

LIBERTY UNIVERSITY

**Biblical Leadership Development:  
Essential Components in Servant Leadership**

A Thesis Project Report Submitted to  
the Faculty of the John W. Rawlings School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

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Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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There was a need for a biblical leadership development program at Anointed To Minister Ministries (ATMM). This researcher assessed the effectiveness of the current leadership and concluded that a biblical leadership development program was paramount to the foundation of the church. Furthermore, Henry and Richard Blackaby, argue in their book *Spiritual Leadership* “failing to develop leaders in an organization is tantamount to gross failure by the leader, whether by design or by neglect.”<sup>1</sup> The purpose for this DMIN action research project was to develop a strategy and to implement a biblical leadership training program for educating, equipping, and empowering selected church leaders framed on the model of servant leadership (Rardin, 1990) and emergent leadership theory (Clinton, 2012). In order to establish a baseline of how the leaders in the project understand church leadership and the project's leadership model of servant leadership, focus groups, a survey and questionnaire will be administered pre and post training. Upon successful completion of the leadership training program, it is hoped that the leadership training program may be adopted by pastors to implement with their ministry leaders. Therefore, if Anointed To Minister Ministries will design and implement an 8-week biblical leadership development program, then the outcome should develop leaders who become disciple makers and who will also model servant leadership to their significant others, at their place of employment and the community.

Thesis project topic abstract length: 250 words

Keywords: Conviction, Followership, Humility, Leadership Development, Servant Leadership, Submission

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<sup>1</sup> Henry Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, revised and expanded ed. (Nashville, TN: Broadman and Holman, 2011), 31.

## Dedication

I would like to dedicate this work to my Heavenly Father, my Lord and Savior Jesus Christ, and the Holy Spirit who lives in me and who leads and guides me into all truth. I would also like to dedicate this work to the memory of my mother Dorothy Marie Moore, mother-in-law Dirie Thomas and brother Willie Thomas Moore III for their prayers, support and inspiration.

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## **Abbreviations**

ATMM	<i>Anointed To Minister Ministries</i>
BLDP	<i>Biblical Leadership Development Program</i>
DMIN	<i>Doctor of Ministry</i>
RQ	<i>Research Question</i>

## CHAPTER 1: INTRODUCTION

### Introduction

Leadership is a critical position in every ministry. In fact, leadership is not only responsible for the overall health of the ministry but also, leadership is responsible for the effectiveness, efficiency, and productivity of the ministry. According to scholars Eric Geiger and Kevin Peck in their book *Designed to Lead*, “Every leader we entrust with a title is also entrusted with the health of the church. When we call someone a leader in the church, we are calling the church to trust his or her words.”<sup>1</sup> One reason is because leadership is responsible and accountable for every decision made throughout the ministry. In fact, Albert Mohler in his book *The Conviction to Lead*, provides twenty-five principles that are essential for leadership. He asserts that “Leadership is a blend of roles, responsibilities, and expectations. But the one responsibility that often matters most is the ability to make decisions – the right decisions.”<sup>2</sup>

Without effective leadership a ministry eventually finds itself either stagnant or ultimately unproductive because of the lack of attention given to the underdeveloped leaders they serve. It is here several scholars weigh in on the lack of leadership development as well as the need for the church to ensure that leadership development is a part of the culture of the church. Case in point, in their book *Spiritual Leadership*, authors Henry and Richard Blackaby point to a survey made available by The Barna Group where they state, “The fact that 94 percent of the senior pastors surveyed did not believe they were gifted to be leaders may explain the sense of desperation many church leaders express as they examine their ministry and its current

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<sup>1</sup> Eric Geiger, and Kevin Peck, *Designed To Lead: The Church and Leadership Development* (Nashville, TN: B&H Publishing Group, 2016), 95.

