Liberty University School of Divinity

7 ESSENTIAL KEYS TO SUCCESS:
DEVELOPING THE SPIRITUAL DISCIPLINE IN THE LEADER

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by

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Abstract

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Mentors: Dr. Charlie Davidson and Dr. Rod Earls

To deny that some leaders have problems, and others do not, is to deny Scripture, history, and experience. All leaders may not have as many problems as some, but all leaders do have problems. These problems are not always produced by the grass-roots membership. Leaders are often the cause of the very problems they see and deplore in the church. It is apparent that this is true when a leader has dishonored the moral standards or departed from sound doctrine. It is more often true when the leader has been indolent, failed to plan his work or work the plan, or when he has demonstrated obstinacy or an erroneous attitude.

This is the reality; the job of a leader can be 24/7 and carries unique challenges. Some leaders wear themselves out trying to help people, and others affect their families as a result of their ministry. However, others flourish in their ministry and personal life as a result of a Godly, balanced life. Throughout history, many leaders have fallen prey to the mores of society, Satan, and the seductive sins that do so easily beset the man or woman of God. To that end, in the church and society there are many holdups where Satan seems to be wreaking havoc in the lives of the leader. Much can be said to benefit them in avoiding these hang-ups.

This thesis project will assist the novice leader in using these elements to become more powerful, productive, and prosperous in his or her calling through a survey of leaders with at least three years’ experience, through applied research, and academic research.
Dedication and Acknowledgments

To my pastor, Dr. Lehman D. Bates, my mentor, my inspiration, and my friend.

To my boys, Jovan and Darius, who have helped me to mature as a dad and as a father, and who have kept me grounded.

To my mom, Mary Phillips, who gave me life and nurtured me along the way.

To my wife, Janet, who is the wind beneath my wings, who has truly been a helpmeet to me in so many ways, and who has been my inspiration. I love you so very much.

To my mentors (Dr. Charlie Davidson and Dr. Rod Earls) and my reader (Dr. Rodney Wayne Dempsey) at Liberty University, and to my editor (Sarah Madden, MA), thanks and to God be the praise.

My sincerest appreciation and gratitude to Dr. Charlie Davidson (may God rest his soul) for his commitment, concern, and care in mentoring me and making sure I received my doctorate of ministry. I will never forget his expertise and skilled tutelage.

About the Author

Dr. Bernard Winchester, Jr. is a husband, father, preacher of the Gospel, pastor, conference speaker, revivalist, counselor, teacher, and friend. He has matriculated through several universities culminating in a BA, BS, and MA degrees, as well as an honorary doctorate. His belief is, “It’s not who you are, but whose you are.”
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Chapter One

Introduction

To claim that only some leaders have problems, and others do not, is to deny Scripture, history, and experience. Leaders may not all experience the identical numbers or kinds of problems, but they all do have problems. These problems can originate at the top and are not always produced by the grassroots membership. Leaders and pastors are often the cause of the very issues they see and deplore in the workplace and church. It is apparent that this is true when they have dishonored the moral standards or departed from sound doctrine. It is more often true when they have been indolent, failed to plan their work or work their plan, or when they have demonstrated obstinacy or an uncharitable attitude.

This is the reality; the job of a leader can be 24/7 and carries unique challenges. Some leaders wear themselves out trying to help people, and others negatively impact their families as a result of their ministry. However, others flourish in their ministry and personal life as a result of a godly, balanced life. Throughout history, many leaders have fallen prey to the mores of society, Satan, and the seductive sins that can so easily trap the man or woman of God. To that end, in the church and society there are many slippery slopes where Satan seems to be wreaking havoc in the lives of leaders. How can this chaos be tamed?

Statement of the Problem

This thesis project will show leaders and pastors how to avoid the snares that can so easily entangle them and how to stay on the road of success so that they will become more fruitful and faithful in their calling. This thesis is based on a survey of leaders with at least three years’ experience, applied research, and academic research.
Whether one is willing to admit it or not, all have engaged, to some degree or another, in an ongoing battle with sin and evil. They may not think in these terms, or even in these labels, yet at the same time, when they look closely at themselves, they discover misery in their life, and they see how often they give in to low passions that demean their humanity. Certainly most realize their failure to live up to their best (in terms of morality), which results in unhappiness and causes them to realize how tragically they fall short of God’s intention for them.

By writing this thesis project, the writer wishes to provide hope and practical guidance for those who may have fallen so they can get back up, and the same thing for those who are strong in the Lord so they can stay the course. In doing so, not only is the love of Jesus Christ being displayed, but joy is being exemplified in the presence of the Lord.

As Jesus left the ninety-nine to go after the one, so goes this project. In the same way, when one is missing, would He (Jesus) not “pen up” the ninety-nine and go out at the risk of His own life to find the one who was missing, put him on His shoulders, and bring him back? One of the few times in all the Bible that it says all of heaven breaks out into singing and praise and thanksgiving, is over one sinner who has repented. The writer of this thesis found that every time he rescued one of God’s children who had begun to wander and was out in exposure to all of the elements, and put him on his spiritual shoulders and brought him back, all heaven broke out into singing and all the people of God did as well.

This is the issue the writer wants to show and convey. Many leaders and pastors are hurting and are being held hostage by Satan and the sins of this world, and have fallen in shame because of some derelict decision or device. It is incumbent upon them to understand the need and necessity for being the salt of the earth and the light of the world through obedience first, and sacrifice second. If they lose the shepherd’s heart, they have lost their ministry. It is
imperative that they don’t fall into the sin of pride and of thinking that they are all right in their skin, and that they can go this alone. John Donne once said that no man is an island entirely unto himself. Simply stated, we are all in this together.

Statement of Limitations

This thesis project is in no way a catchall for being an effective, efficient, and elevating leader or pastor. Nor does it provide the answers to every situation, for every situation is unique unto itself. But it is a valuable tool that will help some leader, novice, or neophyte who, for the first time, is about to embark on a journey in a field about which he or she has limited knowledge, and who would like some insight into the challenges, pitfalls, hurdles, and answers about what they could face in their journey to becoming a seasoned leader. It is bathed in prayer and designed to help leaders and pastors avoid common pitfalls, address the challenges of the church, and withstand the pressures of the people who make up the workplace and church.

Hebrews 12:1–2 says, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Those who understand the process of sin also understand that there are “the” sins, or certain sins that they just can’t avoid or conquer. Although Philippians 4:13 says, “I can do all things through Christ which strengtheneth me,” they still fall prey to “the” sins that so easily beset them.

Paradoxically, the very thing they are trying so hard to avoid can be their summons to life. The Scriptures say in 1 Corinthians 10:13, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are
able; but will with the temptation also make a way to escape, that ye may be able to bear it.” ¹

For as God permits temptation or affliction, which otherwise could not touch His people; and as He knows how, in what manner, and at the best time, to deliver His people out of temptations; so He does and will, in His providence, open a way that they may escape out of them, at least so as not to be over-pressed and destroyed by them.

Theoretical Basis

There are divine temptations, as James chapter one says, or such as come from God, where God may be said to tempt his people, as He did Abraham, by commanding them to do things that were by nature very hard and displeasing and by afflicting them either in body or estate, by withdrawing His presence, and by withholding the communications of His grace, to try their faith and to show them their weakness and need of Himself.

But there are also diabolical temptations, or such as come from Satan, who tempts us by soliciting us to sin, or by suggesting blasphemous thoughts and thus filling us with doubts and fears. When Satan deters us from reliance on the Holy Spirit, as attending at the throne of grace, and on God’s word and ordinances, he deceives us so we fall from grace and into sin. Thus, the Apostle James speaks of these human temptations, such as come from men.

Our great need is to determine the source of the temptation: God or Satan. Are we being reproached and persecuted for the sake of Christ and his Gospel? Or are we being tempted by our own lusts to fall away from the truth of the Gospel?

By denying their sin, however, they miss the opportunity to investigate their lives. Thus, they miss the call to a new life. When they stop taking sin and evil seriously, or when sin and evil become a mere coincidence of inherited factor, or thinking, or someone else’s fault, their

¹Unless otherwise noted, all biblical passages referenced are in the King James Version of the Bible.
ability to take God and good seriously begins to dwindle as well. The heart is desperately wicked, yet Jesus has shown us a better way, that if we abide in Him we can produce much fruit (Jeremiah 17:9, John 15:5). Timothy S. Lane and Paul David Tripp say in their book *How People Change: How Christ Changes Us by His Grace*, “Whether we suffer, strive, achieve, or relax, we ask ourselves consciously or subconsciously, *What is the point? What does it all mean?* And here is the important part: The answers we give ourselves, the meanings we give our thoughts, circumstances, relationships, and actions, move us in specific directions.”

Recognizing their sinfulness and acknowledging their tendency to turn away from God, leaders and pastors are reminded that their lives are what they are by the choices they make. Taking responsibility for their sinful nature need not lead to a debilitating sense of hopelessness; rather, it opens to them the opportunity of choice. They can choose their own way, continuing to deny that their problems exist or come from within themselves. Or they can choose the way of wholeness, by turning back toward the life that God has intended for them. Dr. Tim Clinton and Dr. Ron Hawkins in their book *The Popular Encyclopedia of Christian Counseling: An Indispensable Tool for Helping People with Their Problems* say, “Various approaches have emerged that range from simple categories of behavior to expansive lists. The common thread among them is the process by which one decreases his worldly mindedness and becomes more like Christ.”

There are benefits in choosing to turn back toward God, toward the way of righteousness, toward the way of wholeness. For leaders and pastors, these benefits include, but certainly are not limited to, renewed connection with God in this life and in the life to come, strength and

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guidance for their daily lives, and the opportunity to tap into the potential God has placed inside of them. There are also consequences to denying their sinfulness and choosing their own way. This may lead to separation from God, the judgment it necessitates, and the consequences of such sin.

Statement of Methodology

In referencing Henry Blackaby, Douglas S. Huffman says in his book *How Then Should We Choose: Three Views on God’s Will and Decision Making*, “God often will use events in your life to guide you to know what you should do. Whether it is a job offer, an invitation from a mission agency, a surprise check in the mail, a visit from a friend, or a seeming coincidence, God can use any life event, good or bad, to communicate with you.” Blackaby said the greatest single pitfall for a leader or pastor is the loss or turning aside from the love relationship with Jesus Christ. That’s the heart of it all. When the leader’s heart shifts, everything else shifts.

Realizing God’s Love

God loves mankind unconditionally and desires to be in relationship with people. God also respects them as autonomous beings with the ability to direct their lives. Because of that great love and respect, He will always reach out for sinners, search for them, and pull them to Himself. The Bible says no man can come to God unless the Spirit of God draws him (Winchester paraphrase). However, He will never violate people’s freedom to choose. He will never coerce or manipulate them into being in relationship with Him. Therefore, because their sins separate them from God, because they are hopeless without God, the very real consequence of refusing to deal with sin is continued alienation from God, not just now, but possibly forever. The threat of eternal separation from God should be a powerful motivator. Yet, if that possibly

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does not in itself encourage leaders and pastors to address the problem of sin, it ought to at least provoke within them a sense of tremendous awe for the God whose love and respect for them are so great that He would be willing to lose a potential believer if it meant compromising the person’s integrity by forcing him to believe in the God of the universe.

The root of one’s life is a love relationship with God, as expressed throughout the Scriptures. However, the opposite is shown in John 13:20–21, where Judas, presumed by many to be a devoted apostle (until he betrayed his Lord), is exposed by Jesus: “Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.” Those who do not have a connection to Jesus spiritually will find themselves ultimately betraying Him often and easily.

If it were even possible for people to simply love the Lord with all their heart and in all the ways in which He has chosen to express Himself to them, that would secure their relationship. Would not that perfect love create one of the greatest deterrents to the pitfall of a broken life through sin? It would. It is tempting to look at the symptoms and say, “My wife is the problem,” or “My husband is the problem,” or maybe even, “The children are the problem.” No, it’s that broken (or nonexistent) relationship with Jesus that is the root problem. Sometimes leaders and pastors may forget that their problems could be a result of their non-committal relationship with the God of the universe (or lack thereof), that may be getting them into the precarious sins they face. Pastors and leaders may forget that God gives them what they need, when they need it, and how they need it, through a deep dedication and dialogue with Him, which involves a keen awareness of their faults and how to correct them.
Rationalizing with Sin

The idea of rationalizing away deadly sins and understanding what motivates a person to do what he does, or where sin came from, some say, is almost as old as Christianity itself. This writer would posit that this rationalization started long before Christianity; it seems to have been an issue with the desert fathers in Egypt, and it goes back as far as Adam and Eve in the Garden of Eden. The pastor or leader who wants to get a handle on the need for wise disciplines must recognize where sin and the need for wise disciplines all started. Genesis 3:1–7 says:

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Because of the fall of Adam and Eve, and of the matriarchs and patriarchs throughout history, at the foundation of all the discussions of sin (and sins) is a recognition that sins are deeply rooted in our nature. Theologians are coming to the same conclusion, admitting that the sinner is reaping the harvest of a failure to recognize the fact of sin. The early church leaders also knew that these sins do not stand alone. They are entwined together and are not limited to individuals. They knew that it is impossible to be guilty of one sin and innocent of others. They also knew that the private sins of individuals spiraled out into the community. The vices that flow from what the Bible has designated as sins operate at the social level and permeate politics, commerce, entertainment, and the whole popular culture.
Proverbs 6:16–19 shares, “These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” These sins, of course, are not the only sins, but they are at the top of Solomon’s list. These profoundly influence domestic and foreign policy and entangle pastors and leaders as they try to live a life of holiness unto God.

Whatever else people glean from these Scriptures, they surely can come to the conclusion that they are not only creatures of God, but creatures in rebellion against God, and all that He stands for. They are living in a state of separation from God without any peace and harmony in their homes, churches, marriages, communities, and, quite frankly, life. Period. When they understand and accept this, the story of Adam and Eve, and the serpent and the garden, becomes the story of every person. It’s their story and the story of the writer of this thesis as well. Sinners, or pastors/leaders, become the persons of Adam and Eve, moving from gardeners to rebels without a cause.

Stanford M. Lyman in his book The Seven Deadly Sins: Society and Evil has provided a thoughtful analysis of how sins are reflected in and shape social attitudes, values, and institutions. He states that pornography, one of the leading sins in the church, and in pastors and leaders today, is an offspring of lust. Other sins such as substance abuse can be seen as growing from a base of greed and gluttony. Violence and terrorism can stem from caged or unchiseled anger, while laziness and lethargy could promote or come from sloth. He says, “The topic of this book is not crime but evil. Evil is to be regarded as a structure of alienating sins.” All sorts of things, including one of the most pervasive and debilitating social ills of our day, which is

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discrimination, could be the product of pride. So then, these sins, and particularly pornography, while personal, certainly aren’t private, and they have ramifications throughout society.

As the writer of this thesis takes just one more look at pornography (but not in a literal sense!), and since this seems to be the leading sin for pastors, leaders, and laity alike in his circle, let’s take a look at what God says about the matter. Because this great pitfall of pastors, missionaries, and spiritual leaders has plagued society and has caused cataclysmic calamity, God said the church, including the pastor and leader, is to love the Lord with all their heart, all their soul, and all their mind (Matthew 22:37). This means they are to use this love to deter them from anything that would negatively affect their heart, soul, or mind. For starters, they must guard their mind. How is that done? They do this by subjecting their mind to Christ through the Holy Spirit. Is that not what Paul said in 2 Corinthians 10:4 when he said, “For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds”? He then says to bring every thought into captivity to Christ. If leaders and pastors do not guard their mind, they are in a spiritual mine field that can destroy them in one shot.

John C. Maxwell says in his book The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You, “Leaders without inner strength can’t be counted on day after day because their ability to perform changes constantly.” Each and every day pastors and leaders are to keep their mind stayed on the LORD as Isaiah 26:3 says. In doing so, God will keep them in perfect peace, and will give them the strength to combat the sins swirling around the minds and hearts of pastors and leaders and of the writer of this thesis.

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Review of Literature

The notion for this project grew out of the writer’s deep concern for both his and many others’ struggle with sin and virtue, and the need to recover virtue and to provide help in a time of need. Many books have been written on virtue including *Vice & Virtue in Everyday Life*, by Christina Hoff Sommers and Frederic Sommers; *After Virtue: A Study in Moral Theory*, by Alasdair C. MacIntyre; *Celebration of Discipline: The Path to Spiritual Growth*, by Richard J. Foster; and *The Book of Virtues: A Treasury of Great Moral Stories*, by William J. Bennett. There are many additional books on the topic.

The sheer number of books on virtue indicates that the dilemma of recovering virtue is widespread. Thus, the pastor and leader should know that something is desperately wrong in the American culture and churches, and that they must somehow recover the good.

Richard J. Foster shares in his book *Celebration of Discipline: The Path to Spiritual Growth*, “When we despair of gaining inner transformation through human powers of will and determination, we are open to a wonderful new realization: inner righteousness is a gift from God to be graciously received. The need to change within us is God’s work, not ours.”\(^7\) If people are to survive these sins, it has been suggested that they not only get a handle on their emotions and passions, but that they add some virtues to their life.

As John the Scot (Joannes Scotus Eriugena/John Scottus Erigena) wrote over a thousand years ago in *Periphyseon: On the Division of Nature*, “No vice is found but in the shadow of some virtue.”\(^8\) His book is a philosophical treatise on how nature may be investigated as a unity of essence, creative power, and action. According to Eriugena, there are four main species of

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nature: 1) that which creates and is not created, 2) that which creates and is created, 3) that which does not create and is created, and 4) that which neither creates nor is created. The first species of nature refers to Divine Nature (i.e., God). The second species of nature refers to the primordial causes or divine ideas that are the causes of all things. The third species of nature refers to the final effects of the primordial causes. The fourth species of nature refers to the final return of all things to unity in God.

Eriugena claims that the primordial causes are produced by God, who is the beginning of all things. These primordial causes are divine ideas, which guide the creation and development of the universe. According to Eriugena, the primordial causes include: goodness, essence, life, wisdom, truth, intellect, reason, virtue, justice, salvation, magnitude, omnipotence, eternity, peace, and other principles that follow from the Wisdom of God. These primordial causes are created by God as primary principles for the good of all things.

Wisdom, justice, temperance, and courage are the four cardinal virtues recognized by ancient classical writers, and were taken from the Greek and Roman cultures in which the early church first found itself. These virtues were explored from the Christian perspective and given deeper meaning. Three additional virtues (faith, hope, and charity/love) are often called the three heavenly graces, the theological virtues that have clear roots in the New Testament, as seen in 1 Corinthians 13:13.

Current Literature

The original intent of the writer of this thesis was to target just leaders in general, but the focus quickly expanded to include pastors after having seen so many of them fall from time to time down through the ages. Watching pastors, leaders, and colleagues give up due to stress, get forced out because of some kind of sin, or just quit and walk away from their role, cultivated a
passion in the writer of this thesis to turn what could be a devastating phenomenon into a miraculous makeover. Aubrey Malphurs, in his book *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders*, speaks to this matter when he states, “I am aware of one pastor who shortly after being called to a church was approached by two men in the church. They made it clear that they were opposed to his selection as the new pastor and they would do everything in their power to run him off. They accomplished this within two years.”

This is just the tip of the iceberg as many have fallen in this trap, be it through the devices of another, or through their own deceitful ways.

It is the prayer of the writer of this thesis to cover the whole range of the leadership world. Furthermore, and more importantly, this seems to be more of a spiritual issue for any leader, whether in the secular world or the pastorate.

It is possible, though, that the solution to sin is more fundamental than just saying no to it, or seeking to replace it with some other virtue. It demands much more than one’s human decision and will. It requires the intervention of God and the pastor’s response to God’s graceful offer of Himself through Jesus Christ.

Throughout history, all sorts of people have struggled with sin and been seduced by its charms, as noted earlier in Genesis chapter three. The dilemma of sin plays a starring role in classical literature such as “Purgatorio” (Purgatory), the second book of Dante’s *The Divine Comedy*; “The Parson’s Tale” from Geoffrey Chaucer’s *The Canterbury Tales*; and Christopher Marlowe’s *The Tragical History of Doctor Faustus*. Even Hollywood expressed its interest when it released the graphic movie *Seven* featuring Morgan Freeman, Brad Pitt, and Kevin Spacey; the seven deadly sins feature prominently in the movie. The issue of sin—and its effects on the

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personal lives of the pastor, the leader, and the larger world—is as relevant now as it has been in
the past.

While the writer of this thesis will attempt to point out how social skills are connected to
these sins that so easily consume the pastor and leader, the primary purpose of this thesis is to
focus on the individual. Focusing on sin is grounded in the fact of an evangelical Christian
perspective that humankind is fallen, and all are sinners by nature, according to Romans 3:23.
Theologians often refer to this as the original sin. This indicates the argument that we come into
the world with at least a predisposition to live in a way that separates us from our best selves,
from each other, and ultimately from God. Our separation and schism inflict pain and suffering
even upon those whom we love most; by practicing sin, we offend God, who cares for us with an
unconditional agape love.

