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DEVELOPING LEADERS: A MODEL OF BIBLICAL
SERVANTHOOD AT THE PROGRESSIVE
MISSIONARY BAPTIST CHURCH IN
COLUMBIA, MISSOURI

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DEVELOPING LEADERS: A MODEL OF BIBLICAL
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I dedicate this project to my parents, Edward Lee Williams and Jacqueline Ann Simpson Williams (deceased), who demonstrated to me at an early age that serving God through serving others exemplifies the love of God, which entails true greatness.

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PREFACE

In appreciation to my wife, Denise, for over thirty-five years of love and encouragement I thank you. To T. Vaughn Walker my supervisor and the other faculty of the Southern Baptist Theological Seminary, I appreciate the untold hours of sacrificial dedication spent in preparing students such as myself to continue to stretch and grow academically. Without your guidance and direction, this degree would not be possible. In addition, I would like to acknowledge Shawn T. May for his charitable assistance and friendship. Thank you to my church, Progressive Missionary Baptist Church, for your constant encouragement and patience with me in this undertaking. Your inspiration and support have assisted in my growth and the advancement of the kingdom of God.

Roderick Lee Williams

Columbia, Missouri

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CHAPTER 1

INTRODUCTION

The black church in the twenty-first century needs strong leaders who model biblical servanthood. Servant leaders are essential for transitioning a traditional black church. After reading, all of the shocking stories related to the black church, and leadership in general, it is time to develop a model of biblical leadership, with the objective of growing healthy servant leaders in the church where I currently serve as pastor. Our church community needs servant leaders who will model biblical attributes through connecting to God, connecting to each other, and connecting to serve this present age. The black church indeed needs a different leadership model. The leadership model that Christ offers is a bottom up rather than top down pattern. A ministry project of this magnitude will improve our existing contextual setting and the Christian community at Progressive Missionary Baptist Church. Andy Stanley observes that nothing has stolen more dreams, dashed more hopes, broken up more families, and messed up more people psychologically than our propensity to disregard God's commandment regarding sexual purity.¹ In order for the black church to return to a posture of growth and effectiveness in the black community, a paradigm shift has to take place among its leaders.

Context

Progressive Missionary Baptist Church (PMBC) of Columbia, Missouri originated from Log Providence Missionary Baptist Church located in southern Boone Country in April 1974. On Sunday, April 7, 1974, the Progressive Missionary Baptist

¹Elizabeth Khuri Chandler and Otis Chandler, "Christian Morality Quotes," accessed March 23, 2016, <http://www.goodreads.com/quotes/tag/Christian-morality>.

Church held its first worship service in the Rising Sun Lodge at 301 Sexton Road. Since its inception in April of 1974, PMBC exists as a community-based church situated in the heart of the city with a heart for the city. The primary purpose for the existence of PMBC centers on fulfilling the “Great Commission,” through connecting people to God, connecting to each other, and connecting to serve this present age.

The church’s plan involves expanding outreach; developing committed disciples through modeling the example of Jesus Christ. Progressive Missionary Baptist Church intentionally networks and collaborates with other agencies or organization to provide a safe place in the community. PMBC seeks to improve its image within the church community as well as the larger community. PMBC seeks to identify skills, spiritual gifts within the fellowship. PMBC values the Word of God as its standard of faith and living. PMBC believes in the leadership of its under-shepherd as the Holy Spirit directs. Furthermore, PMBC believe in treating people, as Christ would have them treated. PMBC values inclusiveness and diversity of its congregation. PMBC has a rich heritage of being compassionate, which enables the church to reach out and minister to the needs of the community. This project is crucial because a biblical model of servant leadership has proven to be invaluable in growing a healthy mature church. To put it another way, developing servant leaders produces strong and devoted churches. In addition, the church’s knowledge of servant leadership enhances the unity of the church, which helps to reduce contention and conflicts.

A Caring Community at PMBC

Worship service at PMBC continues as a major force in the church body and endures as central to the life and future of the church. Sunday worship service directly affects every component of the whole, for with each effort of movement there is focus on God, which attempts to connect the worshipper not only with the Lord Jesus Christ, but also with the mission statement of the church. The PMBC mission statement affirms our connection to God, connection to each other, and to serving this present age. Worship has

evolved from the twentieth century model, which involves a passive role of the congregation and the preacher doing all the talking. Today the worship experience includes a more visualized worship with surround sound, technology, and participatory worship through drama, dance and testimonies. Furthermore, worship has a style that incorporates more emotion, and expression than the traditional machine-like style. Worship matters because Sunday services are the first interaction “visitors” experience as we celebrate together as a church.

The church values worship because worship demonstrates our love for God. The objective of worship at PMBC connects the worshipper to God through praise, music, solid biblical teaching, honoring God through songs, preaching and dance. Likewise, worship is not about a posture, a certain style of music, or whether worshippers stand, clap their hands or not. Jesus instructed the woman at Jacob’s well that true worshippers worship the father in spirit and truth (John 4:23). True worship includes the inside, and not just going through the outward motions. Moreover, in worship at PMBC each week, members seek to experience the presence of God. As the church moves further into the twenty-first century, worship will become sensory seeking to involve all the senses in celebrating the grace of God; and PMBC will continue to transition in worship to assist the worshippers in experiencing God.

Another positive attribute of PMBC includes reaching out to the community through ministering holistically to the needs in the city of Columbia. PMBC offers a Food Pantry, which offers aid and assistance to Columbia’s most vulnerable the working poor, their families, and the unemployed. The Food Pantry at Progressive is an incredibly solid ministry. The church remains a beacon of light in the midst of a diverse neighborhood. The church has been faithful to the task of meeting the needs of the “least of these my brethren” (Matt 25:40).

Furthermore, keep in mind that a number of scholars such as Scot McKnight and Craig Keener view verse 40 as a reference to the followers of Jesus. In Matthew,

disciples are Jesus' brothers (12:50; 28:10; compare also *the least* – 5:19; 11:11; 18:3-6, 10-14).

Keener declares that the way one treats Jesus is the way that person also treats his representatives.² Nevertheless; Ronald J. Sider offers an alternative view on verse 40 that the exegesis of the words of Jesus is uncertain. He argues that even if the primary word refers only to Christians, there are other aspects of Jesus' teaching, which require that we readers extend the meaning of (Matt 25). The story of the Good Samaritan teaches that anyone in need is our neighbor.³ Loving one's neighbor David Garland confirms, embraces not a slogan or a proverb, but a command. To say I love and not be willing to help a brother in spite of the cost indicates a lack of fulfilling the command to love.⁴

For followers of Jesus, calling entails serving not just Christian brothers, but also anyone no matter the distance or sacrifice. Progressive participates in meeting both the spiritual and physical needs of those who attend the church as well as the larger community. Furthermore, feeding people with wholesome food has blessed our church with the experience of a's much greater fulfillment. Food may appear to be the main item; however, a closer look reveals that food represents just a glimpse of a greater need to share life together. Do not be alarmed if after a visit on a Tuesday laughter saturates the room, for it is truly a delightful place.

Every week people tell us what a great ministry the church provides, and how much he or she appreciates what we do, and how he or she is treated. I think that is what this ministry is about relationships, whether it is getting food, or just having someone to

²Craig S. Keener, *Matthew*, IVP New Testament Commentary, vol. 1 (Downers Grove, IL: IVP, 2011), 361.

³Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: Inter-Varsity, 1984), 73.

⁴David E. Garland, *Luke*, Zondervan Exegetical Commentary, vol. 3 (Grand Rapids: Zondervan 2011), 449.

listen and care. The ministry aims at helping people feel better after coming to our pantry. The people who serve in this ministry do so because they want to help others. Progressive Soup Kitchen (PSK) fills a vital gap in the nutritional services in the city of Columbia. Demographic changes in central Columbia have allowed PSK to fulfill a core objective: to minister to the needs of a culturally diverse population. In addition, one of the key components generated in the soup kitchen success revolves around the rich relationships, which have developed over a meal. Relationships consist of a connection between two people or objects. Relationships at the Progressive Soup Kitchen are more than that. It is a place of comfort and feels like home. It is not an elaborate place; however, it has been home for the homeless for a couple of hours. There is no place like home. The relationships that surround the Lord's Kitchen entail not just a meal, but also a warm, close-knit atmosphere for the regulars and volunteers.

The socioeconomic combination is great; people who visit the soup kitchen do not view themselves as outsiders. In an environment of heartfelt care and love, you will find all races, and religious groups eating, and joking as a family. It is evident that the volunteer staff value connecting and building lasting relationships for Christ. Matthew 25:35-36 (KJV): "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Jesus concludes this section of the parable by saying, inasmuch as you have done it unto one of the least of these my brethren, and you have done it unto me (Matt 25:40). Progressive's Soup Kitchen integrates sharing faith and meeting social needs. Furthermore, evangelism is more than proclaiming God's love; it also involves demonstrating God's love through example. God demonstrated his love by his actions (Rom 5:8). Christians illustrate faith in God through "charity to others." The one ministry issue that permeated my thinking revolves around the point that compassion is caught and not taught, conversely compassion flows from a heart that is in tune with God. The homeless in our community receives help through

utilizing this model. The one thing gleaned from this event is that one person can make a difference. A smile, hug, and a word of encouragement go a long way in lifting another person's self-worth. Eating and participating in a conversation with the homeless indubitably illustrates the Love of God. (1 John 4:11-12 KJV) says, "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

In short, the last positive, tangible attribute of PMBC involves networking and collaborating with other ministries and church groups. The people at PMBC truly believe in transforming people's lives physically and spiritually, breaking the cycle of poverty and dependency in our community. The church has built a multipurpose facility that houses a full basketball court and classrooms with administrative offices. The church looks forward to providing educational opportunities through collaborative efforts throughout the community. Several of the classes in the planning stage are recovery groups for alcohol and drug addiction, budgeting, parenting skills, home buying, and a health and wellness program. In collaboration with the city of Columbia.

Areas of Concern in the Ministry

In over twenty years of pastoral ministry, there is one point that I have learned in serving the Lord and his people there is certainly more to learn. When we stop learning and growing it is time for a transition to take place in the leadership, God is constantly moving his church from mediocre to excellence. Therefore, in assessing PMBC several concerns come to mind. The first concern revolved around the issue of the deficiency in developing spiritually strong disciples. The theological principles of discipleship, which entails reproducing ourselves have been studied and reaffirmed in numerous settings through discipleship classes, training sessions, sermons, and Bible studies.

Our Bible studies are limited because members do not take advantage of the opportunities for growth and deepening their relationship with God. At one time, we provided a ministry entitled A Call to Joy Disciple Ministry that centered on disciple

making, where a mature disciple did one-on-one training for six weeks with a new disciple. In fact, the limitation of A Call to Joy Ministry was due to a lack of spiritually mature disciples who could mentor young believers. Moreover, what occurred was two immature disciples attempted to disciple each other; therefore, that ministry received a proper burial. The church has developed a process- mission statement, which moves people through a process of maturity by connecting them to God, through corporate worship and prayer, to connecting them to others through small groups, Sunday school, and fellowship activities. The church's goal entails moving people through the process in order for disciples to connect with serving this present age through one of the community outreach ministries.

The second concern revolved around the famine in church wide practicing of the spiritual disciplines. God's desire for the church corporately and individually centered on becoming godly through shaping a person's character into Christlikeness. Hence, godliness is God's goal and each believer's responsibility to train themselves in godliness. Paul offers instructions in (1Tim 4:7) to exercise, train, or discipline yourselves in godliness. The church has promoted, taught, and modeled throughout the years the value of Spiritual Discipline for Christlikeness. However, the majority of the members has not embraced all of the Spiritual Disciplines. The members certainly have embraced worship, serving, praying and corporate study. Some of the other disciplines like fasting, simplicity, solitude, and meditation, several of the members disregard.

The third concern centered on the lack of commitment to serve in the ministries of the church. PMBC has four paid staff, thus the church relies on volunteer staff, which creates a ministry void at times since several of the members lack commitment to the church, due to family responsibility and outside interests. Therefore, the church winds up with 20 percent of the members carrying the ministry load. Therefore, after all these years as a pastor, I find it difficult that the thinking in our contextual setting for several members of PMBC stems from the unhealthy theology of

the senior pastor being Superman. The expectation for the pastor centers on visiting the sick and making house calls, teaching, counseling, being upbeat, always with a smile on his face. In our setting, the statement has been heard multiple times a month, “Pastor you are the Chief Executive Officer (CEO) of the church.” “You are the professional, the minister. It is your job to have your hands in every ministry and the congregation enjoys the scintillating ministry of superman.” Therefore, a nauseous feeling comes every time the statement is heard “you are the CEO” which denotes that the church should function similar to a Fortune 500 company. Concisely, PMBC needs to develop servant leaders revolving around biblical leadership principles. Servant leaders consist of those who serve not out of a power top down mentality, but work as a team member to assist in building up others. A servant leader is one who leads by example, by following the model set forth by Jesus, who is the ultimate model.

The objection centers on developing servant leaders through using the spiritual disciplines to strengthen the current leadership. Consequently, developing servant leaders realigned our traditional form of understanding leadership, as juxtaposed against servant leadership. As servant leadership has been a model, a culture of unity, teamwork, and a cooperative spirit has moved to the forefront of the leaderships thinking.

Rationale

The above concerns reveal PMBC’s tremendous opportunity in developing servant leaders, which has moved the church away from the philosophy of the senior pastor being superman and develop a culture of teamwork whereby more has been accomplish as a team rather than independently. The project attempted to develop healthy leaders who comprehended their role as leaders, the question, which emerged, asked why strong servant leadership, and how the bible illustrates leadership.

The project utilized a thorough written theology of servant leadership from a biblical perspective in the contextual setting at PMBC. The written theology revolved around the concept of servant leader found in Isaiah 40-55; John 13; Phil 2:1-11; Mark

10:43-44; Luke 22:25-27. The model of servant leadership for the project centered on Jesus Christ, who revealed himself as the ultimate model of a servant.

In addition, this project focus revolved around existing leaders and potential leaders at PMBC. Furthermore, the project has attempted to model biblical servant leadership to the membership of PMBC and the community. Therefore, a spirit of teamwork has emerged through developing trust, loyalty as well as an atmosphere of growth. Thus, this project has endeavored to dismantle the dysfunction of non-biblical leadership, which has hindered PMBC from being an even greater church. In addition to confirming the theological core of servant leadership, the project attempted to build unity and a culture of teamwork through enhancing disciples, committed to serving and changing the environment where Christ is manifested for the world to see God incarnate through the church. Healthy leaders have the potential for fostering teamwork, unity and greater fellowship. As a result, of teamwork and unity healthy leaders establish a culture, which aid in developing future servant leaders.

Purpose

The purpose of this project was to develop servant leaders at Progressive Missionary Baptist Church with the resolve of building a culture of servanthood for effective teamwork and greater unity. Therefore, a productive relationship has helped in motivating trust, which has helped each team member work toward a common purpose. What does teamwork look like at PMBC? Teamwork has developed servant leaders, which has facilitated a culture of trust and connection. A culture of teamwork has improved the disciple making process through growing healthy servant leaders.

Goals

This project attempted to accomplish four goals, which were progressive steps, required in the development of servant leaders at PMBC. The first goal aimed at assessing the current leadership of the church regarding their passion for spiritual

disciplines. The growth of the leadership team was measured by their desire for a deeper relationship with God, through practicing particular spiritual disciplines for instance fasting, solitude, and meditation on the word of God.

The second goal was to develop a six-week curriculum for training servant leaders utilizing the biblical model of servanthood. This goal helped in transforming the unhealthy idea of the pastor as superman. The Leadership team discovered afresh that kingdom greatness involves serving others. In addition, the leadership team recognized that teamwork is the biblical pattern designed to enhance the work of the church.

The third goal was to increase the spiritual health of the current leaders at PMBC as they grow and develop in their personal spiritual growth. In this project, a Spiritual Inventory helped to shed light on unhealthy attitudes and conduct. The leadership team developed several core values, which aided in cultivating unity and accountability. A culture has been developed to increase the overall health of the leadership team and church.

The fourth goal was to develop a ministry plan to increase personal spiritual growth among the leadership at PMBC. The leadership team developed a ministry plan, which helped in building the kingdom of God through building the people of God. The biblical and theological perspective along with the practical perspective has helped in developing two teams. The purpose of the first team was to focus on community outreach, through maximizing the churches outreach opportunities. The first team examined the churches niche, by analyzing two questions, one why anyone should attend our church, and why should anyone join PMBC. The second team developed curriculums designed to enriched spiritual growth.

Research Methodology

The emphasis of this project assessed the current leadership and their passion for the spiritual disciplines at Progressive Missionary Baptist Church. The measurement of this goal occurred through administering the Bible Reading Record Document and the

Joseph Hall method on meditation (BRD and JHMM) to a group of 10 to 15 leaders.⁵ The goals, success was clearly demonstrated by a deeper passion for exercising spiritual disciplines.

The emphasis of this second goal concentrated on developing a six-week curriculum for training servant leaders utilizing biblical models of servanthood. The execution of this goal utilizing a survey to determine the areas of spiritual growth for existing leaders and any adjustment needed to develop spiritually.

Accordingly, the success of this goal moved the current leadership to put into practice biblical character traits. The training offered afforded the leadership team an opportunity to evaluate the training at the end of the presentation. The outcomes of the evaluations were break down to determine any changers resulting from this project.

The emphasis of the third goal focused on increasing the spiritual health of the current leadership at PMBC. The third goal employed a personal spiritual health assessment to determine if spiritual growth had occurred among the leaders. The results of this assessment clearly revealed that the leadership team recognized their unhealthy behavior and took responsibility for their actions. The results of the assessment motivated the leadership team in developing seven core values to govern the decision-making process. The leadership team has created a culture of accountability, which improved the overall health of the leadership as well as the church. Although there is no statistical data from the assessment to measure the success of this goal, the results from the pre-survey questionnaire and the post-survey questionnaire indicate that an atmosphere of partnership signaled clear growth in Christ-likeness.

The emphasis of the fourth goal centered on developing a ministry plan to increase and model spiritual leadership to the members at PMBC. The leadership team's

⁵All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to uses in the ministry project.

commitment to building the kingdom of God through building the people of God has focused on developing a culture of training to enhance spiritual leadership, and spiritual development and growth. The ministry plan has a curriculum designed to move each student through a process to maximize spiritual growth. The process consists of four phases with the final phases designed to help the student demonstrated an understanding of servant leadership.

Definitions

The terms described offer clarification to their meaning as used in this project.

Leadership. Leadership is influence, the ability of one person influencing others to follow his or her lead. Leadership entails a course of motivation. Anytime you seek to motivate the thinking, behavior, or development of people toward accomplishing a goal in their personal or professional lives, you are taking on the role of a leader.⁶

Spiritual leadership. Spiritual leadership is a leader who influences others spiritually by the empowering of the Holy Spirit to deeper Christ-likeness. Spiritual leadership requires superior spiritual power, generated by the Holy Spirit. There is no such thing as a self-made spiritual leader. A true leader influences other spiritually only because the Spirit works in and through him to a greater degree than in those, he leads. We can lead others only as far along the road as we ourselves have traveled.⁷

Servant leader. A servant leader is a servant first and leading flow from servanthood.⁸ The servant leader is servant first. It begins with the natural feeling that one

⁶J. Oswald Sanders, *Spiritual Leadership: Commitment to Spiritual Growth* (Chicago: Moody, 1980), 27.

⁷Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville: W Publishing Group, 2005), 5.

⁸Sanders, *Spiritual Leadership*, 27, 28. Spiritual leadership induces followers to reach goals, which benefit both the follower and leader.

wants to serve first. Then conscious choice brings one to aspire to lead.⁹

Limitations/Delimitations

Two limitations were required in retaining the project integrity. The first limitation was contingent upon the accuracy and reliability of participants in responding to the survey regarding their spiritual maturity with liberty and anonymity. Leaders were not required to identify themselves, neither have any answers been publicly disclosed. Only one person had the privilege of examining the personal results. The second limitation focused on the availability of the leaders in completing the six-week training session. Due to other commitments and family responsibilities, if a third of the leadership completed all of the training that would have been beneficial to the church.

There were two delimitations assigned to this project. The first delimitation which affected the research was because of the nonexistence of one-on-one interviewing of the participants. The second delimitation revolved around the exclusion of layperson from participating in the research.

Conclusion

Progressive Missionary Baptist Church from its genesis has been a transformational church. Change exists at the core of the church's identity since the church is going through the process of becoming what God has designed it to be. The name itself advocates or implies reform or newness. To be progressive signals a process of moving or change. The project attempted to empower PMBC to elevate its care and reach to people with God's love and grace. Progressive stands as a church in touch with the community. Having put in motion a culture for change and not knowing what the future holds, nevertheless knowing who holds the future. The church with unwavering dedication continues to endeavor to change lives through God's Holy Word! The church

⁹Robert K. Greenleaf, *Servant as Leader: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002), 6.

remains aware and responsive to the needs of the community. In addition, the church continues to stand as a church where evangelism and discipleship are seriously the concern of the leaders and each member. The church has attempted to be a church, which develops servant leaders who will model biblical attributes for the present day and future generations.

As a body of believers in Jesus Christ, PMBC continues to love, teach, nurture and serve the church, community and world in the development of faith for the fulfillment of the kingdom. With and through God the kingdom has been expanding. Through connecting to God, connecting to others, and connecting to serve this present age.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL BASIS
FOR SERVANT LEADERSHIP

Chapter 1 offered the background for this project and described the need at Progressive Missionary Baptist Church to focus on the development of servant leaders. Chapter 2 will utilize three primary, as well as secondary, passages from both testaments revealing the ultimate model of a servant leader (Isa 40-55; John 13; Phil 2:1-11). Additionally, I will identify Jesus as the servant leader through his actions and attitude as revealed in washing the disciple's feet.

The Ultimate Model of a Servant Leader (John 13:1-30)

John 13:1-30 offers John's perspective on how Jesus exemplified the essence of a servant. Jesus demonstrated the actions as well as the attitude of a menial servant when he washes the disciple's feet. Permit me to disclose to the readers that this author does not view foot washing as an ordinance for the church today. However, what Jesus modeled on the night before going to the cross has practical implications for anyone who desires to live and serve like Jesus. Moreover, the setting is in the upper room as a part of Jesus' farewell discourse, which inaugurates in chapter thirteen and concludes in chapter seventeen. The actions of Jesus in the upper room after supper are significant actions, pointing to the cross, which models the action of a genuine servant.

**Jesus' Knowledge of His "Hour"
(John 13:1-3)**

Foot washing anticipates the cross and represents the death of Jesus, which demonstrates an act of love. Love was the focus of Jesus; this is what Ernst Haenchen, points out that John begins his account with a demonstration of love rather than the

Passover meal. The knowing helps the reader to reflect upon what Jesus knew and what the reader must know: the decisive (ῥῆμα) hour, the hour of his death.¹ Jesus acted with love Frederick Louis Godet, confirms, that Jesus' knowledge was with perfect consciousness of his impending departure that Jesus acted with love. He saw the (ῥῆμα) hour of separation approaching and demonstrated tenderness toward those whom he loved.² J.H. Bernard, notes that the incidents which occurred in the upper room was on the eve of the Passover. With special attention in this narrative given (vv. 3, 11, 18) to the perfect insight and foresight, which, Jesus exhibited at the time and the circumstances of the Passion (18-19) he knew that his (ῥῆμα) hour had come.³ Jesus was not surprised by any of the events which transpired Leon Morrie, comments that the time or hour, did not take Jesus by surprise. He knew that this was the hour and he acted accordingly.⁴

The "Hour" has been linked with the Passover season. Craig Keener remarks that Jesus' closing hours before his arrest in John's Gospel occur "before" Passover (13:1). The Passover account suits John's chronology (13:29; 18:28; 19:14, 31, 42), therefore John's narrative supports the portrayal of Jesus as the paschal lamb (1:29, 36; 19:36).⁵

Hence, Jesus' actions identify him as the Suffering Servant who loved his own to the end. Although Jesus knew that, the hour was a time of suffering and separation

¹Ernst Haenchen, *A Commentary on the Gospel of John: Chapters 7-21*, Hermeneia (Philadelphia: Fortress, 1984), 105.

