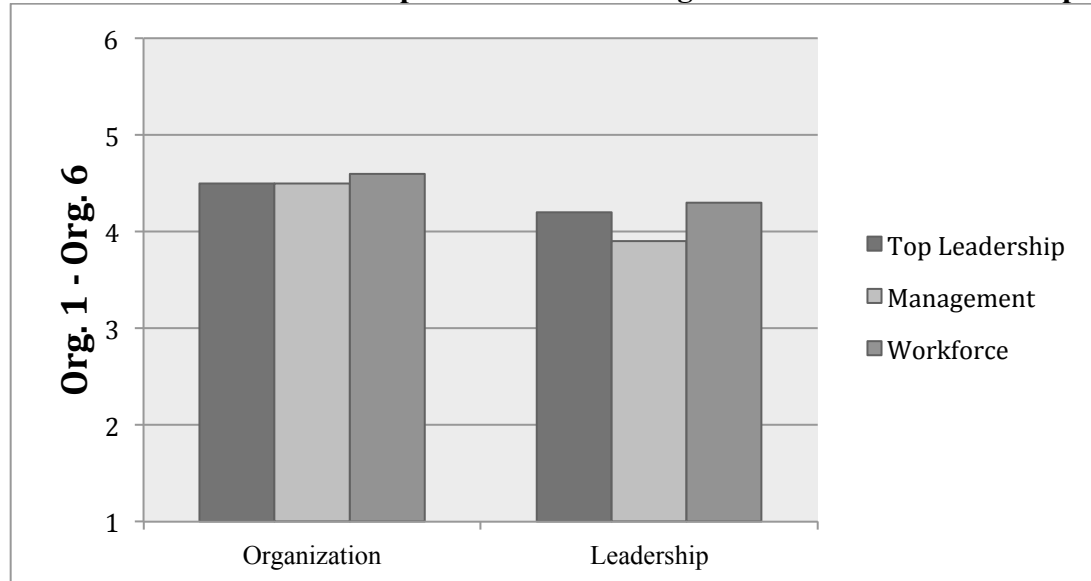
1. Display Authenticity
2. Value People
3. Build Community
4. Provide Leadership
5. Develop People
6. Share Leadership

Table 5.21: Church D Perception levels of the Six Key Areas of Organizational Health



This illustrates that the top leadership and the workforce have a similar perception of the current health status of the organization. This suggests a high level of shared awareness and open communication.

Table 5.22: Church D Perception levels of the organization and the leadership



The first graph of the table illustrates that workers perceive the organization, as a whole, more positively than they do the leadership. Managers perceive the organization, as a whole, more positively than they do the leadership. Top leaders perceive the organization, as a whole, more positively than they do the leadership. The second graph of the table illustrates that the workers view the organization more positively than the top leadership does. And workers view the leadership more positively than the top leadership does.