That is the bad news, because by nature all are sinners saved by grace, and are helpless to
overcome evil or to succeed in saving themselves. Something miraculous has to happen that is
outside the sinner. And it has happened. God has provided a way of salvation through Jesus
Christ. Jesus came to be the miracle and transformation for our human nature. His death on the
cross is God’s ultimate expression of love and forgiveness. If anyone accepts this gift, the
miracle of salvation works in him, making him right with God.

Thus, this thesis project is designed for those who want to make wiser decisions, who
want to discipline themselves and further their leadership capacity through self-evaluation and
studies of those who have displayed successful leadership characteristics. The writer of this
thesis has learned, through individual and group surveys, that people lead in different ways, and
have different opinions of success and pitfalls that plague that success. The pitfalls identified in
the survey and the solutions provided in this thesis may parallel many of the same ideas
addressed by different authors. However, everybody’s pitfalls are different, and it is this writer’s prayer that this thesis will guide pastors and lay people to improve their walk with God and their fellow man from a disciplined, wise lifestyle, and a temperament that pleases God.

It is hard to be disciplined if one has not understood the dynamics of discipline. Jesus told His disciples to beware of the leaven of the Pharisees and the Sadducees. He was trying to share with them that they need to be aware of their doctrine and way of life; otherwise, the disciples would fall prey to Satan, self-aggrandizement, and socio-economic sins.

Kenneth O. Gangel, in his book *Feeding & Leading: A Practical Handbook on Administration in Churches and Christian Organizations*, references John R. W. Stott, “In raising and answering the question, ‘What makes leadership Christian?’ John R. W. Stott offers five distinctives: vision, industry, perseverance, service, and discipline.” Gangel goes on to warn the reader of avoiding the traps of pessimism and mediocrity. Pastors and leaders need to seek His will within their hearts, to cry out to Him to give them a vision of what He is calling them to do with their lives, and to pray for grace to be faithful to that heavenly vision.

As servants of others, pastors and leaders must be more conscious of their responsibilities than of their rights (Luke 17:10). If the pastor or leader is to gain anything, it is to come from his or her efforts of advancing the Kingdom of God, for what does it profit a man to gain the whole world and to lose his own soul? As servant leaders, pastors are to govern themselves with this in mind, just as Jesus was disciplined in His life and dealt with matters from an eternal and spiritual perspective.

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“Spiritual disciplines can include any activity for the purpose of gaining a closer relationship with God,”¹¹ according to Dr. Tim Clinton and Dr. Ron Hawkins in their book *The Popular Encyclopedia of Christian Counseling: An Indispensable Tool for Helping People with Their Problems*. They say, “Through the ages, various Christian traditions have adopted an array of acts of commission and omission in an attempt to encourage these efforts. Various approaches have emerged that range from simple categories of behavior to expansive lists.”¹²

Pastors and leaders must be honest with themselves. Scripture warns the reader, “Wherefore let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:12). One of the great pitfalls in the ministry today is to lose the love relationship and to lose the shepherd’s heart. Pastors and leaders are to become as Jesus was to the church, a servant leader who loved it and give His life for it. They are commanded to be holy as He is holy (1 Peter 1:16), and to serve as He served.

Jesus said in Matthew 20:28, “Even as the Son of man came not to be ministered unto (served), but to minister (serve), and to give his life a ransom for many.” Pastors and leaders are to serve, and to become so much like Jesus that even the angels in heaven would have to huddle together to figure out which one is Jesus from among the spiritual pastors or leaders. In doing so, they take care of themselves and the people they serve.

**Biblical Basis**

In their book *Leading the Congregation: Caring for Yourself While Serving the People*, Roger Heuser and Norman Shawchuck say, in referencing the means of grace, instituting prayer, searching the Scriptures, fasting, and spiritual conversation, “Here then is a model for us in the

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¹² Ibid.
ordering of our lives, now that we have accepted the call. It is a model originated by Jesus’
actions in the Gospel.” In referencing John Wesley, who expressed the struggle between the
daily demands of ministry and his own spiritual life, they record a prayer delivered by him that
speaks to this effect of prayer:

Deliver me O God from too intense an application to even necessary business. I
know how this dissipates my thoughts from one end of all my business, and
impairs that lively perception I would ever retain of your standing at my right
hand. I know the narrowness of my heart, and that an eager attention to the earthly
things leaves it no room for the things of heaven. Oh, teach me to go through all
my employments with so truly disengaged a heart that I may still see you in all
things, and see you therein continually looking upon me, and searching my reins;
and that I may never impair that liberty of spirit which is necessary for the love of
you.”

Disciplined in Prayer

Two things we must realize and understand as we walk with God, and that is prayer and
fasting. Jesus said some things can only come through or by prayer and fasting. In Luke 18:1b,
He said “that men ought always to pray, and not to faint.” Paul restates this in 1 Thessalonians
5:17 when he says to “Pray without ceasing.” Much of the Bible deals with prayer, and when the
Bible has that much to say about the subject matter, it behooves the pastor to stand up and pay
attention. Again, Foster says in his book Celebration of Discipline, “Prayer catapults us onto the
frontier of the spiritual life … meditation introduces us to the inner life, fasting is an
accompanying means, but it is the discipline of prayer itself that brings us into the deepest and
highest work of the human spirit.” Prayer works!

13 Roger Heuser and Norman Shawchuck, Leading the Congregation: Caring for Yourself While Serving
the People (Nashville: Abingdon Press, 1993), 56.
14 Ibid.
15 Foster, Celebration of Discipline, 30.
Prayer puts the pastor in the face and presence of God and ushers him into a sense of change. Foster says. “To pray is to change.”\(^\text{16}\) James 4:2–3 says, “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” There are two ways to ask. The wrong way is to ask with wrong motives so you can spend your blessings on evil desires, but the right way to ask involves transformed passions and total renewal, according to Foster. In prayer, pastors begin to think God’s thoughts. They begin to think as He thinks, and their desires become like His.

David Fleming in his book *The Spiritual Exercises of Saint Ignatius: A Literal Translation & a Contemporary Reading* says Ignatius prayed:

> Jesus, may all that is in you flow into me. May your body and blood be my food and drink. May your passion and death be my strength and life. Jesus, with you by my side enough has been given. May the shelter I seek be the shadow of your cross. Let me not run from the love which you offer. But hold me safe from the forces of evil. On each of my dyings shed your light and your love. Keep calling to me until that day comes, when, with your saints, I may praise you forever. Amen.\(^\text{17}\)

Jesus told men to pray each day for daily bread through the model prayer. Many who have walked with God have viewed prayer as the main business of their lives. Moses talked with God face to face. Although he was a military genius, David consulted with God on most occasions before he went to battle (1 Chronicles 14). Even Jesus constantly had a dialogue with His Father. It is incumbent upon the shepherd/pastor to seek God’s guidance through prayer. Prayer requires getting in His face in the morning, during the day, and before going to bed. In

\(^{16}\) Foster, *Celebration of Discipline*, 30.

essence, prayer is daily and consistently conforming oneself to a posture of humility and prostrating oneself in spirit and heart.

To further illustrate the power of prayer in leadership and making wise decisions, Foster uses the analogy of sex and prayer. Foster says, “Sexual deviations can be prayed for with real assurance that a real and lasting change can occur. Sex is like a river, it is good and a wonderful blessing when kept in its proper channel. A river that overflows its banks is a dangerous thing.”

It is through this analogy that the successful leader must understand the peaceful union between leaders who make wise decisions and the success those leaders achieve. Such a union is similar to sex, which God designed to be an intimate thing when properly placed in the confines of marriage and sanctity. Just as God told Adam and Eve to be fruitful and multiply, the problem arises when people take sex out of context and pervert it to their own lusts and desires. In the proper context, sex can be intimate not only with one’s mate, but also with God. In a similar way, just as He gives leaders power and pleasure to lead, they give Him pleasure by making disciples of men (Matthew 28:19). Even their own children can and should be changed through prayer: not just their biological children, but the children they lead as well. A leader is a gift from God to the church, just as they, the church, are a gift from God to the leader. However, pride, lack of wisdom, and lack of prayer often keep that gift from being shared or displayed.

**Disciplined in Pride**

Joseph M. Stowell in his book *Redefining Leadership: Character-Driven Habits of Effective Leaders* says, “According to Peter, humility is an indispensable quality of effectiveness in terms of both our relationship to God and our relationship with one another. Without apology he writes, ‘clothe yourselves, all of you, with humility toward one another, for God opposes the

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18 Foster, *Celebration of Discipline*, 38.
proud but gives grace to the humble.”¹⁹ (1 Peter 5:5). He says that humility is what shepherds wear. Humility is all about people’s interpersonal standpoints concerning self and ultimately about their perspective on God’s involvement in their success. Nothing can be more devastating and damaging than a leader choosing to take the detour toward pride rather than humility.

Pride is a disastrous pitfall for a pastor and leader because pride basically says that self is more important than God or God’s people. In pride, pastors and leaders begin to exalt themselves, as Satan did in Isaiah chapter fourteen, and they make people obey their leadership. They insist that the people follow their authority. Instead, they are to follow Jesus, even the way He prayed, “not my will, but thine, be done” (Luke 22:42). Many pastors and leaders will say, “Church family, I want you to pray about this,” even though they have already made up their mind. What they are thinking is that when they come back together, the people all are going to have the same opinion as their pastors and leaders.

Pastors should never, ever ask the people of God to pray unless they are willing to accept what the church tells them God is saying to them. This writer’s congregation has saved him from a lot of sin in his own life, where he was seeking the face of God yet with a heart of pride. Pride wants to be able to say (and I’ve been there), “Now when I got here … and since I’ve come …,” as if to say, “When I came, God came.” Pride is one of the great pitfalls. Some have even suggested that pride leads to greed.

**Disciplined in Greed**

Pastors and leaders must be completely and totally satisfied with whatever God gives them as Paul was in Philippians chapter four. God can cause His people who love Him, and even

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those who don’t, to take care of the pastor and leader, and this writer has found that to be true always. Paul says we are to be content with such things as we have. He also says, “But my God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19). In other words, God supplies, sustains, and supports pastors and leaders both in this life and in the life to come. When people find themselves in a predicament where they have been tempted to play the lottery, have looked for God’s blessings from the worldly system, or have stolen in order to gain, the root cause is greed or gluttony. The answer is to pray and ask God to help. Prayer is a potent tool; when it is employed against the forces of evil, it will produce mighty results far exceeding what this world can offer.

Every day, trainers train in some form or fashion to become physically fit, healthier, or more muscular. In the same way, pastors and leaders are to challenge themselves to increase in wisdom and stature, and in favor with God and man, just as Jesus did according to the Gospel of Luke. Luke 2:40 says, “And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.” Luke 2:52 says, “And Jesus increased in wisdom and stature, and in favour with God and man.” Pastors and leaders are to train their minds and hearts to advance not only themselves in maturity, but to also advance the Kingdom of God.

In his book *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, John C. Maxwell says, “Becoming a leader is a lot like investing successfully in the stock market. If your hope is to make a fortune in a day, you’re not going to be successful. What matters most is what you do day by day over the long haul.”


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limited to teaching people how to stand before a group, prepare a lesson, or get out and evangelize, though these are all important. Now we must begin much earlier with a foundational understanding of the very nature of leadership and what it entails within the framework of the Bible.” Ephesians 2:10 tells us, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Gangel says these good works are based on a good relationship that is efficient, sees and includes all resources as gifts over which the pastors are stewards, is effective, is done skillfully, and is done consistently.

As the gift of God, as a pastor, and as a leader, one has many gifts given by the Holy Spirit. The spiritual gift of pastor or pastor/shepherd is one that carries many different responsibilities. This gift is closely related to the spiritual gifts of leadership and teaching. The Greek word for pastor is ποιμήν (poimen) and simply means shepherd or overseer.

In the biblical context, shepherds had several different responsibilities to their sheep and ultimately, to the owner of the sheep. They kept a lookout for predators and protected the sheep from attackers. They cared for wounded and sick sheep, nursing them back to health. They rescued them if they became lost or trapped. They spent enormous amounts of time with them guiding them to the places of nourishment and rest. The result was a trust and relationship that kept the sheep following the shepherd. The sheep were attuned to the shepherd’s voice to the point that even if they were temporarily mixed with another herd, at the call of the shepherd they would separate and follow him.

Pastors are called shepherds because their calling and gifting are much like those who care for sheep. They are called and gifted to care for the spiritual well-being of a local body of

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God’s people. Pastors are first and foremost servants. They are servants of God and servants of His bride, the church. They are given a mixture of abilities by grace so they can serve the needs of an entire community.

The goal of the pastor or leader is to reveal the glory of God in Christ by the power of the Holy Spirit to a people who need God’s grace for life. The primary way the pastor or leader will do this is by teaching the Word of God to the church. The gift of pastor or leader is directly linked to the gift of teaching in Ephesians 4:11 and elsewhere. In fact, this gift could be called the gift of pastor/teacher. The ability to teach the Scriptures is also one of the many requirements of being an overseer (ἐπίσκοπος/episkopos, 1 Timothy 3:1–7) or elder (πρεσβύτερος/presbuteros, Titus 1:6–9). By teaching the Scriptures to the church, the pastor and leader will feed the “sheep” of God.

The Holy Spirit gives the spiritual gift of pastor to some in the church to humbly teach them, guide them, protect them, and to lead them in the mission that God has for His church, namely the Great Commission. Pastors and leaders love the Gospel of Jesus Christ, and put it at the center of their life and ministry. Pastors and leaders should not seek fame or recognition for themselves, for they are placed in a position of authority by the Holy Spirit. The role of a pastor is one of humility and service as he is reminded daily of his overwhelming need of God’s grace for the task at hand. See also Ephesians 4:11; Jeremiah 3:15; Acts 20:28; and John 10:11–18.
Chapter Two
Definition of Success

Recent scholars have shared what success looks like to the 21\textsuperscript{st} century leader. Some would say “success” is a subjective word, that it can mean totally different things to different people. Not understanding how to define success in your life can make it even more challenging to become successful. It is as if you are fumbling around in the dark to find something when the light switch is right next to you, if only you would stop grasping in the dark and focus on the light switch. Others would tell you success involves gaining more and more money and possessions, then keeping everything to yourself so no one else can benefit from your success. Many may want success but have no idea how to attain it, nor do they know how to identify true success.

Benjamin Franklin once said, “I would rather have it said ‘He lived usefully’ than ‘He died rich.’” More than just words, it was how Benjamin Franklin lived his life. Instead of seeing success in terms of how much money he could make, Franklin saw it in terms of how many people he could help. This is the intent of this project, to help as many people as possible understand the complexity (and simplicity) of success, what it means to be successful, and how to achieve this success. This writer hopes to provide readers a step-by-step road map to help them not only to be successful, but to take a critical look in the mirror to evaluate whether they are successful based on what they are doing.

John C. Maxwell, in his book \textit{3 Things Successful People Do: The Road Map That Will Change Your Life}, tackles the topic of success from a different angle and provides an overall objective to the subject of success. In his three-part book, he shares specific ways to achieve success in life by applying three valuable principles that seem to align with the biblical principles
Jesus talked about in the Gospels. These consist of knowing the will of God for your life; maturing to your potential, as Jesus did when He grew in wisdom and in stature, and in favor with God and men; and being a blessing to others with what God has given you, as Jesus told the rich young ruler to sell all he had and distribute it to the poor so that he would have treasure in heaven.

Maxwell identifies three things that he says successful people do; these three things are the road map that will change their life. Successful people must know their purpose, grow to their maximum potential, and sow seeds that benefit others. In essence, they need to know, to grow, and to sow in order to become successful and continue in their success. That’s what they do! He says, “The problem for most people who want to be successful is not that they can’t achieve success. The main obstacle for them is that they misunderstand success.”

This writer’s prayer is that this thesis will help in these areas by not just painting a picture of success, but also sharing what success does not look like. Success (and its opposite) will be illustrated through biblical principles, through businessmen and women, and through examples and precepts. By using both biblical and modern-day examples, this writer will define success based on many sources, not just on the writer’s opinion. Knowing some of the routes to success, the pitfalls to avoid, and what it takes to communicate and establish success, this writer will try to provide practical guidance to help readers apply these concepts and put into practice what will not only sustain them, but will keep them on the road of success.

When plowing through this plethora of information, it will be seen that anyone can choose to be a successful person, no matter who they may be, from husband to homemaker, from teacher to toll both operator, or from business person to the boy next door. This thesis and these

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profound principles provide for an inspiring read and road map for the person on the way to success or the person who wants to remain successful and avoid the traps and pitfalls of failure. This practical guide is a valuable resource for anyone when implemented. It covers points of view from several areas of expertise, specifically in the area of what it is that successful people do and what are the agents of their success.

Knowing how far one can go, following this road map, learning how to handle the detours, and knowing who else should be taken along the journey will be important for those on the way to victory and success. When people ascertain that success is more of a process than a final product, it will help them gain what some would say is life’s most precious commodity: purpose. To find success in life, people must know their purpose, grow to their maximum potential, and sow seeds that benefit others, all while enjoying the trip in a spirit of humility. It’s just that simple!

What Does Success Look Like?

Now one might state that, in order to be successful, one must first define what success looks like. Mark C. Thompson and Bonita Thompson define what success means when they state, “Most people can give great detail about the problems they are facing. But it’s a rare person who can be equally detailed about what success really means—whether it’s success in their next job, next staff meeting, or even next email. Before you can become better valued by your MVPs, you must get clear about your definition of success so that you can create a roadmap to accomplish it, and then recruit others to help you get there.”23

This may require taking a look at what they value most, and what you value as well, then putting the two together in order to accomplish your goals for success. Biblically speaking, this

is what Amos stated in Amos 3:3 when he asked, “Can two walk together, except they be agreed?” Jesus also stated in Matthew 18:19–20, “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

Taking a look at some of the leaders who have been either successful or unsuccessful in their leadership, this writer wants to emphasize that great and successful leadership may ultimately boil down to whether or not God is pleased with what they do or don’t do, and whether or not they have the qualities and characteristics God looks for in a successful leader. This process involves an understanding, from the leader’s perspective, of what they believe God says success looks like, and acting with sound judgment to perform with perfection that view in order to achieve that success, just as Jeremiah did. From the world’s point of view, Jeremiah was a failure in that no one liked him. Even his own family shunned and hated him (Jeremiah 12:6).

And yet, a more careful study of his life and teachings reveals that Jeremiah, who lived at the most perilous moment of his people’s history, at the time when they were about to vanish from the stage of history, played a central role not only in the continued existence and growth of Judaism, but also in the moral and ethical development of civilization as a whole. From God’s perspective, as Jeremiah did what was required of Him, as God’s prophet, some would deem him to have been successful, not to mention he ends up in the Bible as one of the major prophets of God. The Bible records his role in history in the book of Ezra (Ezra 1:1) and in the closing words of Chronicles (2 Chronicles 36:22).

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24Unless otherwise noted, all biblical passages referenced are in the King James Version of the Bible.
The more one looks into this remarkable life of Jeremiah, the more one finds out how pertinent he is to their time and people. Jeremiah’s life is an object lesson for all those who oppose the status quo of their place and time and seek a more successful and victorious life.

This means understanding insight, and gaining acuity and awareness of what others have shared on the subject of leadership. As for perspective, this involves assessing the leader’s point of view and standpoint on leadership through his needs, goals, and demands. It involves awareness into how others performed under pressure, what is important, or not, to them, and what motivates them. Afterward, it means taking all of this into consideration while incorporating experience and exposure, and finally making wise decisions as leaders in order to obtain success, which will be explained more in depth later.

Based on an understanding of success, one’s leadership skills involve responding to what others have shared, including this writer, and having the ability to adapt or change one’s behavior in light of the understanding of what has been shared or displayed. This requires an understanding that they are not necessarily locked into, nor are they defenseless and dogmatic, to the point where they feel as though they cannot change. But rather, they are open to change, to innovative ways of becoming effective leaders, and they are flexible in meeting the demands of leadership, while being able to communicate these demands and visions to others.

Knowledge is enmeshed in, connected to, and related to application and implementation of actions as one should not experience knowledge without application. Knowledge results from having accumulated information and developing a schema that takes these facts and applies them to one’s life. It is one thing to have knowledge of something, but it is another to be able to apply what one knows. For example, you may know the Bible and all that is written therein, but fall short of its blessings because you do not apply what you know in order to be blessed. Just
because you know all the names of the players of a team, all the statistics and information of each player, and all their shortcomings, it does not mean you will apply what you know in a game or that you will play the game yourself with perfection, unless you apply the knowledge. Consider the following example of Peter and Judas.