²Frederick L. Godet, *Commentary on The Gospel of John*, vol. 2, 3rd ed. (1893, repr., Grand Rapids: Zondervan, 1969), 243.

³J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, The International Critical Commentary, vol. 2 (New York: Charles Scribner's Sons, 1929), 454.

⁴Leon Morris, *The Gospel according to John*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1995), 545.

⁵Craig S. Keener, *The Gospel of John: A Commentary*, vol.2 (Peabody, MA: Hendrickson 2003), 899.

from God the Father, nevertheless, Jesus acted in love to model the essence of a servant.

Love was the motivating reason Peter Ellis, contends, that the foreknowledge of the events included Judas' betrayal, which leads to Jesus' passion and death. With Jesus knowing what Judas was about to do, Jesus' act of foot washing demonstrated how much he loved his disciples.⁶ The knowledge of Jesus' hour included understanding the plans of the devil. Ellis, also points out that Jesus' knowledge about Judas' betrayal points to the approaching death of Jesus. Therefore, Jesus acted the way he acted because he knew he had come from God and was going to God, again pointing to his death.⁷ Urban von Wahlde notes that the phrase "having put it in the heart" has created some dispute about whose heart John referred to, "the devil or Judas." This ambiguity exists because of the lack of a possessive after καρδία (heart).⁸ The question raised by Godet into whose heart? If you say the devil's heart, as Meyer and Reuss suggest, this is not acceptable since nowhere in Scripture is the devil's heart spoken of.⁹ Morris notes, however, that the best text reads, "The devil had already made up his mind that Judas would betray Jesus." The "his" in the text clearly points to Judas and not the devil's heart. Morris maintains that if it were the devil's heart this point would stand in contradiction with verse 27. It is here that John is discussing the devil's thoughts.¹⁰

J. H. Bernard highlights the idea ὁ διάβολος ἤδη βεβληκότος, "the devil having already put into the heart of Judas, to betray him." The synoptic gospels undoubtedly disclose the bargain made by and with the religious leaders before that night (Mk. 14:10,

⁶Peter F. Ellis, *The Genius of John: A Composition-Critical Commentary on the Fourth Gospel* (Collegeville, MN: Liturgical Press, 1984), 212.

⁷Ibid.

⁸Urban C. von Wahlde, *The Gospel and Letters of John*, Eerdmans Critical Commentary, vol. 2 (Grand Rapids: Eerdmans, 2010), 577.

⁹Godet, *Commentary on the Gospel of John*, 245.

¹⁰Morris, *The Gospel according to John*, 546.

Mt. 26:14, Lk 22:3). Hence, what John does simply points to the treachery of Judas, instigated by the devil; John repeats this in verse 27, when Judas decides on the final and fatal step.¹¹

D. A. Carson focuses on Judas' heart, incited by Satan; as a result, Judas wills what Satan wills. The plot against Jesus, Satan encouraged it and Judas carried it out. In addition, the devil and Judas coexist now as coconspirators of this evil deed, which resulted in the death on the cross (vv. 18, 19, 21-30; Ch. 18).¹² Judas chosen as one of the twelve Philip Wesley Comfort affirms that Judas had already been in a league with the devil. Even though Jesus declared that, he had chosen the twelve and one was in league with the devil: namely, Judas Iscariot the son of Simon.¹³ To put it succinctly, clearly Satan initiated the plot and Judas willingly carries out the wicked deed, which did not surprise Jesus because of his foreknowledge. Although Satan instigated the plot to turn Jesus over to the religious leaders, Judas' actions reveal the true nature of his heart. The question that reminds is why Judas would betray Jesus after spending so much time with him. The gospels of (John 12:6) indicates greed lead Judas to betrayal, since he was stealing money from the bag. The things people will do for money, people will murder sell their bodies and betray a friend. The knowledge that Jesus had about Judas and the other disciples revealed the depth of God's love for his creation.

Thomas Schreiner continues by pointing out that the inference of Jesus' death also conveys the terms "hour and glorify." The hour is the implementation of redemptive history found in Jesus Christ (John 4:21, 23; 5:25, 28). God's plan for history, however, turns upon the death of Jesus. Hence, the hour in John often represents the time of his

¹¹Bernard, *The Gospel according to St. John*, 455-56.

¹²D. A. Carson, *The Gospel according to John* (Grand Rapids: Eerdmans, 1991), 462.

¹³Philip Wesley Comfort, *I Am the Way: A Spiritual Journey through the Gospel of John* (Grand Rapids: Baker 1994), 11.

death. The death of Jesus confirms the time when he would depart from the world to the Father (John 13:1). As Jesus' arrest drew near he acknowledged that the hour had come (17:1), which describes the acclaim of the son John does not reconcile Jesus' humiliation, but rather his glorification (John 13:31-32; 14:4-5), for his modesty denotes his undying love for his disciples (John 13:1). That which appears disgraceful to human eyes is beautiful to the eyes of God, for the humiliation of Jesus displayed the love and character of God.¹⁴

Jesus knows he came from God and would return to Him (John 13:3) reveals knowledge of origin and destiny. Frederick Godet highlights Jesus knowing divulges the consciousness of his preeminence which compels him to act upon that which he will accomplish. Because of this consciousness, Jesus understood that he would model real greatness by humbling himself as a menial servant; for real greatness as he will demonstrate consists in voluntary humiliation.¹⁵ The world's standard of greatness does not include humility. However, the world identifies success and greatness by money and fame. Jesus, on the other hand, revealed to his disciples (and all believers) that real greatness revolves around serving others.

The insight that Morris provides accurately points to the sovereignty and the preexistence of Jesus. John conveys Jesus' authority and command of the situation. For his knowing centers on not what Judas would do, rather on the father putting all things under his power. Hence, the father exists not as a spectator at the Passion; instead, the fathers will took place. The events, which, will transpire, signify a return to God.¹⁶ Peter Ellis remarks that Jesus acted this way because he knew "he had come from God and was

¹⁴Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker, 2008), 284.

¹⁵Godet, *Commentary on the Gospel of John*, 246.

¹⁶Morris, *The Gospel according to John*, 546.

going to God,” which points to his death and preexistence.¹⁷ Urban C. Von Wahlde also notes well, the description of Jesus as εἶδω... ὅτι ἀπό θεός ἐξέρχομαι καί πρὸς ὁ θεός ὑπάγω. The translation “knowing... that he had come out, from God, and that he was going to God. Here the knowledge involves recognition of a previous state of existence, which means that he will return to where he was before. This clearly speaks of the preexistence of Jesus, which is one of the major theological themes in John’ gospel.¹⁸ The preexistent Son of God enters the world he created to implement and complete redemption, which was inaugurated in Genesis 3, after the fall of Adam and Eve. Jesus’ hour included a life of suffering for others, and betrayal by one that he loved. Therefore, his knowledge and actions demonstrate a person who is a servant at heart. On the other hand, Judas’ heart exposes the actions of a person who is acquainted with Jesus; however, he does not have a genuine relationship with Jesus.

The Heart of Jesus Is Revealed in the Lesson on Foot Washing (John 13:4-11)

In this section, Jesus takes some time to teach his disciples’ a lesson on servanthood that still rings true today. Furthermore, Jesus exposes his heart and his mission. Jesus demonstrates to his disciples that he did not “come to be served, but to serve, and give his life as a ransom for many” (Mark 10:45). In addition, in establishing himself as the servant of men, he provides a vivid portrait of the kind of heart we should have for others. Moreover, in the process the disciples (as well as all Christians) hearts are revealed. The Lord of Lords teaches on how to become a servant. Urban C. Von Wahlde quotes Culpepper and Koester by pointing out that the two verbs lay down and take up symbolizing Jesus laying down his life and taking up his life (John 10:11; 15, 17,

¹⁷Ellis, *The Genius of John*, 213.

¹⁸Von Wahlde, *The Gospel and Letters of John*, 584.

18).¹⁹ Washing the disciples' feet truly revealed the heart of Jesus as Ernst Haenchen skillfully underscores a pungent question on how Jesus the teacher and Lord could wash the feet of the student.²⁰

The cross reveals the immeasurable love that Haenchen insightfully stresses when he declares that Jesus' actions centered on condescending love, which reaches an apex in the cross.²¹ Although the disciples' stood confused and did not understand the significance of what Jesus was doing. Jesus performs foot washing on all of the disciples, Peter as well as the one who would betray him because of his love for them. Therefore, Jesus teaches the disciples (and all believers) a valuable lesson in servanthood that entails loving people who are undesiring of love.

The implication of Christ's actions reveals that he undeniably is the prophesied suffering servant in (Isa 53). J. H. Bernard emphasizes the object lesson where Jesus rises from his place at the table and make known the lesson on greatest to his disciples. Whether is greater, he that sitteth at meat, or he that serveth? Is not he that serveth (Luke 22:27) But I am in the midst of you as he that serveth (Mark 10:45).²² Leon Morris comments that "wash" in the Johannine text has a double meaning. In the context, it refers to washing of the feet. Washing of the feet is necessary for one to be free from sin. Apart from foot washing no one can be Christ's disciple.²³ Thus foot washing in the Johannine context is designed to reveal the nature, as well as the heart of Jesus. D. A. Carson responded conceptually, having a part with Jesus brought to light in the fourth gospel in (14:1-3 and 17:24). Whether you examine Peter's statement literally or

¹⁹Von Wahlde, *The Gospel and Letters of John*, 578.

²⁰Haenchen, *A Commentary on the Gospel of John: Chapters 7-21*, 107-8.

²¹*Ibid.*, 108.

²²Bernard, *The Gospel according to St. John*, 459.

²³Morris, *The Gospel according to John*, 548.

eschatologically, Peter understood that he wanted a connection with Jesus. To have a part with another, or to be his partner, is to share in his work and ultimately in his reward.²⁴ Hence Peter's response "Lord, wash not my feet only, but also my hands and my head" (John 13:9). Even though Peter consents to the actions of Jesus, Leon Morris highlights, the point that Peter's answer is a product of self-will. Once again, Peter is attempting to keep Jesus from doing what he wants.²⁵ Ellis has ably pointed out that Peter's misunderstood that more washing would increase his lot with Jesus. What Jesus said in response confirms that foot washing was essential because it symbolized Jesus' death and the cleansing of sin.²⁶

The word "wash" is a customary theological symbol of spiritual cleansing (Ps 51:2, 7; Isa 4:4; Ezek 36:25; Jer 33:8; Zech 13:1; Acts 22: 16; 1 Cor 6:11; Eph 5:26; Titus 3:5; Heb 10:22). Moreover, when we place our faith in Jesus and confess our sins, cleaning takes place. After washing all of the disciples' feet, including Judas Iscariot, Simon's son, the betrayer. Jesus put on the outer garments, sat down again, and said, γινώσκω τίς ποιέω σύ (do you know what I have done to you). "You call me teacher and Lord."

Teacher and Lord characterize titles of respect that placed Jesus on another plane above that of the disciples. Jesus underlined the fact if he, whom they regarded as their leader, had stooped to serve their needs, they should do the same for one another. Jesus as teacher and Lord implied he was on a different plane than the disciples; nevertheless, he assumed a position of humility and service because he loved the people he served. Therefore, Jesus endeavored to teach the disciples and all Christians that we

²⁴Carson, *The Gospel according to John*, 464.

²⁵Morris, *The Gospel according to John*, 549.

²⁶Ellis, *The Genius of John*, 214.

are never too big or too small “to serve or be served”. Jesus is a model worthy of following.

**Jesus Is a Model Worthy of Following:
The Example of the Savior
(John 13:12-17)**

The example Jesus set regarding serving others he encourage his disciples to do likewise. Peter Ellis comments that foot washing is an example for the apostles. The example, set by Jesus calls on the disciples and all Christians to love each other unto the “end” just as Jesus did. As Jesus says... “You also should do as I have done to you.”²⁷

Foot washing, Ernst Haenchen highlights that Jesus has given the disciples an example, which they should follow. The disciples should “wash each other’s feet,” that is, they should not exalt themselves above one another.²⁸ The moral principle behind the act of washing feet focuses on humility. Therefore, Godet famously remarks, that Jesus shows that, in this Kingdom, the means of mounting higher revolves around descending, and the way to the first-place centers on positioning a person without hesitation in the last place. To humble oneself in order to serve and to serve in order to save: such is the moral essence of this act, its permanent element.²⁹

Leon Morris continues, by pointing out how clear Jesus’s actions set an example for the disciples to follow.³⁰ Furthermore, Jesus reminds his followers of their status as “slaves” and “men sent”, “servant” and “messenger.” The point Morris articulates so brilliantly centered on the actions of their master who perform menial tasks,

²⁷Ellis, *The Genius of John*, 214.

²⁸Haenchen, *A Commentary on the Gospel of John: Chapters 7-21*, 109.

²⁹Godet, *Commentary on the Gospel of John*, 251.

³⁰Morris, *The Gospel according to John*, 551.

therefore, as the slaves and sent ones, menial tasks should not be beneath a disciple.³¹ Nevertheless, it is one thing to know and another to act on that knowledge. Jesus' actions remind the disciples of the importance of acting on what they know.³² Therefore, a blessing as J. H. Bernard, describes that if the disciples know these things, if they completely understand what Jesus was talking about, they would receive a blessing, if they do them.³³

Submitting to each other. As Philip Comfort indicated, Jesus' caution to act as he did was a reinforcement for the disciples to submit to one another. It was their position to be submissive to one another, even as Jesus had submitted to his Father and was the absolute embodiment of servitude.³⁴ Foot washing was a model, a pattern to follow in servanthood. The reluctance of the disciples to volunteer for such a mission simply reveals a sense of embarrassment because to wash feet signified a cultural taboo because only slaves washed feet. Jesus shattered the cultural norms by reversing the slave, master roles. Jesus' actions plainly clarify his knowledge about his hour. His actions pointed to his death on the cross, which models the actions of a genuine servant. Furthermore, by modeling the actions of a servant, Jesus revealed the heart of God by loving his own until the end. In addition, by revealing his heart, Jesus demonstrated that he did not come "to be served, but to serve." In serving others, Jesus delivered the example all believers should follow. As teacher and Lord, Jesus did not just offer his students a number of theocratic lessons on servanthood; instead, Jesus provided practical trainings for all to follow. In short, emulating Jesus requires that we set aside our self-will and pride and humble ourselves as Jesus did because we are never too small or big to serve.

³¹Morris, *The Gospel according to John*, 552.

³²Ibid.

³³Bernard, *The Gospel according to St. John*, 467.

³⁴Comfort, *I Am the Way*, 116.

The Appeal for Loyalty and Unity of the Community (Phil 1: 27-2:1-4)

A house or church divided against itself cannot stand (Matt 12:25). Therefore, unity, and not a spirit of divisiveness, empower the church to do more than survive. In this particular section of Scripture, the Apostle Paul presents a warning for the Philippians (as well as all Christians) to conduct themselves worthy of the gospel of Christ. In addition, unity in the community demonstrates that believers are not to be self-seeking with a lifestyle or behavior, which does not model the gospel of Christ. Paul outlines the tremendous privilege of modeling the gospel, even in the face of affliction and suffering. When Christians live out the gospel, we stand in Christ as worthy soldiers and discipline athletes trained to fight and defeat all opponents, those on the inside as well as those on the outside.

A clear sign of loyalty in the face of suffering William Hendriksen declares that this exhortation to steadfastness, unity, and fearlessness transpires in keeping with Paul's optimistic character as a prisoner; therefore, Paul exhorts the Philippians to remain steadfast, united, and unafraid, because suffering for Christ counts as a privilege to the follower of Christ. Nevertheless, continue to exercise your citizenship in a manner worthy of the gospel of Christ.³⁵ Ralph P. Martin, confirms, that this section, verses 27-30 gives birth to metaphors rich in military terms. For instance, stand firm (as resolute as soldiers set at their post; striving which carries the association of a military contest, either in battle or in the arena where the gladiators struggled with a life and death contest). The call here is to stand firm in one spirit, with one mind, striving side by side and not frightened as opponents.³⁶

³⁵William Hendriksen, *Exposition of Philippians*, New Testament Commentary (Grand Rapids: Baker, 1962), 80.

³⁶Ralph P. Martin, *Philippians*, New Century Bible (London: Oliphant's 1976), 82-83.

Holding one's ground declares Kenneth S. Wuest, insists that stand firm means to hold one's ground in the face of enemy oppositions, with one spirit and one mind, striving together as in an athletic contest. Furthermore, in this athletic contest disciples co-operate as a group or team against another team. Paul here exhorts the church to work together in perfect coordination. Therefore do not live in fear of the adversaries because you have clear proof of your deliverance and their destruction.³⁷ Gordon D. Fee reasons with regards to three overlapping themes of hope pertain to "their affairs": that by standing firm in the one spirit, they are contending together as one person for the faith of the gospel; and that in so doing they are not themselves intimidated in any way by the opposition responsible for their present suffering.³⁸

Charles B. Cousar, verifies that there are two metaphors: "Stand firm" (*stekete*), a military figure that depicts soldiers standing in order and not breaking ranks. "Striving hard" (*synathlountes*), an athletic figure, which symbolizes a more forceful or determined stance. Furthermore, this description highlights the shared nature of the struggle in which the Philippians find themselves³⁹ Merida and Chan point out that the metaphor "stand" is a military term, which indicates the determination of a soldier to stand their ground. Likewise, as an athletic team working together and striving or laboring side by side in the strength of the Lord, which confirms union with Christ.⁴⁰ Standing firm against opposition requires having the right attitude that is walking or living by the power of the one spirit and one mind, fearlessly serving the Lord. Kenneth

³⁷Kenneth S. Wuest, *Philippians*, Word Studies in the Greek New Testament, vol. 5 (Grand Rapids: Wm. B. Eerdmans, 1942), 51-52.

³⁸Gordon D. Fee, *Paul's Letter to the Philippians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans 1995), 163.

³⁹Charles B. Cousar, *Philippians and Philemon: A Commentary* (Louisville: Westminster John Knox, 2009), 45.

⁴⁰Tony Merida and Francis Chan, *Exalting Jesus in Philippians*, Christ-Centered Exposition (Nashville: Holman, 2016), 77-79.

Grayston, affirms that the key phrase in chapter 2 and verses 1 through 4 centered on the word humble. Moreover, humility is the subservient attitude reflected in the work of Christ.⁴¹ Fred Craddock comments that Paul says what he has to say in four phases, being of the same mind, having common attitudes, have the same love, and one mind. The key here is having the mindset of a servant.⁴² William Hendriksen, points out that the fourfold incentive of encouragement, love, fellowship and tender mercy are a stirring appeal which points to the ultimate cross-bearer Jesus Christ. Furthermore, Hendriksen outlined a threefold directive of oneness, lowliness, and helpfulness reveals the fundamental attitude of Christ.⁴³

The bottom line of Philippians 1:27-30; 2:1-4 revolves around the Philippian Christians and all Christians exhorted as models of the gospel through unity, and meekness, which confirms the privilege since we know the outcome. The disapproval and suffering for Christ sake offers proof of the new birth that reveals participation in Christ's victory. Therefore, such knowledge should spur believers on to live worthy of the gospel. Furthermore, unity cannot occur without humility coupled with the mindset of Christ. Therefore, Jesus' mindset entails serving others through humble love. The next portion of this section will highlight this attitude.

A Christ Centered Mind Set (Phil 2:5-8)

In society power, possessions, prestige, and position are signs of greatness. In fact, everyone desires recognition and positions. In this world, the prevailing mindset centers on "If I cannot be first, then no one else will be." Additionally, our tendency to

⁴¹Kenneth Grayston, *The Letters of Paul to the Philippians and to the Thessalonians*, Cambridge Bible Commentary, vol. 10 (New York: Cambridge University Press 1967), 26.

⁴²Fred B. Craddock, *Philippians* (Atlanta: John Knox, 1985), 36.

⁴³Hendriksen, *Exposition of Philippians*, 97-98.

thirst involves being first not last. As Martin Luther King, Jr. said, deep down within all of us is an instinct. It is a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first.⁴⁴ Furthermore, Jesus taught that in His kingdom self-abandonment and not self-will are the indicators of genuine greatness. The Lord said the last shall be first and the first shall be last (Matt 20:16; Mark 9:35). The Lord taught that the people we should esteem and imitate humble themselves and serve others. The apostle Paul illustrates this humble service by pointing to the attitude of Jesus Christ.

The disciples calling entails as states Hendriksen in imitating Christ, there exist certain actions a follower cannot pursue. For instance, we cannot copy Jesus' act of redemption nor his vicarious death. Conversely, our call entails following his spirit which requires that we have an attitude of self-abasement, with the view of helping others.⁴⁵

Kenneth S. Wuest reasons that the mind of Christ consist of a spirit of meekness and self-denial and an interest in the well-being of another. Hence, the lack of unity among the Philippians believer's entails perhaps one of the greatest Christological texts in the New Testament scholars has labeled this passage as the kenosis passage. The self-emptying of the Son of God.⁴⁶ Tony Merida and Francis Chan, indicate that Paul magnifies the humility of Jesus and encourages disciples to emulate his example. The example that we should follow involves the frame of mind or attitudes of Jesus.⁴⁷ Jesus lived as our example of having the right attitude. Whenever we are angry with fellow believers, upset with the church, or incensed with others, we need to look to Christ as our example of the kind of attitude we need to cultivate. Jesus possessed an attitude of inconvenience. Verses

⁴⁴Clayborne Carson, "Martin Luther King, Jr., and the Global Freedom Struggle," March 3, 2017, accessed March 8, 2017, http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/doc_the_drum_major_instinct/.

⁴⁵Hendriksen, *Exposition of Philippians*, 103.

⁴⁶Wuest, *Philippians*, 60-61.

⁴⁷Merida and Chan, *Exalting Jesus in Philippians*, 91.

six and seven affirms that Jesus was in the form of God, although he did not count equality with God a thing grasped, but emptied himself, by taking upon him the form of a servant ESV. Jesus as Lord was completely God and completely man. Therefore, he existed in God's form (morphe) μορφή, the essential nature of a person or thing. Besides the form of God, he existed in the fashion of a man (schema) σχῆμα, the external appearance of a servant. Therefore, the greatness of the Lord's sacrifice points to the fact that He was God (2 Cor 8:9; John 1:1).⁴⁸

Kenneth S. Wuest, points out that the Greek word for form refers to the outward expression, which a person gives to his inmost nature. Wuest illustrates this point brilliantly by using the analogy of a winning tennis player whose form was excellent. To put it succinctly, his outward expression gave way to his inward ability to play tennis with excellence.⁴⁹ Merida and Chan, explain that Jesus was in the form of God. Morphe, the (form) speaks of the essential attributes and very nature or essence of God.⁵⁰ Kenneth S. Wuest, claims that instead of Jesus asserting his rights, he willingly relinquished his rights and became a servant. Jesus exemplified this willingness of surrendering his rights in serving the disciples (John 13:1-17). Although he did the work of an oriented slave and remain master, by serving as a bond slave he did not relinquish his deity. As a result, someday, the entire universe will agree with God the Father and publicly declare him Lord of Lord's and King of Kings.⁵¹ Merida and Chan, indicated that the Messiah did not please himself, therefore, Paul was encouraging the Philippians, (as well as all Christians) to follow Jesus' example of service in our relationships with one another. Likewise, he could have held on to his rights, his blessing, and his benefits

⁴⁸Hendriksen, *Exposition of Philippians*, 103-4.