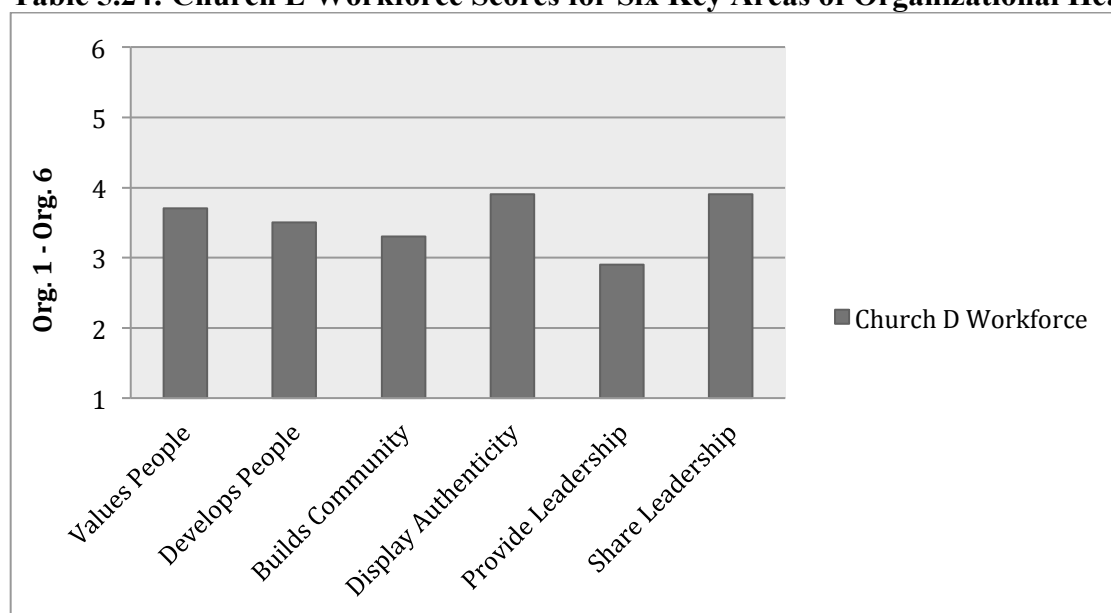
Table 5.23: Church D Job Satisfaction

	Needs Improvement	Good	Very Good
Top Leadership			X
Management		X	
Workforce		X	

Workers at Church D believe that they personally are making a contribution to the organization and that their job is important to its success. They believe that they are able to use their best gifts and abilities in their job while being creative in their work. They enjoy the work they do and believe that they personally are working at a high level of productivity.

Church E

The pastor of Church E sent sixty invitations to take the OLA to members who are involved in church ministries. Thirty-seven individuals completed the OLA. Nine identified themselves as top leadership respondents, four as management respondents, and twenty-four as workforce respondents. These series of tables offer a summary of the key areas as defined by this study for Church E.

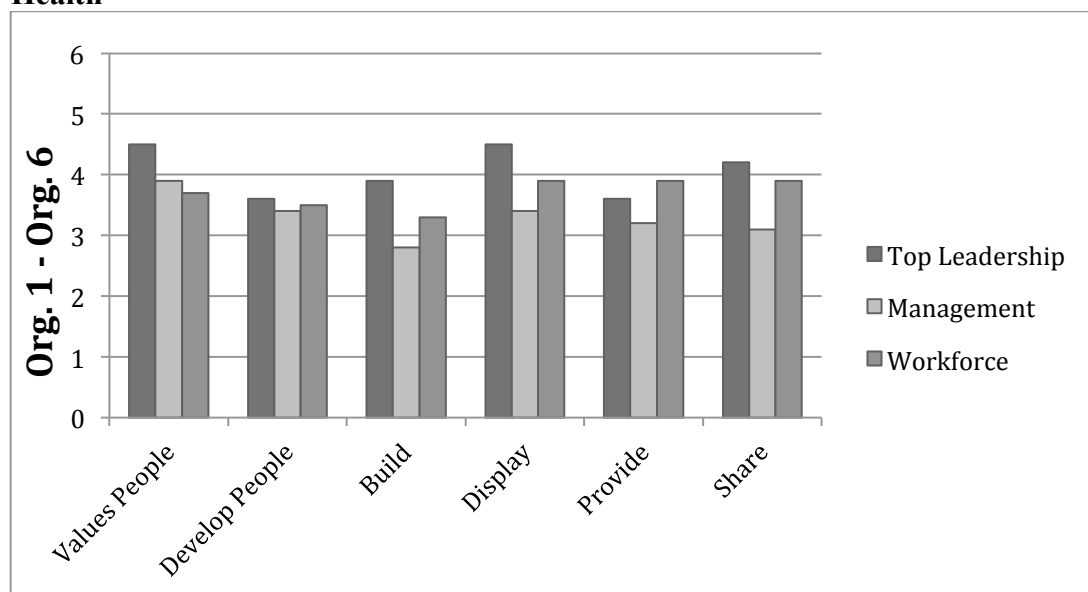
Table 5.24: Church E Workforce Scores for Six Key Areas of Organizational Health

In the “Executive Summary” section of the results overview the overall health of Church A was rated as “Org 4 moderate health.” The highest key areas of organizational health were the categories of “Share Leadership” and “Display Authenticity.” The lowest key areas of organizational health were “Build Community” and “Provide Leadership.”

The six key areas of organizational health in church E ranked highest to lowest are:

1. Share Leadership
2. Display Authenticity
3. Value People
4. Develop People
5. Build Community
6. Provide Leadership

Table 5.25: Church E Perception levels of the Six Key Areas of Organizational Health



This illustrates that the top leadership and the workforce have the same perception of the current health status of the organization. This suggests a very high level of share awareness and open communication.