Peter had received the same knowledge of Jesus that Judas had. They walked with Him, ate with Him, and followed Him to a degree. They both knew Jesus was the Lamb of God, and an innocent man, based on John 1:29 and Matthew 27:4 respectively. Yet their lives took tragically different turns. Peter denied Him three times; however, he repented and was saved. On the other hand, Judas betrayed Him, repented to the wrong persons, and went and hanged himself. It is to this end that this writer wants to share with others and challenge them not to fall prey to Judas’s demise, and to more importantly be successful just as Peter was after his repentance.

Successful Leadership Is about Influence


“Leadership is influence, the ability of one person to influence others to follow his or her lead. Famous leaders have always known this.”

He shares that, “A person’s environment has tremendous impact on him. Leadership is more caught than taught. I learned this at home as a kid because I grew up in the house of a fantastic leader: my father.” He also states in his book *The

21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You, “If you don’t have influence, you will never be able to lead others.”

To further share about influence, Ken Blanchard and Phil Hodges state in their book Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time, “Leadership is a process of influence. Anyone you seek to influence 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.”

Whether or not you realize it, as a 21st century leader, you are being a leader in some shape, form, or fashion. Either as a pastor or president, a chief executive officer (CEO) or a carpenter with an apprentice, or a father or frontiersman leading others to be successful or to be settlers, all are leaders in their own right, and thus need the capability to lead by example and precept, by acumen and astuteness, and by knowledge and wisdom. This is accomplished by answering several questions such as: What accounts for why there is good leadership or bad leadership? What specific skills do great leaders or successful leaders exhibit? How do individual characteristics, career experiences, environmental influences, intelligence, and insight affect a leader’s performance or practice, and how do they promote success?

In all, this researcher wants to identify the leadership factors that create wholesome, victorious, and triumphant leadership; to provide knowledgeable approaches to wise leadership; and the wisdom needed for those who want to go to the next level in leadership.

Certain approaches to wise leadership will only work if one truly desires to go to the next level of leadership and is willing to apply cleverness and wisdom to get there. Another goal for

this researcher is to connect with other leaders and discover what others have found to be the underlying elements of effective and affective performances in leadership through making wise decisions. This was accomplished by targeting those who have been in leadership roles for a number of years or who have the desire to lead with excellence while avoiding the traps that can torpedo superior leadership. Allen R. Cohen and David L. Bradford in their book *Influencing Up* reference this right from the start. They convey that the world has changed, and that to be successful one needs to influence up, that is, to reflect on what drives people, and use that influence as a resource to be successful.

Whether you need time off, are finishing an assignment, are moving up in a company, or are impacting organizations, you will need to acquire the help of others, or influence them by persuasion to assist in obtaining the success you desire. If you are to be successful and obtain help from others, Cohen and Bradford express that, “This requires that they influence others who might not have the same goals or agree on what—or who—is necessary to succeed.”

### Successful Leadership Is about Connecting

Successful leaders not only need to influence others, they need to connect with their colleagues, their constituents, and their community. Dave Anderson states in his book *How to Lead by THE BOOK: Proverbs, Parables, and Principles to Tackle Your Toughest Business Challenges*, “Look for opportunities to connect with, listen to, and engage colleagues and subordinates, and then find ways to add value to them by meeting their needs.” He states that a leader should avoid two mistakes: 1) Putting pigs before people and allowing pride to cause you to put profit before people or materials before humanity, and 2) becoming too dependent on

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yourself, and not learning to incorporate help from others. One of the purposes of this thesis is to provide another tool to help those who wish to further their leadership responsibilities with success, while avoiding the failures of certain leaders.

Nan S. Russell speaks to this as well in her book *The Titleless Leader: How to Get Things Done When You’re Not in Charge*. She states, “In this seemingly absorbed world, where a smart phone app or text message takes precedence over the person in front of you, those who are other-focused, who know how to make people feel comfortable, no matter the situation, and are present in the moment, stand out.” Russell references Diane Gottsman, founder of The Protocol School of Texas, when she states the overarching principle needed today is to show respect, to focus not just on your own interest, but that of your colleagues, your clients, and your company. In doing this, you practice good etiquette, practice common sense, and make wise and prudent decisions to value someone’s time, and you communicate that value.

**Successful Leadership Is about Making Wise Decisions**

From the beginning of time up until now, leadership has been based on making decisions that are sensible and spiritual, rational and reasonable. The Bible details that the first man ever created in the image of God and after His likeness, Adam, was challenged with making a wise choice of whether to eat or not eat of the “tree of the knowledge of good and evil.” As one may know, faced with that challenge, Adam failed miserably because he neglected to use sound judgment and prudence. Quite frankly, he was downright disobedient. He had been told one thing, yet he and Eve disobeyed.

However, what caused him to be so careless and callous with what God had deliberately told him not to do? Could it have been greed? Could it have been lust? Could it have been pride?

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Or could it have been all three? It was greed, lust, and pride together that catapulted Adam and his companion, Eve, into performing the forbidden act. It was the lust of the flesh, the lust of the eyes, and the pride of life, the very temptations Satan used in his attempt to trap Jesus in the wilderness, and others as well, after He had been baptized by John in the Jordan River.

According to Dave Anderson in his book *How to Lead by THE BOOK: Proverbs, Parables, and Principles to Tackle Your Toughest Business Challenges*, “The world’s strongest man, Samson, was defeated by lust (Judges 16:1–4); the man ‘after God’s own heart,’ David, Israel’s greatest king, was defeated by lust (2 Samuel 11:1-5); and the richest and wisest man who ever lived, King Solomon, was defeated by lust (2 Kings 11:1-4). The fact that lust brought down some of the Bible’s greatest heroes, men who were close to God, should get your full attention as you prepare to guard yourself against lust in your own life.”

Based on the extensive findings of other authors who write about leadership and the success or failure therein, this writer has formulated a proficiency-based model of leadership based on one’s capability and performance, as well as one’s education and experience. It is through these that one sees that leadership can be developed over time through teaching, tutoring, and training. This approach is unlike those who believe leadership is reserved for only the gifted and the few who are born leaders.

Regarding whether leadership is a learned or inherent skill, Robert J. Sternberg stated in his book *Wisdom, Intelligence, and Creativity Synthesized*, that he developed the Wisdom, Intelligence, and Creativity Synthesized (WICS) model of giftedness in leadership, which suggests that people are both born with certain leadership skills, and they develop leadership

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skills over time.\textsuperscript{33} A study done by the Pennsylvania State Psychology Department states, “In 2005, Sternberg developed the WICS Model of Giftedness in Leadership, which suggests that people are both born with certain leadership abilities/characteristics, and have developed skills throughout their lifetimes which make for successful leaders. The WICS model looks at wisdom, intelligence, and creativity and synthesizes skills and attitudes, all of which comprise giftedness in leadership.” \textsuperscript{34}

They state, “Sternberg suggests that successful leadership, however, is more likely attributable to practical skills (which are acquired from previous experiences), than from academic intelligence (which is often thought to be innate). It is therefore conceivable, that both the skills and traits approach to leadership have merit. ‘Great’ people are born with, and possess, necessary leadership qualities, AND also leaders can develop necessary technical, human and conceptual skills (Katz, 1955) which in turn make them great.”\textsuperscript{35}

To further show this quality of leadership, John Keith Murnighan states in his book \textit{Do Nothing!: How to Stop Overmanaging and Become a Great Leader}, in referencing unnatural leaders, “Great leaders do things differently. They stand out not just because they are so successful but because they don’t act the way normal leaders act … they don’t let their natural tendencies interfere with being effective.”\textsuperscript{36} It is in this book that Murnighan provides the attributes of seven idiosyncratic leaders, each of whom is (or was) remarkably successful, yet

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\textsuperscript{34} Penn State World Campus (2013). PSYCH 485 Lesson 4: Skills Approach. Retrieved on September 22, 2013, from https://courses.worldcampus.psu.edu/su13/psych485/001/content/03_lesson/04_page.html. Accessed May 12, 2017; https://sites.psu.edu/leadership/2013/02/19/katz-3-skills-approach/
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\textsuperscript{35} Ibid.
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\textsuperscript{36} John K. Murnighan, \textit{Do Nothing!: How to Stop Overmanaging and Become a Great Leader}(London: Portfolio/Penguin, 2012), 171.
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each did things differently. Leaders such as Michael Krasny, Phil Jackson, Soichiro Honda, Norbert Brainin, Michael Abrashoff, Maggie Doyne, and Oprah Winfrey all share one thing in common: they learned it is okay to do nothing at times. That is, they learned they could not have accomplished as much on their own. They are all multifaceted, complex leaders with a variety of leadership skills they acquired from others and from experience.

If leaders are capable of learning from their experiences or the experiences of others, they can avoid the pitfalls, take hold of leadership, and become wise and successful. By observing and learning from what successful leaders do or don’t do, one can gain the attributes of a prudent, productive, and promising leader.

The matriarchs and patriarchs have said that a person with an experience has a greater advantage than a person with an argument. In essence, evaluated experience seems to be the best teacher if one learns from mistakes and makes the needed changes, but experience doing something the wrong way only makes someone worse. Evaluating one’s successes and failures gives the person experiencing the situation an advantage, and something to speak on or share through knowledge and familiarity. As a pastor for over fifteen years, this writer has seen and experienced some of the pitfalls that plague leadership, and is writing to let others know what to avoid on their way to success.

**Successful Leadership Is about High Expectations**

In their chapter titled “The Five Practices of Exemplary Leadership” in the book *Christian Reflections on the Leadership Challenge*, James M. Kouzes and Barry Z. Posner state, “Successful leaders have high expectations, both of themselves and of their constituents. These
expectations are powerful because they are the frames into which people fit reality.” If there is to be success in leadership, clearly defined roles and responsibilities must be explained and clarified; that is, they must be concise, comprehensible, and clear. One possible reason for failure is that some leaders do not exemplify or explain what is expected of their followers.

To show how true success can make a lasting impact for good, Kouzes and Posner share five practices of leadership in their chapter. They write, “These Five Practices—Model, Inspire, Challenge, Enable, and Encourage—are the ways that leaders mobilize others to want to get extraordinary things done in organizations. They are the practices leaders use to transform values into actions, visions into realities, obstacles into innovations, separateness into solidarity, and risks into rewards. They are what leaders do to create the climate in which people turn challenging opportunities into remarkable successes.”

Anyone is capable of developing others as leaders given the right tools and motivation. The truth is that leadership is an observable set of skills and abilities that are useful no matter where one is. Leadership, like any other skill, can be strengthened, honed, and enhanced given the motivation and desire, the practice and feedback, and the proper role models and coaching. This writer has seen weak leaders develop into the best leaders they could be as a result of influence and clear expectations. On one occasion, positive feedback combined with criticism was used to get the job done that was expected, simply by using the sandwich effect. The sandwich effect is when one sandwiches negative feedback between two positives. If someone only experiences negative criticism, he is tempted to not perform, follow, or lead.

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There is ample research from different pastors and leaders to demonstrate that people act and react in ways that are consistent with what leaders expect of them. If leaders expect them to fail, they probably will. If leaders expect them to succeed, they most likely will. It is a matter of what the leader expects of them. Thus, clear expectations give people a target to shoot for and give leaders something against which to measure their performance. Kouzes and Posner state, “Positive expectations yield positive results. They create positive images in our minds and generate other positive possibilities. Unless we can see ourselves as being successful, it is very difficult to produce the behavior that leads to success.”39 If you want to motivate this writer, let him know what is expected of him and then give him the tools and positive motivation to get the job done. However, don’t misconstrue motivation with manipulation and management.

Some confuse management and manipulation with leadership. Dr. John Kotter of Kotter International writes about the confusion of leadership with management when he states, “One of my main points in the culture post was that in today’s business world there is too much management and not enough leadership.”40 While both management and leadership are important, he states that great leadership is especially important. Still others emphasize the importance of ability, character, and good judgment.

If you want your mission, your ministry, or your members to strive and survive, to be successful, you must be clear about your standards and expectations and you must believe and expect that people will perform what is asked of them. If you treat them like winners, you will notice lots of examples of people making contributions to the success of your mission and setting examples for others to follow.

**Successful Leadership Is about Humility**

Tom Landry, who some would say was one of the greatest coaches to ever coach the game of football, was quoted as saying, when questioned about how to get the team to the Super Bowl, “Coaching is about getting the players to do what they don’t want to do, in order to achieve what they want to be.” The article states, “His teams had 20 consecutive winning seasons, a stretch that included 13 division titles, 18 playoff berths and victories in Super Bowls VI and XII. The Cowboys also played in Super Bowls V, X and XIII.” Coaching is all about inspiring others to do what they possibly do not want to do, in order to achieve a common goal, that is, to go farther than they would have otherwise. This may require the mentor to listen to, learn from, and love on those being mentored so they grow to their potential, perform to the best of their ability, and perhaps share with others what they have gleaned and learned, perhaps from their mentor, along the way.

There is an old African proverb that states, “It takes a village to raise a child,” and “each one teach one.” As a leader, one’s responsibility is to teach, to train, to inspire others so as to achieve greatness and gratification knowing they have done their best. This is what Andy Stanley expresses in his book *Next Generation Leader: Five Essentials for Those Who Will Shape the Future*. He writes, “Coaching enables a leader to go farther, faster.” Leaders can only progress if they are willing to listen—listen to God, listen for guidance, and listen so that they can govern themselves according to God’s Word. After all, it’s all about Him getting the glory, anyway! James 1:19–20 (NIV) states, “My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce

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the righteousness that God desires.” It was this passage that helped this writer understand the importance of not getting frustrated or perturbed when facing the challenges of leading and coaching.

In striving toward perfection and success in leadership, certain vital, fundamental, and pertinent details will prove to be valuable for the arrogant or indifferent type of leader. Practicing humility is pragmatic advice for the would-be 21st century leader, and for the leader who wishes to excel to the next level in leadership and not appear to be a know-it-all or controlling type of leader.

This writer is partial to this chapter as it denotes his innate tendency of being a “know-it-all.” He discovered this during a business meeting where his assignment was to get the leaders of the church to commit to a project that would benefit not only the people of the church but also the overall finances of the church. Knowing that God had told him to move forward with the project, he was surprised that convincing the others would be such a challenge. He knew all the benefits and blessings that would come as a consequence of this venture, and he knew the key players to target in order to gain the support of the others. As a know-it-all, though, he thought he had it all together and would walk away with a quick, unanimous vote in favor of this project. What he did not know was the fears and suspicions he would encounter. At first, he failed because he blamed others for not trusting and listening to him. In the end, by listening to them, he was able to find that common ground and provide a sense of ease with his leaders, meeting them right where they lived, as it were. By sharing their common interests and values, and by building upon their agreements rather than disagreements, he was able to apply Amos 3:3, which states, “Can two walk together, except they be agreed?”
This writer understood this to mean that his church had to first come together and find their common ground, which entailed them to meet together, and appoint a time and place to set out on this project, what road they would take, and whether they would proceed. Without such consultation and agreement, it cannot be thought that they could walk together amicably.

What developed in this meeting were a united friendship, a genuine concern for each other, and a desire to pursue the same goal. What this writer chose to be was the caring, considerate counselor and not the dictator some had labeled him, or the “know-it-all,” nonchalant leader that John C. Maxwell, Joseph M. Stowell, and others have described. Character is critical to success.

In adding to this, Stowell in his book *Redefining Leadership: Character-Driven Habits of Effective Leaders* writes, “Character-driven leaders by concept, while not exempt from disappointment and seasons of difficulty, have ballast in their souls. They know that their leadership is not about self-advance, but about stewarding the environment where God has put them, for His glory and gain.” This writer had forgotten this key principle and was on his way to failure until he listened and learned to adapt and connect with his followers through humility, even those whom he considered to be a Judas.

This required a lot of humility on his part. He knew others were watching him in the aforementioned meeting, and he wanted them to see their leader practicing humility and connecting with those who did not appear to have everyone’s best interest at heart. In humbling himself, he not only was able to gain their admiration, but he also wanted them to know that he wasn’t the know-it-all, and he needed the help of wise counselors, as Solomon suggests in Proverbs 12:15, “The way of a fool is right in his own eyes: but he that hearkeneth unto counsel

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is wise.” Andy Stanley, in his book *Next Generation Leader: Five Essentials for Those Who Will Shape the Future*, echoes this thought as he writes, “The wise leader listens to wise counsel.”

Different Styles of Leadership

There are many different styles of leadership. This writer will discuss the skills approach to leadership and compare it to the servanthood approach to leadership.

Skills Approach to Leadership

Robert Katz’s “Three-Skills Approach” to leadership focuses on technical, human, and conceptual skills. In his model of leadership, Katz ascertains that these skills are quite different from innate traits and qualities of leaders. Each skill is unique in its own way and helps the leader develop, be it through the personality of the leader (his traits), the behavior of the leader (his style), or the knowledge and ability of the leader (his leadership). By following Katz’s approach, even a poor or average leader can learn certain skills and turn himself into a remarkable leader. The table below shows the technical, human, and conceptual skills needed at different levels of leadership/management as identified by Katz.

<table>
<thead>
<tr>
<th>Katz 3-Skills Approach to Leadership</th>
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<tbody>
<tr>
<td><strong>Technical Skill</strong></td>
</tr>
<tr>
<td>Specialized knowledge and skills.</td>
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<tr>
<td>Able to use relevant tools and techniques.</td>
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<tr>
<td>Most important at lower and middle management levels, because top management will usually depend on skilled subordinates to handle technical issues.</td>
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Figure 1: Robert Katz’s Three-Skills Approach to Leadership

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45 Figure created January 2018 by Sarah Madden, MA, for Bernard Winchester, Jr.’s doctoral thesis ("7 Essential Keys to Success: Developing the Spiritual Discipline in the 21st Century Leader"). Adapted from Penn
Peter G. Northouse states, in referencing Katz, “In my professional career, I have witnessed a variety of leadership styles. The one that currently comes to mind is the skills approach style. Skills approach takes a leader-centered perspective on leadership, with more emphasis on the skills and abilities than can be learned.”

Regarding the inborn trait perspective, Northouse says that “Certain individuals have special innate or inborn characteristics or qualities that make them leaders. These are what would be known as ‘natural born leaders,’ in that they are able to be a leader based on their personalities.”

However, Warren Bennis and Burt Nanus reference a new theory of leadership in their book *Leaders: Strategies for taking Charge* when they state, “Through the years our view of what leadership is and who can exercise it has changed considerably. Leadership competencies have remained constant, but our understanding of what it is, how it works, and ways in which people learn to apply it has shifted.” In contrast to the skills approach to leadership, the servanthood approach to leadership will be discussed next.

**Servanthood Approach to Leadership**

In the 21st century leader, leadership seems to also be about gaining the respect and reverence of people, and about serving them, by becoming or being a servant leader. Ken Blanchard and Phil Hodges state in their book *Lead like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, “Most leadership books and seminars focus on the leader’s behavior and try to improve leadership style and methods. Emphasis is on the hands of the leader. They attempt to change leadership from the outside. Yet in teaching people to lead like
Jesus, we have found that effective leadership starts on the inside; it is a heart issue. The servanthood approach to leadership is the desire to lead just as Jesus did, from a servant perspective.

Servant-leadership is subject to many interpretations, but in the final analysis it should begin with the unbiased feeling that one wants to serve God, serve his fellow man (the people of God), and serve his community (the places God wants him to go). This conscious choice brings one to aspire to lead others to do the same, and to make a difference that manifests itself in the care taken by the servant. Therefore, the servant-leader’s main priority is to seek the needs of others, just as Jesus said He came not to be served but to serve, which will help leaders grow to the potential and stature that God ordained.

Do those who are being served grow? Of course they do! Do those who do the serving grow? By all means! The Scriptures state that Jesus grew or increased in stature, and in wisdom, and in favor with God and with man (Luke 2:52). Those who serve grow just as do those who are being served, and they both together become healthier, wiser, and better, and are more able to help others to become servants. This impacting of the least privileged in society—the looked over or the left out—will help those who are further deprived, and possibly convert them into servant-leaders as well. There was a time when people would not care for those who would not care for themselves. In essence, they were not willing to lend a helping hand to those who were not willing to bring something to the table in order to help themselves. The expression used to go something like this, “The Lord helps those who help themselves.” Now God wants those who have, those persons who are more able, to help the less able, each serving each other, which makes for a good society.

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Galatians 6:10 states, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” If a better society is to be built, one that is not bent on prosperity but on production of a life in God, not on money, but on making an impact in the lives of the people, there must be a caring and a providing for the community. This kind of servant leadership happens when the leader has an opportunity to meet the needs of the occasion, thereby creating an atmosphere where all are blessed and are growing in perfection or maturity in God as Jesus did in wisdom and in stature, as well as in favor with God and men.