⁴⁹Wuest, *Philippians*, 62-63.

⁵⁰Merida and Chan, *Exalting Jesus in Philippians*, 94.

⁵¹Wuest, *Philippians*, 71-72.

as King of Glory. Instead, he emptied himself in humble love through servicing others. Jesus did not renounce his deity; he forfeited his rights and privilege as God.⁵²

Jesus exists as a servant and Lord at the same time Hendriksen argues that Jesus became a servant, and yet remains master. He did not change his form. He took the form of a servant while he retained the form of God. Additionally, as the willing servant pictured by Isaiah (42; 1-9; 49:1-9; 50:4-1; and 52; 13-53:12) as God, only Jesus has the right to assert his rights, yet he waived them (Luke 22:27). As the servant of men (Matt 20:28; Mark 10:45), Jesus took a towel and washed the disciples' feet (John 13:12-15). The point that Paul conveys to the Philippians and to all Christians centered on the example of the Lord. Therefore, with Jesus's humble sacrifice and service everyone will confess that Jesus Christ is LORD.⁵³ Jesus's attitude was one of obedience. This was not a forced obedience; however, it was a form of self-surrender, which reveals the true spirit of a servant. In short, obedience subsists as an outward action predicated on an inward attitude. Therefore, authentic obedience involves a desire to please God. If obedience revolves around selfish motives, selfishness will contribute to having the wrong mind-set. Jesus modeled the right attitude therefore God highly exalted him and rewarded him with glory. Likewise, as his disciples we share in his exaltation, if in this life we walk in obedience, living as servants with an attitude and desire to please God. Jesus set the example for the disciples to follow which exemplifies the willingness to serve, no matter a person's position or status in life.

The exaltation of Christ (Phil 2:9-11). Jesus' exaltation made him Lord of all, enthroned on high. Additionally, the name of Jesus remains exalted above every other name. There is no other name given among men, whereby we experience salvation. Every knee will bow before the Lord. Every tongue will one day confess that Jesus Christ is

⁵²Merida and Chan, *Exalting Jesus in Philippians*, 95-97.

⁵³Hendriksen, *Exposition of Philippians*, 109-16.

Lord. Ralph Martin, remarks, that the reward for obedience to God entails a name worthy of worship because every knee should bow and everyone will show fidelity (Isa 45:23), everyone will surrender to Christ. This includes those of the underworld, inhabitants of heaven, and those on earth. Therefore, the entire cosmos will surrender to the Lordship of Christ.⁵⁴ Kenneth Grayston comments at the triumphant conclusion of the approval of Jesus as a model regarding God's promise found in (Isa 45:23, 25). All of the unseen powers, which sway human life will offer honor to Christ. Furthermore, Grayston points out that the exaltation of Jesus's name signifies an exclusive activity of God.⁵⁵ Gordon D. Fee notes that the account covers the whole gamut by beginning in eternity past with Christ being in the form of God, then you have his incarnation (John 1:1). Moreover, his exaltation which presupposes his resurrection and ascension; which finally points to the eschatological future, when all of creation will recognize his Lordship.⁵⁶

I agree with Craddock when he articulates that up to this point in the narrative, Jesus relinquishes his claims, emptying himself, becoming human, serving, obeying, and dying. Now, after his resurrection and ascension, God exalted Christ. The enthronement of Jesus recorded in (Ps 110:1), where the Lord sits at the right hand of God, until his enemies become his footstool. In addition, all of creation will worship him, as the willing servant whose act of humble service became the central event in salvation.⁵⁷ William Hendriksen maintains that after Jesus receives his reward, every knee should bend, of those in heaven, and of those on earth, and of those under the earth. Subsequently because of his exaltation, all of creation will worship and confess that Jesus Christ is

⁵⁴Martin, *Philippians*, 101.

⁵⁵Grayston, *The Letters of Paul to the Philippians and to the Thessalonians*, 28-29.

⁵⁶Fee, *Paul's Letter to the Philippians*, 223.

⁵⁷Craddock, *Philippians*, 41.

Lord, Ἰησοῦς Χριστός κύριος.⁵⁸ Meanwhile because of Jesus' triumph he lives as the object of adoration and Lordship. Jesus is the greatest example of servanthood. The Christians calling involves emulating his attitude of giving ourselves in serving others for the glory of God. Jesus was faithful in being a humble servant and God has highly honored him. Therefore, imitating Christ is the road by which we attain the glory of God. God will reward every believer who walks in a Christ like lifestyle, which brings glory to God. The Christ like life remains the life of fulfillment, therefore the more like Christ, we become; the more we will experience the blessings of God.

The Willing Servant

The book of Isaiah influences several of the Johannine themes. One in particular includes the suffering servant who died on the cross for the sins of the world. The example of washing the disciples' feet bares out that Jesus did not come to earth as a conquering king, however as the suffering servant of Isaiah, particularly Isaiah 53. Isaiah 53 unites Jesus with the Lamb of God who takes away the sins of the world. The humble act of washing the disciples' feet foreshadows his ultimate work of love on the cross. The book of Isaiah contains prophecy, which provides detail information about the foreknowledge of the Messiah and the future reign of Jesus Christ over the nations. The Book of Isaiah offers two sections with part one consisting of chapters 1-39 which deal with the rebellion and sin of the people. Furthermore, he elaborates on the punishment as well as the hope of the coming Savior. Additionally, in this portion the prophet Isaiah proclaims the coming of the Savior (7:14). Christians, hold to the conviction that this passage finds fulfilled in the Gospel of Matthew 1:22-24; ESV "All this took place to fulfill what the Lord had spoken by the prophet:" "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him: "he took his

⁵⁸Hendriksen, *Exposition of Philipians*, 115-16.

wife.” In part two, which consists of chapters 40-66 the prophet Isaiah, focuses on the promise of deliverance and redemption through the servant of the Lord. Furthermore, this section centered on the passages which highlight the suffering servant (49:1-6; 50:4-9; 52:13-53:12).

Jesus, the promised savior’s coming will not be in vain. In fact, in his coming he will minister to the weak. Alec Motyer points out that the second section of Isaiah 40:9-11 focuses on the promise of the coming of the Lord will not be in vain. Since he will appear as the victorious shepherd who will care and tend to the needs of the weak.⁵⁹ George A. Knight maintains that the Good Shepherd will come and reverse for Israel all the horrors of the past, which left Israel hopeless, and purposeless while in exile. God will lift up the little children in his arms.⁶⁰

John Oswalt affirms that Isaiah 40:1-11, establishes the basis for the rest of the book. The theme shifts from judgement to restoration, which will occur through God’s personal intervention. The description of God reveals him as caring for the needs of his people.⁶¹ Shalom Paul describes God as a shepherd, which embodies an image of love whereby God unwaveringly and meticulously take care of each lamb personally. God’s the one who punishes Israel and now he will restore them by watching over them as a shepherd watches over his sheep.⁶² Motyer, contends that the servant epitomizes Israel, (41:8) the seed of Abraham (Gen 12:3; 18:18; 22:18; 24:4). His will reveals him as a

⁵⁹J. Alec Motyer, *Isaiah*, Tyndale Old Testament Commentaries, vol. 20 (Downers Grove, IL: Inter-Varsity, 1999), 277.

⁶⁰George A. F. Knight, *Servant Theology: A Commentary on the Book of Isaiah 40-55* (Grand Rapids: Handsel, 1984), 18.

⁶¹John N. Oswalt, *The Book of Isaiah: Chapters 40-66*, The New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans, 1998), 47.

⁶²Shalom M. Paul, *Isaiah 40-66*, The Eerdmans Critical Commentary (Grand Rapids: William B. Eerdmans, 2012), 137.

bearer to the nations to fulfill that which they are lacking.⁶³

Bernhard Duhm insist that the servant reference found in 42:1-4 belongs with (49:1-6; 50:1-4; 52:13-53:12) which is a part of the Servant Song.⁶⁴ John Goldingay and David Payne proclaim with assurance that the church fathers Origen and Augustine saw this passage as referring to Christ who bears the names Jacob and Israel.⁶⁵

The servant of God is distinguished from the idols which has no power to deliver or restore. God upholds his servant by the power of heaven (Matt 28:18). The spirit of God remained upon him because God delighted in him. God is “well pleased” with Jesus the chosen servant of God (Matt 3:17; Matt 17:5). The baptism of Jesus exposes how the Spirit of God rested upon Jesus is upholding him as the servant of God (Matt 3:16; John 1:32-33). Furthermore, Jesus launched his public ministry by quoting Isaiah 62:1-2, about the spirit of God resting upon him. The New Testament counterpart Luke 4:18. Jesus ends the sermon with “this day is this Scripture fulfilled in your ear” Luke 4:21. The servant revealed his vocation.

The Mission of the Servant (Isa 49:1-6)

In answering the question for the eunuch, Philip points to Jesus as the one who forgives and clean from sin. Michel Remaud, contends that the Christian belief has always answered the question asked of Philip by the eunuch: Is the prophet referring to himself or someone else? (Acts 8:34; Matt 8:17; Luke 22:37; John 12:38; Rom 15:21; 1 Peter 2:24); its Jesus’ suffering and death which justifies the multitudes. As believers, we do not see Christ and Israel as mutually exclusive. In fact, we view the Scriptures as

⁶³Motyer, *Isaiah*, 292.

⁶⁴Bernhard Duhm, *Die Theology der Propheten* (Bonn: Marcus 1875), 288-89.

⁶⁵John Goldingay and David Payne, *Isaiah 40-55*, The International Critical Commentary (London: T & T Clark, 2006), 213.

standing accomplished in Christ, who represents the people of Israel.⁶⁶ G. H. Box and S. R. Driver confirms that the servant spoke for himself in preparation for his purpose. Therefore, with a revelation from God, his prophetic work subsists not confined by lifting up Jacob only, although this is his first priority before reaching the wider world. Therefore, Jehovah says, I set thee for a light of the nations that my deliverance may be to the end of the earth.⁶⁷ Motyer, highlights the sinfulness of Israel (48:1-8), the sending of the Servant and the Spirit (48:16), the declaration that the people have come back from Babylon but are still in need of being brought back to the Lord (48:22).⁶⁸

The objective of the servant revolved around the work of redemption for the people of Israel and to the world as the sin –bearer (52:13 – 53:12). Motyer remarks that the servant and Israel are distinct because it is the servant’s task to bring the people back as a nation to God. The people cannot deliver themselves as the savior from sin.⁶⁹ John Goldingay comments that the servant’s role does not look like the one Israel can fulfill. A deaf and blind servant is in need of the servant’s ministry. Israel cannot exercise that ministry.⁷⁰ Oswalt introduces questions regarding the identity and calling of the servant. If he is not the collective Israel, perhaps we have Cyrus, called as God’s anointed (45:1). This cannot be Cyrus or Israel because the weapon of this servant involves his mouth. Furthermore, he will accomplish God’s will, not with military might, however, with the revelation from God’s word. The preeminent prophet, the Messiah will hold power in the fullest as (11:4) shows and as the New Testament confirms in (Heb 4:12; Rev 1:16). The

⁶⁶Michel Remaud, *Israel: Servant of God* (London: T & T Clark 2003), 21.

⁶⁷G. H. Box and S. R. Driver, *The Book of Isaiah* (New York: Macmillan, 1909), 240.

⁶⁸Motyer, *Isaiah*, 247.

⁶⁹Ibid., 351.

⁷⁰John Goldingay, *The Theology of the Book of Isaiah* (Downers Grove, IL: Inter-Varsity, 2014), 65.

gospel of John in the New Testament completely communicates this point as John identifies Jesus as the Word of God (John 1, esp. vv. 1-4, 14-15).⁷¹

The passage opens up with, “Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called me from the womb, from the body of my mother, he named my name.” The question that must be asked centers on the speaker at this point. Shalom, Paul contends that the servant is the nation of Israel armed with a potent message from God.⁷²

However, this author contends that the speaker is not Israel because his formation took place in the womb as God’s servant; the servant will fetch back Jacob and gather Israel unto himself. As a light to the Gentiles, the servant was distinguished in his calling. Matthew 4:12-16 brings this point out brilliantly now when he heard about John’s arrest, he withdrew into Galilee. In addition, leaving Nazareth, he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what the prophet Isaiah declared might be fulfilled. “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles”— “the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.” Jesus the light of the world has come to bring salvation unto the ends of the earth. Therefore, Jesus as the speaker, called to present a message of forgiveness and hope which has the power to comfort all people.

The Perseverance of the Servant (Isa 50:4-9)

In this portion of Isaiah, the servant of God portrayed himself as a student of God who willingly obeyed and offered a message that would help the weary. Therefore, John Oswalt remarks that God’s servant will persevere in speaking and teaching because

⁷¹Oswalt, *The Book of Isaiah Chapters 40-66*, 290.

⁷²Paul, *Isaiah 40-66*, 324.

of his discipleship, therefore he knows what to say to the weary. God sent the word not to destroy the world, nonetheless to rescue (cf. John 3:17). In the culmination of salvation history, the word's power will destroy all who oppose him (cf. Isa 11:4); however, this is not the purpose of his coming. The Word comes to help the weary find rest from toil (53:4-5; 61:1-3; Matt 11:28-29).⁷³ Shalom M. Paul comments that the servant's strength lies in his tongue, compared to Isaiah 49:2 which says, "He made my mouth like a sharpened blade."⁷⁴

The Lord has granted the servant a tongue to sustain the weary. George A. F. Knight maintains that the servant did not just learn from Yahweh for the sake of learning, his knowledge or learning authorizes him to know how to preach a word to assist the weary. In addition, this learning took place day by day; to help the weary.⁷⁵ Motyer describes the Word of the servant as a sustaining Word, capable of consoling needs similar to a shepherd as he cares for his lambs. In essence, the servant speaks a word in season, which brings out the prophetic role of the servant (42:2; 49:2; 53:9).⁷⁶

The Servant Perseveres in Listening (Isa 50: 4-5)

John N. Oswalt contends that the servant will persevere in listening; based on the fact he has listened with the ear of a disciple, which suggests that the opening of the ear entails complete obedience. Oswalt highlights this point by reminding the reader of the Old Testament understanding of the word "to hear," a synonymous of "to Obey." To say I hear you is to say I obey you. Likewise, you did not hear me is to say you disobeyed

⁷³Oswalt, *The Book of Isaiah Chapters 40-66*, 324.

⁷⁴Paul, *Isaiah 40-66*, 350.

⁷⁵Knight, *Servant Theology*, 144.

⁷⁶Motyer, *Isaiah*, 358.

me. Thus the point here is that the servant's ear has been open to learn and perform what the Lord says do.⁷⁷

The Servant Perseveres in Suffering (Isa 50:6)

John Goldingay confirms that the servant will persevere in suffering, although the servant did not deserve to suffer. However, his suffering was not for him, but for others; therefore, he paid the price for them, despite the fact that they attacked him.⁷⁸

George A. F. Knight remarks that the servant has now learned to turn the other cheek. He did not attempt to escape from the insults (cf. Num 12:14; Deut 25:9; Matt 26:67) nevertheless he quietly accepted their abuse.⁷⁹ Motyer remarks that God's servant will persevere in completing his purpose. The servant was aware of the divine help (7a) which strengthens him, therefore he set his face to the task with determination and confidence (Luke 9:51).⁸⁰ Oswalt maintains that the servant demonstrated obedience to God resulting in a word for the weary. The word intended for the weary lead in a word of triumph in spite of the unjust suffering the servant experienced at the hands of his enemies.⁸¹ Goldingay argues that one person's willingness to offer himself for the whole person certainly compensates for their rebellion. Offering work not based on quantitative equivalent, for instance on the Day of Atonement, a goat stood for the entire people.⁸² His words as well as the ministry was for the weary, capable of not only sustaining and consoling, however, this word leads to rest (Matt 11:28). The New Testament informs us

⁷⁷Oswalt, *The Book of Isaiah Chapters 40-66*, 324.

⁷⁸Goldingay, *The Theology of the Book of Isaiah*, 71.

⁷⁹Knight, *Servant Theology*, 145.

⁸⁰Motyer, *Isaiah*, 359.

⁸¹Oswalt, *The Book of Isaiah Chapters 40-66*, 327.

⁸²Goldingay, *The Theology of the Book of Isaiah*, 71.

concerning the work of Christ, who did not come to be ministered unto, but to minister, and give his life as a ransom for the world (Mark 10:45).

His sacrifice was for our sins, and not his own, but for the whole world. God's servant, Jesus Christ, came as a willing sacrifice in order to atone the sins of humanity, which divulges God's greatest expression of love.

The suffering servant (Isa 52:12-53:13). The suffering that Jesus Christ underwent provided a visible display of God's love and care for the whole world. In chapter 52:12-53:13 Isaiah describes the willingness of the Lord Jesus Christ in modeling devotion in the midst of adverse circumstances. Furthermore, what we have here bares out that the just giving up his life for the unjust. He remained faithful despite the scorn and rejection; he stood faithful in the face of affliction and sorrow, which he endured not for his crime but for the crimes of others. God rewarded him through exaltation and honor, because of all he endured.

The Servant Was Faithful Although He Was Despised (Isa 53:1-3; 7-9)

The servant came to fulfill the purpose of God, despite what people believed about him. George Knight infers that the words from chapter 52 with 53 emphasize the unity between the two chapters. Therefore, chapter 53 is a continuation about the report of the prophet's message. "Who has believed our report?" Whoever has had the Lords arm revealed to him before? (cf. 63:5; John 12:38; Rom 10:16). Neither heathen, nor Israelite, could have imagined him as the Messiah.⁸³ Knight continues in affirming that the servant grew up before him, which implies that he grew up in the presence of Yahweh, or under the eye of God, in conformity with the will and purpose of God.⁸⁴

⁸³Knight, *Servant Theology*, 169.

⁸⁴Ibid., 170.

The substitutionary work of the servant involved removing the obstacles that separate people from God. John Oswalt remarks that we as Christians view the servant as Jesus Christ: Born in an obscure cave, baptized by a preacher who proclaimed him the savior of the world. No one imagined the arm of the Lord to look like this. The people of that day visualized a fine dressed or wholesome looking leader to triumphal overall.⁸⁵ Oswalt continues to point out that the substitutionary suffering of the servant brings out the force of the people's deliverance. The servants' suffering revolves around not simply the consequences of the people's sins, but in place of the people's sins. The servant suffered for us therefore we have no need to experience the results of sin.⁸⁶ Oswalt, further argues, "the servant stands as the Lamb of God who takes away the sin of the world" (John 1:29). A real lamb cannot die in the place of human's, however a perfect human could; and if that human happened to be God, he could die for every human's sin (Heb 9:11-14).⁸⁷

The Servant Was Faithful Although He Was Afflicted (Isa 53:4-6)

Jesus was afflicted not for any crime that he committed. Alec Motyer remarks that comprehending the identity of the servant could only occur by means of revelation, therefore the true understanding of his suffering, reveals an act of deliberate suffering despite sin sickness, which actually was ours. Matthew 8:17 (cf. Rev 21:4) views this verse as fulfilled in the healing work of our Lord Jesus, as indeed it is: redemption is a result of the work on the cross and one day all of our sickness and sin will be completely banished.⁸⁸

⁸⁵Oswalt, *The Book of Isaiah Chapters 40-66*, 382.

⁸⁶*Ibid.*, 385.

⁸⁷*Ibid.*

⁸⁸Motyer, *Isaiah*, 378.

I completely agree with G. H. Box and S. R. Driver who confirms that the crux of the servant sacrifice lies in the fact of his innocence whereby he submitted to the divine judgment for sin and willingly suffered for the sake of others. Consequently, he suffered on behalf of the guilty, by removing sin and establishing everlasting righteousness.⁸⁹ John Oswalt elaborates on the fact that God takes our rebellion and corruption seriously. However, we generally make light of our sins. Nevertheless, God's moral standard subsists on a higher level than our human yardstick. It follows, then, that someone had to stand in our place to keep us from destroying ourselves. God's servant, Jesus Christ took upon himself our rebellion and provide for us the keys of the kingdom (2 Cor 5:21; 8:9; 1 Pet 2:24).⁹⁰ Knight emphasizes that the servant was arrested and sentenced (unjustly) no matter how we translate the text, the Servant is portrayed as suffering unjustly. Therefore, the servant pays the ultimate price by being smitten to death. In addition, he died and no one cared for him or what he stood for.⁹¹ Michel Remaud declares that God did not intervene to save his Son from death. Jesus dies, although abandoned by God, he retained his faith in this great trial in order to carry the sin of the world.⁹² Jesus Christ was our substitute and has taken the punishment that should have been ours, it was because of our sins that he die. He has borne our grief and carried our sorrows.

The servant was successful (Isa 52:13; 53:13). Isaiah 53 clearly points to Jesus as the promised Messiah who would die for the sins of God's people. G. H. Box and S. R. Driver points out that the early Christians understanding of the passage pointed

⁸⁹Box and Driver, *The Book of Isaiah*, 267.

⁹⁰Oswalt, *The Book of Isaiah Chapters 40-66*, 387.

⁹¹Knight, *Servant Theology*, 174.

⁹²Remaud, *Israel*, 23-24.

to the Messiah, with a fresh new insight. Actually, after reading this passage the early Christians saw Jesus Christ in a new light. His suffering and death was clearly visible with the force of a new revelation.⁹³ Knight describes verse 10 verifying that the arm of the Lord and the arm of the Servant, revealed the same event. The offering of the servant stood as a substitution for the rebellion of the people who witnessed the event with their own eyes. Therefore, the Lord's actions, coupled with the Servants actions inexplicable stood as one.⁹⁴ Motyer emphasizes that this great victory stands on four truths. He poured out: he voluntarily gave himself up to die (Phil 2:8ff.). He allowed himself to be with those in need. He bore the sin of many (that is of all whom he designed to save). He made intercession, that is, he mediates for all who are saved (Heb 7:25).⁹⁵ John Goldingay remarks that on the surface, it looks like it might be the end of the prophet as a martyr. However, the grave and death did not indicate the end. He experienced deliverance and rose from death. One way or another his people and the world will recognize him.⁹⁶

The suffering servant humbly obey God through pouring out himself for others. Knight acknowledges the fact that the servant of the Lord positions himself outside of the covenant, which numbered him with those who have already done so. In pouring out his nephesh, he emptied himself of his whole personality (Phil 2:7-8), "he emptied himself, taking the form of a servant, being born in the likeness of man... He humbled himself and became obedient unto death."⁹⁷ Oswalt discloses that Jesus' life, death and resurrection confirms the description of the Servant/Messiah. In recognizing him the reader of the text must read with the eyes of faith, however, the mystery is not

⁹³Box and Driver, *The Book of Isaiah*, 267.

⁹⁴Knight, *Servant Theology*, 177.

⁹⁵Motyer, *Isaiah*, 383.

⁹⁶Goldingay, *The Theology of the Book of Isaiah*, 72.