Table 5.26: Church E Perception levels of the Organization and the Leadership



The first graph of the table illustrates that workers perceive the organization, as a whole, less positively than they do the leadership. Managers perceive the organization, as a whole, less positively than they do the leadership. Top leaders perceive the

organization, as a whole, more positively than they do the leadership. The second graph of the table illustrates that the workers view the organization less positively than the top leadership does. And workers view the leadership less positively than the top leadership does.

Table 5.27: Church E Job Satisfaction

	Needs Improvement	Good	Very Good
Top Leadership		X	
Management	X		
Workforce		X	

Workers at Church E believe that they personally are making a contribution to the organization and that their job is important to its success. They believe that they are able to use their best gifts and abilities in their job while being creative in their work. They enjoy the work they do and believe that they personally are working at a high level of productivity.

Analysis of OLA Results

The OLA results reveal that Church E shows “moderate health,” Churches A and D show “excellent health,” and Church B shows “optimum health.” These results, however, cannot be said to represent the entire organization. They are only descriptive of those who took the assessment. There were not enough participants from any of the churches to achieve the organizational results that a true random sampling could have given. Therefore analysis and conclusions drawn from the analysis of the OLA data must be qualified by this fact. The workforce of Church D sees the leadership as positively paternalistic, the workforces of Churches A and D see the leadership as servant oriented, and the Church B workforce sees the leadership as servant minded. Churches A, B, and D

have intentional leadership development programs while Church E is just beginning.

Churches A, B, and D all were seen by their workforces as servant oriented or, in the case of Church B, servant minded. The data showed a connection between having an intentional leadership development strategy and how the workforce views leadership.

This is strengthened by the fact that Churches B and D also have continuing leadership development programs while Church A does not. Churches B and D both had stronger OLA results.

CHAPTER SIX: RECOMMENDATIONS FOR CHURCH LEADERSHIP DEVELOPMENT PRACTICES

Review

The problem this thesis addressed is the apparent lack of focused servant leadership practice and training in evangelical churches. The first sub-problem was to discover what Scripture has to say about the practice of servant leadership and the development of servant leaders. Scripture reveals a strong tradition of the leader as servant beginning with the use of the word “servant” throughout the Bible and the clear teaching and demonstration of servant leadership by Jesus. The Bible shows a consistent pattern in the development of leaders beginning with the selection of potential leaders where character and the ability to teach are important themes. Selected leaders follow before they lead. They are mentored by receiving instruction and on the job training. Finally, Scripture highlights the commissioning of leaders. The Bible shows the importance of the leader understanding his/her relationship as a servant to God and to those being led. In this there is a stewardship of leadership. The servant leader understands that the people being led belong, not to the leader, but to God. Based on the experience of leaders in Scripture, and the teaching and life of Jesus, servant leadership involves suffering and hardship. However the leader, when called to it, discovers that his/her life is truly found in this sacrifice.

The second sub-problem was to explore the related literature of servant leadership and the development of servant leaders. The literature on servant leadership begins with Greenleaf and his prophet-like call for leaders to be servants first. Spears, Patterson, Winston, and Laub contributed to the description and the defining of servant leadership. This research demonstrated that there is strong scriptural support for Laub's six servant leadership clusters. The literature also revealed that leadership could be taught and learned. The literature emphasizes the importance of experience in leadership training. The Christian based literature advocates for strong mentoring relationships. The secular literature recognizes the potential for mentoring relationships but Bullis and Bach issued a caution that mentoring relationships can have a down side if the relationship somehow becomes conflicted.

The third sub-problem of this research was to select churches in California to be a part of this study to discover what kind of formal leadership development or training that is being done in these churches. Five churches were chosen including the church that the researcher serves. All five filled out the original questionnaire sent to them by the researcher. The researcher also interviewed three out of the five pastors who participated in filling out the questionnaire. He did not interview himself and the pastor from Church C was unavailable. Four of the five churches have a strategy for developing leaders within the church. Three of these churches (Churches A, B, and C) have used curriculum from VantagePoint3. This curriculum contains a three-year plan for leadership development. While each pastor praised the material for its coverage of the character issues of leadership, each pastor also reported that the material was overly scholarly and too time intensive for most lay people. As a result each church has adapted the

curriculum for church use. All three churches also reported that they have actually completed only the first two years of the VantagePoint3 plan. A fourth church in the study (Church D) reported in the questionnaire that it uses a combination of on-site classes, conferences, seminars, and books to develop staff and elders of the church. A fifth church reported that there is no overall strategy in the church structure dealing with leadership development. The pastor of the church, however, having reached the age of fifty-five and realizing the need for a succession plan, has begun meeting with some younger men in the church on Friday mornings to begin a mentoring process. Also the elders have been reading a book on biblical eldership together and discussing the contents.