To this end then, servant-leadership helps the servants grow economically, spiritually, and ultimately numerically as they clone themselves and model that attitude of service. This is what made David, Solomon, and Jesus successful and great as leaders. What made them great was the fact that they did not focus on themselves as they served, but they had others on their mind. David was a man after God’s own heart because he always sought God’s approval and God’s agreement. Solomon could have asked for anything in the world—riches, gold, women, fortune and fame—but his request was one of wanting to be a servant-leader. He asked for wisdom that he might serve the people right (2 Chronicles 1:10–12).

Of course, above all others, Jesus was successful. His success was due to the fact that He fulfilled His purpose on earth, as He carried out His Father’s will to redeem man back to the Himself; started the most influential religion in the world, Christianity, which in this 21st century has over 200 million Christians, ultimately making disciples of many; and He understood His mission from the very beginning, and satisfied it with perfection. As stated before, He came to serve and not to be served (Matthew 20:28). All three biblical leaders demonstrate that, in order

to be blessed and successful, one must have a mind of service to his fellow man, just as this
writer desires to have.

By joining with other writers who have wanted to make an impact on society, and an
impact in the lives of the readers and leaders of their church, community, or company, this writer
seeks to help those who want to be successful in all the areas of their lives by avoiding the
pitfalls, the pressures of culture, and the problems they so easily encounter, by providing a
valuable tool to encourage them to make wise, spiritual decisions, and to be disciplined in their
walk with God. Many books have been written on the subject matter, but there are still far more
to be written and read.

In years past, and even now, writers have turned their attention to the deeper values that
perhaps help leaders develop into the best they can be for their community, company, and Christ;
writers such as Maxwell, Blanchard and Hodges, and Kouzes and Posner, just to name a few,
have delved into these deeper values.\footnote{Kenneth H. Blanchard and Steve Gottry, The On-Time, On-Target Manager: How a “Last Minute Manager” Conquered Procrastination (New York: HarperCollins, 2004).} They have turned their focus of spiritual growth and
discipline in leadership through empowerment, through education of the would-be leader, and
through being a servant like Jesus Christ, through leadership that displays trust, servanthood, and
untraditional organizational leadership, areas where some leaders have succeeded and some have
failed.

Many have missed the mark and failed in the battle to become successful leaders who are
wise and blessed, and who can motivate and navigate through society with ease of leadership and
success. According to God, it is His desire that all of us should prosper and be in good health
even as our souls prosper, and we should be courageous and wise leaders as God told Joshua.
From this point of view, this writer’s desire is to do the same, to develop the character of a leader who is a servant to all. This approach was the same approach Jesus took toward leadership.

As a great leader to the disciples, Jesus was successful in what He did to advance the Kingdom of God, and to make His Father proud. Certainly by the world’s standards though, Jesus would not have been seen as successful, considering the fact that He was born in a manger and not the best hospital or hotel around, He never wrote a book, wherever He went He walked, He lived His life as a carpenter, His friends betrayed and denied Him, most of His followers left Him when He was faced with crucifixion, He was ridiculed and picked on, He was killed as a commoner, and he was buried like a thief. However, by God’s standard, He was an overwhelming success.

As stated previously, He did what God purposed for Him to do, that no other man had ever done. He did God’s will in all things, and He did everything He came to do. He put God first according to Matthew 6:33, He fulfilled His mission even though He knew He would have to go to an old rugged cross (Calvary did not catch Him by surprise because He is Omniscient), and He did it with humility (Philippians 2).

As seen from the beginning, Jesus started His mission right! From the outset, His will was to do His Father’s will and to live in obedience to His command. The reason his work was his meat and drink, was that it was his Father’s work, his Father’s will. “My meat is to do the will of him that sent me,” Jesus said. This meat was first, the salvation of sinners. This is the will of God. And second, the drink was the instruction of them in order to do His work. (1 Timothy 2:4, It is God “Who will have all men to be saved, and to come unto the knowledge of the truth”). As we look at Matthew 3:13–17:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to
me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

His success was seen as He made His Father pleased in what He was doing to fulfill all decency and uprightness. The occasion of His baptism marked the beginning of His Messianic ministry, and there were several reasons for it in order to please His Father and be obedient to Scripture:

1) the first mention here was to fulfill all righteousness. The baptism indicated that He was consecrated to God and officially approved by Him as especially shown in the descent of the Holy Spirit as a dove (v.16), and the words of the Father, (v.17). All God’s righteous requirements for the Messiah were fully met in Jesus.

2) At Jesus’ baptism, John publicly announced the arrival of the Messiah and the inception of His ministry (John 1:31–34).

3) By His baptism, Jesus completely identified Himself with man’s sin and failure becoming our substitute (2 Corinthians 5:21).

And 4) His baptism was an example to His followers. As a leader, He showed us what to do and how to do it, by example and precept.

As shared, a great leader is considered to be one who helps his protégé become the best he can be with what he has, no matter where he is, just as a mother eagle stirs her nest in order to help her eaglets learn how to fly. As a leader who has tried to use the eagle as an example to his sons, this writer wants to help those who want to be helped, and who want to gain the valuable and necessary tools to make it as a leader, to go higher just as that eagle flies high. As a leader,
you do not want to nurture sparrows. You want to nurture those who want to serve and become as that eagle that soars high above the clouds.

Similar to how soaring eagles have physical wings, successful leaders have proverbial wings; in both cases, they just need to know how to use their wings in order to soar to higher heights with one flap of their wings. Often, some leaders will flap many times like the little black bird or sparrow in order to get to where they want to go, as opposed to that eagle who, at the flap of its wing, can go sixty-five miles an hour, and climb to 10,000 feet. The leader who is to be successful must flap his wings and soar like the eagle by developing his skills in leadership.
Chapter Three

Keys to Success

To determine the disciplines and attributes that would make a leader successful, this writer created and analyzed surveys and questionnaires (see tables in Appendix) given to pastors, teachers, business owners, and other leaders, based on applied knowledge. His analysis uncovered several keys that would help the would-be 21st century leader become victorious and triumphant, just as Peter was when he recognized who Jesus was in Matthew 16:16. When Jesus asked the disciples, “Who do you say that I am?,” it was Peter who answered the question. One might have thought it would have been John, the beloved disciple, or James, the disciple of faith. Rather, it was the one who was always getting in trouble, loud-mouth, loose-cannon Peter who said to Jesus, “You are the Christ, the Son of the living God.”

Jesus’ reply was that flesh and blood did not reveal that to Peter but His Father who is in heaven. Then Jesus said something that struck a chord with this writer. He said to Peter, “I give you the keys to the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matthew 16:19). Perhaps Peter used those keys on the Day of Pentecost when 3,000 souls were saved (Acts 2), or when he announced the door of the kingdom was unlocked to the Jews and proselytes, and later when he acknowledged that it was also open to the Gentiles (Acts 10).

These keys, which represent the possession of power, and which give the possessor access to this power, are similar to the general care one takes to protect his physical home. Hence, as in the Bible, a key is used as a symbol of superintendence, an emblem of power and authority as seen in Revelation 1:18 where John states, in referencing Jesus, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of
death.” John also states, in referencing Jesus in Revelation 3:7, “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

In a related manner, this thesis aims to provide keys to the 21st century leader who wants to unlock the doors to success, to gain victory and triumph, and to discipline himself for the work to be done as a successful, mature leader. This is the goal, to grow in maturity so as to be victorious, not solely in numbers but in depth. Some pastors and churches may think that having a large church equates to success; on the contrary, true success, according to Acts 2, is the coming together in unity, in fellowshipping, and in continuing steadfastly in the Apostles’ doctrine. This same success, as seen in Luke 2, derives from biblical depth, maturity in Christ, and growth in wisdom and stature. When this is done as Christ directs, the numbers will come as lives are reached with His message and love.

John Stott in his book *The Radical Disciple: Some Neglected Aspects of Our Calling* writes, in chapter three, referencing maturity, “At the same time we should not indulge in triumphalism, for it is often growth without depth. There is a superficiality of discipleship everywhere. And the church leader bemoans this situation.” He goes on to state that a leader, from the Langham Partnership International Conference, who also was from South Asia, in summarizing the Christian scene in the world today, said that even though there was a rapid numerical growth in the church, there was a huge problem with the lack of godliness and integrity. That South Asian leader echoed Paul who wrote to the Corinthians and stated that he could not talk to them as mature Christians, but as babes in Christ. They were not mature yet.

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Thus, to become biblically successful, a leader must become mature in Christ in order to understand where God wants him to be and to take the initiative to use God’s methods to get him there all while relying on God’s power. There is a flower in Mexico that grows in the darkness, called Mirabilis Jalapa. Just as that flower grows and blooms in the darkness, so too the 21st century leader, although living in a dark world, can grow and blossom in the night in the midst of obscurity by using God’s methods and God’s power. This takes discipline and dependence on God; it takes using the keys researched in this thesis!

Key #1 Disciplined in Your Walk with God

“Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people,”53 writes Richard J. Foster in his book *Celebration of Discipline: The Path to Spiritual Growth*. It is not enough for one to think that he is able to stand and withstand; there must be steadfastness, a determination, and a commitment to discipline so he doesn’t fall. 1 Corinthians 10:12 states, “Wherefore let him that thinketh he standeth take heed lest he fall.” As one enters the inner world of the spiritual disciplines in his life, there will always be the danger of falling short, of failing or missing the mark. However, we are not left to our own devices. Jesus has promised us that He would never leave us nor forsake us (Hebrews 13:5). He also promised His disciples that He would send them another Comforter who would lead and guide them into all truth (John 16:13). With the help of the Holy Spirit, one can change. In quoting Leo Tolstoy, Foster writes, “Everybody thinks of changing humanity and nobody thinks of changing himself.”54


This key of walking with God would be for the one who wishes to change, to improve on what is needed to be an excellent leader. It is for the man or woman of God who wants to move from a life of mediocrity to a life of ministry that can make an impact through a disciplined life. This practical guide is for that person who wants to strive toward perfection and precision, and who wants his walk to become evident that he is a Christian, and that he is disciplined. The need for change arises as he takes a critical and calculated look at himself and introspectively pursues a life of biblical restraint. Foster says, “When we despair of gaining inner transformation through human powers of will and determination, we are open to a wonderful new realization: inner righteousness is a gift from God to be graciously received. The needed change within us is God’s work, notours.”

Wanting to change and being disciplined in that change will help the leader gain success and become successful. However, success does not happen overnight. No one ever became an overnight success, although that is what some may claim who have forgotten the process they endured to get where they were, or are today. John C. Maxwell states in his book The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You, “Becoming a leader is a lot like investing successfully in the stock market. If your hope is to make a fortune in a day, you’re not going to be successful. What matters most is what you do day by day over the long haul.” Discipline makes the difference!

Several authors deal with the disciplines needed in one’s walk with God in order to be successful. Bert Affleck’s article, “John Wesley’s Spiritual Disciplines for Today’s Pastor,”

55 Foster, Celebration of Discipline, 5.
discusses the practical disciplines John Wesley employed to further his walk with God. This article explains how to enforce discipline, experience a healthy life through discipline, and exercise discipline through Bible study, prayer, and fasting.

Regarding discipline, Affleck states that the pastor should insist on, or put into effect, the necessary idea of personal discipline in his or her daily routines of life. The apostle Paul stated in Galatians 6:8, “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” This is what Affleck wanted the readers to know as they enforce this way of life, just as Wesley did. He says that Wesley believed this truth that one must be disciplined in considering one’s own self as stated in Galatians 6:1 where Paul writes, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

Wesley believed the Holy Spirit works in the individual to bring him to Christ. Salvation is not by one’s doing but by God’s. Further, the Holy Spirit enlightens, guides, and empowers the believer to live the Christian life, as seen in Galatians. It is in Galatians where Wesley believes Paul warns Christians that they are not saved by obeying the Law but by faith in Jesus Christ, who teaches them through the Holy Spirit how to be free from the sin burden and the law. This teaching is found not only in Galatians but throughout Scripture and stands as one of the cornerstones of the Christian faith.

Affleck says Wesley urged the practice of discipline as he preached the doctrine of Jesus Christ and the Bible. Wesley also urged the believer to schedule private, family, and public times of prayer. Affleck says Wesley, for all intents and purposes, focused on several aspects of prayer
that included, but were not limited to, prayers of deprecation, petition, intercession, and thanksgiving. He also pressed for daily Bible study and reading with prayer. Meditating at times upon the words of Scripture, and hearing the Word read in the context of prayer each day, he would ask if the person had the New Testament always with him. He says Wesley desired to know one thing: the way to the safe and happy shore, and ultimate communion with God, and he believed God had shown that way.

Regarding the discipline of fasting, Wesley assumed it is essential for Christian life. He gave specific guidelines on how and when to fast. He recommended fasting with prayer, and he warned against fasting that endangers health but urged prayerful fasting that produces temperance and “weans the soul” from its natural attachment to earthly things in order to keep before us our spiritual destiny. When used correctly as a discipline to promote one’s relationship with God and not as an effort to acquire merit, fasting was, for Wesley, a true spiritual discipline.

Another book to consider is *Spiritual Disciplines Handbook: Practices That Transform Us* by Adele Ahlberg Calhoun. She provides excellent resources for any pastor or layperson who is struggling to walk with God and who is looking for a way to improve his lifestyle so as to live a holy, disciplined life as God intended. Calhoun provides an abundance of Scriptures, examples, and references, and she incorporates historical examples of each discipline. This is a practical volume for a crazy world, and it is ideal for those who live a life of chaos and confusion due to disobedience or a lack of control.

Sometimes, pastors will need help to control themselves in this world of sin, shame, and struggles. With simplicity, Calhoun extrapolates that the Bible is the source for all pastors to govern themselves by, and it is the authoritative book for those who wish to discipline

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themselves in their spiritual formation, as stated by Paul in 2 Timothy 3:16-17. It is written for those who are under pressure to live a godly life. The issue of sin and its effects on the personal lives of the pastor and of the larger world are as relevant now as they have been in the past.

Our lack of ability to connect healthily with others is directly tied to our lack of connecting with God in a healthy way. This dissertation is grounded in the evangelical Christian perspective that humankind is fallen, and all are sinners by nature, according to Romans 3:23. Theologians often refer to this as the original sin. This indicates the argument that we come into the world with at least a predisposition to live in a way that separates us from our best selves, from each other, and ultimately from God. This is seen in Paul’s conversation to the Romans when he states in Romans 7:14-25:

“For we know that the law is spiritual: but I am carnal, sold under sin.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. "If then I do that which I would not, I consent unto the law that it is good. "Now then it is no more I that do it, but sin that dwelleth in me. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. "For the good that I would I do not: but the evil which I would not, that I do. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. "I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

David conveyed the same thing when he penned the words of Psalm 51:5-6, “Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.” This separation and schism inflict pain and suffering even upon those whom we love most, and the result is that we offend God, who cares for us with an unconditional agape love.
Maybe there is one who longs for a more intimate prayer life or deeper insight from God’s Word, but just does not know how to get there. Or maybe he wants to learn about new spiritual disciplines like prayer, fasting, studying, or divine aesthetics, which is the outward appearance that is pleasing to God. In *Spiritual Disciplines*, Calhoun gives the reader or pastor directions for his continuing journey toward intimacy with Christ. While the word “discipline”, which is the derivative of “disciple” (or one who is disciplined), may make one want to run and hide, Calhoun shows how desires and discipline work together to lead the pastor to the transformation he is longing for, which is the transformation only Christ can bring. Instead of just giving information about spiritual disciplines, Calhoun’s book is full of practical, accessible guidance that helps the pastor actually practice the disciplines. Adding to the discipline of walking with God is the discipline of accountability.

**Key #2 Disciplined in Accountability**

**Accountable to God**

Accountability means having to answer for our actions toward ourselves, our peers, and more important, our God. Let’s start with God. We must always realize that our actions have consequences. No matter who is the culprit, who started it, or who finished it, if we participate in it, then there is a cost to be paid for that action or reaction. Bruce Tulgan states in his book *It’s Okay to Be the Boss: The Step-by-Step Guide to Becoming the Manager Your Employees Need*, “When business leaders chant the slogan ‘accountability’, what they are trying to do is spread the message to employees: behave knowing in advance that you will have to explain yourself and that your actions will have consequences.”

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confines of responsibilities. In teaching 4th through 6th graders, the writer of this thesis always explains to his students that their actions carry consequences.

Tulgan shares that if one only tells a person after the fact that he is accountable for his actions, then it cannot affect that person’s past behavior. The person must believe that there is a fair and accurate process for keeping track of his actions, thus tying his behavior to real results of his future actions. If Adam and Eve had only known after the fact that they would bring sin into the world because of their actions, that would not have been fair to them. God, however, had warned Adam in advance not to eat of “the tree of the knowledge of good and evil,” and yet they still disobeyed. If Jacob had understood the far-reaching consequences of his actions before he stole his brother Esau’s blessings, even though Jacob’s mother was the mastermind behind it, he might not have stolen the blessing. The end result was that Jacob had to flee for his life because Esau wanted to kill him (Genesis 27:41).

Even God would not be just and fair if He did not warn people that there are consequences to sin, or if He waited until after they had sinned to tell the world they would die because the wages of sin is death. As a leader, one must reveal in advance what is expected of his followers and what are the consequences of falling short of those expectations.

Clear and concise roles and responsibilities must be explained with precision in advance in order to clarify expectations and to avoid any questions if disobedience occurs. Bruce Tulgan also states, “Without clear expectations, accountability means nothing. Remember that the first and most important element in creating real accountability is spelling out expectations up front in clear terms.”

God made it clear to Adam in the Garden of Eden that if he (not Eve) disobeyed and ate from “the tree of the knowledge of good and evil,” he would die (Genesis 2:17). God had

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60 Tulgan, *It’s Okay to Be the Boss*, 90.
had clearly and concisely stated what Adam’s responsibilities were regarding this tree because of its implications of becoming like God. Eve could have eaten all day long and the world would not have been affected, which perhaps could be why she got it wrong, or added her own words when she said that, in talking to the serpent, they should not touch the fruit (Genesis 3:3). God never said they could not touch it, but it was not until she gave the fruit to her husband, Adam, that sin entered the world. To be a successful leader, unlike Adam, one must remember to be accountable for his actions to God. Luke 12:48 (NIV) states, “But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.” In addition to being accountable to God, one must also be accountable to his peers.

**Accountable to One’s Peers**

Leaders grow and develop as they continue to be teachable, having ears to hear and hearts to obey. The multiplication of leaders requires trusting developing leaders with increasing responsibility and authority with accountability. This understanding of spiritual leadership is how leaders increase, which includes teaming up and working together with other leaders who have complementary gifts and abilities.

There is an obligation to help those who are in need, those who perhaps without guidance would fall, fail, or at least get frustrated. Many have fallen and failed in their walk in leadership perhaps because no one came to their rescue, assisted them, or guided them in the right direction. Philippians 2:3–4 reminds the reader, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.” According to God’s Word, we are required to
help our fellow man and to assist him in his time of need. In doing this, one would think the most successful feeling in the world is when one can help his brother or sister. Success is when one can give to someone in want. Knowing that one has helped someone else brings a feeling like no other and lets one know that his living is not in vain. However, being accountable to one’s peers is no less important than being accountable to oneself.

**Accountable to Oneself**

Many leaders fail to take care of themselves, especially when it comes to their health. In a world that centers itself around being fit and trim, healthy, and wholesome, it is advisable to stay in shape so as not to get pulled down by high blood pressure, heaviness, or a horrific heart attack. In order to do this, one must eat right, watch out for the enemy of slothfulness, and exercise daily. This is true from both a natural as well as a spiritual perspective. One way to do this is to start the day by exercising and taking a walk with God; Abraham and Enoch did this (Genesis 5:24; Genesis 17). One could even run a little. Hebrews 12:1 says, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” Being lazy and slothful is not helpful or beneficial; occasionally it helps to put in the extra effort and stay up some days and nights enjoying God and God’s Word. One idea is to do some knee bends, take time to pray, and send some knee-mails to God.

After exercising, one must eat carefully and remember that garbage in is garbage out. Jesus said in Matthew 4:4, “… It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (also in Deuteronomy 8:3). Jeremiah said, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts” (Jeremiah 15:16). The Bible makes it clear
that we are to take care of our body and to glorify God in our body (1 Corinthians 6:19–20). Ephesians 5:29 (NIV) also tells us, “After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church.” We should all ask ourselves if we are taking care of our body.

When it comes to being accountable to oneself, Dale Dauten conveys in his book The Gifted Boss: How to Find, Create and Keep Great Employees, in referencing Malcolm Forbes, “Success follows doing what you want to do. There is no other way to be successful.” Shakespeare in his play Hamlet writes, “This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not be false to any man.” A leader who knows his boundaries—what he can and cannot do—is on the right path to being successful. A leader cannot do it all by himself. A successful leader understands that he must delegate tasks, assign course work, and/or relinquish roles so as to not appear to do it all himself.