⁹⁷Knight, *Servant Theology*, 179.

about how sinful man can have a healthy and whole relationship with God. The true mystery is how God could love us like that.⁹⁸

Conclusion

The Servant Songs brilliantly exemplify the passion of Christ as prophesied by Isaiah. Additionally, Isaiah clearly declares the coming of the Messiah who was the willing servant who modeled for the world a level of servanthood, which has not occurred since his life here on earth. Furthermore, his life, and affliction on behalf of others opens up a window in which humans can observe the heart of God. He experienced rejection, and yet he remained faithful to God. He took upon himself our punishment for sin, although he had no sin. His death was the substitutionary atonement because he took upon him our infirmities “he carried our sorrows, he was wounded for our transgressions, he was bruised for our iniquities and by his wounds we are healed.”

The teaching on the atonement for sin occurs often in the New Testament: “For he hath made him sin for us, who knew no sin; that we would become the righteousness of God in him” (2 Cor 5:21 KJV). Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, “cursed *is* every one that hangeth on a tree:” (Gal 3:13 KJV). “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” (1 Peter 3:18 KJV). Jesus Christ is God’s servant Isaiah prophesied about who would be the sin-bearer, forgiving all who accept him as God’s savior. Jesus model servant leadership through washing the disciple’s foot, demonstrating that he came to “serve and not to be served.” Therefore, as the ultimate model, Jesus extends to all true followers an example to emulate. Furthermore, with the mind of Christ, believers have the responsibility of modeling the gospel in the community, which cultivated unity and an atmosphere of love. Jesus willingly carried out the mission of the suffering servant, through persevering,

⁹⁸Oswalt, *The Book of Isaiah Chapters 40-66*, 408.

through obedient suffering although despised and afflicted. His success is paradoxical in nature, because his suffering and death was not for any crime he committed. He willingly relinquished his life that others would experience life and it more abundantly.

CHAPTER 3

PRINCIPLES FOR SERVANT LEADERSHIP DEVELOPMENT

One of the major crises facing the church in the twenty-first century centered on a misunderstanding of servanthood and leadership. In chapter 2, the leadership model of Jesus exemplified the essence of a servant leader. The biblical and theological foundation offered support, which illustrated the actions, and attitude Jesus had in his ministry. Furthermore, Jesus' example, revealed the mind, heart and life of a servant, which demonstrated a lifestyle of self-sacrifice in which if followed, would transform the church and its leadership. The pinnacle of the Kingdom of Heaven centered on being a servant. During the duration of Jesus' ministry here on earth, he sought every opportunity to model servant leadership. "But so, shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43-44 KJV). Even though Jesus was the King of Kings, he was willing to give his life to benefit others, which epitomize the concept of servant leadership.

Chapter 3 will attempt to explain the concept of servant leadership by means of evaluating current approaches essential to the nucleus of leadership while also examining the function and practice of effective leadership. This chapter will further offer principles for developing healthy servant leaders, which will demonstrate a pattern of excellence and maturity. Servant leadership will lead the charge of mutual submission, which will build a trusting environment for renewal and transformation within the church.

What Is Leadership?

Leadership stands as a concept of enormous weight, a subject for decades, which has been studied, written about and promoted. Likewise, there are numerous definitions on the subject as there are books dedicated to the topic. Don Howell remarks that in a broad, functional sense, leadership centered on initiative and influence. Initiative perceives a need and, based on one's governing convictions, exercise initiative to address that concern. Influence entails urging others to join in and contribute to the execution of a stated objective.¹ Arthur Boers contends that leadership indicates multiple prospects: A leader is one with a charismatic persona who moves a group or organization to achieve. Furthermore, a leader has influence and followers, who can get things done. A leader is one who possesses a comprehensive vision of the organization.²

Biblical leadership offers more than influence and direction to a group of people. Phillip Lewis explains leadership as a social influence exerted on individuals and or groups to achieve goals.³ In examining this sampling of the definitions of leadership this can describe a principled and unprincipled leader. Biblical leadership involves more than moving people or an institution to achieve an objective. Biblical leadership does not just point out a direction or employ influence, biblical leadership revolves around helping others grow to become mature followers of God through Jesus Christ. The concept of servant leadership remains rooted in Biblical leadership.

Servant Leadership

Although the Bible has never utilized the phrase servant, leadership the

¹Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 1.

²Arthur Boers, *Servants and Fools: A Biblical Theology of Leadership* (Nashville: Abingdon, 2015), 17.

³Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville: Broadman & Holman, 1996), 61.

examples are common throughout from Genesis to the general epistles. The actual phrase Robert Greenleaf a retired AT&T executive coined. The concept came to Greenleaf after reading Hermann Hess's Journey to the East. After reading the story Greenleaf said, "the leader function as a servant first, and that simple fact reveals his greatness. Leo's character in the story was really the leader all the time, nevertheless he served first because his natural desire prompted him to help others first."⁴ The servant leader functions as servant first as Greenleaf described. Servant leadership "begins with the natural feeling that one wants to serve first". This deliberate choice generates in people the desire to lead. The person who is a servant first is different from the one who continues as a leader first. The leader first remains driven by power and material possessions. The difference unveils itself in how the servant leader creates an environment for meeting the needs of others. The best test, involves this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more independent, more likely themselves to become servants?⁵ Larry Spears quotes Stephen Covey in saying that servant leadership highlights increased service to others, a holistic ecological methodology to work; upholding a sense of community, of togetherness, of connection, which involves the sharing of power in decision making.⁶

Servant leadership shifts the focus from leader to servant first because a servant leader's first compulsion revolves around helping others through meeting their needs. Larry Spear's comment that it is important to stress that servant leadership is not a "quick-fix" approach. Nor is servant leadership something quickly instilled within an institution. At its core, servant leadership involves a long-term, transformational approach

⁴Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness* (Mahwah, NJ: Paulist Press, 1977), 21.

⁵Ibid., 27.

⁶Larry C. Spears, ed., *Insights on Leadership: Service, Stewardship, Spirit, And Servant-Leadership* (New York: John Wiley & Sons, 1998), xv.

to life and work – in essence, a way of being – servant leadership has the potential for creating positive change throughout our society.⁷

Servant leaders value the growth and well-being of others through promoting community and togetherness, which connect others in an institution. Servant leadership includes transformation in essence because servant leadership has the power to create positive change in any organization. Servant leadership embraces an attitude, which indeed involves meeting the needs of others, while directing others to follow that example. Although the actual phrase does not appear in the Holy Scripture, servant leadership finds its roots in the life and ministry of Jesus Christ. Jesus modeled the heart and actions of a willing servant. He took a towel and washed the disciple's feet (John 13:1-17). He emptied himself and became a servant. (Phil 2:5-8). Furthermore, he was willing to sacrifice himself in the place of others (Isa 53:1-12).

Biblical and Historical Leadership

We live within a culture, which considers leadership as a boss who gets things done because of the shareholders, to create a profit plus achieve the purpose or attain the upper hand on the competition. Admittedly, the church has shaped its understanding of leadership from the larger culture and transferred those norms into standards for determining successful leadership. During one Bible study class not long ago, participants defined Christian leadership in their own words. Consider the participants' responses. Several asserted that a leader should have vision coupled with the initiative in achieving objectives. Someone declared that the leader is responsible for setting the agenda through giving direction for the organization. Someone else stated that leadership involves moving people to achieve a similar goal. In summary, the responses of the participants were from the world and in the context of business and politics. Which suggests that there is either a lack of teaching on the subject or a misunderstanding in

⁷Spears, *Insights on Leadership*, 3.

regards to biblical leadership? It is the firm conviction of this writer that the Bible provides guidelines for every area of life including leadership. Biblical leadership derives its value from three crucial avenues, the sovereignty of God (Ps 139; Isa 46:9-11; Dan 4:35; Rom 9:20), the authority of Scripture (Ps 19:7-11; Josh 1:8; 2 Tim 3:16-17) and undergirded by prayer (Prov 16:3; Rom 15:30-31; Thess 5:17; Luke 18:1). Could it be the prevailing crisis in various churches are a misunderstanding between secular leadership and biblical leadership? What is spiritual or biblical leadership? Don Howell maintains that biblical leadership is taking the initiative to influence people to grow in holiness and passionately promotes the extension of God's kingdom in the world.⁸

The church of today has bought into the secular notion about leadership principles that have no spiritual life or power. Ed Stetzer and Mike Dodson, declare that a biblical leader is a person engaged in influencing and developing people in accomplishing a purpose by means of supernatural power.⁹ Oswald Sanders points out that spiritual leaders influence others through the illuminating, and the saturating power of the Holy Spirit. For instance, when the leader comes under the control of the Holy Spirit, the spirit's power flows through him to others.¹⁰ Sanders further verifies that spiritual leaders can only lead others down the road in which they have already travelled. A godly leader must walk in a way that others can follow.¹¹ Geoffrey Guns articulates brilliantly how Jesus modeled leadership in washing the disciples' feet, which epitomizes what a leader should look like among his people, he was a servant first.¹² Don Howell

⁸Howell, *Servants of the Servant*, 3.

⁹Ed Stetzer and Mike Dodson, *Comeback Church: How 300 Churches Turned around and Yours Can too* (Nashville: B & H, 2007), 37.

¹⁰J. Oswald Sanders, *Spiritual Leadership: Commitment to Spiritual Growth* (Chicago: Moody, 1980), 28.

¹¹Ibid.

¹²Geoffrey V. Guns, *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, 2000), 52.

illustrates how the Old Testament language transitioned from slave to servant. The Hebrew term עֶבֶד often referred to a slave or a household servant, (Exod 21:2-6; Deut 12:15-18; Gen 24:2; Judg 6:27; 7:10-11; 1 Sam 9:3; 2Kings 5:25). Consequently, God's character plus his covenant loving kindness, the term became a favorite of the servants of God. The great leaders of the Old Testament obtained the labeled "a servant of the Lord." This was a designation of unparalleled honor for those who abandon their will for the Lord. Moses and David are the two Old Testament characters who represent clearly the ideals of servant leader. Moses was the prophet (Deut 18:15-18) and David was the King (2 Sam 7:16) who both prefigure the suffering servant.¹³

The word servant in the New Testament Don Howell maintains carries the same meaning as the Old Testament term עֶבֶד as a servant of the Lord and servant of others. Jesus in his parables described the household slave whose goal centered on the welfare of their masters (Matt 13:27-28; Matt 18:23-32; Matt 21:34-36; Matt 22:3-10; Matt 25:14-30).¹⁴ The word servant in the New Testament suggests a horizontal dimension pivotal to a set of terms utilized in Jesus' teaching: διάκονος (servant), διακονία (service), and διακονέω (to serve). In addition, this group of words centers on the original meaning of a table waiter.¹⁵ Furthermore, the apostle Paul called himself the δοῦλος bond slave of Jesus Christ, as a bond slave Paul served the Lord as one who voluntarily surrendered himself to the divine agenda. Paul understood servant leadership with a posture of humility and the privilege of stewardship.¹⁶ In addition, Paul focus on the attitude of Jesus Christ as the supreme example of self-sacrificing humility in which

¹³Howell, *Servants of the Servant*, 6-7.

¹⁴Ibid., 11-12.

¹⁵Ibid., 14.

¹⁶Ibid., 15.

each believer should frequently exhibit in their relationships with others (Phil 1:27-30).¹⁷ Howell concludes that the language of the Bible in the Old Testament transforms the term עֶבֶד into a privilege calling, namely, “servant (of the Lord).” In the New Testament, the term δοῦλος acquired elevation and dignity because Jesus was the servant par excellence; therefore, by following the servant Lord we become servant leaders, which seek the good of others. As followers of Jesus, we become servants of the great servant.¹⁸

We have already noted that Jesus’s ministry epitomized servanthood because Jesus demonstrated that genuine greatness entails serving others (Mark 10:43; Luke 22:27). Therefore, servant leadership finds its roots in the life and ministry of Jesus. The phrase servant leader or servant leadership may not appear in the Holy Scriptures; however, the practice of servant leadership occurs in both the Old and New Testaments.

Jesus Modeled and Practiced Servant Leadership

In understanding servant leadership, it is crucial that we identify the style in addition to the manner in which Jesus led. Similarly, to grasp Jesus’ approach to leadership one must recognize his identity. Moreover, Jesus’ identity aids in our understanding of servant leadership because he was a servant along with Lord unified together in a logical arrangement. He exists both as Son of God (Matt 14:33; Matt 16:16; Mark 1:1; Mark 5:7) and Son of Man (Matt 17:22; Luke 5:24; Luke 11:30; Luke 12:10) submitted to God the Father. Hence, Jesus is the prototype of the servant leader. Robert Dale contends that the chief New Testament leader is unmistakably Jesus Christ. From the inception to the culmination of Jesus’ ministry, servanthood or servant leadership emerged as the donated style of leadership. In his inaugural address Jesus proclaimed himself as a servant (Luke 4:1-21).¹⁹ Jesus submitted his life to the will of the father to

¹⁷Howell, *Servants of the Servant*, 17.

¹⁸Ibid., 19.

¹⁹Robert D. Dale, *Pastoral Leadership* (Nashville: Abingdon, 1986), 27.

serve others furthermore, he freely sacrificed his life for others (Matt 20:28). Dale insists that based on (Mark 10:42-45) Jesus offers three principles of servanthood which refutes the cultural standards concerning leadership. First, greatness and success cannot be measured by power or authority (Mark 10:42-43). Second, being a servant is true greatness (Mark 10:43-44). Third, servanthood was modeled by Jesus (Mark 10: 45).²⁰

It is virtually impossible to examine the ministry of Jesus and not consider his heart. Jesus embodies the type of heart, which identifies an effective leader. Without a serving heart, it is not possible to become a servant leader. In order for our leadership to move the masses, we must learn to lead like Jesus. Ken Blanchard and Phil Hodges have discovered that effective leaders in the church or in the business world have patterned their leadership style after Jesus. Ken Blanchard and Phil Hodges in their book *Lead Like Jesus* focuses on four spheres and how each provide guidance in the direction of becoming the leaders God designed servants. *Lead Like Jesus* involves the internal domains, which motivate a person's heart, and head, which are things that one keep in the inward parts. The external domains are the public leadership behavior, or the hand and the habits equally experienced by others which determines if others will follow one's leadership.²¹ At this point in this project I will briefly highlight the four domains as outlined by Blanchard and Hodges.

The first sphere is The Heart: Blanchard and Hodges maintain that leadership is first a spiritual matter of the heart. As we consider the heart, issue of leadership the primary question, which Jesus asks us, "Are you a servant leader or a self-serving leader?" Self-serving leaders (EGO) Edge God Out while servant leaders (EGO) Exalt God Only. The question for reflection at this point revolves around "what drives a person as a leader?" Blanchard and Hodges quote Gordon McDonald, who identifies two types

²⁰Dale, *Pastoral Leadership*, 29.

²¹Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Times* (Nashville: W Publishing, 2005), 31.

of people in this world: Driven people and Called people. Driven people think they own everything; called people on the other hand, believe everything is on loan. Called leaders do not attempt to protect a position; rather they focus on building up the Kingdom of God.²²

Leading like Jesus embraces the opposite of egotistical leaders whose goal centers on impressing others with possessions and position. Leading like Jesus calls for a radically different perspective and priority – seeking first the Kingdom of God (Matt 6:33).²³ Furthermore, the kingdom of God is the rule and reign of God in one’s life. When a person’s desire and the primary focus of life involves pleasing God, the calling of God drives that person and not a certain position. In examining the life of Christ, the motivation in his calling centered on glorifying God the father.

The second sphere in *Lead Like Jesus* is The Head: The journey of a servant leadership starts in the heart and travel through the head, which surveys the belief system and principles contained in the motives for leading people. Furthermore, Jesus’ leadership point of view involved servant leadership (Mark 10:45). In fact, Jesus spent three years training his disciple. Blanchard and Hodges plainly defined the role of servant leadership as having two parts. Visionary role – setting the course and the destination and implementation role – doing right with a focus on serving.²⁴ Therefore, Jesus clearly embodied both roles when he washed the disciple’s feet, he was transitioning his role from the visionary to the implementation role. By taking this course of action he exhibited the authentic spirit of servant leadership and challenged his disciples to do the same (John 13:12-15).²⁵

²²Blanchard and Hodges, *Lead Like Jesus*, 43.

²³Ibid., 76.

²⁴Ibid., 83-84.

²⁵Ibid., 99.

The third sphere is The Hands: Leading like Jesus is more than a theory; it is about changing the way one lead. It means making a commitment to change a person behavior to be more like Jesus. In leading like Jesus with the hands means learning to put feet to the message by changing one's behavior to resemble Jesus' behavior.²⁶

The fourth sphere is The Habits: Leading like Jesus mean staying on track with one's mission by cultivating habits, which will aid a person when one encounter negative forces in life. The servant leader can learn from Jesus, on how to replenish his energy and perspective. Jesus embraced: The habit of solitude, prayer, study of the scriptures, accepting God's unconditional love, and being involved in supportive relationships.²⁷ In the next section on developing servant leaders we will examine these habits and others in greater detail. Embracing these habits is crucial in following Jesus as a role model for leadership. In order to lead like Jesus, a person must become like Jesus.²⁸ Regardless of what arena of leadership one is in following the principles and teaching of Jesus will certainly enhance one's leadership. Jesus is the best model of effective leadership.

Another trait in servant leadership that we need to investigate is the attitude of Jesus. The apostle Paul in the book of Philippians states that servant leadership must begin with one's attitude. Jesus modeled the attitude of a servant leader when he emptied himself, by setting aside his glory and putting on the form of a servant, he humbled himself through submitting to the will of God. Paul A. Cedar remarks that acquiring the attitude of Christ requires that we should die to self and become alive spiritually in Christ. Therefore, servant leadership begins with the heart – with our attitude, with our motives.²⁹ Paul A. Cedar maintains that it is impossible to become a servant leader if we

²⁶Blanchard and Hodges, *Lead Like Jesus*, 119.

²⁷Ibid., 154.

²⁸Ibid.

²⁹Paul A. Cedar, *Strength in Servant Leadership* (Waco, TX: Word, 1987), 33.

are not first a servant of Jesus Christ and empowered by his spirit.³⁰

God's authority in the life of a church revolves around mutual submission. Alan Padgett declares that Christians cannot imitate Christ's self-humiliation and exaltation, however Jesus modeled mutual submission (mutual submission is a voluntary submission out of care for others) – which revolved around, taking up the role of a slave, our love toward one another.³¹ Padgett also points out that the washing of the disciples' feet includes acting out Jesus' teaching on servant leadership. In Jesus' earthly ministry, he voluntarily set aside his glory, picked up a towel, and served the needs of the disciples'. The act of washing the disciple's feet points to his death on the cross. Moreover, Jesus consistently lived out the ethics of mutual submission. Servant Leadership entails mutual submission for those in leadership roles. Hence, the dispute that servant leadership and mutual submission are in disagreement with each other is unbiblical. To turn servant leadership into a kind of hierarchy of fixed power necessitates a sad misreading of the ethics of the New Testament. Such an inference involves a deep misunderstanding of the teaching and examples of Jesus Christ.³²

When anyone in leadership serves out of duty, compulsion or respect, those leaders are serving with improper motives. Jesus on the other hand, model's genuine kingdom immensity through servanthood and suffering which is profoundly different from the senseless pursuit of personal gratification, power and status. Don Howell highlights the magnitude of Jesus' act of self-abnegation in the upper room when Jesus filled the basin with water and took a towel and begin to wash the disciples' dirty feet (John 13:4-12).³³

³⁰Cedar, *Strength in Servant Leadership*, 34.

³¹Alan G. Padgett, *As Christ Submits to the Church: A Biblical Understanding of Leadership and Mutual Submission* (Grand Rapids: Baker, 2011), 48.

³²*Ibid.*, 55.

³³Howell, *Servants of the Servant*, 203.

By washing the disciples' feet Jesus took the place of a menial servant, thereby setting an example that the disciples and all believers should emulate (John 13:15). Jesus warned his disciples twice regarding emulating the attitude of leadership in the world. The crucial point entails "But not so with you" (Mark 10:43; Luke 22:26). Therefore, all servant leaders should remember Jesus' words and attitude, which was not self-centered. True greatness centered on unselfishness along with promoting the wellbeing of others and the kingdom of God. It is not about a church, ministries or positions; the servant leader has an attitude of giving, sacrificing, and extending mercy to others.

Don Howell sums up his book *Servants of the Servant* with a profile on servant leaders by offering three traits, which should identify all servant leaders. The three characteristics are character, (who the leader is and is becoming, motive, (why the leader takes the course of action and agenda (what mission do we pursue).³⁴ Moreover, character heads the list since it includes the standard of effective leadership. Furthermore, Paul supplies a mountain of different qualifications with over half of them related to character. (I Tim 3:1-13; Titus 1:5-9). The effective leader has "proven character" as the refined product that emerges from a process of testing (Rom 5:3-4). The tested servant is more than a survivor but is one who views future challenges as fresh opportunities to prove the sufficiency of God's grace.³⁵ The effective leader recognizes that he does not serve alone however, he serves alongside others and is accountable to others and God.

The subsequent trait of a servant leader includes motive, which raises the question why servants do what they do? Don Howell maintains that several Old Testament as well as New Testament personalities' motives were to defend the honor of God. Those figures included Moses, Joshua, Samuel, David, Daniel, Nehemiah, the twelve disciples and Paul all served with the motive of honoring God's name. Servant

³⁴Howell, *Servants of the Servant*, 296.

³⁵*Ibid.*, 296-97.

leaders possess a perspective, which seeks to please God above all others, this kingdom point of view seeks to collaborate with others of the same faith in building up and extending the kingdom of God.³⁶ The final trait to examine in the profile of a servant leader revolves around an agenda. God's divine agenda for us remains clear. God would that all be saved and to come to the knowledge of the truth in Jesus Christ. The salvation and redemption of humanity involve God's will, and this has been God's concern or agenda since the beginning of creation. Paul declares, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe" (1 Tim 4:10 KJV). Howell admits that biblical leadership upholds God's agenda, which is evangelizing of the world, edifying the saved and establishing the kingdom. Servant leaders take the initiative in extending God's rule over the world that is the divine vision and plan to go to all nations (Matt 28:19-20).³⁷

Developing Healthy Servant Leaders

Spiritual leadership is critically important in developing a healthy church. Among leaders, spiritual development revolves around the process of remaining fit therefore; leaders are empowered to fulfil the purpose of their calling, which involves serving others. The church is the body of Christ; therefore, every aspect of the church demands healthy servant leaders, which will demonstrate a pattern of excellence and maturity. In examining this unit, we will not focus on the typical traits of leadership development, which consist of character, competence, knowledge, skills and commitment. In contrast, this project will focus on developing healthy servant leaders. Ed Stetzer and Mike Dodson maintain that leadership development matter, we need to know

³⁶Howell, *Servants of the Servant*, 297-98.

³⁷Ibid., 301.

what it is.³⁸ Henry and Richard Blackaby remarked that Christian leaders typically are identified by their integrity. The Bible also uses the term “blameless” to describe people who live with integrity. The apostle Peter urged believers, to make every effort to have peace, without spot or blemish” (2 Peter 3:14).³⁹ Likewise, the apostle Paul in describing the qualifications for Bishops and Deacons offers four prerequisites in selecting these leaders. For instance, the four categories include family life, moral character, spiritual character, and community reputation. Out of the four categories, the bulk of leadership qualities focuses on moral character (1Tim 3:2-7; 3:8-9; Titus 1:7-9). Robert Clinton emphasizes that when God develops an emerging leader, he utilizes four checks to test a leader’s character.

The four checks include the integrity check, the obedience check, the word check and the ministry task. Integrity involves the heart of character. The integrity check remains a check that God uses to expand our influence.⁴⁰ Calvin Miller insists that character includes the hidden “us” what we do when no one is around. A person’s outer life is what people observe, however one’s inner lives reveals that person’s character. A person can buy personality cheap; however, no one can purchase character. Furthermore, when the need for Jesus is extreme, that is when both character and holiness become visible. Likewise, the need for Jesus in the midst of trials clearly challenges one’s faith. Therefore, “testing,” teach spiritual dependency.⁴¹ Character remains the work of God designed to develop Christlikeness in leaders at every stage of Christian leadership.