The fourth sub-problem was to apply the OLA to the selected churches to determine the extent of servant leadership themes that exist in these churches. Four of the five churches were able to obtain OLA results by having church leaders and active church members fill out the OLA assessment. None of the churches had enough participants to meet the OLA requirements for random sampling results. Therefore the results may or may not represent the organization as a whole. The results are only representative of those who took the assessment. With this caveat in mind the results from the OLA were very positive. Churches A and D earned an Org5 (excellent organizational health) from the OLA results. This means that the workforce members who took the OLA in these churches view the churches as servant-oriented organizations. Church B achieved an Org6 (optimal health) rating. This means that the workforce members who took the OLA at this church view the organization as a servant-minded organization. Church E achieved

an Org4 (moderate health) rating. This means that the workforce who took the OLA at this church see it as a positively paternalistic organization.

This study was designed to address the apparent lack of servant leadership practice and development in evangelical churches. The study has discovered that servant leadership as defined by the OLA is being practiced in three of the study churches. Therefore, in these churches, there is not a lack of servant leadership practice. This study has discovered that servant leadership, as defined by the OLA, is being practiced by churches A, B, and D. Positive paternalistic leadership, as described by the OLA is being practiced by church E. Church C has no OLA results. It also discovered that there is a recognized leadership development program happening at these churches. Based on these findings the researcher makes seven recommendations that can be included in evangelical church leadership development efforts.

Recommendation 1: Evaluate Personal Leadership Practices and Motives Against the Standard of Biblical Servant Leadership

This research has presented a biblical model for servant leadership practice and development. Jesus is the leading figure of this model. This research has demonstrated the connection between the biblical model of servant leadership and the servant leadership constructs presented in Laub's six clusters. Therefore, the first recommendation of this research is for current evangelical pastors and leaders to conduct a thorough personal evaluation of his/her leadership practices and motives against the standard of biblical servant leadership theory and practice. It makes this recommendation based on the evidence that it takes a servant leader to develop a servant leader. This

research invites evangelical leaders to a deeper evaluation of their own servant leadership practices and their own faithfulness in loving and following Jesus. This should be combined with an authentic willingness to model the servant leadership behaviors found in Scripture. Suggestions for such an evaluation would include a thorough study of the leadership practices of Jesus, Barnabus, and Paul. Jesus provides the standard. Paul and Barnabus provide two different personalities and leadership styles. A study of the book of Nehemiah provides a number of servant leadership examples and skills. While reading these Scriptures a Christian leader should make the topic of servant leadership a part his or her devotional life that would include an evaluation of the leader's love for Christ, love for others, and reliance on the Holy Spirit. A Christian servant leader should also become familiar with some of the scholarly work on servant leadership. Reading Greenleaf, Spears, Patterson, Winston, and Laub would provide the leader with a basic understanding of servant leadership studies. A Christian leader should be open to evaluation of his or her leadership practices from trusted friends and colleagues. The use of the OLA in this study proved to be a good tool for the leader to receive evaluation from followers.

Recommendation 2: Search for Emerging Leaders Within the Church and Call Them to Leadership Development

This study demonstrated the biblical basis for the calling of new leaders. Very often this involved looking for certain qualities as in Exodus 18, Acts 6, 1 Timothy 3, and Titus 1. Other times, as in Jesus calling his disciples, nothing is said of pre-existing qualities. The literature suggests that a good evaluation for potential leaders is the way in

which they follow. In either case the idea is that existing leaders look for new leaders and invite them to be developed. All the churches in this research have, at least, an informal process of selecting and calling new leaders. Each pastor interviewed had criteria for the selection of new leaders.