In doing this, the leader keeps from burning out, losing his cool when faced with pressures, and getting frustrated when things seem to not go his way. Many pastors have suffered high blood pressure and sometimes strokes because they failed to delegate or share the load with their leaders. As a pastor and leader, this writer has learned to concentrate on the things he is supposed to do and leave the things he cannot control, or knows nothing about, to the experts, just as Moses delegated part of his leadership to the seventy in Exodus, per the request of his father-in-law, Jethro.

Tulgan writes about this as he states that, “Delegation is the true art of empowerment. …


appropriate for each employee with each assignment."\textsuperscript{63} This type of delegation allows the pastor or leader to keep his hand on the pulse of his church or organization while getting much-needed help at the same time. This will help keep one healthy, physically fit, and sensitive to God’s voice. In addition to the discipline of accountability, a leader must be disciplined in integrity and pride.

Key #3 Disciplined in Integrity/Pride

Integrity is sometimes what only God knows about a person. It can easily be ruined and is painful to restore. Godly integrity includes evidences of God’s hand, character, humility, and courage. These are traits that cannot be accomplished through a series of seminars, but only through a consistent walk in the Spirit of God. Our integrity can be seen by the fruit we bear. Jesus said that a tree is known by the fruit that it bears (Matthew 7:17; Luke 6:44). That’s why we must watch what we believe and think. Gandhi once said, “Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, and your values become your destiny.”\textsuperscript{64}

This writer understands that our beliefs, actions, habits, values, and destiny can be influenced by the help of the Holy Spirit. Henry and Richard Blackaby write in their book \textit{Spiritual Leadership: Moving People on to God’s Agenda}, “Although childhood experiences, physical strength, failures, successes, and even birth order can impact general leadership abilities, there is an added dimension to the personal growth of the spiritual leader not found in secular leadership development. That is the active work of the Holy Spirit.”\textsuperscript{65} There must be a

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\textsuperscript{63} Tulgan, \textit{It’s Okay to Be the Boss}, 102-103.
\textsuperscript{65} Henry T. Blackaby and Richard Blackaby, \textit{Spiritual Leadership: Moving People on to God’s Agenda} (Nashville: Broadman and Holman, 2011), 67.
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healthy dependency on the Holy Spirit to lead and guide us into all truth. They also state that, “Integrity demands consistency under every circumstance, including unguarded moments.” At all times, leaders must display a sense of respectability and etiquette, especially if they want others to follow. They cannot be one way today and another way tomorrow. The writers state, “When leaders have integrity, their followers always know what to expect.”

Spiritual leadership can be defined as knowing where God wants us to be, and taking the initiative to use God’s methods to get us there in reliance on God’s power. The answer to where God wants us to be is in a spiritual condition, and in lifestyles that display His glory and give honor to His name. Therefore, the goal of spiritual leadership is that we come to know God and to glorify Him in all that we do. Spiritual leadership is aimed not so much at directing people as it is at changing people. If we would be the kind of leaders we ought to be, we must make it our aim to develop persons rather than dictate plans. We can get people to do what we want, but if they don't change in their heart, we have not led them spiritually. We have not taken them to where God wants them to be.

In looking at all the sins that plague the world, it would appear to be pride that seems to be on the top of God’s list and on the list derived from the survey provided to this writer’s peers (see chart in Appendix) Proverbs chapter six states that there are six things the LORD hates, and seven are an abomination to Him; the first one listed is pride. The Bible also states that pride goes before a fall (Proverbs 16:18). This means that, if we do not want to fall from God, fall from grace, or fall from God’s goodness, pride must not be a part of our life. When we operate in pride, we are acting like Lucifer. Pride is what got him kicked out of heaven. He had been one of

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66 Ibid., 163.
67 Ibid.
the highest-ranking heavenly beings God had ever created, yet his pride of wanting to be like God placed him in a posture that got him not only kicked out of heaven, but forever doomed to eternal death.

Since the beginning of time, pride has been seen on the horizon. As far back as the Tower of Babel in Genesis 11, one can see the sin of pride. Dr. Graeme Davison, professor of the School of Historical Studies at Monash University, in his article “The Fallen Towers: Pride, Envy and Judgement in the Modern City,” states that, “Since ancient times — indeed especially in ancient times — great cities have aroused pride among their citizens and envy among their rivals.”68 Pride and lack of integrity are not modern sins; they have been man’s plague since creation. In addition to building a life of integrity and resisting pride, a leader must be disciplined in sacrifices in order to serve others well.

Key #4 Disciplined in Sacrifices

Leadership is about sacrifice, about sanctification, and about serving others so as to allow God the Father to receive the glory out of everything we say, do, and think. It is not about making money, being master, or making others look bad so that we look good.

John C. Maxwell, New York Times best-selling author, writes in his book The 21 Most Powerful Minutes in a Leader’s Day: Revitalize Your Spirit and Empower Your Leadership, “Many people today want to climb up the corporate ladder because they believe that freedom and power are the prizes waiting at the top. They don’t realize that the true nature of leadership is really sacrifice. …Effective leaders sacrifice much that is good in order to dedicate themselves to

what is best.” Maxwell states that sacrifice is constant in leadership. It is an ongoing process, not a one-time thing. Leadership means sacrifice.

This writer had always thought that a successful and influential leader had to have a top-down leadership style, a style in which a leader wants as much control over the decision-making process as possible, and in which he or she looks to be served instead of serving, which is a bottom-up style of leadership. The bottom-up style is the kind of leadership that Jesus displayed as He said in Matthew 20:27–28, “And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

This was not the case for this writer and leader. He had been taught that, when a leader shows too much love, his people will walk all over him. If a pastor gives the church an inch, they will take a mile. And, if the leader does not rule with an iron fist as Hitler did, his people will never follow him with respect. However, upon reading a Malawian proverb once in Walter C. Kaiser’s and Moisés Silva’s book An Introduction to Biblical Hermeneutics: The Search for Meaning, this writer was struck by the words, “He who thinks he is leading and has no one following him, is only taking a walk.” For the first ten years of his pastorate, this 21st century leader was only taking a walk. Yes, there were a few following, some even pretending they were following him, but most were ready at any given moment to throw him under the proverbial bus. For him, it meant building his character like Jesus and being obedient even if it meant death.

Since then, this writer has learned that leadership involves not only character, but first and foremost, leaders must be obedient followers of Jesus Christ. It is not about the money. For

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him, leadership was never about the money. Leaving a six-figure salaried job to do full-time ministry for $14,400 a year was a tremendous sacrifice. Hearing God say “All or nothing” made an impact that said he needed to be totally committed or not at all. The Laodicean church could testify to that. Henry and Richard Blackaby state in their book *Spiritual Leadership: Moving People on to God’s Agenda*, as they did a study on the challenges of leadership, “Clearly most people are working solely for the income and not out of a sense of calling.”71 This is probably the reason for the question Jesus asked Peter, “Lovest thou me more than these?” (John 21:15), likely referring to all the fish Peter had caught after following Jesus’ commands.

Not only is leadership about following commands, it is about commitment as well. The disciples started at the Galilee seashore, and when He (Jesus) left, He left them at Galilee by the seashore. They stayed committed until the end so to speak. Thus, a good pastor and leader must imitate, follow the commands and characteristics of Jesus, and be committed in order to be the leader God is looking for in these last days. In essence, servant leadership involves following His commands and commitment.

Joseph Stowell says in his book *Redefining Leadership: Character-Driven Habits of Effective Leaders*, “To be meek, in terms of the meaning of the word in Christ’s day, means to be gentle, kind, humble, considerate, courteous, and appropriately deferring and forgiving to those who oppose and offend you.”72 Henry and Richard Blackaby state this can be quite unpopular in today’s time and church. As shared previously, people tend to take advantage of anyone who seems too much of a pushover. Some people, especially some church members, seem to appreciate and love a pastor more who treats them or leads them as an autocrat. Some of this

writer’s peers have stated that their church members seem to appreciate them more when they lead with an “iron fist” instead of being meek and mild mannered. In contrast, Stowell states, “Meek leaders listen carefully and thoughtfully process the ideas and input of others.”

According to both Stowell and the Blackabys, a leader must be meek and righteous as well as merciful and pure, which leads to the next issue.

To be merciful and pure, a leader must have the reformed-Jonah spirit, that spirit he had after God had to correct his demeanor. This writer, sometimes even now, struggles with patience and forgiveness. If someone humiliates, disgraces, or wrongs this writer, he would find it difficult to forgive. The only saving grace is remembering the words of Jesus, “If you don’t forgive, then your heavenly Father won’t forgive you.” This is humbling to know! This helps to realize that the enemy could be inside. Simply stated, many things this writer had to deal with in leadership were not so much the people on the outside, but those personalities on the inside, for we wrestle not against flesh and blood, but against principalities, against spiritual wickedness in high places.

Having looked back over his fifteen years of leadership as a pastor and school teacher, this writer now understands that, in order to maximize his outcome, his leadership had to model Jesus’ lifestyle, character, and commitment as He did to His Father. It means serving and not just looking at being served. The Blackabys stress that Jesus said He came to serve and not be served. Successful leadership is not measured by our outcomes, or the amount of wealth we possess; rather, it is understood that it is measured at the end of one’s journey when we hear God say, “Well done, thou good and faithful servant.” Henry and Richard Blackaby say, “Leaders

73 Stowell, Redefining Leadership: Character-Driven Habits of Effective Leaders, 149.
74 Blackaby, Spiritual Leadership, 25.
must understand, as Christ did, that their role is to seek the Father’s will and to adjust their lives to Him.”

It might be discouraging to look at certain Bible figures—Moses, who didn’t make it to the Promised Land; Jesus, who ultimately was killed on the cross; or Jeremiah, whose ministry could be viewed by some as a miserable failure because he was called the weeping prophet. However, the leader who wishes to lead like Jesus must realize that he must continue to act like, talk like, and walk like Jesus in every way possible. These three biblical personalities are a reminder that leadership is about sacrifice, it is about sanctification, and it is about serving others so as to allow God the Father to get the glory out of everything we say, do, and think. In addition to the discipline of sacrifice, we must be proactive in avoiding slothfulness and procrastination.

Key #5 Disciplined in Avoiding Slothfulness/Procrastination

Avoiding laziness, slothfulness, and procrastination is a key discipline. “Laziness is the great spiritual assassin of our time. It kills our bodies, it kills our bank accounts. It kills our marriages and parental relationships. It kills businesses and governments. It kills everything it touches,” states Gary L. Thomas in his book Every Body Matters: Strengthening Your Body to Strengthen Your Soul. He states that it is more than a sin. Laziness is an attitude that undercuts our sense of duty to God, and our obligation to our neighbor, and an attitude that wastes our life. This is the truth, the whole truth, and nothing but the truth as experienced by this writer.

On one occasion, a colleague of this writer encouraged him to finish writing a book entitled S.O.I.L.S., an acronym for Streams of Income Leave Security. He shared that this writer’s procrastination in taking over ten years to finish S.O.I.L.S. has denied his peers the blessing of

75 Stowell, Redefining Leadership: Character-Driven Habits of Effective Leaders, 104.
understanding what it means to have multiple incomes, and it was destabilizing and demoralizing his obligation and duty to God to advance His Kingdom. In essence, laziness, procrastination, and slothfulness ignore any sense of obligation and define sin exclusively as something we should not do, while forgetting all that we should do.

Rebecca Konyndyk De Young states in her article “The Vice of Sloth: Some Historical Reflections on Laziness, Effort, and Resistance to the Demands of Love”, “Many contemporary people, scholars and non-scholars alike, think of the deadly sin of sloth as ‘mere’ laziness.” In referencing Evelyn Waugh, she writes, “Sloth is a mildly facetious variant of ‘indolence,’ and indolence, surely, so far from being a deadly sin, is one of the world’s most amiable of weaknesses.”

Indolence, procrastination, slothfulness, and laziness can eat into another key, the discipline of prayer.

Key #6 Disciplined in Prayer

Of all of the tools it takes to make one successful in life, the most powerful tool is prayer. Although this was covered in Chapter One, this writer believes there can never be enough said about prayer. It is as valuable to the pastor and leader as the air they breathe. Prayer is the key that places one in the presence of God, gives him power through the Holy Spirit (God in the Third Person), and provides peace as it helps him become all that he can be in God. Yes, some may say that success is knowing the will of God through prayer, or being in the will of God through asking for His guidance and direction. However, in the end, success means being able to differentiate between one’s own will and God’s will. It means being successful so that one not

only knows who he is, especially as it pertains to his wealth, but knows whose he is in Christ as it pertains to his power.

Jesus prayed in the Garden of Gethsemane, “Not my will but thy will be done.” Was He successful? Yes, as stated earlier. He was successful also in that He not only heard from God, but the Bible states that after His prayer, angels came and comforted and strengthened Him. In essence, that would appear to be success. Anytime one can hear from God and have His angels respond, this would seem like success. Being in the presence of God enables one to feel His existence.

Moses met face-to-face with God through prayer just as one would speak to a friend. Although he had to deal with several issues in his life, after he had his burning bush experience, he became a powerful and prevailing foe to Pharaoh. Obviously he could not have done this without being in the presence of God and talking with Him on a daily basis. This is what prayer is: simply talking to God and allowing God to respond. Some miss the presence of God because they do not allow God to talk to them; their prayers are monologues and not dialogues. However, Moses talked to God in order to gain access and admission to His authority and power. With his prayer life, to a degree, Moses did many things that would warrant Him to be successful and disciplined, despite the one time where he struck the rock of God in anger and was rebuked by God because of it.

Some might say Moses was not successful because he did not make it to the Promised Land that God provided Israel and those who were obedient (Numbers 20:12). However, this writer begs to differ. Moses might not have made it to the Promised Land on earth, but he did make it to heaven, and at least he found favor with God, as we see him returning with Elijah to
talk with Jesus on the Mount of Transfiguration (Matthew 17). Not only was Moses successful, but Jeremiah was as well.

To others, an answered prayer may not bring success because the answer may not be what they were looking for. In the case of Jeremiah, the weeping prophet, some might say he was not successful. After all, no one liked Jeremiah. His family shunned him. People in the market place hated him, and others wanted to condemn him for the message of gloom and doom he preached. Yet in all this, Jeremiah appeared to be successful because He was in the will of God, not to mention the fact that God talked to him regularly. Who would not want God to talk to him? Jeremiah wrote in Jeremiah 33:3 that if he would call on God, He would answer him and show him great and mighty things he had not even seen yet. As a valuable and essential key for success, prayer not only places one in the presence of God, but it gives power to the one who prays. On top of the discipline of prayer (the vertical connection between a person and the Lord), there is the discipline of connecting with one’s community, which is a horizontal connection between people.

Key #7 Disciplined in Connecting

Of all of the keys to make one successful, connecting might be the one this writer values the most as it helps the leader to be effective. Connections are all around us in some form or fashion, and are needed in order to grow and to gain and to enrich others’ lives. Connection adds to something or someone and makes the difference between being lonely and alone, or together and connected. The lyrics to “Schoolhouse Rock” come to mind when one thinks of connections. This writer loved this song growing up. Sitting in front of the television and learning these words helped shape his vocabulary, as well as increase his knowledge and make him love the subject of English. In addition, the two statements or principles stated in the song also helped him
understand what would catapult him and help him further his goals in life to be successful. The two statements were “please” and “thank you,” which we were always taught to say. Even teaching children basic grammar on a kids’ show was an opportunity to include a lesson on manners, as in Schoolhouse Rock’s song, “Conjunction Junction, what’s your function? / Hooking up phrases and clauses that balance, like: Out of the frying pan and into the fire. / He cut loose the sandbags, / But the balloon wouldn’t go any higher. Let’s go up to the mountains, / Or down to the sea. / You should always say ‘thank you,’ / Or at least say ‘please.’”

It was through these lyrics that children were taught that conjunctions were included to add on or make a sentence or phrase grow by connecting words. This principle seems to apply to the leader who wants to grow successfully. As a leader, it is imperative that he connect with his followers in order to cultivate and nurture the business, environment, church, or whatever group he leads. John C. Maxwell states in his book *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, “Effective leaders know that you first have to touch people’s hearts before you ask them for a hand. This is the law of connection.”

In referencing Frederick Douglass, Colin Powell, Malcolm Forbes, and others, Maxwell conveyed that they had charisma. They could not only connect with their audience, but they had an insatiable way of bringing them into their circle. In a shared moment at Sonny Bono’s 1998 funeral, Maxwell writes that Speaker of the House Newt Gingrich said the following about Bono:

You looked at him and thought to yourself: “This can’t be a famous person.” He smiled, he said something, then you thought to yourself: “This can’t be a serious person.” Four jokes and two stories later you were pouring your heart out to him,

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78 “Conjunction Junction” lyrics. 

he was helping you solve a problem, and you began to realize this is a very hard working, very thoughtful man who covered up a great deal of his abilities with his wonderful sense of humor, and his desire to make you bigger than him, so he could serve you, which would then make it easier for you to do something the two of you needed to do together.\textsuperscript{80}

The key to it all, Maxwell writes, is to connect, to make those listening feel as though the speaker is talking to each of them individually, although there could be thousands in the room.

Maxwell states that, “A key to connecting with others is recognizing that even in a group, you have to relate to people as individuals.”\textsuperscript{81} Maxwell states that many were great at this, but one particular person Maxwell references is General Norman Schwarzkopf, Jr. General Schwarzkopf had a way of connecting with his troops one on one while talking to them collectively. Schwarzkopf states, “I have seen competent leaders who stood in front of a platoon and all they saw was a platoon. But great leaders stand in front of a platoon and see it as 44 individuals, each of whom has aspirations, each of whom wants to live, each of whom wants to do good.”\textsuperscript{82} If one wants to be a better communicator and leader, he cannot depend on his own intuition; he must learn to connect with others by making the most of whatever skills and experiences he has.

Conclusion

When it comes to connectivity, a biblical application would be for leaders to connect with their followers in the same way Jesus connected with His disciples individually while talking to them all as a group. He connected with them so completely that when others saw the disciples, they knew they were Jesus’ followers. His ideas and philosophy rubbed off on them to such an extent that the disciples talked and acted like their leader. Acts 4:13 states, “Now when they saw

\textsuperscript{80} Ibid., 103.

\textsuperscript{81} Maxwell, \textit{The 21 Irrefutable Laws of Leadership}, 103.

\textsuperscript{82} H. Norman Schwarzkopf and Peter Petre, \textit{It Doesn’t Take a Hero} (New York: Bantam Books, 1992), 103.
the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” If one connects with his followers, there will be a coming together, a connecting so as to appear to be as one. A leader’s followers will not only talk and walk like their leader, but they will show others the power of oneness and the leadership qualities of their leader.

This is how a person will become the exemplary leader who models the way, inspires a shared vision, challenges the process, enables others to act, and encourages the heart. As he disciplines himself as a leader in his walk with God, others will see him walk and model it, just as Paul stated to his followers in 1 Corinthians 11:1, “Be ye followers of me, even as I also am of Christ.” This lends to his credibility and integrity and helps to keep the connection through prayer and persuasion.

In this final analysis, there is no shortage of opportunities to be a prosperous and positive leader who is disciplined in all the areas covered in this chapter. We are to be the leader who makes a difference in the lives of our followers, be that in our church, our community, our congregation, our college, or our corporation. This challenge is the opportunity for our prosperity and prominence as a leader, as great leaders seize the opportunity to make an impact and a difference in the lives of their followers. The most-significant contributions leaders make today are the disciplines they teach and model, and the long-term development of those who come behind them. When leaders do this well, those who follow cannot help but to adapt, grow, and prosper.
Chapter Four

Conclusion/Failure and Success Stories

In looking at the surveys given to over fifty colleagues and leaders ranging from pastors to police officers, from entrepreneurs to educators in leadership, and from teachers to managers, this writer discovered that leadership can be complicated. This journey, from significance to success, is an essential one for every leader; it has many faces, and it takes on many shapes dealing with experience, emotions, education, people skills, vision, and power. One must understand that success is available for everyone, not just the lucky or the privileged few. It’s for business people, pastors and teachers, entrepreneurs, CEOs, and those in ministry. It’s for all who desire it!

As a leader, one has the potential to become a success story right where he is, and with what he has to work with. Once a leader knows what success really looks like and feels like, he can unlock the simple tools or keys needed to discover this success, navigating through failures, disappointments, and setbacks along the way. In every setback, successful leaders learn from failures and keep on going.

What does one learn when he falls short of succeeding or being the leader he wants to be? People are usually quick to talk about their dreams of success but they are not well prepared to answer the call of being a successful leader or doing what it takes to get there. Although “7 Essential Keys to Success: Developing the Spiritual Discipline in the 21st Century Leader” might not be a “catch-all” thesis for either the inexperienced or experienced leader of today, it does provide some guidelines and potential pearls that would help keep the leader on the road to success.
This chapter includes implied principles that can change and enrich lives and that will benefit the leader of today, given through assessments of the author’s peers and fellow laborers in leadership. Any leader would benefit from implementing these principles right away as they reveal powerful strategies from academic and applied research.