<sup>2</sup> Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis, MN: Bethany House Publishers, 2012), 141.

effectiveness.”<sup>3</sup> In addition, these two scholars go on to emphasize that “failing to develop leaders in an organization is tantamount to gross failure by the leader, whether by design or by neglect,”<sup>4</sup> it is with no wonder Geiger and Peck submit that “without constructs, without systems, chaos and confusion always abound.”<sup>5</sup>

Furthermore, the Bible says, “Be sure that everything be done properly and in order” (1 Corinthians 14:40, New Living Translation). That means leaders must be able to demonstrate and articulate the vision God has given them in such a way that people follow them by their own volition. According to Chad Veach in *Help! I Work with People*, “Leadership is about influence, influence means followers, and followers are people. By definition no one can be a leader unless they have followers, and those followers are human beings with names, needs, and feelings. You must genuinely believe that people matter most, and then keep that belief at the center of your philosophy and value system.”<sup>6</sup>

Geiger and Peck propose that churches that do not provide the proper attention to underdeveloped leaders not only have a culture issue but ultimately have a “theological problem.”<sup>7</sup> These two scholars go on to share that “A foundation with cracks and blemishes cannot hold the house; neither can a culture with inconsistent beliefs sustain a leadership development effort.”<sup>8</sup> This prompts the question of what might be a biblical paradigm for

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<sup>3</sup> Henry Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda*, revised and expanded ed. (Nashville, TN: Broadman and Holman, 2011), 31.

<sup>4</sup> *Ibid.*, 134.

<sup>5</sup> Geiger and Peck, *Designed To Lead*, 28.

<sup>6</sup> Chad Veach, *Help! I Work with People: Getting Good at Influence, Leadership, and People Skills* (Bethany House Publishers, 2020), 71.

<sup>7</sup> Geiger and Peck, *Designed To Lead*, 103.

<sup>8</sup> *Ibid.*

developing leadership in the church? One can say, a servant leadership development program should be a part of the culture of every church. According to Richard Rardin, author of *The Servant's Guide To Leadership*, “When a significant number of leaders share the same leadership philosophy, that leadership philosophy actually constitutes your leadership culture.”<sup>9</sup> Therefore, “A healthy culture that values leadership development has a strong identity, a clear sense of mission, and is committed to selecting and deploying godly leaders.”<sup>10</sup>

Biblical servant leadership is not about status, power, or being entitled; on the contrary, it is paramount that those who operate in leadership demonstrate excellent character, conviction, competence and credibility. In his book *Redefining Leadership*, Joseph M. Stowell describes two types of leadership, outcome-driven and character-driven. He explains that “Outcome-driven leaders focus primarily on maximizing outcomes. Character-driven leaders, while committed to good outcomes, believe that Leadership 101 is about the kind of person they are as they lead and how they lead. They focus on the development of character and the embracing of kingdom principles as a necessary first step in effective leadership.”<sup>11</sup> Overall, “Godly character is foundational to godly service.”<sup>12</sup>

To be more specific, Mohler declares “The convictions come first, but the character is the product of those convictions. If not, our leadership will crash and burn.”<sup>13</sup> Therefore, according

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<sup>9</sup> Richard Rardin, *The Servant's Guide To Leadership: Beyond First Principles* (Albany, OR: Selah Publishing, 2001), 238.

<sup>10</sup> Geiger and Peck, *Designed To Lead*, 27.

<sup>11</sup> Joseph M. Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 15.

<sup>12</sup> Randy D. Reese, and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey*. (Westmont: InterVarsity Press, 2012), 101.

<sup>13</sup> Mohler, *The Conviction To Lead*, 79.

to Timothy R. Clark in his book *Leading with Character and Competence*, “to become a better leader, you will need both character and competence – character to influence positively and competence to influence effectively. The two bleed into each other. Having one does not cancel the need for the other or compensate for a lack of the other.”<sup>14</sup>

Moreover, “A good leader stands out when character is matched by competence and the central virtue of knowing what to do.”<sup>15</sup> With that being said, “If you are credible, they will follow. If not, you will never be effective as a leader.”<sup>16</sup> Hence, the character-driven leader that demonstrates good character, stands firm by his or her convictions, and has excellent credibility because of the healthy relationship with others is the type of person associated with the servant leadership paradigm. In addition, a consistent prayer life, having a teachable personality, and displaying exceptional stewardship are essential components for leadership. It is here, various scholars conclude that “At the heart of leadership is communication between God and the leader. A leader must know God's purposes for a group before he can communicate them.”<sup>17</sup> Hull states, “The best leaders are also the best followers. They have learned submission, vulnerability, humility, and the power of fitting into the community. The greatest Christian leaders are those whose primary focus is following Christ.”<sup>18</sup>

### **Ministry Context**

In late August 2014, Anointed To Minister Ministry (ATMM) was established in the home of the senior pastor (A. Moore) and co-pastor (D. Moore) in Lancaster, California.