³⁸Stetzer and Dodson, *Comeback Churches*, 51.

³⁹Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville: B & H, 2011), 165.

⁴⁰J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: NavPress, 2012), 50.

⁴¹Calvin Miller, *Into the Depths of God: Where Eyes See the Invisible, Ears Hear the Inaudible, and Minds Conceive the Inconceivable* (Minneapolis: Bethany House, 2000), 156.

Furthermore, character is about being and not about doing, regardless of what leadership role people fulfil. Whether one serves as pastor, deacon, Sunday school teacher, greeter, usher, small group leader a servant leader calling by God entails Christ-likeness first. A Christian leader has the assurance that what God has started on the inside, he will finish (Phil 1:6). The Holy Scriptures offer several passages identifying character traits for different positions of leadership in the local church. Consider Scripture passages such as (1 Tim 3:2-7; Titus 1:7-9, and 1 Peter 5:2-3) presents character traits of a pastor, (1 Tim 3:8- 10), presents character traits for the deacon, (2 Peter 1:5-9 and Gal 5:22-23) presents character traits which all believers regardless of their leadership role should exhibit.

The second, mark of a Christian leader centered on humility and surrendering to God. I am not talking about false pride or modesty, which seeks to promote self. A healthy spiritual leader will check his ego at the door since he understands that his connection revolves around someone bigger than a position or organization. Servant leaders recognize that a connection includes intimacy with God. In emulating Jesus, a person has to take up the towel and do as he has done (John 13:15). Henry and Richard Blackaby quote Jim Collins book “*Good to Great*,” when he characterized level five leaders with humility. Level five leaders direct their ego needs away from themselves and into the larger goal of building a great company. It is not that level five leaders have no ego. In fact, they develop incredibly ambitious, however that hope centered the institution and not themselves.⁴² Calvin Miller recounts what Bernard of Clairvaux wisely taught about four Christian virtues. The first is humility. The second is humility. The third is humility. Likewise, the fourth is humility. He goes on to assert that most Christians would embrace humility without humiliation. However, if the king of heaven washes feet, the disciples calling involves doing the same.⁴³ Oswald Sanders comments that

⁴²Blackaby and Blackaby, *Spiritual Leadership*, 176.

⁴³Miller, *Into the Depths of God*, 151.

Jesus informed his disciples about not seeking the ambition of self-promotion, but the desire of exalting God and serving others (Matt 20:25-27).⁴⁴ Paul Cedar point out that the world “push” and “press” and “politic” to gain power and recognition. In God’s kingdom, the instructions involve humbling oneself and it is God’s business to promote. To be great in God’s kingdom is to be a humble servant of Jesus Christ.⁴⁵

Spiritual leaders become great when they develop the attitude of John the Baptist, which said, He must increase, while I must decrease (John 3:30). Healthy leaders become slaves to Christ and willingly sacrifice for others. Therefore, true greatness in the kingdom of God began by submitting to him. Submitting to Christ and serving others illustrates that a healthy leader is a good steward of God’s grace (1 Pet 4:10).

The third mark of a healthy Christian’s leader involves courage. Contrary to popular belief, servant leaders are not weak; actually, courage instinctively displays itself out of a relationship that stands submitted to God in obedience. God has set forth the command to be strong and courageous, do not allow fear to intimidate you because your God will be with you everywhere you go (Josh 1:9). It takes courage to swim against the current of popularity and the cultural norms of Christendom. Nevertheless, a healthy servant leader will stand firmly on his convictions and do the right thing because it is the right thing to do. In addition, when a servant leader stands against the pressure to conform and does right against the odds that conviction will motivate and strengthen one’s brother to defend what they believe (Eph 4:14; Rom 12:2). Henry and Richard Blackaby argue that courage is not the absence of fear. Courage does the right thing in the face of alarm. Furthermore, courage of the ancient Greeks stood as a primary quality in life. Therefore, courageous people know what to do, but resolve not to do it.⁴⁶ Oswald

⁴⁴Sanders, *Spiritual Leadership*, 61.

⁴⁵Cedar, *Strength in Servant Leadership*, 150.

⁴⁶Blackaby and Blackaby, *Spiritual Leadership*, 178.

Sanders describes courage as a call from God not to surrender to fear. Without fear, such a call would be pointless. However, God has bestowed his Holy Spirit, which empowers the believer not to allow fear to have any power. Hence healthy servant leaders do not have a spirit of timidity, but of power and love and self-control (2 Tim 1:7).⁴⁷

I agree with Bill Perkins claim that courage includes the ability to face one's fears and lead effectively in spite of them. He also highlights four principles involving courage that Jesus used in facing fear- rousing circumstances. First, courageous leaders focus on their purpose, not their fears. "Fear is dispelled when one focus on a purpose. Jesus declared, to his disciples "make God's rule and ways your purpose and God will take care of the incidents you fear."⁴⁸ Second, courageous leaders grasp that failure embraces the seed of success. If embraced that reality involves, one who will discover it is a limitless source of courage because failure remains an inevitable part of life. Once we accept the fact that failure happens, we can courageously face failure since we realize that failure cannot be completely avoided.⁴⁹ Third courageous leaders overcome fear with preparation. Jesus sent his disciples out into hostile cities and villages to minister and proclaim the gospel in preparation for his departure. After their return, he continued to prepare them with the feeding of the five thousand with two fish and five loaves of bread. What Jesus does involve preparing his disciples to face the impossible in the future after his departure.⁵⁰ The fourth principle centers on courageous leaders having the awareness of God's presence. The presence of the Lord reinforced confidence in a leader because the awareness of God dispels fear. God informed Moses in his reluctance to lead that he

⁴⁷Sanders, *Spiritual Leadership*, 60.

⁴⁸Bill Perkins, *Awaken the Leader within: How the Wisdom of Jesus Can Unleash Your Potential* (Grand Rapids: Zondervan 2000), 48.

⁴⁹Ibid., 51.

⁵⁰Ibid., 53.

was not alone. God reminded Joshua not of the many years of preparation instead, God assured him of his never-failing presence (Josh 1:9).⁵¹

The fourth mark of a healthy Christian leader revolves around faith and faithfulness. Reliability in a person's relationship with God and others includes certain characteristics of a healthy servant leader. Faithfulness entails the fruit of the Spirit (Gal 5:22-23) which God bestowed upon every believer because of the new birth. God measures success not by the accumulation of material things but by faithfulness. Success embraces effective stewardship, which encompasses faithfulness (1 Cor 4:2) God trust with the ministry effective stewards. Furthermore, faithfulness involves serving God and others, which enables the church or organization to remain strong and grow. Faithfulness and true servanthood go hand in hand because reliability is at the heart of the salvation experience. The call of servant leaders drives that person to maintain fidelity in spite of the oppositions and adversaries, which occur daily. The call stresses that we are resolute like Nehemiah because we are doing a good work (Neh 6:3). Arthur Boers affirms that considering faithful Christian actions by the world standard of success can be demoralizing because God calls Christians to be faithful in the insignificant incidents and trust him to weigh the merits and demerits of one's deeds.⁵² Robert Banks and Bernice M. Ledbetter verifies that in the bible, faithfulness is always tangible, never just an attitude or a principle. The Bible recognizes that life is difficult, and that the purpose of faithfulness may vary according to circumstance. Quick fits formulas are not suitable for every incident. Nevertheless, being sincere is not enough. Practical decisions and actions are always the results of faithfulness. Leaders must learn to live out as well as to live by faith, to keep as well as to have faith, and to be faithful as well as to be full of faith.⁵³

⁵¹Perkins, *Awaken the Leader within*, 55.

⁵²Boers, *Servants and Fools*, 187.

⁵³Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker, 2004), 99.

Robert Clinton elaborates on the fact that God's call to a leader to increase his faith in ministry is one of the strongest challenges a leader will face. Faith challenges usually stretch one beyond his present understanding. Faith challenges remain directly linked to effective ministry. Leaders are people with God-given concepts, and one of their essential functions is to inspire followers with that vision and hope. They cannot fulfill this task without faith. A faith challenge involves three features: (1) a revelation from God concerning some future plan, (2) a realization by the leader that God is challenging him to act on the basis of this revelation, and (3) a mindset that determines to make leadership decisions based on this firm conviction. A faith challenge may come all at once or given over time.⁵⁴

The fifth mark of a healthy Christian leader pivots on the emotional health of the servant Leader. The Bible reveals to us that Jesus the Son of God exhibited feelings such as sorrow, anger love, and compassion, which certainly revealed the heart of God to us. Emotionally healthy servant leaders are leaders who are aware of themselves and passions such as selfishness, guilt, fear, worry, inability to forgive, anger, envy, rejection, greed, disappointment, discontentment, and loneliness. Emotionally healthy leaders have the ability to engage in realistic self-assessment, which grounds their faith and enables them to reach their full potential for God. Our emotions exist not to control us, however to grow us. Moreover, emotional health and spiritual health are inseparable because our actions and reactions reflect what we value and believe.

Phillip V. Lewis remarks that emotional resolve indicates how a *leader* deals with people. Therefore, emotional strength expresses itself in understanding, trust, confidence, tolerance, loyalty, and sympathy. Lewis continues by providing eight traits, which characterize a mature leader: First, have tact and get along with people. Second, they avoid interfering in others' affairs. Third, they constantly accept change because of

⁵⁴Clinton, *The Making of a Leader*, 191-92.

their underlying security. Fourth, they do not blame others when things go wrong. Fifth, they are able to develop a solid *esprit de corps* (a feeling of pride, fellowship and loyalty with a particular group) because they work well as part of a team. Sixth, they handle criticism and differences in others. Seven, they are not overly critical of others and their methods of doing things. Eight, they can cut through trivia and help a group reach its goals and objective. Leaders who demonstrate naiveté usually fail. God's leaders must exhibit maturity in dealing with others (1Tim 3:16).⁵⁵ Peter Scazzero and Warren Bird argue that unhealthy developments are inevitable when we fail to understand ourselves as whole, made in the image of our God. This image of God includes our physical, social, intellectual, and emotional lives.⁵⁶ The focus that Scazzero and Bird encapsulate is the value of our inner life our emotion. To ignore our feelings involves turning our backs on the truth, listening to our emotions ushers us into reality. Moreover, the truth is where we meet God. The authors go on to say, that emotions are the language of the soul. They are the cry that gives the heart a voice. In neglecting our intense emotions, we are false to ourselves and lose a wonderful opportunity to know God. We forget that change comes through brutal honesty and vulnerability before God.⁵⁷

Scazzero and Bird provide six principles of discipleship, which will transform lives. At this point in the project, I will briefly consider each principle separately.

Principle 1: Look Beneath the Surface: This principle requires that a person must look inside their heart and ask, what is going on that Jesus Christ is trying to Change? In looking inward, one must look below the surface, this principle illustrate that an iceberg is twice as large underneath the surface of the sea. Therefore, we need to look deep into our hearts. Looking deeply within requires a person to honestly bare all, Jesus

⁵⁵Lewis, *Transformational Leadership*, 49-50.

⁵⁶Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives* (Grand Rapids: Zondervan, 2003), 52.

⁵⁷*Ibid.*, 53.

declared, the truth will set you free (John 8:32). When we go beneath the surface two wonderful experiences take place. An awareness of what I am feeling, doing, and ask the why or what is going on question. The purpose for going beneath the surface involves developing emotionally healthy disciples who are aware and feel deeply, who ask appropriate “why” questions, and who are then reflective before God and others.⁵⁸

Principle 2: Break the Power of the Past: This principle helps people break free from their past understanding the roots of our emotions in relationship to our family. Also, outside of our family of influence, other people and events also helped to shape us emotionally. The question to ask revolves around, “what are a few events or people that have impacted my life today, which helps me understand how I tick.”⁵⁹

Principle 3: Live in Brokenness and Vulnerability: This principle encourages people to develop a theology of weakness, which causes us to depend on God and seek him, recognizing our need for a savior. It is our flaws and brokenness, which provide authenticity to our leadership. In addition, this principle points out that our handicap or brokenness are gifts given to us by God. The world views weakness as terminal “you are a loser.” On the other hand, God specially designed each person to lead out of weakness and brokenness, and not out of one’s own strength and power.⁶⁰

Principle 4: Receive the Gift of Limits: In this principle, we learn that emotionally healthy leaders embrace their limits with joy and do not attempt to live life as someone else. Jesus modeled what it took to embrace human limits because before his earthly ministry began he subjected himself to his earthly parents as a faithful son. He subjected himself at the time of his baptism, which God the Father affirmed. Consequently, Jesus learned obedience through what he suffered (Heb 5:8). Jesus

⁵⁸Scazzero and Bird, *The Emotionally Healthy Church*, 69-79.

⁵⁹*Ibid.*, 87-98.

⁶⁰*Ibid.*, 99.

embraced his limitation in his temptation by the devil. “He accepts the gift of limits, and the rocks remain rocks”. “He accepts God’s limits and walks down the temple steps, and there is no miracle.” “He accepts God’s limits and walks back down to the desert and the cross”. In emulating Jesus, we should learn to detect our shortcoming. Furthermore, the author provides six lenses for us to gaze through. We should gaze at our personality; look at our season of life, look at our life situation, look at our emotional, physical, and intellectual capacities, look at our negative emotions, and look at our scars and wounds from our family past. This principle also informs us that our primary spiritual concern is to live within the boundaries of God’s limits as faithful soldiers in the army of God.⁶¹

Principle 5: Embrace Grieving and Loss: This principle informs us that loss and grief make us more like God for when we die to self we can truly emulate Christ by offering compassion to others. When we learn to grieve, we will pay attention to the grieving process by noticing our pain of deaths from our past. Living in the confusing in-between can be a time when we die to the old while making room for the new. Additionally, the process of forgiveness involves grieving before letting go – whether you are the person giving forgiveness or asking for it.⁶²

Principle 6: Make Incarnation Your Model for Loving Well: This principle focuses on being the skin of Jesus Christ to the people around us. How do we become the skin of Christ? We have to enter the world of others by listening and being present with people. Furthermore, we become the skin of Christ when we respond in love when others push and challenge us with conflict. This is one of the major keys to serving as a leader when maintaining the ability to hold on to in spite of the circumstances. The goal of being the skin of Jesus Christ is learning to engage in other’s lives to bring about

⁶¹Scazzero and Bird, *The Emotionally Healthy Church*, 116.

⁶²Ibid., 132-50.

transformation.⁶³ The sixth mark of a healthy Christian leader is the habits of the servant leader. There are certain habits that a healthy servant leader must practice daily for growth and maturity as a leader. The Bible considers this as “training yourself in Godliness” (1 Tim 4:7).

The Greek word γυμνάζω means to train, to practice, to contend in the competitive games, to exercise. To train oneself to be godly by practicing spiritual disciplines. This training should become a habit in our lives for the purpose of Christlikeness. Donald Whitney indicates that spiritual disciplines are habits practiced by the people of God since biblical times. Whitney describes these habits in several ways: First, he differentiates between personal and interpersonal Spiritual Disciplines. For example, personal disciplines entail bible reading and study, while interpersonal disciplines would be public worship. Second, Spiritual Disciplines involve activities, not attitudes. The Disciplines are practices, because it is about being and not doing. My being will motivate my doing. Third, the Bible models and teaches Spiritual Disciplines. Additionally, they are limited to the outline in the Bible. For instance, bible reading, prayer, meditation etc. Fourth, Spiritual Disciplines require a designed for knowing and experiencing God, since God breathed out the scriptures which remain useful for teaching and training in righteousness (2 Tim 3:16). Fifth, Spiritual Disciplines derive from the gospel, not divorced from the gospel. Likewise, Spiritual Disciplines embrace a life lived in response to the gospel (Col 2:6). Sixth, Spiritual Disciplines require a designed to lead people into Christlikeness (Col 2:20-23).⁶⁴ Ken Blanchard and Phil Hodges point out that Jesus cultivated and applied five key habits to counter the negative forces in his life: solitude, prayer, study and application of Scripture, trusting in the unconditional love of

⁶³Scazzero and Bird, *The Emotionally Healthy Church*, 157-61.

⁶⁴Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Navpress, 2014), 5-9.

God, and intimate relationships.⁶⁵ Before we analyze the five key habits outlined by Blanchard and Hodges, there are several disciplines or habits Jesus practices that grab our attention at this point. I will mention an additional four habits to complement the five key habits illustrated by Blanchard and Hodges.

First, Jesus practiced the habit of worship. Luke informs us that it was Jesus' habit to attend public worship (Luke 4:15). In fact, it was Jesus who said, that true worship can only occur in spirit and truth (John 4:23-24). Second, Jesus quoted scripture. Matthew reveals that Jesus employed Scripture to defeat Satan in the wilderness while being tempted (Matt 4:1-11). Scriptures from both the Old and New Testaments encourage believers to memorize Scripture (Deut 6:4-9; Ps 119:9-11; Col 3:16). Third, Jesus practiced fasting. Matthew records that for forty days and forty nights Jesus ate nothing (Matt 4:2). Jesus also expected his disciples to engage in the practice of fasting, Jesus said; "when you fast" do not fast for others to observe (Matt 6:16-18). Fourth, Jesus demonstrated serving when he picked up the towel and washed the disciple's feet (John 13: 1-17). Likewise, his attitude in serving was an act of self-giving and not an act of vanity (Phil 2:5-11).

Now we will examine the five key habits sketched out by Ken Blanchard and Phil Hodges. As servant leaders if our intent is to become like Jesus, we must develop spiritual habits to grow and mature us. Therefore, I want to examine what Blanchard and Hodges labels as the habit of solitude. Solitude is spending time alone with God for prolonged periods. Jesus certainly modeled this habit in his leadership, in fact before a major decision Jesus would spend time alone with God. Likewise, in preparing for his public ministry, Jesus spent forty days and nights alone with God the Father (Matt 4:1-1). Before he selected his twelve disciples, he spent the entire night alone in prayer (6:12-13). When Jesus received news about John the Baptist's death, he withdrew to a desert

⁶⁵Blanchard and Hodges, *Lead Like Jesus*, 154.

place alone (Matt 14:13). After feeding the five thousand Jesus went up into the hills by himself (Matt 14:23).⁶⁶

When we commit ourselves to the discipline of solitude, we open up ourselves to hearing the whisper of God (Ps 46:10). Besides, one-on-one time with God deepens our relationship with him. In addition, servant leaders should develop the habit of solitude. The second habit involves the habit of prayer. Prayer for the servant leader and Christian stands essential for a connection with God that moves mountains. Furthermore, prayer should center our lives on God's plans and kingdom agenda. Consistent prayer represents a sign regarding our sincerity in leading like Jesus. Likewise, Jesus powerfully modeled prayer in the garden of Gethsemane the night of his betrayal (Matt 26:36-46). Blanchard and Hodges provide four features of his prayer. Jesus went off by himself to pray. He fell on his face before his father. Jesus asked; if it is possible, remove this cup from me. The last point is that the Father answered.⁶⁷ Oswald Sanders advocates that leaders who seek an example to follow should emulate Jesus. Furthermore, in observing his life a person can perceive how prayer dominated his life and teaching. It was the disciples who observed his habit of prayer and asked him to teach them how to pray (Luke 6:12; Mark 1:35; Luke 11:1).⁶⁸ Robert Clinton remarks that Jesus prayed before making major decisions in his ministry. Jesus' prayer time and solitude with the Father strengthened his ministry and gave him vision for the future.⁶⁹

Henry and Richard Blackaby articulate several critical reasons, why spiritual leaders should pray. First, nothing of kingdom value transpires apart from God. Second, spiritual leaders need the saturation of the Holy Spirit. Third, God's wisdom materializes

⁶⁶Scazzero and Bird, *The Emotionally Healthy Church*, 156.

⁶⁷Ibid., 160-61.

⁶⁸Sanders, *Spiritual Leadership*, 86.

⁶⁹Clinton, *The Making of a Leader*, 100.

because of dedicated praying. Fourth, God is all-powerful. Fifth, Jesus modeled prayer (Mark 1:30-39). Leaders who spend time in prayer determine their effectiveness.⁷⁰ Jesus' custom was continuous prayer (Luke 22:39-40). Prayer for Jesus was not some issue tucked away on the periphery of his life; prayer was at the center of his life. Jesus taught that his followers should be persistent in prayer, the story of the widow and the unjust judge illustrates this truth (Luke 18:1-8). Moreover, in the church I grew up in we had a saying, "No prayer no power. Little prayer little power. Much prayer, much power." Servant leaders must develop the habit of consistent prayer.

The third habit that Jesus had was hearing God's word. The Bible remains the greatest book ever written because it is not a low- to manual for dealing with people; it includes sixty-six love letters from God to his children. Therefore, the Bible stands for "Basic Instructions Before Leaving Earth". Ken Blanchard and Phil Hodges contain that Scripture is the holy word from a holy God, delivered by holy men, to teach holy truths and to make people, holy (2 Tim 3:16-17). The Bible is beneficial only if we read it. Here are five ways one can make the word of God a habit in life – hearing, reading, studying, memorizing, and meditating.⁷¹

I completely agree with Donald Whitney, who comments that Bible intake is the most important "spiritual discipline." Nothing can replace it in the believer's life. In simple terms, a healthy leader cannot mature without a diet from the milk and meat of Scripture. It is obvious because the Bible tells us about God and the incarnation. The Bible reveals the Law of God to us and shows us our brokenness. In the Bible, we learn about the death of Christ, which represents the substitute for all who repent and believe in Christ. The Bible unfolds for us God's plan and will for our lives. We find in the

⁷⁰Blackaby and Blackaby, *Spiritual Leadership*, 183-85.

⁷¹Blanchard and Hodges, *Lead Like Jesus*, 165-66.

Scripture how to walk and live for the Lord.⁷² Therefore, if we are going to lead like Jesus, it is imperative that we hear the word, read the word, study the word and apply the word. Furthermore, starting each with the Word of God will enhance a person's attitude for that particular day. Reading the Bible is so important that Jesus said, "Man does not live by bread alone, but by every word that comes from the mouth of God" (Matt 4:4). The fourth habit is trusting in God's unconditional Love. In leading like Jesus, we come to a point, which will reveal where we put our trust and hope. In addition, we will face the fears and the negative consequences of relying on our own resources as our source of self-worth and security. God's love is unchanging, unrestrained that it is beyond comprehension. Hence, to lead like Jesus, a person must love Jesus. Jesus' question to Peter is still applicable today. Do you love me? To lead like Jesus, a person must love like Jesus. Jesus loved difficult and disgruntled people wholeheartedly. The true servant leader is one who clearly understands unconditional love and puts it into practice every day.⁷³

The fifth habit centers on an intimate community. Jesus had twelve disciples out of the group he had three who had a close relationship with him, Peter, James, and John. The three disciples were with Jesus in an intimate and private setting that the other nine did not have the privilege of experiencing. Leadership certainly can be lonely, draining and lacking intimacy. A true servant leader must develop relationships where one can relax and be vulnerable and have communion with confidence. Jesus stressed the importance of communion of spirit when he prayed for his followers to have unity as he and the father had (John 15:9, 12-15). The only God revealed to the world is the God that people will see in us. As servant leaders, we have a decision to make, to lead like Jesus or to lead like everyone else. In leading like Jesus, we will practice habits or discipline

⁷²Whitney, *Spiritual Disciplines for the Christian Life*, 22-23.