While leadership is about inspiration and intuition, this thesis provides insights to better understand the values of strong, successful leadership. It helps leaders to focus on what is valuable and what matters most. While most leaders do not like to discuss their mistakes and failures, successful leaders approach leadership differently. They do not take leadership lightly, nor do they treat it nonchalantly. Rather, their attitude is one of listening to valuable teachers and learning from those who have paved the way or stood the test of leadership. They learn from those who treasure life’s greatest success stories in leadership while sharing with others.

Although leadership can be complicated, achieving success in leadership is not complicated. It does not require memorizing a set of complex procedures and principles. Instead, what it does require is an understanding and putting into practice of some pearls of wisdom, some discipline, some honing of a few indispensible keys. To find the success one so desperately desires in leadership requires developing discipline in humility (instead of pride), gratitude (instead of greed), and prayer (instead of demands). It takes disciplining oneself in sacrifices (instead of greed), promptness (instead of slothfulness), and accountability (instead of irresponsibility).

Leadership and Wisdom

Thirty-five years old, with international work experience, and a master of arts in leadership, this writer was a pastor of a major church with a dilemma that could possibly shake up the church financially, numerically, and spiritually. Not knowing what to do in this situation,
he immediately consulted with God as all pastors should. But what is one to do when he asks God and gets no answer, or at least he thinks God is not answering? It can be devastating! What he should not do is panic, or take matters into his own hands. Sometimes he must just stand still and see the salvation of the Lord. That’s what God told Moses, and that’s what he did.

Faced with mountains on both sides, the Red Sea in front of him, and Pharaoh behind him, Moses and the Israelites were faced with a terrible dilemma: they had arrived at the place where God wanted them, where they had no other choice but to depend on Him. Have you ever wondered how they got there? The Bible states they were following a cloud by day and a pillar of fire by night. God was leading Moses and his followers to a place where Moses would not only have to depend on Him, but his followers would have to trust their leader. Of course, God worked it out by asking Moses, “What is that in your hand?” and then telling Moses to use his stick or staff (which we will look at later in this chapter) to get the Israelites across the Red Sea without any hurt, harm, or danger, which worked out well for Moses and his followers.

Now at the Red Sea, the Israelites were faced with an issue some leaders face, as did this thirty-five year old pastor. Do they go forward, or do they turn back and return to what they had left? Of course it seems that there will always be those who will not go along with the program no matter what. This writer remembers Dr. Charlie Davidson of Liberty University School of Divinity stating once, “No matter what group you are leading or who is following you, you will always have twenty percent of that group that will not go with you or agree with what you are trying to do. I don’t know why but that’s just the way it is. If you have a group of ten, expect two to not go along with what you are trying to do.”

As a leader who has spoken with peers and personally experienced this type of dilemma, this writer has found this to be true. A leader’s followers do not always know why they feel the
way they do, they cannot explain their feelings, and they just do not always agree with what the
leader is trying to do. This thirty-five-year old pastor had enough money to move forward with
his project and the manpower to fulfill the desire, but was not sure of the backing from the
congregation. Praying to God for the answer, he prayed and waited, waited and prayed, and
prayed some more.

Wisdom says one does not move until God says move. Had Moses moved without God’s
approval, the Israelites may have drowned. A leader must wait until God does what He is going
to do. This could include softening the hearts of the leader’s followers by confirming their
leadership, as God did when He told Moses to stretch forth his staff, by moving the leader’s
opposition out of the way as He did the Red Sea, or by getting rid of the leader’s opposition
altogether as He did the Pharaoh. Whatever the case, one must wait upon the Lord. Isaiah stated
in chapter forty verse thirty one, “They that wait on the Lord shall renew their strength. They
shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not
faint.” Patience is a virtue!

Just as Moses waited on God to move the Red Sea out of the way and allow the Israelites
to go over on dry ground, this pastor waited and watched God move on his behalf. God has a
way of doing things that will blow your mind and show you how awesome He is and how He is
to be reckoned with. Instead of losing members, money, and ministries, the pastor was able to
move from a small edifice to a larger one, triple his membership, and build his finances using his
God-given wisdom gained through waiting on the Lord and watching Him move. As Moses used
what he had, his wooden staff, the pastor used what he had, the wisdom of God.
Leadership and the Staff

Whether you are a pastor with a staff, a president with a staff, or a potential leader of a Fortune 500 company with a staff, you will need someone to help you build, develop, and guide your people to the place of success. Staffs are there for you as a leader to support your ministry, to share the load, and to drive out Satan and those who wish to stifle or sabotage your work. You are as strong as your staff. The members of your staff are those who not only support you but who strengthen you so you can both progress and be successful. If you are doing all the work, then why do you need a staff? If all roads lead to you and no one else is handling the people, your staff is useless. You need a strong, dependable staff who will help you take care of you and your business. One of the ways to take care of and develop a strong, dependable staff is to implement training modules from time to time, provide mentoring sessions, and perhaps encourage opportunities for learning and development through continuous developmental assignments, developmental feedback, and spiritual conversations centered around mentoring.

Leaders greatly impact their followers. Through previous managerial jobs, leadership roles, and multiple conversations and counseling sessions, this writer has seen that the main reason many people quit their job or quit ministry is because of relationship issues with their leader, their peers, or God Himself. Thus, to help your church or company grow, you must develop a good, wholesome relationship with your followers and staff through working together, developing their skills, teaching new skills, and validating their contributions. This may also require coaching on the part of the leader, or someone who has been designated to coach, to ensure a sense of care about the staff. The coach talks with them, shows genuine concern, talks to them about their ministry or career progress, encourages their development spiritually as well as
naturally, and provides opportunities for the staff to learn and grow. A good staff is what both Moses and David used to help them be successful.

Moses was told by God to use what he had in his hand in order to get over 2 million Jewish vagabonds across a treacherous and horrific terrain. He was told not only to use it but to stretch it out. Sometimes you have to use what you have in order to get where you want to go. God will supply you with just what you need, even when you think it is useless or will not work unless used by faith. It was Moses’ staff that not only got him and his followers across the Red Sea, but also convinced Moses that he was the one God wanted to use to go to Pharaoh, as well as to let God’s people go.

God told Moses, “Take your staff and throw it on the ground.” Moses did just that, and it turned into a snake. Then God told him to take it by the tail. Now ordinarily you would not or should not catch a snake by its tail, but by its head so that it will not turn and bite you. But to show Moses that He (God) was in control of this, and that he could trust God, God allowed him to pick it up by the tail. Once he did, the snake turned back into a staff. When a leader moves by faith, God can take his staff, even those who might be a snake in the grass waiting to strike and bite at any given moment, and work it out for good. Remember, even Jesus had a Judas! Yet He was able to accomplish His goals and be successful.

Moses’ staff was his verification of his faith and strengths. It was his supporting cast that he needed to free God’s people and himself, to be successful in his leadership and as a shepherd. No doubt Moses did a lot with his staff on the back side of the mountain while herding sheep for forty years. He used his staff, which turned into a snake that swallowed Pharaoh’s magicians’ staffs after they had also turned into snakes (Exodus 7:10–12). In the wilderness, Moses’ staff was used to strike a rock to get water to drink, water being a symbol of the Holy Spirit and
sustenance, which any successful leader needs. Just as Moses used this staff for strength and support, so, too, did David use his staff.

David, a man after God’s own heart, a military genius, and a leader par excellence, used his staff on several occasions. Once, he used it to protect himself against a lion, and another time to protect himself against a bear, defending his sheep as well as himself. This may have been the occasion for him to write the 23rd Psalm when he states, “Thy rod and thy staff they comfort me.” He also used it to keep him company when faced with dangers seen and unseen.

Just as David and Moses used their physical staffs to comfort, strengthen, and keep them during times of danger, your physical staff is there to protect and comfort you from the dangers seen and unseen. Not knowing what might befall you from one day to the next, from one goal to the other, your staff can be the eyes and ears, the protection you need to guard against the naysayers and the negativity, against the pitfalls and problems that may plague your ministry, your members, or your money.

Leadership that Succeeds

When taking an even closer look at the surveys that were returned, this writer received some of the pearls that defined what a successful leader does, and the outcomes of these actions and reactions to the pressures of leadership. While also talking with some of his colleagues, he perceived that some did not know that knowledge, wisdom, and understanding encompass vastly different meanings.

Proverbs reminds the reader that wisdom is the principal thing; therefore, get wisdom, but in all one’s getting, get understanding. Here is the difference as understood by this writer, using the stove as an analogy. One knows that a stove is hot when it is lit or turned on. That’s knowledge. Wisdom is applying that knowledge. It notes that if the stove is hot, then one should
not touch it based on shared knowledge that it is hot. The opposite of being wise, of course, is being a fool. Even knowing that the stove is hot may or may not prevent one from touching it, but understanding takes it a step further to show why one should not touch it. Thus, it tells one that, if anyone touches the stove, when it is on or lit, he will get burned.

At any given moment and at any given time, a leader can fail or succeed in trying to convey to his followers the differences among the three. It depends upon their knowledge, their wisdom, and their understanding, and in having the potential to see themselves as God sees them through these three. A leader sees both himself and his followers as successful through the knowledge, wisdom, and understanding placed in him through God’s Word and the Holy Spirit.

Every morning leaders wake up, they should remind themselves that they are more than conquerors through Him who loves them. As they wake up, stretch their arms, and look in the mirror, they should say, “Good morning, you man or woman of God.” They should remember they are reflecting the character of God in all they do, just as John said in 1 John 3:2, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” No matter what the day may bring, successful leaders will see the glass as half full, if not full, and they will see themselves as God sees them, as overcomers. They already have decided in the morning, before they wake up or get out of bed, that this is going to be a successful day. Not only do they see themselves as God sees them, they think the same way.

One of this writer’s peers was asked the question, “What do successful people do?” He replied, “Successful leaders think positively. They recognize that, when it is all said and done, ‘This is the day that the Lord has made, I will rejoice and be glad in it.’” (Psalm 118:24). This is what he had preached and taught his leaders for years and years. If one believes the day is going
to be good, no matter what, then the day will be good, and he can rejoice in knowing that God has made it good. It is a matter of attitude. It has been said that one’s attitude determines his altitude. As a leader, go ahead and stretch and look for the success that is about to happen.

When God told the Israelites that His thoughts were not their thoughts, and His ways were not their ways (Isaiah 55:8), He was not saying He didn’t want their ways and thoughts to be like His, He was saying just the opposite. He was saying He wanted their thoughts to be exactly like His, and their ways to be the same as His. Wouldn’t it be a blessing if the leader understood that his ways and thoughts were just like God’s? God wants leaders to have the mind of Christ. Paul told the children of God in Romans 12:2 to not be conformed to this world, but to be transformed by the renewing of their minds, that they would prove what is that good, and acceptable, and perfect will of God. It is God’s will for the successful leader to prosper, to have good success. This is what He told Joshua in Joshua 1:8.

This same pastor who stated that successful leaders think positively said that, on one occasion, when he was giving a leadership conference, he made this same statement to the leaders. After the conference, a parishioner said to him, “You know, I have been trying to think this way and have not gotten anywhere. It seems like every time I try to make my day great, something happens to set me back into the same routine of gloom and doom.” To this the pastor replied, “You are not thinking like God. Don’t let the world or the world’s issues determine your outlook on life. You can make it by the grace of God. All you have to do is adopt God’s attitude about you. You are an heir and a joint heir with Jesus Christ. Think like God thinks about you.” The lady walked away with renewed vim and vigor. She came away believing like many others in the conference that she could be successful just by thinking positively and seeing herself as God sees her.
This writer must admit that this has not always worked with all leaders and their followers. No matter how many one tries to reach, some will not believe that they can change, that they can become successful after so many years of failure. On one particular occasion, another pastor tried to get his congregation to believe they could buy a badly needed bus. After not having the resources, the funds needed to buy the bus, and so many failed attempts to get a loan from the bank, they plunged into despair. Finally one day, after much prayer and fasting, a loan came through. But to the pastor’s despair, because the congregation had been denied so many times, and they felt as though they were defeated foes, no matter how much he told them to think positively, to believe like God believed in them, he could not get them to budge on getting the fifty-two-passenger bus.

What the pastor was experiencing was the fact that the congregation had become like that caged bird who, once the door was opened, was afraid to fly out. It had been caged so long it thought it could never be free. This is what many leaders face when trying to persuade their followers to think they can do all things through Christ, that they can see themselves as God sees them, prospering and in good health, even as their souls prosper. It is a matter of believing God’s assessment of them and their perspective. One’s success has nothing to do with what stipulations others put on him. Only God determines their success based on their faith and belief in Him.

As seen in Hebrews 12:1–2, everyone must lay aside every weight and sin that so easily burdens and distracts him. Although everyone has some sin in his life, successful leaders must lay aside THE sin, that sin they know keeps them from receiving the blessings God intends for them to have. For Moses, it may have been his murder of the Egyptian; for David, it may have been his improper relationship with Bathsheba; for Solomon, it may have been many strange
women—and for you, what is it? Only you know! Your success not only starts with laying aside the sin, but also with following Jesus’ commands.

Matthew 4:19 shares with the reader Jesus’ calling of the disciples to make them fishers of men. You can never go wrong in following Jesus’ commands and footsteps. Paul said in 1 Corinthians 11:1 to follow him (Paul) just as he follows Christ. Following Christ and following His commands will benefit the follower on many levels. To imitate Christ’s commands, one must live life as a living sacrifice. People can imitate Christ, not in the sense of enduring the agony of His crucifixion, but by obediently walking in His footsteps (1 Peter 2:21) and by showing love and thankfulness to Him by keeping His precepts. This is a recipe for success.

A leader should not let the world dictate his possibilities. Even a teacher can affect a child’s belief in himself: if a teacher tells certain students they have potential and could grow up to be real leaders but tells other students they are only ‘C’ students with little potential, these students will walk around thinking they are either budding leaders or just average students. They may internalize those words and believe them for the rest of their lives. Unfortunately, people believe what they are told based on what someone else has shared or said about them. There are thousands of examples in history of people who were cast out as misfits because they were told or they chose to believe they did not fit in, did not measure up, or could not make it.

As a teacher and pastor, this writer wants to encourage each leader to paraphrase his language and begin to say to students that they are more than what they seem like now. A teacher must understand the potential in the child. What might be average now can be greater later. Sometimes it’s easy for a leader (or teacher) to overlook someone’s possibility and transfer his own attitudes onto his followers (or students). One teacher was asked why she was fired from her job as a teacher; she replied that she was told she was too loud and unruly with the children. This
some would say she was a failure and did not have a success story as a teacher. Looking at her story, this writer asked her if there was anything she would change to make her story a success as a teacher. Her reply was that she would change her perception not only of herself, but of her students. She would encourage them more and exhort them to be the best they could be. Even though her story seemed to be a failure in the beginning, it ended in success because she not only understood how she could change, but how her students could, as well.

When reading a blog of the inspiration of the day, about successful people who once were told they were failures, this writer saw many people who refused to accept what was told them. Thank God Michael Jordan didn’t quit playing basketball in the tenth grade when his coach told him he wasn’t tall enough or good enough. Thank God Albert Einstein, who was told he would never amount to anything, didn’t believe the person who said this to him. Oprah Winfrey was told she was not fit for television and was unable to separate her emotions from her job. Vincent van Gogh, Henry Ford, Walt Disney, and many others were told they were not good enough or they would never amount to anything. Look at their stories now; they indeed achieved success (at least on a worldly level)! Leaders tell their followers what they can become and accentuate the positives in them.

Leadership and Function

There are several styles of leadership in the church today. One would be the *laissez-faire* leader who lacks direct supervision of employees and fails to provide regular feedback to those under his or her supervision. This *laissez-faire* style produces no leadership or supervision efforts from managers, which can lead to poor production, lack of control, and increasing costs.
There is also the autocratic style of leadership, which allows managers to make decisions alone without the input of others. Managers possess total authority and impose their will on employees. No one challenges the decisions of autocratic leaders. Much of today’s society of pastors and leaders may fit in this category.

The next leadership style would be that of the participative leader, often called the democratic leadership style. Participative leadership values the input of team members and peers, but the responsibility of making the final decision rests with the participative leader. Participative leadership also boosts employee morale because employees make contributions to the decision-making process. This causes them to feel as if their opinions matter. When a church must make changes within the organization, the participative leadership style helps the members accept changes easily because they play a role in the process.

This writer has been the pastor at First Baptist Church of Fairmount Heights, Maryland, for over fifteen years and has led the church by the grace of God through a participative, democratic form of leadership. Some of the members used to believe the church pastor or leader should lead by an autocratic style of leadership, which suggests that the pastor is an authoritarian. This autocratic style of leadership is sometimes displayed when the pastor or leader dictates policies and procedures, decides what goals are to be achieved, and directs and controls all activities without any meaningful participation by the subordinates. This type of leader has full control of the church and does not allow his members to make even the smallest decisions. The dictator operates as a self-government, or exists as an independent moral agent.

This pastor, however, has decided to model the participative, democratic style of leadership and has involved the members of the church, especially the boards, in all the decision-making processes that involve major changes or modifications. Valuing the input of his leaders
in ministry and taking their ideas and thoughts into consideration have helped this team develop
dynamic disciples, and has made a tremendous impact on the congregation, who now, to a large
degree, accept what the pastor and the boards suggest without any reservation or hesitation.

When dialoguing with several other pastors and leaders, this writer determined that what
could be seen as the most successful type of leadership is the participative leader in that the
greater success stories are seen in those who allow others to participate and feel the success as a
TEAM. This has been the experience of this writer at his church. The greater success stories lie
in the fact that much has been accomplished throughout the fifteen years of his pastorate because
there was a coming together and a meeting of the minds.

On one occasion, the pastor purchased a particular vehicle in haste without regarding all
the team players, which resulted in a travesty. The minibus, although it cost little to purchase,
was a waste of money in that it had major mechanical problems. It looked good on the outside as
well as the inside, but underneath it all was rust and corrosion. It was simply too costly and too
time consuming to fix. All the telltale signs were there—the seller wanted cash only, needed it as
soon as possible, and talked fast—which should have tipped off the pastor.

Had the pastor consulted with a professional, sought the opinions of others in leadership,
and, quite frankly, waited until all seemed right, perhaps things would have worked out
differently, and he never would have made that purchase. The failure of the minibus purchase
resulted in this leader understanding the success of teamwork. It has been said that teamwork
makes the dream work. Including all the pertinent participators, talking over the game plan, and
simply weighing all the pros and cons, proved to be very important in this case. When the leaders
fail to plan, they plan to fail. Keeping all the right players in the game is the right game plan.
Even in the Bible we see this coming into play.
Ecclesiastes 4:9–12 states, “Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.” When individuals work together, they can double their strength and get much more done as a team. They also reap the value of having worked in unison, thus creating harmony instead of disorder. Working as one people begins with the efforts of each person, as everyone works together.

Ephesians 4:16 states, “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” In his book The Irresistible Community: An Invitation to Life Together, Bill Donahue writes, “As communal beings made in the image of a Triune God, we long to connect and to be known. The more we give ourselves to one another, the more we are fully human, fully alive, and fully expressing who we are as God’s unique creation.”

It is with this in mind that the leader of the church connects, not only with the pastor, but with the congregation and the ministries, to generate a peaceful and prosperous atmosphere. He longs to unite and bond with the people and the community, bringing the two together as one body in Christ, so as to sharpen the skills of each other.

Proverbs 27:17 states, “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” This appears to be saying that a well-tuned team has all the ingredients to make it be successful. One leader watches the other one’s back and helps him if he falters or loses sight of the goal, just as in friendship. A good friend is not someone who always agrees with you, with

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what you do, or with what you say. A real friend is someone who is willing to challenge you to become better as a person. A team player encourages his fellow teammates to be better players. Teamwork and friendship both work in very similar ways. This is what the author of Hebrews meant when he wrote in Hebrews 10:24–25, “And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”

Also, teamwork requires that a leader have unconditional expectations upon himself and his colleagues because he has faith in God. Teams build upon a foundation of truth and love in working together and a sense of camaraderie so they can achieve excellence. This coming together as a body in truth and in power is sustained by God and His providential care just as Nehemiah experienced with King Artaxerxes of Persia.

In the case of Nehemiah, the game plan was not only to encourage the king to give him permission to leave Babylon and restore the wall in Jerusalem, but also to have the king provide the materials for the project. The story of Nehemiah is a reminder to the leader or pastor that God’s works are accomplished when God’s people start to work together to do God’s work and will. Nehemiah’s story also should encourage one to do more, to give more, and even to sacrifice more. It should motivate one to get busy with God’s business so as to prosper and be successful as God intended. Teamwork in God’s ministry is vital; the church grows faster and healthier when there is good teamwork.