Recommendation 3: Have a General Biblical Leadership Development Plan

Scripture reveals a pattern of leadership development in the ministry of Jesus and in the development of the church. Leadership studies demonstrate that leadership can be taught and learned. The data from this research shows that there was a connection between intentional leadership development efforts and the existence of servant leadership constructs in the study churches. The leadership development programs should emphasize the teachings of Jesus about how his followers lead. There should be an emphasis on love and the role of the Holy Spirit in the life of the prospective leader. Churches A, B, and D each have intentional leadership development programs and each church is being experienced by the workforce as a servant-oriented or a servant-minded organization. Church E reported that there has been no intentional leadership development efforts and is viewed by the workforce as a positively paternalistic organization. The three churches with intentional leadership development programs rated higher in all six of Laub's servant leadership clusters than the church without an intentional program. Even with the limits of this study this is a significant finding. Church A has a class called *Foundations for Leadership*. Church B has a program called *Leadership Center*. Church D has a class called *Cornerstone*. In all three churches there

is a name attached to the idea of leadership development. In all of these classes or programs individuals are selected and trained to lead. Also, of the three churches with intentional leadership development programs, Church A is the only one that includes curriculum that has a foundation in formal servant leadership studies. All three churches, however, are dealing with biblical content. This study showed a clear connection between Laub's six clusters of servant leadership themes and biblical content. It is predictable; therefore, that any leadership development program that is consistently and thoroughly informed by Scripture will result in servant leadership qualities as described and defined by the servant leadership literature. In other words to have a truly thorough and balanced biblical leadership development plan is, by definition, to have a focused servant leadership development program.

Recommendation 4: Have a Plan For Continuing Leadership Education

Emerging from this research is the value of a church having a plan for the continuing leadership development needs of those who have already been trained through the church's general leadership development plan. Of the three churches that had a general leadership development plan, two of the churches were also giving much time, attention, and resources to the continuing development of leaders. This fact was discovered clearly through the follow-up interviews with churches B and D. The church B pastor modeled the church theme of "never doing ministry alone" by actually having his volunteer director of leadership participate in the interview. The director of leadership described the purposeful and ongoing efforts happening in the church to equip and

refresh current leaders. The pastor of Church D described the purposeful and ongoing ways that they are equipping and providing resources for continuing education for staff and elders. Continuing development is happening in a variety of ways in these churches. Methods include book studies, leadership retreats, conferences, classes, study groups, mentoring, and apprenticeship. These two churches both show stronger OLA results than Church A. For example, Church B has stronger results than Church A in all six servant leadership clusters. Church D has stronger results in five of the six clusters compared to Church A. The only exception was in the cluster of “Sharing Leadership.” Another possible indicator of the lack of this ongoing development in Church A was the OLA score of 3.9 in the cluster of “Providing Leadership.” This puts the church in the “moderate health” category in this area despite its overall rating of “excellent health.” It is also possible that the lack of continuing leadership development efforts at Church A contributed to an “improvement needed” rating in the job satisfaction among the workforce. The questions from the OLA that relate to job satisfaction are:

- I feel good about my contribution to the organization.
- My job is important to the success of the organization.
- I am working at a high level of productivity.
- I enjoy working in this organization.
- I am able to be creative in my job.
- I am able to use my best gifts and abilities in my job.

A “needs improvement” rating means,

Workers see themselves as making some contribution to the organization but are unsure if their job is really important to its success. They believe they are using some of their best gifts and abilities in their job but are able to bring only a limited amount of creativity to their work. They sometimes enjoy their work but are only working at a moderate level of productivity.

The biblical material supports the concept of continuing training for leaders. Paul’s letters to Timothy and Titus are examples of this. The literature also supports this concept. The

VantagePoint3 concept of a three-year leadership-training program is an example of this. So also are Clinton, McCall, Anderson, and Reese. Though none of the churches in this study described an official mentoring program, there were examples of older leaders coming alongside of younger leaders, to help them develop. In this way or through more organized ways, mentoring can serve as a means of continuing education.