⁷³Blanchard and Hodges, *Lead Like Jesus*, 175-78.

which will make us healthy and mature.⁷⁴ I certainly believe and advocate for physical health, however spiritual health is vastly more important Paul said, bodily exercise has some value, but godliness is immeasurable (1Tim 4:8). Growing as healthy servant leaders will require that we exercise Spiritual Disciplines because the desire is to show others how to live and serve God. After examining the character traits and habits of an effective servant leader one may ask why I didn't include traits like vision, decisions making and motivation just to name a few. It is my conviction that when a servant leader is healthy and in right relationship with God, then God's vision which is to extend his kingdom into every heart on the planet become the driving focus of that leader's life. Likewise, one's decision-making will also flow out of that relationship.

Building a Trusting Environment for Servant Leaders

Teamwork is one way that the leadership team can live out faith in Jesus Christ. Developing a trusting environment will require a cohesive team, which is committed to modeling servant leadership. The success of any ministry, large or small, depends on building an authentic atmosphere of team spirit. Therefore, our goal as leaders entails building an effective, healthy church leadership team, which seeks to honor and glorify God. We seek to honor God through building healthy lives that will build a healthy church. Honoring God involves seeking his rule and reign in one's life (Matt 6:24-33). Likewise, walking together in harmony with God and each other certainly will produce an environment of trust.

Definition of Team Ministry

When we work together as a team God will receive the glory. David Lundy remarks that teamwork involves God's designed way in doing ministry. It may not always be as neat and tidy as doing it personally, but over the long haul, the group effort

⁷⁴Blanchard and Hodges, *Lead Like Jesus*, 179-86.

will be enriching, and the most effective (Eph 4:16).⁷⁵ Robert Dale acknowledges that team work embraces the merging of diverse persons centered on support, respect, interdependency, and *esprit de corps* (a feeling of pride, fellowship and loyalty with a particular group) are crucial for teamwork as two church members depend on each other.⁷⁶ Team ministry centers on just simply working together through spiritually mature leaders, to direct the church to accomplish its mission, of extending the kingdom of God in every heart around the world (Matt 28:18-20). Locusts are one of the smallest insects, however the power of teamwork is clearly seen, which do not have a king, nevertheless they stay together and become a mighty force in accomplishing their goal (Prov 30:27). They teach us that there is great power in numbers, for a group can achieve much more than one person.

Biblical Models of Teamwork

Churches and some Christian leaders are reluctant to embrace the idea of teamwork because they view it as a business model. Conversely, what they neglect to recognize is that there are instances of teamwork exemplified in both the Old and New Testaments. Moses at the advice of his father-in-law developed teams of able men and made them rulers over thousands, hundreds, fifties and ten (Exod 18:24-25). The prophets in the Old Testament had schools for training (1Kings 19:19-20; 2 Kings 2; 2 Kings 4:38-44; 1 Sam 19:18-25). Jesus selected and developed a team of twelve disciples (Mark 3:14). The early church worked together in pairs (Luke 10:1) and as teams (Acts 8:14; 11:22-30). Geoffrey Guns explains that ministry is much more effective when the saints work together as a team. Teams are more productive because the members can give support to other team members; Teams are much more effective than one-person working

⁷⁵J. David Lundy, *Servant Leadership for Slow Learners* (Carlisle, UK: Authentic Lifestyle, 2002), 71.

⁷⁶Dale, *Pastoral Leadership*, 136.

alone.⁷⁷ Gun quotes Frank Damazio ten problems with leadership by a single person. (1) One man cannot successfully shepherd a large flock of God. (2) One man is limited in his ministry and gifts. (3) One man may fail in wisdom, knowledge and judgment. (4) One man will have difficulty in finding the mind of God for everything. (5) One man limits the potential growth. (6) One man has no one to adjust or correct him. (7) One man has no “checks and balances.” (8) One man may break physically, mentally, emotionally and morally under pressure. (9) One man may become an autocrat or dictator. (10) One-man ministry is contrary to the revealed will of God in Scripture, which teaches a plurality of leadership as well as being “first among equals.”⁷⁸

Teamwork is a component that will build success and a mutual spirit of unity which will build a healthy strong church. Michael W. Foss maintains that ministry efficiency directly relates to our readiness and capacity to form teams. Teams are not possible in a world infatuated with credentials. Teams become a powerful and strategic tool for ministry when all recognize that “together we know more than any one of us.”⁷⁹

The Essential Qualities of a Team

With the right relationships and cooperation, teamwork builds a healthy environment. Teams are made up of an assortment of members who seek to work together to achieve the same objective. John Maxwell’s book entitled, “*The 17 Indisputable Laws of Teamwork*,” has five laws, which I view as applicable for the church or spiritual team setting. Before sharing, the five qualities of Maxwell’s material, there are two qualities in which I have gleaned from the Scripture. First, teamwork built on biblical foundations develops healthy teams. Proverbs 11:14 informs us about the

⁷⁷Guns, *Spiritual Leadership*, 85.

⁷⁸Ibid.

⁷⁹Michael W. Foss, *A Servant’s Manual: Christian Leadership for Tomorrow* (Minneapolis: Fortress, 2002), 4.

difficulty in making decisions in a vacuum and the results of a lack of guidance could be fatal. Second, healthy teams understand the value of mutual submission. Alan Padgett admits that servant leadership is mutual submission to the Lordship of Christ and anything different is unbiblical. Therefore, submit yourselves to one another in the Lord (Eph 5:21).⁸⁰

The five qualities obtained from John Maxwell's book are, one is too Small a Number to Achieve Greatness: The truth is that teamwork is at the heart of great accomplishments. Some question whether teams have value. Team players acknowledge the value of the team because relationships are of more significance than positions.⁸¹ The Goal is more important than the role: A team is not supposed to be a bunch of people used as a tool by one person for selfish reasons. Members of a team have a shared goal. Rather than pushing one's agenda through, healthy team members set aside their personal plans for the benefit of the team.⁸² All players have a place where they add the most value: Good things occur in a team when each player takes the place where they add the most value. Great things happen, when all the players on the team seizes the role that maximizes their strengths – their talent, skill, and experience. We help each other when we see the best in others and not the worst. Each member of the team is of value (1Cor 12:12).⁸³ Teammates must be able to count on each other when it counts: The principles of countability are character, plus competence, plus commitment, plus consistency, plus cohesion, equal countability. When every team member includes each of these five traits within himself and with others, the team can attain the countability that is required to

⁸⁰Padgett, *As Christ Submits to the Church*, 55.

⁸¹John Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville: Thomas Nelson, 2001), 4.

⁸²Ibid., 17.

⁸³Ibid., 32.

flourish.⁸⁴ Shared values define the team: Just as personal values influence and guide a person's behavior, organizational values influence and guide the team's behavior.⁸⁵ When a team has shared values instead of judging each other, team members have confidence in each other, and develop mutual trust.

The Core Values of a Team

Core values center on features, which are important to a team and are non-negotiable principles, which guide the team. Bill Perkins points out those values serve as an internal map we use to direct our lives. A value, then, entails an internalized principle that guides our decisions.⁸⁶ I have outlined seven core values, which we have implemented at PMBC. First, "Because I care, I will be a person of Integrity:" Therefore, I will act with the highest of moral character. I will follow the standards of Jesus Christ by maintaining trust and confidence with all in whom I connect (Prov 11:3; Luke 16:10). Second, "Because I care, I will be a person of commitment:" Therefore, I will work faithfully to serve this present age through God's people and his church. I will be a person driven by a heartfelt belief to commit to our mission and vision (Ps 37:5; Matt 16:24-25). Third, "Because I care, I will be a person of advocacy:" Therefore, I will be Christ centered by connecting to God, identifying fully with Christ and others for the advancement of God's Kingdom by working to develop healthy disciples (Jer 22:3; Heb 7:25). Fourth, "Because I care, I will be a person of respect:" Therefore, I will treat everyone with dignity and respect. Respect is given and respect is received (Lev 19:32; Matt 7:16). Fifth, "Because I care I will be a person of excellence:" Therefore, I will endeavor to maintain the highest quality of serving Christ and others. I will be sensitive

⁸⁴Maxwell, *The 17 Indisputable Laws of Teamwork*, 122.

⁸⁵Ibid., 179.

⁸⁶Perkins, *Awaken the Leader within*, 35-36.

to the Holy Spirit and accountable for my actions, which aid in my transformation and spiritual maturity (Eccles 9:10; 2 Cor 8:7).

Sixth, “Because I care I will be a person of responsibility:” Therefore, I will stop making excuses and shifting the blame on everyone around me. I will quickly admit my mistakes and correct my behavior in order to forge meaningful relationships (Prov 28:13; 2Peter 1:10). The seventh value, “Because I care I will be a person of accountability:” Therefore, I will have a mature Christian walk beside me, to ensure that I adhere to the moral and behavior patterns consistent with a disciple of Christ (Eccles 4:9-10; Gal 6:2).

The Diversity of the Team

God exists as the author of diversity because he created everything with and for a unique purpose. Therefore, as a team builds an environment of trust for servant leaders, our calling entails imitating God and valuing our differences. A team can only solve problems and thrive in an environment where people can be honest and share their perspectives. Henry and Richard Blackaby argue that generally the greatest teams include a variety of strong personalities. Jesus had twelve disciples: young, tenderhearted John balanced Outspoken Peter, was always quick to get the discussion started, (John 13:24). Thomas the pessimist of the group (John 11:16; 20:24-28), Andrew was approachable (John 6:8-9; 12:20-22), Matthew a despised tax collector (Mark 2:13-17). Simon the zealot a rebel while Nathaniel was known for his integrity (John 1:47). God chose a motley team with whom to launch a movement that has continued for more than two thousand years.⁸⁷

Henry and Richard Blackaby recite three areas in which team members should exhibit diversity.

⁸⁷Blackaby and Blackaby, *Spiritual Leadership*, 298.

Diversity of perspective: Successful teams intentionally amass people of various personalities, ethnic groups and educations to expand the team's outlook.⁸⁸

Diversity of skills: All teams accomplish certain tasks by designed. Therefore, an astute leader will develop and use the skills and talents of their team members. As servant leaders, we must allow others to shine.⁸⁹

Diversity of knowledge: Knowledge is a crucial aspect of team selection. Leaders should enlist people who have expertise in areas they lack themselves. If team members cannot tell their leaders something the leader does not already know, they are redundant.⁹⁰

Conclusion. There is a story that I have used in numerous sermons and teaching moments, which exemplifies teamwork. The story is about what transpires when geese migrate and fly in a "V" formation. There are several teamwork lessons we can learn from geese. When geese fly together, their wings create an uplift of air for the bird immediately following. By flying in a "V", the entire flock of geese adds at least 71% greater flying range than if each bird flew on its own. When a team share, a common direction and sense of community, a team can arrive at its destination much quicker and easier, because the team members are traveling on the thrust of one another. Furthermore, when a goose falls out of formation, it suddenly feels the drag and resistance of attempting to fly alone.

However, the goose quickly rejoins the group to take advantage of the lifting power of the bird immediately in front. When headed in the same direction it is to our advantage to stay in formation. Geese rotate leadership. When the lead goose gets tired, it

⁸⁸Maxwell, *The 17 Indisputable Laws of Teamwork*, 299.

⁸⁹Ibid., 301.

⁹⁰Ibid., 302.

rotates to the rear of the formation and another goose takes its place and flies point. It pays to utilize expertise, and the experiences of others. Geese honk at each other from behind to encourage each other to keep up their speed. Each team member should offer encouragement as the team moves toward a common destination. In short, when a goose becomes injured or sick, and drops to the ground, two geese will fall out of formation and follow the sick goose down to help and protect the bird. The two geese stay with that goose until it is either able to fly, or until it dies. Likewise, teams work best when the team members care for each other.

CHAPTER 4

FUNDAMENTALS OF THE PROJECT

The ministry research project consisted of a six-week training session on servant leadership, based in part on the study material by C. Gene Wilkes, “*Jesus On Leadership: Becoming A Servant Leader.*” The project entailed a pre-survey questionnaire and post-survey questionnaire, an inventory of spiritual/emotional maturity, a group 12 to 15 leaders, a two-day seminar on spiritual leadership, the Joseph Hall method of meditation along with the Philippians 4:8 questions was explained and each participant was encouraged to utilize both methods to assist in deepening their comprehension of God’s word. In addition, the fundamentals of the project centers on four goals. First, to assess the current leadership and their passion for the spiritual disciplines. Second, to develop a six-week curriculum for training servant leaders utilizing biblical models of servanthood. Third, to increase the spiritual health of the current leadership; and fourth, to develop a ministry plan to model spiritual leadership to the members.

A Chronological Outline of Events

The study series began in August and concluded in September. The sequence of events for the project involved the following. On January 21, the leadership team had the initial gathering to examine church health and leadership health. On February 10-11, the leadership team gathered for a two-day spiritual leadership seminar on the leader and his role and function in the church.

On July 22, the evaluation of the leadership workshop took place along with the servant leadership survey and the project facilitator administered the inventory of

spiritual/emotional maturity by Peter Scazzero and Warren Bird. On August 2, we begin teaching the curriculum on servant leadership. The training on servant leadership concluded on September 13. On September 20, we administered the curriculum evaluation rubric. On October 13-14, we conducted a two-day leadership retreat on building a trusting environment for servant leaders. At the conclusion of the retreat, we conducted an evaluation of the retreat. On October 28, we administered the post survey questionnaire. The entire period of study and training for this project was thirteen weeks.

The Initial Gathering of the Leadership

The leadership team consists of 15 leaders and four lay persons from PMBC. The initial meeting for the leadership team occurred on January 21, 2017. The leadership team at PMBC represents a seasoned team because only one leader fell in the age group of 30-40. Four team leaders fall in the age group of 50-59. Five team leaders fall in the age group of 60-65. Four falls in the age group of 70-77, and two team leaders are 80 plus. The gathering of leadership at this time, typically involves reviewing the church goals and the various ministry goals as each goal center on the church's mission statement. The PMBC mission statement declares that we stand connected to God, connected to each other, and connected to serving this present age. However, instead of examining each ministry goals and objectives, the focus shifted to church health and church growth. Therefore, we focused on church health instead. In reading Wayne Hudund, blog entitled "Expect what you don't inspect."¹ After reading that blog it occurred to me that what we do not inspect we could not expect, in other words, if we do not evaluate we will not know whether we are moving in the right direction.

In this setting, I presented the church's primary goal, which declares, that we seek to "develop spiritually mature warriors for Christ:" through connecting to God,

¹Wayne Hedlund, "Don't Expect What You Don't Inspect," June 18, 2013, accessed January 4, 2017, <http://waynehedlund.org/dont-expect-what-you-dont-inspect/>.

connecting to each other, and connecting to serve this present age. Following the church goals, I presented several questions to the leadership team, which engaged in a brainstorm period. For instance, several of the questions dealt with topic enquiring about how healthy we as a church are. On a scale from 1-10 where, would you rate yourself spiritually? What are the diseases in our church? How healthy are we as a church? Why is our church sick and in poor health? After a brief period of silence, the leaders begin to open up and answers came flowing out like a rushing mighty river. Here is a sampling of the responses from that day. I have done my part through attending worship. We do not promote the church, nor the ministries of the church. We are not spiritually mature. We have leaders who are unhealthy spiritually. Church is about what you can acquire, rather than about what you can give. Therefore, the brainstorming session produces two questions, which resonated with the majority of the team members. The two questions which led to having a leadership seminar consist of the leadership not being spiritually mature and having leaders who are unhealthy spiritually.

The leadership team gathers on February 10-11 for a two-day seminar on the spiritual nature of a leader. We had fifteen church leaders and four laypersons participated. We examined the personal spiritual growth for a church leader, which focused on character issues, accountability, and the spiritual disciplines through training yourself in Godliness. We also focused on the duties of spiritual leadership in the church, and teamwork. We developed seven core values for our leadership team.

Additionally, “the Joseph Hall Method of Meditation, along with accountability partner guidelines was handed out. Each leader was encouraged to find an accountability partner, which entails having a maturing Christian walk beside a person to ensure that one adhere to moral and behavior patterns consistent with a disciple of Christ. The seminar concluded with considerable enthusiasm, and excitement that the leadership team decided to plan and implement a leadership retreat entitled “Leadership Connection”.

Evaluation of the Leadership Seminar and Survey

The evaluation meeting scheduled for May 6 was postponed, due to traveling and family obligations; therefore, we rescheduled the meeting for July 22. The leadership team received the questions prior to the meeting. Out of the six questions, which the team examined, I am providing a sampling of the answers at this point. The first question centered on the leader commitments to the church. As a leader, are you committed to the church? The second question involved the leader's commitment to their ministry and the people that they lead. How are you leading your ministry to support the churches vision and mission?

The third question asked what new material you have read that pertains to your ministry. The fourth question participants elaborated on how much time they spent in the word of God and prayer. The fifth question asked the participants closely relates to the fourth question. As a leader at PMBC do you model the spiritual discipline to the people you lead? The data from question 14: It is my Christian responsibility to exercise in godliness. Between the pre-test and post-test, the leadership team saw a 13-percentage increase (see table A2 in appendix 6). The sixth question, asked what are your spiritual goals this year as a leader?

Immediately following the evaluation questions, each team leader receives a copy of the servant leader survey plus a copy of an inventory of spiritual/emotional maturity by Peter Scazzero and Warren Bird, "*The Six Principles of an Emotionally Healthy Church*." Next, we discussed developing curriculums, which deal with spiritual development. We concluded our time that day establishing the departure time for our leadership retreat which is scheduled in October 2017 at an off-campus site.

An Introduction to the Concept of Servant Leadership

On Wednesday, July 26, the leadership team and other participants gather for a basic overview and introduction to the concept of servant leadership. I explained to the group that Robert K. Greenleaf popularized the term servant leadership in the 1970's. In

addition, the team was encouraged to invest in obtaining a copy of Greenleaf’s book. The focus of the study centered on the Old and New Testaments terminology of a servant. I explain to the group how the term עֶבֶד came to represent a household slave or servant. I supplied several examples of how עֶבֶד was transformed into a designation of honor, known as “the servant of the Lord.” For instance, Abraham to his three visitors, Judah to Joseph, Ruth to Boaz, Hannah to Eli, and David to King Achish, (Gen 18:3,5; Gen 44:18; Ruth 3:9; 1 Sam 1:16; 1 Sam 27:5). The Old Testament portion concluded the with two Old Testament characters that clearly stand out as servant leaders, Moses and David. Moses was the prophet (Deut 18:15-18 and David was the King (2 Sam 7:16), Moses and David foreshadow the ultimate servant leader, Jesus Christ. In the New Testament we examined the term δοῦλος which carries a similar meaning as the Old Testament term עֶבֶד as a servant of the Lord. Our focus targeted three categories, servanthood and the gospel (Matt 13:27-28; Matt 18:23-32; Matt 21:34-36; Matt 22:3-10; Matt 25:14-30), Jesus the model servant (John 13:1-17; Phil 2:5-11), and Paul the servant of Christ (Rom 1:1; Gal 1:10; Phil 1:1; and Titus 1:1). The focus of the New Testament points to the attitude of Jesus Christ as the supreme example of humility, which every believer should frequently exhibit in their relationships with other believers. The next six weeks we examined servant leadership and the principles that Jesus taught.

An Overview on the Seven-Week Study and a Retreat

Week 1

In the first study, we focus on “The Head Table Mentality Part 1.” The major emphasis of this study involved Jesus’ teaching on humility. The study concentration centered on Luke 14:7-11 the parable regarding humility. We open the discussion pointing out that Jesus was invited to a banquet by one of the Pharisees on the Sabbath day. The immediate context involves a man with dropsy (some type of heart or kidney disease), Jesus set forth a question concerning the legality of healing on the Sabbath day. Jesus proceeds in healing the man with dropsy and pointed out how people treat their

animals on the Sabbath day. The religious leaders could not answer Jesus involving the healing. In observing how the guest on that day sought the best seats for dinner, Jesus delivers this parable about self-exaltation and pride, he illustrates that with pride comes shame, however, with humility comes exaltation. The nucleus of the study stressed that servant leader's wait for God to exalt them. Likewise, servant leaders understand the master servant relationship. One question that we examined for discussion focused on why Jesus taught humility. The class walked away with the understanding that Jesus taught humility because humility discloses the true nature of his being. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted Luke 14:11.

Week 2

In the second study, we continued to examine the “The Head Table Mentality” by focusing on Mark 10:35-45. Oswald Sanders maintains that in the kingdom there is a complete reversal of earth's values. It is not the number of one's servants but the number, of whom one serves, embraces the heavenly criterion of greatness and real preparation for leadership.²

In this study, we examined the request of James and John to sit beside Jesus in his kingdom. Our main objective centered on understanding the truth concerning greatness in the Kingdom of God. In addition, in this particular passage, Jesus reveals his mission and purpose while here on earth. In fact, this is the third time Jesus discloses his mission and purpose in the book of Mark (Mark 8:27-32; Mark 9:30-37; Mark 10:35-45). The first point that we analyzed involved the self-centeredness of James and John's request. Self-centeredness and servant leadership is an oxymoron; the two do not go together. Therefore, servant leaders seek the kingdom agenda rather than positions of honor. The second teaching point revolves around self-centeredness if not checked will

²J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1967), 13.

lead to conflict. We examined the indignation of the other 10 disciples. Mark 10:41 indicates when the other disciples heard about James and John's request; they began to be indignant against them. According to Galatians 5:26, conceit and self-ambition have a detrimental effect upon those around us. The third teaching point examined the requirement for greatness vv. 42-45. The gentiles exercise dominion over its subjects. However, in the kingdom of God, the one who willingly assumes the role of the lowliest servant will experience elevation and promotion in the kingdom of God. The lesson concluded with verse 45 in which Jesus declares that "the Son of man came... to minister" (he came to assume the role of a servant). Jesus set the example by giving his life a ransom for many.

Week 3

In the third week, the title of the lesson was "The Ministry of the Towel Part 1, John 13:1-11." Our study centered on the effectiveness of Jesus' action in washing the feet of the disciples. Our objectives involve the attitude of servant leader verses the actions of a servant leader. The first section focused on the power of a servant leader v.3. Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God. Furthermore, the point revealed that Jesus was the most powerful person in the room and he chose to use his power and authority for the benefit of others, which reveals the authentic behavior of a servant leader. Jesus picked-up a towel, poured water into a basin, and began washing the disciple's feet, including the feet of his betrayer. The question presented to the class at this point was how a person reacts and respond when authority is placed in that person's hands. Do you use authority for self-promotion or for the benefit others? In the second section, we examined Peter's reaction to Jesus' actions. Peter did not understand what Jesus was doing, therefore, he protected by declaring, "Never shall you wash my feet!" Jesus' answer to Peter in verse 8 suggests that washing feet signified much more than removing dirt from the skin of the disciple's. Jesus informs Peter that unless I wash away your sins, you really do not

belong to me. Therefore, a relationship with Jesus is not genuine if it is based solely on what he does for us, and not on what we do for him. The lesson concluded with two important principles. First, servant leaders take up the towel of servanthood to minister to others. Second, the ministry of a servant leader is more the product of the person's motives than actions. A person can perform an act of service with improper intentions. However, a genuine servant leader serves others with an attitude of humility.