Secondly, as demonstrated by Nehemiah, the work of God happens most effectively when everyone participates. The Jews from various occupations, diverse locations, and different social classes all joined in the great restoration project. The wall was completed in record time (fifty-two days) because everybody participated (Nehemiah 6:15). A successful pastor needs the
participation of every church member if great things are to be accomplished for God. He needs those who are willing to pray, give whatever they can, and encourage others to participate including trustees, missionaries, and deacons.

Leadership and the Deacon

The role of the deacon has changed somewhat over the years as some churches believe the deacon runs the show, telling the pastor what to do in each and every decision the church makes. This was the situation when the pastor first started at the First Baptist Church of Fairmount Heights, Maryland. The deacons told the pastor what to do and expected him to work for them. The pastor allowed this to happen because his thought was that, as a pastor or leader, one really does not pastor or lead until after his seventh year. This is when he really gains influence. His pastor had told him once, “You can’t use influence before you get it. Some people have to leave, others have to die out, and the rest will either shape up or be the thorn that Paul had in his side.”

Aubrey Malphurs, in his book Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders, alludes to this as he writes:

A church needs a wise, godly governing board that functions in tandem, with the pastor, the staff, and the congregation. Unfortunately, this is not always the kind of board the church has. Most established pastors have experienced boards that range from wonderful (spiritual mature) to awful (spiritually immature). When some hear the term board, they have wonderful memories of working closely with a group of wise, godly men who love the Savior. Others have recurring nightmares of how a power hungry group rejected their leadership and ran them from the church.\textsuperscript{84}

This certainly seemed true to life, as this was the dilemma faced by this pastor for the first seven years of his pastorate. The next eight years would bring a working together to better

\textsuperscript{84}Aubrey Malphurs, Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders (Grand Rapids: Baker Books, 2013), 211.
the church through discipleship, dedication, and due diligence to ensure the welfare of the church through a commonality as in Acts chapter two. Acts chapter two was the example First Baptist used, and the model used by each deacon, along with the pastor, to ensure the rest of the church followed. This has been followed with monthly meetings to go over the “Deacon’s Family Ministry Handbook,” which is used to train deacons (and deacons in training). This training helps them understand their role and responsibility to assist the pastor in his visitations, serving of communion, teaching, and spiritual enrichment of the church through prayer meetings and private family-oriented devotions.

Discipleship

First Baptist is a collective, civic, community-minded congregation of men and women who are committed to the discipleship lifestyle. As disciples of Jesus, and making disciples of Jesus, First Baptist is dedicated to spreading the good news of the Gospel through evangelism and witnessing. They understand the definition of a disciple to be one who is a follower of Christ, and one who accepts and assists in spreading the doctrines of Christ. Christian discipleship, to them, is the process by which disciples grow in the Lord Jesus Christ. The Holy Spirit, who resides in their hearts, is equipping them to overcome the pressures and trials of this present life and to become more and more Christ-like.

This is what First Baptist is all about. This process requires the church, as a whole and individually, to respond to the Holy Spirit’s prompting, to examine their thoughts, words and actions, and compare them with the Word of God. This requires them to be in the Word daily, studying it, praying over it, and obeying it. In addition, they should always be ready to give testimony of the reason for the hope that is within them according to 1 Peter 3:15, and to disciple others to walk in His way. Bill Donahue writes about this in his book The Irresistible
Community: An Invitation to Life Together as he states, “Our spiritual growth is, in large part, informed by how we view the Bible and how we engage it in our community.”

In engaging the Bible in the community, their approach is like that of Jesus. They don’t look down their noses at anyone as if to say they don’t belong to the kingdom, but they embrace them with a southern hospitality that is second to none. They understand that if the church is to grow, it is imperative that they treat others with dignity, respect, and, more importantly, agape love. Donahue alludes to this as he also writes, in relation to showing the hospitality Jesus showed, “But welcoming others is the sign that a community is flourishing, growing, and open to strangers.”

Discipleship, on the other hand, does not mean transforming people into perfect clones before they can do missions or ministry. In fact, discipleship is just the opposite. The biblical design of discipleship facilitates God’s plan of producing Christ-likeness in His children and helps them to be disciplined in obedience, prayer, perseverance, and determination to live according to God’s Word, His will, and His way. In Isaiah 50:4, Isaiah says that God wakes him every morning and gives him attentiveness so that he can listen and learn. In this way he is like a disciple.

Therefore, a disciple must have a willing, listening, and obedient heart. Jesus did just that. He called flawed, faulty, and often frustrated people to do His work, perform His will, and live by His Word; to walk in His way and not the ways of the scribes and Pharisees (Matthew 5:20); and to follow His precepts and examples through listening and learning His ways. Klaus Issler in his book Living into the Life of Jesus: The Formation of Christian Character writes,

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85 Donahue, The Irresistible Community, 182.
86 Ibid., 41.
speaking about Jesus, “Much of Jesus’ critique of the Pharisees expressly repudiated that type of rigid rule making that focused solely on external behaviors without the corresponding heart attitudes of compassion and grace.”

In Matthew 5, Jesus focused on the blessings and not the cursings. He moved from a way of doing to a way of thinking, a way of righteousness. The church of today must learn to do the same if they are to be strengthened, and to be a church focused on discipleship. For a long time, First Baptist thought that being missional was about meeting the needs of the people in the church as opposed to making disciples of men and women, so as to advance the kingdom of God. There was the tendency to try to make disciples by telling the congregation a bunch of “do’s” and “don’ts” through preaching and teaching fire-and-brimstone sermons, only to discover that preaching Jesus was all this pastor needed to do. Letting the church know how much they are loved, blessed, and cared for—in spite of their flaws and failures—has promoted a friendly, supportive atmosphere.

In Jesus’ Sermon on the Mount, He started out by saying, “Blessed…” In the heart of His message, those who came in contact and listened to Him were already blessed because He was a part of the equation. This is what should be conveyed to the least, the lost, and the less fortunate; and this is what the first century church did in Acts chapter two.

First Baptist has tried to model the church of the first century by building small communities within the church, to move outside the church. As stated before, their philosophy is building a church for Christianity (being more and more Christ-like in its teaching and preaching), the community (reaching the community through witnessing and working together), and the coming of Christ (all members being ready to go back with Him when He comes). If this

pastor makes it into heaven but his church members don’t, he has not done his job, and vice versa, unless one just does not want to make it into heaven.

Leadership and Ministry

The makeup of the ministerial staff at First Baptist consists of three ministers who have the responsibility of ensuring that the pastor is well taken care of in the event there is a spiritual distraction. Satan loves nothing better than to attack the head so as to destroy the body. The Bible reminds believers that if Satan smites the shepherd, the sheep will scatter. As a consequence of this, the ministerial staff tries to take as much pressure off the pastor as possible, especially when it comes to accountability and culpability.

This has been noteworthy as they not only are concerned with their own families, but they treat the pastor just like family. This is seen in their example of making sure the pastor is taken care of financially, physically, and emotionally, which in turn spills over into the congregation. Seeing the pastor, his wife, and his children in their world and taken care of, leaves more room for the pastor to feed the flock, spiritually, financially, and emotionally. It is as if they understand that, in order for the church to be truly blessed, the pastor, along with staff, down to the members, must be blessed as well. This is their sense of building a community so they actually reach the community.

can learn to pinpoint how those around you experience the world, and really try to experience the same world they do, you’ll be amazed at how effective your communication will become.”

The hierarchy in the church starts with the pastor, the elders, the ministers, the deacons, the trustees, and then the other leaders and ministries. It is through this hierarchy that the pastor disseminates information to his boards and leaders, who then distribute it to their counterparts. One problem with this, however, is the fact that the information that is distributed sometimes gets shuffled in the translation. It is to this extent that the pastor will have quarterly and other, more-frequent, meetings so the team can hear the material being disseminated straight from the pastor, eliminating the middle man.

This also affords the pastor the opportunity to hear and discuss any issues that may arise, or any concerns that may need to be addressed, as well as extinguish any potential fires. Confusion and chaos can sometimes occur because of a lack of communication. John C. Maxwell also writes, in his book *Everyone Communicates, Few Connect*, and in quoting Jerry Ballard, “All miscommunications are the result of differing assumptions.” When one communicates well with others, there is no room for Satan or his demons to stop the church’s mission or its mission to do ministry.

First Baptist has several ministries, but the primary ministries are the trustee board, usher board, and missionary board. The trustee board takes care of the property and counts the money. The usher board handles personal communication to members and visitors; ushers are the greeters of the church, the ones who help facilitate the worship service through their guidance and direction, and the “front face” seen by parishioners as well as visitors when they come to

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worship at each and every service. Last, but certainly not least, is the missionary board whose primary role and focus is to meet the needs of the church and community.

Taking a closer look at the trustees, the board consists of nine members whose responsibility is to count the money on Sundays, to take care of the building and the church’s property, and to ensure that the different ministries have what they need in order to operate efficiently. Their responsibility is one of an inward ministry. Their obligation at one time was to take care of everything, including the pastor (telling him what he can and cannot do). This, of course, had to be modified, because the position had been one where the members voted in the trustees. Voting in whom they liked became overbearing as members were no longer voting in persons with spiritual personalities, but ones with selfish motives and desires. The position no longer was a ministry, but just a job.

Now, members are being asked to nominate those who they know are spiritually mature, who steward money well (that is, they are financially stable in their homes, and they are tithers), and who are team players who work well with their peers and parishioners. Those nominated also should have the church in mind when it comes to being good stewards of what God has entrusted to the church.

The next ministry of importance, in terms of impacting the church and community, would be the usher board. The front line of the church is the usher board. Those who come in contact with people, who are the greeters of the church, should be the ones who make others feel welcome. Greeters are the ones who make the people feel comfortable, calm, and relaxed. Happy people make happy parishioners. At First Baptist, ushers are trained through the ushers training union, which helps them be prepared, equipped, and ready for their God-given mission of being doorkeepers in God’s house. There are at least fifteen to twenty different ushers on any given
Sunday, ranging from the youth up to the adults. The youth ushers provide their service on the first and second Sundays, while the adults cover the rest of the month. The ushers’ ministry takes on an inward approach; however, they are willing and ready to branch out, and have gone out to the community to do evangelism and pass out fliers and leaflets.

Lastly, but certainly not least, is the missionary board, which consists of twenty-seven missionaries ranging from the age of sixteen up to eighty-four. Their purpose, at one time, was to provide for the people in the church, money, food, clothing, and other necessities they deemed pertinent. They have now revamped themselves and have taken on the roles of providing for the needy and also understanding the real need of sharing Jesus Christ. The church is essentially a missionary organization. The church exists in being sent (1 Peter 2:9). As David Bosch writes, “Missionary activity is not the work of the church but the Church at work.” Since God is a missionary God (missio Dei), God’s people are a missionary people (John 17:18–21).

Because the missionaries, or the church as a whole since all are missionaries, are the “sent” people of God, the church is the instrument of God’s mission in the world. First Baptist tries to be a missional community patterned after what God has done in Jesus Christ. In the incarnation, God sent his Son. “Missional” means to be sent into the world; the church does not expect people to come to it. This posture differentiates a missional church from an attractional church. At its core, being missional is a shift in thinking. As this writer once learned in a class:

Missional moves from programs to processes, from models to missions, from attractional to incarnational, and from uniformity to diversity. It moves from professional to passionate, from seating to sending, from decisions to disciples,
from additional to exponential, from monuments to movements, and from services to service.\footnote{Adapted from “Friends of Missional” and Ed Stetzer and David Putman, \textit{Breaking the Missional Code: Your Church Can Become a Missionary in Your Community} (Nashville: Broadman & Holman, 2006).}

In essence, the missional church is not a dispenser of religious goods and services or a place where people come for their weekly spiritual fix, nor is it a place where mature Christians come to be fed and have their needs met. It is a place where the congregation is growing in grace and is learning to embody the ministry of reconciliation, walk with God, follow the ways of Jesus, become peacemakers, fight for justice, immerse themselves in God’s story, and go make disciples of men and women everywhere. The missional church is not a church with a good missions program. The people are the missions program going to Jerusalem, Judea and Samaria, and to the ends of the earth, as suggested in Acts 1:8.

Leadership and Change

Most people do not like change, especially those who are in a church, or who have been in a church established for a long time such as First Baptist, which has been in existence for over 100 years. As a matter of fact, the word “change” itself brings a sense of cringing because of its connotation and suggestion. Instead of “change,” this pastor now uses the word “modify” due to one particular occasion when there was an uproar because the pastor wanted to change the hierarchal structure of the trustees’ position and power. Faced with all kinds of actual pushback and hatred, even in the church, and especially from the chairman at the time, the pastor resorted back to the old style of leadership where the trustees handled everything and they would tell the pastor what to do. All the pastor had to do was preach and teach, marry and bury.
Since that era, the church has embraced a more 21st century style of leadership, and, more importantly, has understood that in order for the church to grow and prosper, a pruning must occur from time to time. The problem, at first, was the many who were in leadership because of friendship and favoritism. Those in leadership now hold those roles because of their faith, and their focus on kingdom building, and not just on the building itself. The financial peace of the church has increased as well. Because of the increase in finances, the increase in membership, and the increase in spirituality, those who were poised to sabotage the church and ministry out of ignorance or fear, have resigned and moved aside to allow those who can and will make a difference to serve on the mission or battlefield.

Leadership and the Missional Concept

First Baptist had not understood the concept of being missional until recently. The idea of mission was a misconception and misunderstanding of the word missions and its meaning. First Baptist had to re-evaluate the perception of missions and being missional, as they thought it was about saving individual souls for eternity through evangelistic outreaches.

They are now seeking to build a church for Christianity, the community, and the coming of Christ. While its pastor tries to lead by precept and example in terms of being mission minded, and drawing as many as he can through the help of the Holy Spirit, he has tried to instill in his followers the same concept. Many may not come because they do not feel the love, but as a church, this pastor has tried to model the first-century church in Acts chapter two, and has tried to share Christ from house to house.

Missional churches cross “borders” and overcome “barriers” separating people from each other. The outcast and marginalized are drawn into their community. A missional church
understands there must be a willingness to cross whatever threshold and face whatever barrier for the sake of the Gospel.

This is the great *missio Dei*, the Latin term for “the sending of God,” according to A. Scott Moreau, Gary R. Corwin, and Gary B. McGee in their book *Introducing World Missions: A Biblical, Historical, and Practical Survey*. This expression encompasses a broader term than just the church. It is everything God Himself does in establishing His Kingdom on earth. Moreau writes, “It is a comprehensive term encompassing everything God does in relation to the Kingdom and everything the church is sent to do on earth.”

According to Neil Cole in his book *Organic Leadership: Leading Naturally Right Where You Are*, “Missional churches engage the world as partners with God in his redemptive mission that targets all of human experience, not just Church life.”

Luke states in Acts 1:8, “And ye shall be witnesses of me both in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.” A witness must know that God is a God of order. From the beginning of time, He has always wanted peace and harmony in His Kingdom and in His creation. As He re-establishes this harmony through His Son and the Holy Spirit, the church, the witness, the missionary will proclaim the good news of salvation with a view of the coming kingdom. They will contribute to the worship of the Creator by being used by God to witness to a dying and dismal world about a salvation offered through Jesus Christ. Moreau writes, “They will invite people to worship their creator by leading them to Christ, by

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incorporating those led to Christ into the local church, and by teaching them to obey all that
Christ commands.”

A missional community sees the mission as both its originating impulse and its
organizing principle. It is a reproducing community of authentic disciples being equipped as
missionaries sent by God to live and proclaim His Kingdom in their world. It also is a
community of God’s people defining and organizing its life around its real purpose of being an
agent of God’s mission to the world.

To summarize, as the salt of the earth, and as the light of the world that is not hid under a
bushel, the Christian, the church, and the layperson will be that light through witness and
worship, through discipleship, of the one and only true and living God from house to house, from
community to community, be it through evangelism, through discipleship, through church
planting, or through teaching. The missionally minded person will understand his mission and
what missions are all about, growing churches through the second and third generations, creating
disciples as they go from community to community. If people want to grow their church, it is
essential to recover a missional understanding of God and the Church not only for the
advancement of missions, but for Christianity as well.

Armed with the notion and ideology of what has been said, the pastor and First Baptist as
a whole will seek to engage the community and the world through training, through teaching on
what missions are about, and through transforming the minds, hearts, and spirits by way of
talking about missions over and over and over. Repetition breeds remembrance. The concept has
been grasped, and the implementation is forthcoming as the church proceeds forward in its daily,
weekly, and monthly administration. The church has already incorporated and involved itself in

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the field and arena of missions, and is willing to move forward with the vision of the pastor and each ministry as they write the vision and make it plain.

Paul writes in Romans 12:1-2 (KJV), “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Focused now on the word “mission” and the term “missional concept,” not confusing the two, First Baptist understands that its specific mission is to incorporate the missional activities of the church, because the word “missional” is related to the nature of the church, as being sent by God to the world. This focus on the local church in mission reflects a desire to see the congregation and community become missional.

Their understanding also includes the fact that impacting the world begins with local congregations giving up non-biblical assumptions and adopting a missionary stance both in their own culture and across cultures. Missional congregations pray for regeneration both within their community and in the marketplace and provide a balance between worship, community, and mission at all levels of church life.

Every member is motivated, inspired, and equipped to take his/her role in inspiring, encouraging, and equipping other leaders in their respective missions and ministries. These missional leaders, in turn, fan into blaze a fiery vision that both builds on and sparks an eagerness and an excitement that cannot be controlled, and that moves the church toward being diaconate servants. In every opportunity, this missionally minded congregation seeks to partner with other communities, both congregational and those specifically ministry-focused, in
activities and strategies to create and embody the ways of Christ, to tackle new endeavors, and to
win new persons of the faith.

To some, this is what success looks like. To this end, mission-minded leaders become
leaders who instill a sense of progress in the church as well as success in themselves and in the
kingdom. They become positive role models who exemplify to the follower what it means to be a
deer of the Word and not just a hearer.

Summary of Chapter

James 1:22 encourages all to be doers of the Word and not just hearers. As a pastor, this
writer counsels and talks with many people every day. In those conversations, people often ask
what are the next steps they must take to achieve their goals and desires. To achieve success, it is
vital for them to understand their desired results will not come just by hearing the conversation
and walking out the same way they came in; instead, they must positively respond to those words
(as they align with God’s Word). In essence, the true meaning of success lies in the person
responding and taking responsibility to receive the words or courses of action, and then to act
upon them. Taking the right course of action must be preceded by thinking right, by responding
well in one’s emotions, and by making right decisions to ensure his success in life. To create a
lifestyle aligned with God’s Word is a good start to that success. One’s actions have the potential
to catapult a person to a life of prosperity, or a life of poverty where prosperity and poverty are
measured spiritually, emotionally, relationally, and financially.

Whether one is a pastor, a leader in the church, or a person in charge of a business, his
success lies in his ability to make wise choices and wise decisions. Do you long for God to give
you fulfillment and success in your accomplishments and goals? Are you frustrated and fearful
of the obstacles standing in your way, blocking your path to success and enrichment in life?
Never hesitate to follow God’s Word and God’s plan for success. Jesus states in John 10:10b (MSG), “I came so they can have real and eternal life, more and better life than they ever dreamed of.”

No matter where you are today or what decisions you make tomorrow, there is still hope for you to be successful in whatever God assigns your hands to do. Today is a new day filled with new opportunities, new possibilities, and new ideas to enhance or start your success story. Your whole way of thinking is about to uncover the proven process that will lead to a life of success and fulfillment in God.
Summary of Thesis

It is God’s desire that none should perish, but that all should have eternal life. In that life, God wants people to live life, to love life, to live the good life! This truth is seen not only in John 10:10, but also throughout the Bible. Uncovered and revealed in this thesis is a proven process that will lead to a life of success and a life of blissfulness and total fulfillment. When applied, these steps can revolutionize your life and change your trajectory from a downtrodden, unfulfilled life to one of peace and prosperity.