Recommendation 5: Incorporate Experience and Accountability at Every Level of Leadership Development

The Bible describes leaders learning from experience. It also describes leaders being accountable to God and to others while holding followers accountable for their responsibilities. The literature on leadership development stresses the importance of experience in the process of learning. Part of this process is the importance of accountability. In Laub's six clusters leaders display authenticity by being open and accountable to others. They develop people by providing others with opportunities for learning and then building them up through encouragement.¹ A popular misunderstanding of servant leadership is that it is too soft and that, if practiced, the followers will take advantage of the leaders. The Bible and the literature express a different understanding. Servant leaders serve by giving meaningful leadership assignments and providing accountability. In the interviews, churches B and D described multiple ways that individuals are given real opportunities to practice leadership skills. Church B, which had

¹ Jim Laub, "From Paternalism to Servant Organization: Expanding the Organizational Leadership Assessment (OLA) Model," in *Servant Leadership Research Roundtable* (2003), under "Servant Leadership Research Roundtable Proceedings," http://www.regent.edu/acad/global/publications/sl_proceedings/2003/laub_from_paternalism.pdf (accessed June 16, 2009): 3.

the best overall OLA scores, has two mottos that encourage this: “The Student is the Curriculum,” and “Never do Ministry Alone.” This focuses learning to the experiential needs of the student and puts the experience into a context of accountability. The check-ups done by the director of leadership development add to the organizational accountability. In this way learning goes beyond theoretical to practical. Learners are more engaged as the leadership development plan includes ways for them to discuss their experiences in real leadership situations in a context that both encourages and challenges. To be sure a system of “learn by doing” combined with accountability will expose flaws in a learner/leader’s character or skills. The Church B director of leadership development described situations where church leaders took offense at what they considered the meddling of the director. She said that some even went so far as to leave the church because of this kind of accountability. She also described her own inner struggles with this as she wrestled with how and when to intervene in a way that was not an expression of a personal need for control. The pastor of Church D expressed the same tension as he has worked with some staff members who have been offended by the process of being critiqued. However, the Church B director reported that most of these check-ups have been good experiences and welcomed by those being held accountable through this process.

Recommendation 6: Encourage Spiritual Mentoring in Leadership Development

Mentoring relationships are described in Scripture and encouraged in leadership literature, although with some caveats by Bullis and Bachs. The problem with mentorship

is that, being relational, it defies attempts to program it. When programmed, it seldom seems to work out as intended. None of the churches in this study described a mentoring program as part of their leadership development plan. There were examples of leaders assisting others and bringing others along in ministry experiences but these descriptions did not seem to the researcher, to approach the level of mentoring described in Anderson and Reese. This, despite the fact, that three of the churches in the study have used VantagePoint3 material that encourages each individual who is involved in three phases of development, to attach him/herself to a mentor. To this end they have produced excellent material to train mentors. Still none of these churches reported an ongoing mentoring program as part of their overall leadership development plan. Church A has attempted a mentorship program called, *The Great Adventure*. But it has had inconsistent results. Still, this section would be incomplete without a recommendation to encourage mentorship in evangelical churches as part of a leadership development strategy. A possible way to proceed with this would be to have church male and female leaders study biblical mentoring relationships such as Elijah and Elisha, Barnabus and Paul, Paul and Timothy. At the same time they could read *Spiritual Mentoring* by Anderson and Reese. This should not become a lengthy process. It might work well as an intensive study over two weekends. Then, using Anderson and Reese as a guide, each leader could be challenged to find an individual with whom they share an affinity and who desires to enter into a spiritual mentoring relationship. To encourage the implementation and continuance of this it would be advisable to have regular meetings of the mentors to discuss mentoring issues together and for more learning. During the course of this relationship the mentor would take the protégé through the same mentor training so that

the protégé could, in time, become a mentor. The focus of this mentoring should be on the inner life development of both the mentor and protégé since this is a necessary part of a servant leader's spiritual development. However, the mentor could walk with the protégé through the leadership development journey and contribute a mature perspective to the inevitable struggles of becoming and being a servant leader. Also, those planning mentoring programs should pay attention to the individual nature of mentoring, as well as the different ways mentoring is experienced by men and women. Therefore, it is not a relationship that should be entered into lightly or without preparation and understanding.

Recommendation 7: When Appropriate: Commission New Leaders for Service

Moses commissioned Joshua. Samuel commissioned David. Elijah commissioned Elisha. Jesus commissioned the apostles. The apostles commissioned the original deacons. The church at Antioch commissioned Barnabus and Paul. Paul and other church leaders commissioned Timothy. Commissioning provides the authority needed by a young leader and it helps established leaders to recognize the need to share and pass on leadership. Churches B and D described ways that they recognize and launch new leaders. This could be an overlooked component of servant leadership in evangelical churches. It should not be reserved for professional ministry only. Those who take the time to go through leadership development and successfully complete it need to be recognized and launched into ministry.