Week 4

In the fourth week we examined part two of "The Ministry of the Towel John 13:13-20." Our primary objection for this week revolved around the principle of obedience, which promises the favor of God. "It is impossible to obey God and not be blessed." The first point that we investigated centered on Jesus the master teacher vs. 13-14. Jesus said, "You call me teacher διδάσκαλος and Lord κύριος, you are correct." "If I then, the Lord and teacher, have washed your feet, you also ought to wash one another's." Following the example of Jesus is not optional it is a sign of genuine discipleship. Jesus' instruction centers on not what he has done, however his point is do as I have done. The second section focused on imitating the master teacher vs. 15-16. Foot washing is not the issue in this text, the point of the passage revolves around the attitude and example that we should emulate. In fact, we are never more like Jesus than when we are serving others. Jesus said, "The disciple is not above his master: but every one that is perfect shall be as his master." Therefore, when we serve others with humility we demonstrate authentic Christ-likeness. One of the principles uncovered from our study in this section emphasized, "If I won't serve others, I am really saying, I believe that I am better than Jesus." The third point that we considered focused on "Following the master teacher brings joy." If you know these things, blessed μακάριος are you if you do them v.17, Jesus declares that a life of servanthood corresponds to a life of blessing. In our society, blessing and serving are diametrically opposite to each other. The world says, blessed are the rich, self-confident, and those who command others to cater to their

needs. We concluded this lesson with the point of serving the undeserving. In washing the disciples' feet Jesus excluded no one, not even Judas the betrayer.

Week 5

In the fifth week we focused on the "The form of a servant, Philippians 2:5-7." In our objective, we maintained that a servant leader looks and acts like the incarnation of Christ. The first point uncovered the attitude of a servant by illustrating the self-sacrifice, self-giving, and humble love of Jesus. One of the questions we sought to analyze involved "what did Jesus empty himself of? This question deals with the theology of the kenosis theory, which entails the self-emptying of Jesus. We understand Jesus to be the anthropic person, the God-man. Thus, the answer of what did Jesus lay aside is revealed in the Bible. John 17:5 states, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He emptied himself of the manifestation of glory and power. He considered the work of love a greater thing than the display of power and glory. This is how we are to act, according to verses 3-4. We pointed out that Jesus took on the *morphe* μορφή of a servant. The *morphe* represents the basic nature of a creature. Jesus was not a representative of a servant, nor did he wear the costume of a servant. He became a servant and took on the essence of a δοῦλος *doulos*, a bondservant. In the remaining class period, the participants took a quiz on servanthood.

Week 6

In the sixth week, we concentrated on the subject "From humiliation to exaltation, Philippians 2:9-11." The lesson objective includes the prerequisites for honor, and to discover what it took to accomplish the exaltation of Jesus. In addition, we examined the purpose Jesus was exalted. We initiated this focusing on the humility of Jesus beginning with how Jesus' conception was a cultural embarrassment Matthew 1:18-24, his birth was in obscurity and poverty Luke 2:1-7: 8-14. We emphasize that Jesus had more than one trial. In fact, he had six. The first trial was before Annas the father-in-law

of the High Priest, Caiaphas John 18:13-20. The second trial took place before Caiaphas the High Priest, Mark 14:53-63, early in the morning. While standing before the Sanhedrin Council, Jesus was bleeding, bruised and blindfolded, this was his third trial Luke 22: 63-71. The fourth trial was the first of two trials before Pilate governor of Judea, John 18:28-38. The fifth trial was before Herold, who beheaded John the Baptist Luke 23:6-11. The sixth trial was back before Pilate governor of Judea, Luke 23:12; Matthew 27:15; 19-23; 26-31. The second section of our study centered on the exaltation of Christ (Phil 2:9-11). God exalted him and gave him a name, which is above every name. The term “gave” means to grant with favor. The reference of the name identifies him as Lord κύριος (v.11). Additionally, the attainment of this name and all that when with it was acquired not through selfish ambition, but by lowly submission and was, therefore, graciously given to Christ. We concluded this lesson by focusing on the purpose of Jesus’ exaltations, and the glory of God. In the statement, every knee bowing and every tongue confessing recognizing the universal Lordship of Jesus. The Lordship of Christ brings glory to God. The practical application of this passage enforces the ethics taught in Philippians 2:1-4. Since Christ did not seek selfishly anything that he might credit to his own account, instead he obeyed the Father completely his entire life, thus we should do the same.

Week 7

In the seventh week, we did a review over the six lessons, and then each participant received a copy of the curriculum evaluation rubric. After the tool was distributed, the students received instruction pertaining to the criteria. A copy of the curriculum rubric is included in the appendix. The statements focused on eight areas pertinent to servant leadership. Statement 1 focused on the relevancy of the lesson as it related to servant leadership. Statement 2 covered the materials faithfulness regarding biblical servant leadership. Statement 3 centered on whether the material was theologically sound. Statement 4 examined the clarity of the thesis. Statement 5 directed

the participants to evaluate the material and determine how it supported the thesis. In statement 6, the participants considered the practical application of each lesson. Statement 7 focused on whether the material was thorough and covered the subject sufficiently. The final statement was an inquiry over the overall presentation.

Leadership Retreat

The leadership retreat took place in Branson, Missouri. The two-day event included dinner, and tickets to the play on the life of Moses on Friday night. Saturday morning the seminar began at 9:00 a.m. The title of the seminar was building a Trusting Environment for Servant Leaders. I was the presenter of this two-hour seminar. As each participant entered the room, they received their packets, which contained two pieces of a puzzle. The seminar opened up with Scripture and prayer, followed by an icebreaker of working as a team to put together a puzzle with the church logo on it. One of the leaders held on to one of the pieces of the puzzle to illustrate the value of each team member's contribution to the team. We had 16 participants all of whom serve in a leadership role in the church. The seminar was broken up into two sections. In the first section, we focused on biblical models of teamwork. We examined Moses, the prophets, Jesus' developing the twelve into a team, and the early churches practice of working together in pairs.

Furthermore, the second section concentrated on the core values, which our team implemented at PMBC. Earlier this year our leadership team adopted seven core values designed to serve as an internal map utilized to direct our lives. Rather than explain each value in detail, now I will highlight each value with the corresponding Scriptures we adopted. First, "because I care, I will be a person of Integrity" (Prov 11:3; Luke 16:10). Second, "because I care, I will be a person of commitment" (Ps 37:5; Matt 16:24-25). Third, "because I care, I will be a person of advocacy" (Jer 22:3; Heb 7:25). Fourth, "because I care, I will be a person of respect" (Lev 19:32; Matt 7:16). Fifth, "because I care, I will be a person of excellence" (Eccles 9:10; 2 Cor 8:7). Sixth, "because I care, I will be a person of responsibility" (Prov 28:13; 2 Peter 1:10). Seventh, "because I

care, I will be a person of accountability” (Eccles 4:9-1; Gal 2:6). The seminar conclusion included a questions and answer, period. Following this segment each participant was encourage to provide feedback and evaluations over the session. The finale to the seminar was a video featuring grease flying in a “V” formation, which highlighted the value of teamwork.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

This chapter represented the conclusion of this project by submitting data from a pre-survey questionnaire, plus a post- survey questionnaire. Additional data was assembled from the responses of the leadership team regarding the six-week training curriculum. Following this segment, I evaluated the projects four goals. In the third section, I evaluated the process considering the strengths and weaknesses of the project. In the fourth section, I explain the steps necessary for improving the project. In the fifth section, I specified in details the theological reflections about God, his church, and his word. In the sixth section, I offered up personal reflections and insight about the ministry. In short, the conclusion provides a revision of my personal ministry philosophy as well as proposed suggestions for future study.

The evaluation of the data in appendix 6 and appendix 7, reveal the responses of the leadership team. Each member of the leadership team completed a pre- training survey questionnaire two weeks before the six-week training session. The leaders completed the post-training survey in week 12. One week after the training session, the curriculum evaluation was completed. The survey used a multiple-choice format by checking the appropriate answer, in addition to circling an answer using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS= agree somewhat, A = agree, SA = strongly agree. The training curriculum rubric offered criteria utilizing the following scale: 1= insufficient, 2 = requires attention, 3 = sufficient, 4 = exemplary. The surveys and curriculum evaluation assisted in demonstrating a difference in the participants understanding and exercise of servant leadership. Furthermore, the

reply of each leader was calculated and analyzed. For instance, if fifteen of fifteen selected strongly agree to a specific question, then 100 percent of the leaders selected that response. Therefore, the calculation of the pre-survey and post-survey results offers certain percentages revealing progress, decline, or no change. Likewise, the curriculum evaluation questionnaire calculated the responses by exemplifying the responses of the leaders. For example, if ten out fifteen selected exemplary to a certain criterion, then 66 percent of the leaders selected that response.

The responses in both tools help to measure goal, three of the project, which indicates an increase in the spiritual health of the current leaders at PMBC and their spiritual growth. The results of both tools revealed movement toward church health and spiritual growth. It is apparent now that our church leaders recognize the need for church health and spiritual growth. Not only do we recognize the need, we understand that the growth and health of the church start with the leadership team.

For instance, questions 1 and 2, “Do you consider yourself a Christian,” “Are you a leader in the church (Ministry leader, Sunday school teacher etc.).” Both questions revealed no movement; see tables A1 and A2, in appendix 6. The results are not surprising since each participant proclaims faith in Christ and holds a leadership position. However, question three, “Do you know what a servant leader looks like,” there was clear progress in the affirmative (see table A1 in appendix 6). It is evident from the responses of the current leadership that they value the concept of checking your ego at the door before meeting and leading others. Another excellent example involves question 4 (see table A1 in appendix 6).

“Do you know the church’s mission statement?” The pre-survey training revealed that 80 percent of the leaders know the church’s mission statement, which is acceptable when one is dealing with a group of people. On the other hand, the post-survey training revealed that 100 percent of the leaders know the church’s mission

statement. Questions 5 and 6 provided no statistical data pertaining to any of the goals of the project.

Although the majority of the leadership team possess management skills and boast about serving on numerous committees and councils outside of the church setting, along with years of leadership in the church. The survey uncovered that after the training on servant leadership there was a 53 percent increase in understanding the meaning of servant leadership and a better grasp of what it means to be a spiritual leader (see table A2, and question 10 in appendix 6). The response in the pre-survey questionnaire was 53 percent strongly agree, whereas in the post-survey questionnaire the response was 87 percent strongly agree. It is apparent that the leadership team understands the differences between spiritual leadership verses secular leadership. As a church, our focus is more on building the kingdom of God through building the people of God.

Along the same lines, church health and spiritual health were the key issues of discussion in our initial gathering, which led to a two-day leadership seminar. In the seminar, we examined topic such as personal spiritual growth plans, spiritual leadership and our duties to the church. After this seminar our leadership, team developed seven core values for building a stronger team ministry.

Even though our leaders treasure the value of personal spiritual health, an increase in the responses to question 11 offered a major improvement: “My spiritual health directly impacts my ability to lead other” (see table A2 in appendix 6). The percentage climbed 7 percent in strongly agree category. The pre-survey score was 87 percent, while the post-survey score was 94 percent.

One of the most noteworthy improvements occurred in regard to table A2 in appendix 6, question 12: “If asked, could I articulate the gospel. The revealed outcome of those who strongly agree vaulted beyond anything I could mentally imagine. In the pre-survey questionnaire 13 percent strongly agree, while in the post- survey questionnaire 87 percent strongly agree. That 74 percent strongly agree. When Christian leader’s spiritual

growth improves, in addition to servant leadership, all of the excuses for not articulating and sharing one's faith become even more difficult. Table A2 in appendix 6 shows movement in a positive direction.

On question 13, "I could instruct others on how to be the spiritual leader," improved considerably, see table A2 in appendix 6. In examining this question, it is apparent based on the post-survey responses that the leadership team internalized one of the principles taught in the seminar on the duties of spiritual leaders to the church. The challenge was to urge the ministry leaders to conduct a bible study on spiritual leadership each quarter in their regular meeting times. In the pre-survey only 27 percent strongly agree, whereas in the post-survey 86 percent strongly agree, that is a 59 percent increase in a willingness to instruct others. What this movement conveys is personal spiritual growth on the part of the leadership team. Responses to question 30, "I meet with an accountability partner," move drastically in the affirmative, which is what I was hoping, would transpire. (See table 28 in appendix 6.) In my particular setting for years, the leadership interpreted accountability as meddling or sticking your nose in someone else's business. However, after teaching the value of having a mature Christian walk beside you, to ensure that we practice what we believe. The 55 percent decrease on "I don't have an accountability partner to 67 percent of the leadership meeting with an accountability partner once a week, reveals the desire of the leadership to build a winning team.

Evaluation of the Six-Week Training

In lesson 1: "The Head Table Mentality" Part 1, Luke 14:1-7:11. The participants responded to the 8 questions with 100 percent of the students considering the lesson sufficient or better. For example, in table A4 in appendix 7, the responses to question 1 "The lesson is clearly relevant to the issue of servant leadership thirty four percent indicated sufficient, whereas sixty six percent indicated exemplary. Another example is in table A4 in appendix 7, the responses to question 6: "The lesson contains points of practical application," 40 percent of the students indicated sufficient along with

60 percent of the students denoting exemplary. In lesson 2: “The Head Table Mentality” Part 2, Mark 10:35-45. The students replied to the 8 questions with a 100 percent of the students considering the lesson sufficient or better. For instance, in table A5 in appendix 7, the responses to question 4: “The thesis of the lesson was clearly stated,” 40 percent indicated sufficient, while 60 percent indicated exemplary. Additionally, in table A5 in appendix 7, the responses to question 5: “The point of the lesson clearly supported the thesis,” 47 percent viewed this question as sufficient, whereas 53 percent indicated exemplary. Likewise, lessons 4 through 6 reveal the same trend, with the students indicating that 100 percent of the students considered the lesson sufficient or exemplary. The study group responses were so sound and positive, revealing exponential growth and understanding about servant leadership. The data reveal that the students understood the material as well as acquired invaluable insights in promoting the concept of servant leadership.

Evaluation of Project Goals

The four goals of this project centered on developing servant leaders at PMBC. The first goal was to assess the current leadership of the church in regards to their passion for spiritual disciplines. Plainly, the data signal an increase in practicing the spiritual disciplines. However, measuring the growth of a person through utilizing the statistical data cannot accurately be computed. Acquiring a passion for the spiritual disciplines indicate a growing relationship with God and your fellow brothers and sisters in Christ. When the leadership inquires about more training and teaching on fasting, solitude, and meditation that is an indication that spiritual growth is beginning to be valued on a deeper level. Furthermore, the leadership team understands that spiritual maturity will only make the church stronger, because personal spiritual growth is important to the health of the church.

The second goal of developing a curriculum for training servant leaders was successful. I wanted to change the unhealthy philosophy in the contextual setting, which

views the pastor as superman. Therefore, to my surprise, the leadership had an enormous craving for discovering the principles of servant leadership. The statistical data reveals that the lessons were relevant, as well as faithful to the Bible's teaching on servant leadership. Moreover, the training and seminars aided the leadership team in clearly valuing genuine kingdom greatness, which is to serve others with a spirit of humility, through working as a team to build up the kingdom of God. Furthermore, the leadership team recognizes that teamwork inundates the Old, Testament and New Testament, and not stardom. Likewise, all teams have essential qualities and core values, which guide their decision-making.

The third goal of the project was to increase the spiritual health of the current leaders at PMBC. The implementation of this goal came to fruition by utilizing the Spiritual/Emotional Inventory by Peter Scazzero with Warren Bird. As a unit, we discovered several issues, which perpetuated unhealthy behavior. For example, we recognize that it is unhealthy to continue to hold on to past hurts. We are taking responsibility for our actions, rather than blaming others. Our sixth core value entails being a person of responsibility. As a unit, we have resolved to discontinue making excuses and shifting the blame on everyone around me. We are committed to quickly admitting our mistakes in order to forge meaningful relationships, which cultivate genuine unity and teamwork. Another example revolves around our willingness to live in brokenness and vulnerability. The leadership team is creating a culture, which values accountability partners. The statistical data in table A3 in appendix 6 shows an increase in meeting with an accountability partner. The increase entails a readiness in being open and transparent, which improves the overall health of the leadership as well as the church.

The fourth goal of the project centered on developing a ministry plan to increase personal spiritual growth. The leadership team is developing a ministry blueprint at PMBC, which will build the kingdom of God through building the people of God. The biblical and theological perspective along with the practical perspective continue to be

developed. We are in the process of developing two teams. Team 1 will focus on community outreach. That team will examine what can be done to maximize the churches outreach opportunities, how to reach the millennial age group, know and understand the church niche, what do we do well as a church. Additionally, this team will analyze two important questions, one why anyone should attend our church, and why should anyone join our church. The second team will develop curriculums to enrich spiritual development and growth. The curriculums will consist of four phases, with phase 1 dealing with “Basic Training”, examining who is Jesus Christ. How can you lead others to Christ? Phases 2 will consider “What we believe as Baptist”, studying the trinity, the ordinances of the Baptist church, the church covenant, and the articles of faith as ascribed to by our National Convention. Phase 3 will examine “Developing Disciple”, connecting through the spiritual disciplines, connecting through reproducing ourselves. Phase 4 will involve persons who have demonstrated an understanding of servant leadership.

Evaluation of the Project Process

I would have done several things differently with this project, if I had to do it over again. First, I would have offered more opportunities for participants to evaluate their own spiritual health and the health of their particular ministry. This would have involved more one-on-one evaluations and encouragement. In this particular setting, I could have been more intrusive in assessing each leader’s personal strengths and weaknesses. In a one-on-one setting, we could have looked beneath the surface and dealt with past hurts, emotional issues, family issue, plus any personality issues.

The second adjustment in the process would have centered on improving the servant leadership survey. The questions employed to assist with identifying the participants’ understanding of servant leadership. In designing a different survey, I would have examined more topics dealing with the spiritual leader’s duties to the church. For instance, does the church have a right to expect me as a leader to have a growing relationship with Christ? As a spiritual leader what are my responsibilities to the church

and the ministry I lead? Questions of this nature would assist the leaders in assessing their commitment and faithfulness not only to the church, but also to God. In addition, questions of this nature would have aided in the leadership, promoting positive images of the church, and promoting internal group peace and unity.

The third adjustment in the process would involve identifying additional participants who were not leaders of the church to provide a different perspective. Parishioners who are not leaders could have assisted in confirming or refuting the rationale of my concern regarding the famine in the church involving practicing the spiritual disciplines. The laypersons responses and feedback would have enhanced the analysis of the church corporately.

The strength revealed in this project involves the willingness of the leadership team to make adjustment personally and structurally for the enrichment of the church. I am convinced that when church members observe the leadership growing spiritually and holding each other accountable through a meeting with an accountability partner this will be the incentive for the average church member to desire spiritual growth as well. Furthermore, with a culture, climate, and environment of spiritual growth, discipleship and Christ – likeness will certainly occur in the church.

Theological Reflections

Jesus Christ modeled servant leadership through the act of love by humbly serving others. In considering the research for this ministry project, it has revealed the magnitude of God's love, grace and mercy. Jesus' actions in the upper room in John chapter 13 captures the essence of God's love. Furthermore, Jesus in this singular act shows us what God is like. Foot washing represents the death of Jesus, which is an act of Love. God is love. He washes feet, even the feet of the one who would betray him. John 13:1 states, "having loved his own who were in the world, he loved them unto the end." Love characterizes Jesus' ministry and life toward his disciples, (and the whole world). He was persistent in love even though he knew that they were about to abandon him and

run for their lives. He knew what Peter was going to do, deny him; he knew that Judas was going to betray him nevertheless; he loved his disciples unto the end. Jesus dying on the cross reveals the depth of man's sins and the height of God's love. Therefore, I am encouraged to serve others because of the immeasurable love, poured out by God on me.

Another insight regarding foot washing centered on the Christological emphasis of the Gospel of John. One of the themes in John's gospel reminds us that Jesus is the Lamb of God, John 1:29. My conviction leads me to believe that not a single person can separate Jesus' act of service from his mission, which involves sacrificing his life on the cross. Therefore, to reduce foot washing to a liturgical ritual betrays one of the fundamental arguments of the Johannian narrative. The Lamb of God demonstrated his love for us, by means of washing dirty feet. The example set by Jesus does not entail a ritual, but a life given in sacrificial love, which witnesses to the world God's love.

Another insight, which has profoundly enriched the church, involves the power of the virtue of humility. Jesus illustrated genuine humility when Jesus emptied himself of his glory. Philippians 2:6-8 declares, "He existed in the form of God, however that was not something to grasp, but he emptied himself, to become a bond-servant, made in the likeness of men. He was found in likeness as a man, he humbled himself by his obedience even to the death on the cross." This statement illustrates the doctrines of incarnation (the word became flesh John 1:1), kenosis, (the self-emptying of his glory John 17:5) and the hypostatic union of Christ. The union of the two natures, the divine and human, which made Jesus the God-man, one person with two natures. The point of all this is to show the humility of Jesus. The underlying thought behind the doctrine involves the fact that Jesus did what he did for others. He regarded others more important than himself (Phil 2:2-3). With humility as a mindset, he willingly became obedient to death, even the death of the cross. The call for the Philippians (and all believers) is to exhibit the same mind (Phil 2:5). Jesus illustrates that genuine humility is caring about others. This is the challenge for the faith community to eradicate pride and selfishness by embracing genuine

humility. It is not our ability that make us powerful weapons in God's hands, having the attitude of Christ, simply reveals God's power. What would happen in my life and the life of the church if we embraced the mind of Christ?

"Jesus" willingly submitted to rejection, just to carry our sins and bear the punishment for our sins. He did this to restore us back to God, although he was innocent. Yet, he went from humiliation to exhortation. If we as servant leaders are to have the same mind, we cannot exalt ourselves nor allow anyone else to put us on a pedestal. As servant leaders, our calling includes serving others and not ourselves. Walking in the footsteps of Jesus requires that we pick up a towel, and step down from the head table and serve others. It is only then that we position ourselves for greatness. This biblical principle is applicable to all who follow in the footsteps of Jesus. Matthew 23:12 declares that "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Likewise, James 4:6 states, "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

Personal Reflections

The Doctor of Ministry program and my involvement in this project has challenged me in several ways. First, I have discovered that the leadership team has a deep desire to grow spiritually, along with the desire to model spiritual leadership to others. They have committed themselves to exhibiting a humble and cooperative spirit. Along with promoting teamwork through building a team spirit. I have witnessed first-hand leaders encouraging others to support the churches mission and vision, which involves building the kingdom of God through building the people of God. Because of this project, we are attempting to develop spiritually mature disciples who are "connected to God, connected to each other, and connected to serving this present age." The leadership team impressed me with their approach to modeling the spirit of servant leadership. In fact, one of the leaders shared with me how communing with God is one of the high points of their relationship with God. Whereas, in the past, they were consumed

with ministry activities. Now their number one priority centered on a closer walk with God. The leadership team moved me by their commitment to intimacy, because this will certainly contribute to the spiritual health of PMBC and affect the people that they are leading.

A second insight I recognized centers on the desire to spend more time on developing the training curriculum on servant leadership. Two details in the curriculum development process were not thoroughly covered. First, I did not allot enough time to cover each subject adequately. In the process of teaching, I found myself rushing through the material because of the deadlines required in completing this project. Second, instead of allowing the essential questions to flow from the teaching moment. I felt at times I was simply attempting to force a discussion rather than allowing the discussions to transpire. That experience was undoubtedly a teaching moment for me. I learned that God is constantly teaching his servants to empty themselves and walk in humility.

The Doctrinal Seminars assisted in helping me gain invaluable insights in asking the right questions regarding leadership and church health. The two are inseparable. The leader's life and health are essential to the health of the church. In fact, our inner lives as leaders have more to do with the growth of the church than our giftedness, knowledge, or skills. The real issue in the life of the church is church health rather than church growth. Church health and the health of the organization affects the whole body (1 Cor. 12). The class seminars also helped me to not only schedule and develop a reading list for continual growth; it has aided me in pushing the leadership of the church to read books and articles pertaining to leadership and their particular ministry. The Doctor of Ministry and this project have certainly stretched and challenged me theologically, relationally and spiritually.