As you strive to better yourself and achieve your goals, you may be frustrated and annoyed when you see others around you flourish and grow to the potential God intended. However, there is still hope. This writer would encourage you today and remind you those days can be over. Whether you are in a leadership role, or on your way to a leadership role and its heavy responsibilities, you can have a brand-new approach to life and the pursuit of happiness that will ultimately lead you to your divine destination. Ephesians 2:10 (AMP) says, “For we are His workmanship [His own master work, a work of art], created in Christ Jesus [reborn from above—spiritually transformed, renewed, ready to be used] for good works, which God prepared [for us] beforehand [taking paths which He set], so that we would walk in them [living the good life which He prearranged and made ready for us].” Through Christ, God wants you to live the good life. He determined your purpose and created a path to lead you to the good life He prearranged and made ready for you to live. Scriptures affirm that, through Jesus, you can receive a new life and a life of blessings as you follow in His path and after His ways. That is, you live for Him and the purpose He designed for you so you may do the “good works” the Father planned before you were ever born.
These good works may refer to life’s purposes. They are those things one was called to do and enjoy even if no one paid him to do it. God has provided a plan for success and a wealth of wisdom and knowledge for people to live their lives. Anyone who does not subscribe to God’s plan postpones his progress and may ultimately deny his wealth while setting himself up for disappointment and discouragement. Part of this process of reaching what God has for you, your destination, and your success is recognizing that everyone plays a part in the process. Many wait on God to take them to their place of fulfillment, and blame Him when they don’t reach their achievement. Others consider the Bible to be some magic book they can use to conjure up some promise as if God were a cosmic magician who responds to demands at the snap of a finger. They want to name it and claim it, blab it and grab it, profess it and possess it, as if to say, “Poof! There it is!” Here’s the news flash: God has a plan for the leader, and it is the leader’s job to operate within it. Until you identify the plans God has for your life and understand the process that leads to your success, you will either delay or forfeit the good life—or you will walk in it.

This thesis is to help you gain a greater awareness of the processes leading to success and the factors leading to that desired end, that enriched good life, and that success of the God-given purpose that goes with it. You, the reader, will ultimately improve your well-being and experience greater fulfillment in your ministry, your marriage, your future endeavors, and, ultimately, your life.
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## Appendix A. Combined Leadership Characteristics

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95 Created January 2018 by Sarah Madden, MA, for Bernard Winchester, Jr.’s doctoral thesis (“7 Essential Keys to Success: Developing the Spiritual Discipline in the 21st Century Leader”). Adapted from a handout provided by Dr. David Hirschman, professor at Liberty University School of Divinity, in the “Spiritual Factors of Growing Churches” class, EVCP 810-Leadership, in spring 2016.
Dr. David Hirschman, professor at Liberty University School of Divinity, used the following sources to compile the Combined Leadership Characteristics handout used as the basis for the table on the previous page:

- Henry Blackaby and Richard Blackaby, *Spiritual Leadership-Moving People on to God’s Agenda* (Nashville: Broadman & Holman, 2001)
- Elmer Towns, *The 8 Laws of Leadership* (Lynchburg, VA: Church Growth Institute, 1992)
Appendix B. Recruitment Letter to Participate in Spiritual Survey Questionnaire

March 20, 2017

Dear 21st Century Leader:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctorate of Ministry degree. The purpose of my research is to help develop 21st century leaders in the secular and spiritual realm. I am writing to invite you to participate in my study by answering questions related to some disciplines in leadership.

If you are 18 years of age or older, a leader in the church or secular world, and are willing to participate, you will be asked to complete a brief survey. It should take approximately 30 minutes for you to complete the procedure listed. Your participation will be completely anonymous, and no personal, identifying information will be required.

To participate, please be present at FBC Fairmount Heights, 806 58th Ave., Fairmount Heights, MD, 20743 on April 29, 2017 at 12pm.

A consent document is attached. Please read the consent document before participating in this study.

If you choose to participate, you will receive a $10 gift card of your choice from McDonald’s, Chic-fil-A, or Starbucks upon completion of the survey.

Sincerely,

Bernard Winchester, Jr.
DMin. Student
Appendix C. Spiritual Survey Questionnaire

1. How many years have you been in ministry or leadership?

2. On a scale from 1-10, how important is spiritual discipline for the leader? ______

3. Describe your definition of a pitfall.

4. Name 3 pitfalls that the leader should avoid.
   ______________  ______________  ______________

5. On a scale from 1-10, how important is avoiding pitfalls in spiritual leadership? ______

Please Circle One Answer:

6. When I am questioned about my faith, I:
   - Feel no need to defend myself.
   - Show its truth by the way I live my life among others
   - Speak readily what I feel in my heart

Please Circle One Answer:

7. I try to feel close to God through:
   - Prayer
   - Feeling God's presence in relationships
   - Accepting God on faith
   - Looking for answers to my questions
   - Being attentive to the signs around me in nature
   - Going about my normal activities.

96 Created March 2017 by Bernard Winchester, Jr. for his doctoral thesis, “7 Essential Keys to Success: Developing the Spiritual Discipline in the Leader.”
Please Circle One Answer:

8. When I have an extraordinary experience of God’s presence, I:
   
   Hold it quietly in my heart.
   
   Share it with someone close to me.
   
   Am filled with a keen sense of awe.
   
   Want to try to understand it before sharing it.
   
   Am humbled by my own frailty but confirmed in my trust in God.
   
   See it as a revelation of the divine that affirms my path and will nurture my spirit in the future.
   
   Give a clear and logical explanation.
   
   Rely on others to help me articulate my faith.
   
   Don’t really know how to share something so personal.

9. Name 3 other pitfalls not mentioned before that the leader should avoid:

   ______________  ______________  ______________

Please Circle One Answer:

10. If I felt that God was calling me to perform an extraordinary feat, I would:

    Express my deep gratitude for being asked.
    
    Do it humbly and quietly.
    
    Agree at first, and later worry about out how to do it.
    
    Trust in God’s power as I’ve experienced it in the past.
    
    Rely on my faith to accomplish it.
    
    Want proof that it was really God asking.
11. When I feel disconnected to the Holy One and wonder about God’s presence, I:

- Look for God’s love in unexpected places.
- Ask others to pray for me.
- Keep my eyes and ears open for another sign from God.
- Remember the way God was present to me in the past.
- Keep trusting anyway.
- Wonder if I’ve been wrong all along.

12. When others around me are trying to find God, I

- Tell them about God’s love for them.
- Try to be a companion to them in their search.
- Recount to them the wonders and power of God.
- Teach them the basic elements of faith.
- Share my own excitement about my faith to lead them toward the truth.
- Share my own questions and struggles of faith.

13. If I were going through a period of doubt/sin in my life, I would:

- Go on a retreat.
- Go on a pilgrimage.
- Hide out for awhile.
- Attend a class about faith.
- Remain steadfast in prayer.
Please Circle One Answer:

14. If a story were written about my spiritual life, I’d want it to say that I:

   Lived my faith by loving others.
   Was unwavering in holy enthusiasm and verve in my community.
   Took risks for the sake of God.
   Stood up for what I believed.
   Overcame personal inadequacies to follow God’s mission for me.
   Embraced new truth when it was revealed to me.

Please Circle One Answer:

15. When I think of being a person of faith in my everyday life, I want to:

   Love so much that words aren’t really necessary.
   Show my faith by my actions toward others.
   Be bold and courageous.
   Share the truth as I understand it.
   Help others come to trust God as I do.
   Remain open to new possibilities of experiencing God.

16. Name 3 other pitfalls not mentioned before for the spiritual leader:

   ______________  ______________  ______________
Appendix D. Oral Defense of Thesis

7 ESSENTIAL KEYS TO SUCCESS

DEVELOPING THE SPIRITUAL DISCIPLINE IN THE LEADER

A Thesis Project Submitted to the Faculty of Liberty University School of Divinity in Candidacy for the Degree of Doctor of Ministry by Bernard Winchester, Jr.

97 Created by Bernard Winchester, Jr. March 2018 and used in the defense of his doctoral thesis, “7 Essential Keys to Success: Developing the Spiritual Discipline in the Leader.”
Chapter One/Introduction

- Chapter One/Introduction
- All Leaders Have Problems
- The Job of the Leader is 24/7
Statement of the Problem

- Ongoing Battle with Sin

- Failure to Live up to one’s best morally
Statement of Limitations

- This is not a “Catchall”

- Handling THE SIN (Hebrews 12:1-2) Lay aside every weight and the sin …

- Avoid the pitfalls by understanding 1 Corinthians 10:13, “There hath no temptation …
Theoretical Basis

- There are Divine Temptations or Tests from God
  - As in Abraham
- There are Diabolical Temptations from Satan
  - As with Adam and Eve/Jesus
Statement of Methodology

“God often will use events in our lives to guide us so that we know what to do.” — Douglas S. Hoffman in referencing Henry Blackaby

Realizing God’s Love
   ✇ Don’t Turn aside from God’s Love (Romans 8:38-39)

Rationalizing with Sin
   ✇ Tapping into that Inner Strength
Review of Literature

Current Literature

Books written on Virtue: *Celebration of Discipline, Vice and Virtue*, etc.

“The need to change within us is God’s work, not ours.” — Richard J. Foster

Biblical Basis

All have sinned and come short of the glory of God. (Roman 3:23)
It Takes Discipline

- Disciplined in Prayer
  - Luke 18:1; 1 Thessalonians 5:17
  - Prayers place the leader in the face and presence of God.
- Disciplined in Pride
  - Humility is what leaders wear.
- Disciplined in Avoiding Greed
  - The leader needs to be totally satisfied with whatever God gives Him. (Philippians 4:11)
Chapter Two

Definition of Success — Knowing your purpose, growing to your maximum, and sowing into others.
— John Maxwell, *3 Things Successful People Do: The Road Map That Will Change Your Life*

What Does Success Look Like?
- From Jeremiah’s point of view
- From Peter’s point of view
- From Judas’ point of view
Successful Leadership

- Successful Leadership is about Influence
  - The ability of one person to influence another.
  - Influencing their thinking – W.E.B. DuBois

- Successful Leadership is about Connecting
  - Look for opportunities to connect to add value to your peers.
  - It is about listening and engaging.
Successful Leadership Pt. 2

Successful Leadership is about Making Wise Decisions
   Adam and Eve in the Garden (We always want what we can’t have.)

Successful Leadership is about High Expectations
Successful Leadership Pt. 3

Successful Leadership is about Humility

“Character-driven leaders by concept, while not exempt from disappointment and seasons of difficulty, have ballast in their souls. They know that their leadership is not about self-advance, but about stewarding the environment where God has put them, for His glory and gain”
— Joseph M. Stowell, Redefining Leadership: Character-Driven Habits of Effective Leaders
Styles of Leadership

Skills Approach to Leadership
领导力聚焦于:
技术的（专业知识）
人际的（人际技能）
概念的技能（处理想法和概念的能力）
Styles of Leadership

Servanthood Approach to Leadership

In the 21st century leader, leadership seems to also be about gaining the respect and reverence of people, and about serving them, by becoming or being a servant leader.

The servanthood approach to leadership is the desire to lead just as Jesus did, from a servant perspective. (Matthew 20:28)
Chapter Three

Keys to Success — Getting the Keys Jesus gave Peter (Matthew 16:16)

Loosing andBinding in Authority (Possession of Power)

“At the same time we should not indulge in triumphalism, for it is often growth without depth. There is a superficiality of discipleship everywhere. And the church leader bemoans this situation.”
—John Stott, The Radical Disciple: Some Neglected Aspects of Our Calling
Keys to Success

Key #1 – Disciplined in Your Walk with God

“It is not enough for one to think that he is able to stand and withstand; there must be steadfastness, a determination, and a commitment to discipline so he doesn’t fall.” — Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth.*

1 Corinthians 10:12 states, “Wherefore let him that thinketh he standeth take heed lest he fall.”
Key #1 Disciplined in Your Walk Pt. 2

“Becoming a leader is a lot like investing successfully in the stock market. If your hope is to make a fortune in a day, you’re not going to be successful. What matters most is what you do day by day over the long haul.”
— John C. Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You

Incorporating prayer, Bible study, and meditating on God’s Word (Psalm 1)
Keys to Success

Key #2 — Disciplined in Accountability —
Accountability means having to answer for our actions toward ourselves, our peers, and more important, our God.

▸ Accountability to God — Our actions carry consequences (Romans 14:12)
▸ Accountability to One’s Peers — Leaders grow and develop as they continue to be teachable (Philippians 2:3-4)
▸ Accountability to Oneself — To thine own self be true. — Shakespeare, *Hamlet*
Keys to Success

Key #3—Disciplined in Integrity/Pride

Gandhi once said, “Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, and your values become your destiny.”

One’s beliefs, actions, habits, values, and destiny can be influenced by the help of the Holy Spirit. (1 John 4:4 — “Greater is He that is in you, than he that is in the world.”)
Keys to Success

Key #4 – Disciplined in Sacrifices

“Many people today want to climb up the corporate ladder because they believe that freedom and power are the prizes waiting at the top. They don’t realize that the true nature of leadership is really sacrifice. ... Effective leaders sacrifice much that is good in order to dedicate themselves to what is best.”

— John C. Maxwell, The 21 Most Powerful Minutes in a Leader’s Day; Revitalize Your Spirit and Empower Your Leadership
Keys to Success

Key #5 – Disciplined in Avoiding Slothfulness and Procrastination

“Laziness is the great spiritual assassin of our time. It kills our bodies, it kills our bank accounts. It kills our marriages and parental relationships. It kills businesses and governments. It kills everything it touches.” — Gary L. Thomas, *Every Body Matters: Strengthening Your Body to Strengthen Your Soul*
Keys to Success

Key #6 – Disciplined in Prayer

Prayer is the key that places one in the presence of God, gives him power through the Holy Spirit (God in the Third Person), and provides peace as it helps him become all that he can be in God.

Any time one can hear from God and have His angels respond, this would seem like success. Being in the presence of God enables one to feel His existence.
Keys to Success

Key #7 – Disciplined in Connecting

As a leader, it is imperative that he connect with his followers in order to cultivate and nurture the business, environment, church, or whatever group he leads.

“Effective leaders know that you first have to touch people’s hearts before you ask them for a hand. This is the law of connection.”

Chapter Four/Conclusion

- Failure/Success Stories

Once a leader knows what success really looks like and feels like, he can unlock the simple tools or keys needed to discover this success, navigating through failures, disappointments, and setbacks along the way. In every setback, successful leaders learn from failures and keep on going.
Failure/Success Stories

While most leaders do not like to discuss their mistakes and failures, successful leaders approach leadership differently. They do not take leadership lightly, nor do they treat it nonchalantly. Rather, their attitude is one of listening to valuable teachers and learning from those who have paved the way or stood the test of leadership.

Iron sharpens iron, so one person sharpens another. (Proverbs 27:17 NLT)
Leadership and Wisdom

Proverbs 4:7 “Wisdom is the principal thing ... in all thy getting, get understanding.”

“No matter what group you are leading or who is following you, you will always have twenty percent of that group that will not go with you or agree with what you are trying to do. I don’t know why but that’s just the way it is. If you have a group of ten, expect two to not go along with what you are trying to do.” — The late Dr. Charlie Davidson, Liberty University School of Divinity
Leadership and the Staff

Central: Whether you are a pastor with a staff, a president with a staff, or a potential leader of a Fortune 500 company with a staff, you will need someone to help you build, develop, and guide your people to the place of success.

- You need a strong, dependable staff who will help you take care of you and your business.

- It was Moses' staff that not only got him and his followers across the Red Sea, but also convinced Moses that he was the one God wanted to use to go to Pharaoh, as well as to let God's people go.
Leadership that Succeeds

Know the differences between wisdom, knowledge, and understanding. (using the stove analogy)

At any given moment and at any given time, a leader can fail or succeed in trying to convey to his followers the differences among the three.

“Successful leaders think positively. They recognize that, when it is all said and done, ‘This is the day that the Lord has made, I will rejoice and be glad in it.’” (Psalm 118:24).
Leadership and Function

The Laissez-faire Leader — The leader who lacks direct supervision of employees and fails to provide regular feedback to those under his or her supervision.

This laissez-faire style produces no leadership or supervision efforts from managers, which can lead to poor production, lack of control, and increasing costs.
Leadership and Function: Cont’d

- The Autocratic Style of Leadership — This style of leadership allows managers to make decisions alone without the input of others.

- Managers possess total authority and impose their will on employees.

- No one challenges the decisions of autocratic leaders. Many of today’s pastors and leaders may fit in this category.
Leadership and Function: Cont’d

The Participative Leader (often called the democratic leadership style) – This style of leadership values the input of team members and peers, but the responsibility of making the final decision rests with the participative leader.

Participative leadership also boosts employee morale because employees make contributions.

Greater success stories are seen in those who allow others to participate and feel the success as a TEAM.
Leadership and Function: Cont’d

“Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.” (Ecclesiastes 4:9–12)
Leadership and Function: Cont’d

“As communal beings made in the image of a Triune God, we long to connect and to be known. The more we give ourselves to one another, the more we are fully human, fully alive, and fully expressing who we are as God’s unique creation.” — Bill Donahue, The Irresistible Community: An Invitation to Life Together, (Grand Rapids; MI: Baker, 2015), 30.

Nehemiah’s Rebuilding of the Wall an Example
Leadership and the Deacon

“A church needs a wise, godly governing board that functions in tandem, with the pastor, the staff, and the congregation.” — Aubrey Malphurs, Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders

Training helps them understand their role and responsibility to assist the pastor in his visitations, serving of communion, teaching, and spiritual enrichment of the church through prayer meetings and private family-oriented devotions.
Leadership and Discipleship

Discipleship is embracing and engaging the community as Jesus told His disciples to go and make disciples of men.

It is imperative that the disciple treat others with dignity, respect, and, more importantly, agape love.

Discipleship, on the other hand, does not mean transforming people into perfect clones before they can do missions or ministry.
Leadership and Discipleship: Cont’d

➢ The biblical design of discipleship facilitates God’s plan of producing Christ-likeness in His children and helps them to be disciplined in obedience, prayer, perseverance, and determination to live according to God’s Word, His will, and His way.

➢ A disciple must have a willing, listening, and obedient heart.
Leadership and Ministry

To be successful, the ministerial staff of the leader tries to take as much pressure off the pastor as possible, especially when it comes to accountability and culpability or responsibility.

Stop Micromanaging/The Leadership Advice of Jethro to Moses (Exodus 18)
Leadership and Change

Most people do not like change, especially those who are in a church, or who have been in a church established for a long time.

Instead of “change,” use the word “modify.”
Leadership and the Missional Concept

- Missional churches cross “borders” and overcome “barriers.”

- A missional church understands there must be a willingness to cross whatever threshold and face whatever barrier for the sake of the gospel.

- Luke states in Acts 1:8, “And ye shall be witnesses of me both in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.”
Leadership and the Missional Concept: Cont’d

“‘It is a comprehensive term encompassing everything God does in relation to the Kingdom and everything the church is sent to do on earth.’”

A missional community sees the mission as both its originating impulse and its organizing principle. It is a reproducing community of authentic disciples being equipped as missionaries sent by God to live and proclaim His Kingdom in their world.
Leadership and the Missional Concept: Cont’d

☞ The missionally minded person will understand his mission and what missions are all about, growing churches through the second and third generations, creating disciples as they go from community to community.

☞ Every member is motivated, inspired, and equipped to take his/her role in inspiring, encouraging, and equipping other leaders in their respective missions and ministries.
Leadership and the Missional Concept: Cont’d

➢ To summarize, as the salt of the earth, and as the light of the world that is not hid under a bushel, the Christian, the church, the layperson will be that light through witness and worship, through discipleship, of the one and only true and living God from house to house, from community to community, be it through evangelism, through discipleship, through church planting, or through teaching.
Summary

James 1:22 encourages all to be doers of the Word and not just hearers.

To achieve success, it is vital for leaders to understand their desired results will not come just by hearing the conversation and walking out the same way they came in; instead, they must positively respond to those words (as they align with God’s Word).
Summary: Cont’d

The true meaning of success lies in the person responding and taking responsibility to receive the words or courses of action, and then to act upon them.

Taking the right course of action must be preceded by thinking right, by responding well in one’s emotions, and by making right decisions to ensure his success in life.

Ephesians 2:10 (AMP) states that, through Christ, God wants you to live the good life.
Conclusion

Do you long for God to give you fulfillment and success in your accomplishments and goals? Are you frustrated and fearful of the obstacles standing in your way, blocking your path to success and enrichment in life?

Never hesitate to follow God’s Word and God’s plan for success. Jesus states in John 10:10b (MSG), “I came so they can have real and eternal life, more and better life than they ever dreamed of.”
Conclusion: Cont’d

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No matter where you are today or what decisions you make tomorrow, there is still hope for you to be successful in whatever God assigns your hands to do.

Today is a new day filled with new opportunities, new possibilities, and new ideas to enhance or start your success story.
Conclusion: Cont’d

Jeremiah 29:11 states, “For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end (or a future and a hope).”

Until you identify the plans God has for your life and understand the process that leads to your success, you will either delay or forfeit the good life—or you will walk in it.
Bibliography


Bibliography: Cont’d


Institutional Review Board Approval Letter

April 7, 2017

Bernard Winchester, Jr.
IRB Exemption 2803.040717: 7 Essential Keys to Success: Developing the Spiritual Discipline in the 21st Century Leader

Dear Bernard Winchester, Jr.,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

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Liberty University \ Training Champions for Christ since 1971