CHAPTER SEVEN: PROJECT EVALUATION

Strengths and Weaknesses of the Project

Project Strengths

A strength of this project is the integration of the biblical material with servant leadership literature and the application of both to church servant leadership development. This study provides a biblical foundation for Laub's clusters. This study also helps to provide evangelical churches with a more consistent and precise way to discuss servant leadership. The questionnaire and interviews revealed that each pastor had a different definition of servant leadership and servant leaders. There were similarities in their definitions but the differences expose the need of evangelical church leaders to be more precise in their ongoing discussions of this important subject. Laub said, "servant leadership suffers from the same limitation as leadership studies in general. Writers on servant leadership have not taken the time or the precision of effort to clearly define the concepts they are working with. How can we research something that we have not defined?"¹ This study offers Laub's definition as one that can be used with confidence in evangelical churches. This study offers churches a template for servant

¹ Laub, "Defining Servant Leadership," 2.

leadership development. The seven recommendations for churches provide a basic structure on which churches can build their own servant leadership development programs. Finally, the recommendations offered are based on a thorough scriptural and theoretical foundation. Because of this the recommendations are applicable in a variety of leadership development applications and can form the structure of creating a servant leadership development course of study.

Project Weaknesses

One of the weaknesses of the project has to do with using the OLA in a church setting. It is hard to transfer the OLA categories into a church setting and harder still to determine who should take the assessment in order to give the church accurate data. Therefore, the OLA data for the four churches that participated cannot be interpreted as representative of the whole organization. The data gives each church an accurate reading only on the part of those who completed the assessment.

Also this study used the OLA data to compare the servant leadership clusters for each church. The church that had the best OLA results also had a much smaller percentage of workforce participants than the other churches. While taking nothing away from Church B for its excellent OLA results, a greater number of workforce participants would have given more weight to the comparisons made in this study.

Finally this study was addressing the apparent lack of servant leadership practice and development in churches. This research, however, could not demonstrate if there is, in fact, a lack of servant leadership in evangelical churches. These results alone would

indicate that there is not a lack of servant leadership in evangelical churches since three out of the four churches that completed the research showed that they were at least servant minded organizations, and the fourth church showed that it was a positively paternal organization. However there were more pastors who declined to be a part of this study than who agreed to be a part of the study. There is no way to determine how these churches might have performed in the OLA. Authenticity and openness are characteristic of servant leadership and a pastor who would agree to this kind of study being done in a church he serves would need to have at least a degree of authenticity and openness in order to participate. That would indicate that the pastor of such a church is, by definition, already practicing a degree of servant leadership. This is not to say that those who turned down the research did so because they are not open and transparent. The researcher is only suggesting that those who did agree to participate in the study were already practicing at least a limited degree of servant leadership by agreeing to participate. Therefore this study was not likely to show examples of churches that were completely lacking in servant leadership. Another kind of study would be necessary to demonstrate if there truly is a lack of servant leadership in evangelical churches.

Conclusions and Recommendations

Servant leadership is happening in the evangelical churches involved in this study, as is servant leadership development. This research provides a good case in point that evangelical church leaders who take the time and effort to develop leaders will be practicing servant leadership. This effort will be experienced and interpreted by followers

as servant leadership. As a result of this the researcher recommends that evangelical church leaders commit themselves to leadership development. He also recommends that evangelical church leaders be precise in their understanding and discussion of servant leadership. It is too important of a biblical teaching for church leaders to discuss inaccurately and without precision.

Suggestions for Further Study

A helpful study would be to see if the OLA assessment can or should have some adaptations for church use. The categories are business related. They have church counterparts but these need to be explained. Some individuals who took the assessment were unsure of which category to check. An adaptation for church use could prove very useful.

A possible study that could emerge from this would be a broader study on the subject of evangelical church leadership development. A possible focus could be what different denominations are doing or encouraging their churches to do about leadership development. This study was a very small sampling mostly from one denomination.

Finally there seems to be a need for a broader study to see how evangelical church pastors and leaders understand and define servant leadership. This very small sampling revealed that there is no precise definition for this term among the five pastors who were asked to give a definition for servant leadership and to list qualities of a servant leader. The definition for servant leadership and the qualities of a servant leader have been well

researched and defined in the scholarly literature but there seems to be only vague generalities of understanding and defining servant leadership in evangelical churches.

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