Additionally, because of this process, I enjoyed the research, study, and teaching of servant leadership, which is a lifetime adventure. The research was exciting and challenging because servant leadership is a prevalent concept among Christians.

Jesus was the ultimate model who said, “For even the Son of man came not to be served, but to serve, and give his life a ransom for many,” Mark 10:45. However, in the academic arena this field receives a small amount of attention than other approaches on leadership. Servant leadership should be a discipline taught in the academy. Teaching this subject has renewed my commitment to demonstrate a humble cooperative spirit, which assists in fostering a team spirit. In addition, I am impressed by the team leaders who at one time stood on the peripheral doing enough just to maintain an appearance of cooperation. However, because of teaching and modeling this discipline, the leaders who stood outside looking in are more involved in supporting the church with innovative and creative ideas. In addition, they are providing leadership, which affirms and supports the mission of the church.

The one area that was the least enjoyable was the pressure, which came with managing, the academic load of Doctoral work, family life, and the church as well. In addition to all the deadlines for school, sermon preparation, and other responsibilities, my dad who is 88 years old moved in with my wife, Denise and me. Consequently, for the last year we have seen our lives altered significantly. My dad has a plethora of illnesses, including dementia, which is a deterioration of cognitive ability, along with cancer, diabetes, and a heart condition. We have witnessed first-hand the inability of my dad to perform everyday normal tasks. I owe a debt of gratitude to my wife who has made our home a place of peace and harmony. Because of my wife, I have learned the value of laughter and appreciating the moment. I am learning daily that the process does not supersede the journey. God has a journey for each one of us to travel, therefore our true assignment is to stay connected to him and if we are faithful in our assignment, we will hear him say well done, you good and faithful servant, you have been faithful over a few things, enter into the joy of the Lord.

This project has taught me that servant leadership will work in any setting as long as the practitioner can move beyond all of the preconceived misunderstandings

surrounding this lifestyle. Servant leaders are not spineless persons who neither are pushovers, nor are they subservient, weak leaders who are unable to handle conflict and pressure. Regardless of a person's misunderstanding, servant leaders, lead patterning their leadership after the ultimate model Jesus Christ. Jesus was meek not weak. He simply endured hardship and injury with patience for others. In fact, Jesus' entire life was devoted to serving others, from his birth to his death. Everything he did, it was for others. For instance, being born of a woman was for others. Placed in an animal feeding- trough after his birth was for others. Moreover, every move he made, his tears, his pain, his rejection, the accusation, the smashing punches to his body, he suffered for others. The shame and death of the cross was for others. I feel one lesson I have learned in following the example of Christ is that genuine humility always focuses on others. I have renewed my commitment to serve God and others not out of obligation, not to keep a legacy going, or to be elevated to a higher position. I now pray that God would place people in my path that I may minister to them. My prayer now is that when the opportunity occurs, that I will have the attitude of Christ. Can you image what this type of attitude would do for our church? Churches and leaders modeling servant leadership would turn this world inside out. On the other hand, as the Word of God declares, "turned the world upside down," Act 17:6.

Additionally, because of this project, I have essentially rewritten my personal ministry philosophy, which I share now in this section. My calling involves serving God through ministering to others. Therefore, I am first a servant and I am committed to a deep personal intimate relationship with God. I am committed to practicing spiritual discipline in my life as well as teaching others to exercise themselves in godliness. 1 Timothy 4:7 declares, "Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;" ESV. It is essential that I grow through prayer, bible study, meditation and the other spiritual disciplines. Second, I am a servant first and then a leader. It is impossible to obey God and not experience his blessing. Therefore, as a

leader, loving people through serving this present age is a ministry principle that I follow every day. Likewise, it is incumbent that I build strong and meaningful relationships because I am committed to seeing others succeed spiritually. Therefore, I care for the hurting, hungry and helpless, all for the glory of God. Do all for the glory of God.

Conclusion

In short, this project has helped me to practice servant leadership as a model for leading our church to become healthier and in the process of spiritual growth. This project and the doctoral program have helped me to reevaluate my ministry as a servant leader. The effectiveness of what God can do when we commit ourselves to development and spiritual growth moved me. The opportunity afforded to me by The Southern Baptist Theological Seminary has humbled me immensely. Thank you for the educational enrichment and for allowing me to pursue this advanced degree in Black Church Leadership. I am thankful and grateful for my supervisor T. Vaughn Walker for offering a wealth of encouragement, insight, knowledge and guidance through this process. Also, to my cohorts in the program for pushing me to view ministry and the church with optimism. I am hopeful about the future of PMBC and the spiritual growth of the leadership as well as the church. I recognize the importance of servant leadership; the model benefits other churches as they continue on the journey in serving the Lord. As churches study and develop servant leaders, the kingdom of God will undoubtedly expand.

APPENDIX 1

SERVANT LEADERSHIP SURVEY

Agreement to Participate

The following survey will give you a sense of where you are as a servant leader. The research in which you are about to participate in is designed to identify the current understanding and practices of spiritual leadership. Roderick L. Williams conduct this research for collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be strictly confidential, and at no time will your name or identified be reported with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1

1. Do you consider yourself a Christian?
 A. Yes
 B. No

2. Are you a leader in the Church (Ministry leader, Sunday School Teacher, Deacon, Trustee etc.)?
 A. Yes
 B. No

3. Do you know what a servant leader looks like?
 A. Yes
 B. No

4. Do you know the church's mission statement?
 A. Yes
 B. No

5. How long have you been a believer?
 A. 0-5
 B. 6- 10
 C. 11-15
 D. 16-20
 E. 21- 25
 F. 26 and over

6. What is your age in years?
 A. 18-24
 B. 25-34
 C. 35-44
 D. 45-54
 E. 55-64
 F. 65 and over

Directions: Answer the following questions: (1) Circle one of the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

Part 2

- | | | | | | | |
|--|----|---|----|----|---|----|
| 7. I consider myself to be the spiritual leader of my home. | SD | D | DS | AS | A | SA |
| 8. I am an effective spiritual leader of my home. | SD | D | DS | AS | A | SA |
| 9. I desire to lead my family well. | SD | D | DS | AS | A | SA |
| 10. I have a strong grasp of what it means to be the spiritual leader. | SD | D | DS | AS | A | SA |
| 11. My spiritual health directly affects my ability to lead others. | SD | D | DS | AS | A | SA |
| 12. If asked, I could articulate the gospel. | SD | D | DS | AS | A | SA |
| 13. I could instruct others in how to be the spiritual leader. | SD | D | DS | AS | A | SA |
| 14. It is my Christian responsibility to exercise in godliness. | SD | D | DS | AS | A | SA |
| 15. Obeying God's word is the same as obeying his will. | SD | D | DS | AS | A | SA |
| 16. As a Christian leader I should pattern my life after Christ. | SD | D | DS | AS | A | SA |
| 17. A servant leader is great because of following the leadership, style of Jesus. | SD | D | DS | AS | A | SA |
| 18. Other people say, I rarely judge others quickly, but instead am a peacemaker and reconciler. | SD | D | DS | AS | A | SA |
| 19. People would describe me as someone who makes "loving well" my number one aim. | SD | D | DS | AS | A | SA |

20. If as a leader I am maturing in Christ—likeness the church will be stronger. SD D DS AS A SA
21. Personal spiritual growth is important to the health of the church. SD D DS AS A SA
22. I read my Bible (check only one)
 A. Every day
 B. Several times a day
 C. Two days a week
 D. Three days a week
 E. Four days a week
 F. Five days a week
 G. Six days a week
 H. Once in a while
 I. Never
23. How much time do you spend in your devotions a day (check only one)
 Hardly Never
 A. 5- 15 Minutes
 B. 16- 30 Minutes
 C. 31+ Minutes
24. What time of the day do you normally do your devotions (check only one)
 A. First thing in the morning
 B. Mid-day
 C. Evening
 D. Random
 E. Never
25. I meditate on Scripture (check only one)
 A. more than once per day
 B. once per day
 C. several times per week
 D. once per week
 E. several times per month
 F. once per month
 G. several times per year
 H. not at all
26. I pray (check only one)
 A. more than once per day
 B. once per day
 C. several times per week
 D. once per week
 E. several times per month
 F. once per month
 G. several times per year
 H. not at all
27. I have a specific time set aside for prayer.
 A. Yes
 B. No

28. I most often pray for (check only one)
- A. myself
 - B. family
 - C. friends
 - D. church
 - E. others
 - F. All of the above
29. I most often pray (check only one)
- A. at church
 - B. at home
 - C. while traveling
 - D. at work
 - E. other
30. I meet with an accountability partner (check only one)
- A. several times per week
 - B. once per week
 - C. several times per month
 - D. once per month
 - E. several times per year
 - F. I don't have one
 - G. not at all

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

Servant Leader Training Curriculum Evaluation Tool					
Lesson One Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issues of servant leadership.					
The material is faithful to the Bible's teaching on servant leadership.					
The material was theologically sound.					
The thesis of the lesson was clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson was sufficiently thorough in its coverage of the material.					
Overall, the lesson was clearly presented.					

APPENDIX 3

CURRICULUM OUTLINE

Lesson 1 Luke 14:1, 7-11 The Head Table Mentality Part 1
Lesson Aim: To Observe Jesus as the model servant leadership through washing the disciple's feet.

- I Jesus' Description on Humility Luke 14:7-11
- II An Attitude Similar to Jesus Philippians 2:5

Lesson 2 Mark 10:35-45 The Head Table Mentality Part 2
Lesson Aim: To understand the truth about greatness in the kingdom of God.

- I James & John's Self-Centered Request v. 35-40
- II The Indignation of the Ten Disciples v. 41
- III The Prerequisites for Greatness vv. 42-45

Lesson 3 John 13:1-11 The Ministry of the Towel Part 1
Lesson Aim: To understand that the attitude of a servant leader will reveal his actions.

- I The Power of a Servant Leader vv. 3 & 11
- II The Towel in Jesus' Hand vv. 4-10

Lesson 4 John 13:12-20 The Ministry of the Towel Part 2
Lesson Aim: To observe that picking up a towel to serve others ensure the favor of God in life.

- I Jesus the Master Teacher vv. 13-14
- II Imitating the Master Teacher vv. 15-16
- III Following the Master Teacher Bring Joy v. 17
- IV Serving as the Master Teacher vv. 18-20

Lesson 5 Philippians 2:3-7 The Form of a Servant
Lesson Aim Understanding the challenges of exhibiting the mind of Christ our savior.

- I The Attitude of a Servant vv. 3-5
- II The Life-style of a Servant vv. 6-7

Lesson 6 Philippians 2:8-11 From Humiliation to Exaltation
Lesson Aim: To discover the prerequisites for being honored by God.

- I The Humility of Jesus vv. 6-8
- II He Emptied Himself v. 7
- III He is Exalted and Glorified vv. 9-11

APPENDIX 4

SEMINAR OUTLINE 1

SPIRITUAL LEADERSHIP WORKSHOP
FEBRUARY 10-11, 2017

February 10, 2017 (6:30 PM)

Scripture

Opening Prayer

Duties of Spiritual Leaders

Dinner

Duties of Spiritual leaders to the Church

Q&A

Closing Prayer

February 11, 2017 (9:00 – 11:00 AM)

Scripture

Opening Prayer

Recap of February 10, 2017 Discussion

Spiritual leadership and Teamwork

Functions of a team Leader

Personal Growth Plan

Q&A

Closing Prayer

APPENDIX 5

SEMINAR OUTLINE 2

LEADERSHIP CONNECTION AND TEAM BUILDING

OCTOBER 14, 2017

Seminar Title: Building a Trusting Environment for Servant Leaders

Scripture

Prayer

Session 1 Biblical Models of Teamwork

a). The Essential Qualities of a Team

Session 2 The Core Values of a Team

a). The Diversity of the team

Q&A

Closing Comments

Closing Prayer

APPENDIX 6

SERVANT LEADERSHIP SURVEY RESPONSES

Table A1. Responses to questions 1-4

Question 1: Do you consider yourself a Christian?				
Pre-Test	Yes 15	100%	No 0	0%
Post Test	Yes 15	100%	No 0	0%
Question 2: Are you a leader in the Church (Ministry leader, Sunday School Teacher etc.)				
Pre-Test	Yes 15	100%	No 0	0%
Post Test	Yes 15	100%	No 0	0%
Question 3: Do you know what a servant leader looks like?				
Pre-Test	Yes 9	66%	No 4	1 not sure 34%
Post Test	Yes 15	100%	No 0	0%
Question 4: Do you know the church's mission statement?				
Pre-Test	Yes 12	80%	No 3	20%
Post Test	Yes 15	100%	No 0	0%

Table A2. Responses to questions 7-21

Question 7: I consider myself the spiritual leader of my home.				
Possible Responses	Pre-Test		Pre-Test	
	Respondents	Percentage	Respondents	Percentage
Strongly Agree	10	67%	10	67%
Agree	3	20%	3	20%
Agree somewhat	2	13%	2	13%
Question 8: I am an effective spiritual leader of my home.				
Strongly Agree	11	73%	13	87%
Agree	4	27%	2	13%
Question 9: I desire to lead my family well				
Strongly Agree	13	87%	15	100%
Agree	2	13%	0	0%
Question 10: I have a strong grasp of what it means to be the spiritual leader.				
Strongly Agree	8	53%	13	87%
Agree	6	40%	2	13%
Agree somewhat	1	7%	0	0%
Question 11: My spiritual health directly affects my ability to lead others.				
Strongly Agree	13	87%	14	93%
Agree	2	13%	1	7%

Table A2 continued

Question 12: If asked, I could articulate the gospel.				
Strongly Agree	2	13%	13	87%
Agree	12	80%	1	6%
Agree somewhat	1	7%	1	7%
Question 13: I could instruct others in how to be the spiritual leader.				
Strongly Agree	4	27%	13	86%
Agree	6	40%	1	7%
Agree somewhat	3	20%	1	7%
Disagree somewhat	0	0%	0	0%
Disagree	0	0%	0	0%
Strongly disagree	2	13%	0	0%
Question 14: It is my Christian responsibility to exercise in godliness.				
Strongly Agree	13	87%	15	100%
Agree	2	13%	0	0%
Question 15: Obeying God's word is the same as obeying his will.				
Strongly Agree	13	87%	15	100%
Agree	2	13%	0	0%
Question 16: As a Christian leader, I should pattern my life after Christ.				
Strongly Agree	13	87%	13	87%
Agree	2	13%	2	13%
Question 17: A servant leader is great because of following the leadership style of Jesus.				
Strongly Agree	11	76%	13	87%
Agree	4	24%	2	13%
Question 18: Other people say, I rarely judge others quickly, but instead am a peacemaker and reconciler.				
Strongly Agree	2	13%	9	60%
Agree	7	47%	4	27%
Agree somewhat	6	40%	2	13%
Question 19: People would describe me as someone who makes "loving well" my number one aim.				
Strongly Agree	11	73%	13	87%
Agree	4	27%	2	13%
Question 20: If as a leader I am maturing in Christ—likeness the church will be stronger.				
Strongly Agree	11	73%	13	87%
Agree	4	27%	2	13%
Question 21: Personal spiritual growth is important to the health of the church.				
Strongly Agree	12	80%	13	87%
Agree	3	20%	2	13%

Table A3. Responses to questions 22-30

Question 22: I Read my Bible (check only one)					
Pre-Test			Post-Test		
	RSP	Percentage		RSP	Percentage
A. Every day	9	61%	A. Every day	8	56%
B. Several times a day	2	13%	B. Several times a day	2	13%
C. Two times a day	2	13%	C. Two times a day	0	0%
D. Three times a day	0	0%	D. Three times a day	1	6%
E. Four times a day	1	7%	E. Four times a day	2	13%
F. Five times a day	1	6%	F. Five times a day	1	6%
G. Six times a day	0	0%	G. Six times a day	1	6%
H. Once in a while	0	0%	H. Once in a while	0	0%
I. Never	0	0%	I. Never	0	0%
Question 23: How much time do you spend in your devotions a day (check only one)					
Hardly Never	0	0%	Hardly Never	0	0%
A. 5-15 Minutes	7	47%	A. 5-15 Minutes	8	54%
B. 16-30 Minutes	5	33%	B. 16-30 Minutes	2	13%
C. 31+ Minutes	3	20%	C. 31+ Minutes	5	33%
Question 24: What time of the day do you normally do your devotions (check only one)					
A. First thing in the morning	1	67%	A. First thing in the morning	1	88%
B. Mid-day	4	27%	B. Mid-day	0	0%
C. Evening	0	0%	C. Evening	1	6%
D. Random	1	6%	D. Random	1	6%
E. Never	0	0%	E. Never	0	0%
Question 25: I meditate on Scripture (check only one)					
A. More than once a day	5	35%	A. More than once a day	4	28%
B. Once per day	4	26%	B. Once per day	1	6%
C. Several times per week	6	49%	C. Several times per week	9	66%
D. Once per week	0	0%	D. Once per week	0	0%
E. Several times per month	0	0%	E. Several times per month	0	0%
F. Once per month	0	0%	F. Once per month	0	0%
G. Several times per year	0	0%	G. Several times per year	0	0%
H. Not at all	0	0%	H. Not at all	0	0%
Question 26: I pray (check only one)					
A. More than once a day	9	64%	A. More than once a day	13	87%
B. Once per day	2	15%	B. Once per day	0	0%
C. Several times per week	4	21%	C. Several times per week	2	13%
D. Once per week	0	0%	D. Once per week	0	0%
E. Several times per month	0	0%	E. Several times per month	0	0%
F. Once per month	0	0%	F. Once per month	0	0%
G. Several times per year	0	0%	G. Several times per year	0	0%
H. Not at all	0	0%	H. Not at all	0	0%

Table A3 continued

Question 27: I have a specific time set aside for prayer (check only one)					
A. Yes	4	26%	A. Yes	9	60%
B. No	11	74%	B. No	6	40%
Question 28: I most often pray for (check only one)					
A. Myself	0	0%	A. Myself	0	0%
B. Family	2	13%	B. Family	0	0%
C. Friends	0	0%	C. Friends	0	0%
D. Church	0	0%	D. Church	0	0%
E. Others	0	0%	E. Others	0	0%
F. All of the above	13	87%	F. All of the above	15	100%
Question 29: I most often pray (check only one)					
A. At church	0	0%	A. At church	1	6%
B. At home	12	80%	B. At home	14	94%
C. While traveling	0	0%	C. While traveling	0	0%
D. At work	0	0%	D. At work	0	0%
E. Other	3	20%	E. Other	0	0%
Question 30: I meet with an accountability partner (check only one)					
A. Several times per week	2	13%	A. Several times per week	0	0%
B. Once per week	0	0%	B. Once per week	10	67%
C. Several times per month	1	6%	C. Several times per month	3	20%
D. Once per month	0	0%	D. Once per month	0	0%
E. Several times per year	0	0%	E. Several times per year	0	0%
F. I don't have one	10	68%	F. I don't have one	2	13%
G. Not at all	2	13%	G. Not at all	0	0%

APPENDIX 7

CURRICULUM EVALUATION RESULTS

Curriculum evaluators could choose responses of 1=insufficient 2=requires attention 3=sufficient 4= exemplary. All areas of the lessons evaluated were considered sufficient or better. The following tables show the results.

Lesson 1 was “The Head Table Mentality Part 1” from Luke 14:1, 7-11

Table A4. Responses to lesson 1 criteria

	Responses	Percentage
Criterion 1: The lesson is clearly relevant to the issue of servant leadership		
Sufficient	5	33%
Exemplary	10	67%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 3: The material was theologically sound.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 5: The points of the lesson clearly support the thesis.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 6: The lesson contains points of practical application.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	5	33%
Exemplary	10	67%

Lesson 2 was “The Head Table Mentality Part 2” from Mark 10:35-45

Table A5. Responses to lesson 2 criteria

	Responses	Percentage
Criterion 1: The lesson is clearly relevant to the issues of servant leadership.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 3: The material was theologically sound.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 5: The points of the lesson clearly supported the thesis.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 6: The lesson contains points of practical application.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	6	40%
Exemplary	9	60%

Lesson 3 was “The Ministry of the Towel Part 1” from John 13:1-11

Table A6. Responses to lesson 3 criteria

	Responses	Percentage
Criterion 1: the lesson is clearly relevant to the issues of servant leadership.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 3: The material was theologically sound.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 5: The points of the lesson clearly support the thesis.		
Sufficient	9	60%
Exemplary	6	40%
Criterion 6: The lesson contains points of practical application.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	4	26%
Exemplary	11	74%

Lesson 4 was “The Ministry of the Towel Part Two” from John 13:12-20

Table A7. Responses to lesson 4 criteria

	Responses	Percentage
Criterion 1: The lesson is clearly relevant to the issues of servant leadership.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 3: The material was theologically sound.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 5: The points of the lesson clearly support the thesis.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 6: The lesson contains points of practical application.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	4	26%
Exemplary	11	74%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	7	46%
Exemplary	8	54%

Lesson 5 was “The Form of a Servant” from Philippians 2:5-7

Table A8. Responses to lesson 5 criteria

	Responses	Percentage
Criterion 1: The lesson is clearly relevant to the issues of servant leadership.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 3: The material was theologically sound.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	4	26%
Exemplary	11	74%
Criterion 5: The points of the lesson clearly support the thesis.		
Sufficient	4	26%
Exemplary	11	74%
Criterion 6: The lesson contains points of practical application.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	5	33%
Exemplary	10	67%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	6	40%
Exemplary	9	60%

Lesson 6 was “From Humiliation to Exaltation” from Philippians 2:9-11

Table A9. Responses to lesson 6 criteria

	Responses	Percentage
Criterion 1: The lesson is clearly relevant to the issues of servant leadership.		
Sufficient	7	46%
Exemplary	8	54%
Criterion 2: The material is faithful to the Bible’s teaching on servant leadership.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 3: The material was theologically sound.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 4: The thesis of the lesson was clearly stated.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 5: The points of the lesson clearly support the thesis.		
Sufficient	8	54%
Exemplary	7	46%
Criterion 6: The lesson contains points of practical application.		
Sufficient	6	40%
Exemplary	9	60%
Criterion 7: The lesson was sufficiently thorough in its coverage of the material.		
Sufficient	4	26%
Exemplary	11	74%
Criterion 8: Overall, the lesson was clearly presented.		
Sufficient	5	33%
Exemplary	10	67%

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ABSTRACT

DEVELOPING LEADERS: A MODEL OF BIBLICAL SERVANTHOOD AT THE PROGRESSIVE MISSIONARY BAPTIST CHURCH IN COLUMBIA, MISSOURI

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This ministry project involves the development of servant leaders at Progressive Missionary Baptist Church in Columbia, Missouri. Chapter 1 offers the background for Progressive Missionary Baptist Church through presenting the need for developing servant leaders. Chapter 2 outline the biblical and historical foundation for the project through utilizing three primary sources that identify Jesus Christ as the ultimate model of a servant leader. Chapter 3 presents the theoretical/practical/ historical issues related to servant leadership by examining current approaches, essential to the nucleus of leadership. Chapter 4 details and describes the process for implementation for the six-week training sessions. In addition, the foundation of the project centers on developing servant leaders through utilizing the ultimate biblical model. The final chapter provides analysis of data, along with examining the goals of the project. Furthermore, the strengths and weaknesses are discussed along with suggestions for future inquiry.

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