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<sup>14</sup> Timothy Clark, *Leading with Character and Competence* (Berrett-Koehler Publishers, 2016), 7.

<sup>15</sup> Mohler, *The Conviction To Lead*, 83.

<sup>16</sup> *Ibid.*, 85.

<sup>17</sup> Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress Publishing Group, 2012), 99.

<sup>18</sup> Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), 56.



Moreover, Bible study and Sunday morning services were held in the garage. In early January 2015, ATMM leased a building in Lancaster, California and has been there since that time.

As new pastors, the senior pastor (A. Moore) and co-pastor (D. Moore) were not only excited about teaching the Word of God but also advancing the kingdom of God. Their philosophy was to teach, disciple and build. However, after years of mediocrity concerning leadership, evangelism, and discipleship as well as inefficiency in other areas of the ministry, the senior pastor (A. Moore) assessed and evaluated the problems in the ministry.

The findings shed light upon those in leadership who lacked conviction, commitment, and competence in some areas. In addition, many of those in leadership were there because of default. In other words, they were the best person for the position at that time. Furthermore, it became clear that some of the leaders were underdeveloped in areas of administration, taking initiative, and were more concerned with having a title/position than becoming a servant leader.

Even though, the senior pastor (A. Moore) and co-pastor (D. Moore) had encouraged those in leadership to attend seminary, some other form of higher education, attend leadership conferences, or workshops within and outside of the ministry, only a few adhered to the instruction. Case in point, when asked directly why they did not adhere to the request of the senior pastor (A. Moore) and co-pastor (D, Moore), answers varied such as, "I just didn't get around to it," "I didn't have time," or "I thought about it a lot but in the past I was not a good student," were reported. Therefore, it became obvious to the senior pastor (A. Moore) that there was a need for a biblical leadership training program that effectively educates, equips, and empowers those who are currently in leadership positions, as well as individuals who had a desire to be a part of servant-leadership.

The goal of such a program would not only increase the awareness of why biblical servant leadership is so important but also address those areas of weakness such as commitment, competence, character, and conviction. In addition, having an 8-week biblical leadership training program may cause a positive shift in the following areas: accountability, stewardship, spiritual disciplines, and discipleship.

Moreover, a biblical leadership development program that is designed to produce servant-leaders that would intentionally become disciple-makers is what Jesus commanded His followers to do in Matthew 28:19-20 that states “Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age” (NLT). Indeed, character, conviction, competence, spiritual disciplines, accountability, interpersonal skills and stewardship are just a few things that Jesus demonstrated to the disciples.

### **Problem Presented**

Anointed To Minister Ministries (ATMM) is a church located in Lancaster, California and was established in 2014 and presently has sixty active partners (members). The partners that serve in leadership roles had never operated in such roles as it pertains to ministry before attending ATMM. Because of the lack of trained leaders, the individuals who now serve in leadership were selected by the senior pastor (A. Moore) and co-pastor (D. Moore) by default. In other words, they were the best person for the position at the time. Some of the leadership positions in which selective leaders serve include administration, chief operating officer, chief financial officer, assistant to the pastors, youth and young adult ministers, as well as Sunday school teachers.

Without having a system in place for leadership development, the senior pastor (A. Moore) and the co-pastor (D. Moore) believed at the time that a solid biblical word at Sunday morning services, Wednesday night Bible study, and participating in the nine-week new partner class would bring them along spiritually – which did to a certain point. Moreover, the senior (A. Moore) pastor and co-pastor (D. Moore) believed that having a leadership meeting once a month would be enough to equip those in leadership to be more productive. Unfortunately, the scheduled monthly meetings were cancelled, postponed, or inconsistent because of scheduling conflicts and/or lack of commitment.

Another obstacle to leadership development was time constraints. Because the senior pastor (A. Moore) and co-pastor (D. Moore) both worked full-time jobs and were full-time students, their schedules did not allow them to devote the time that they desired to leadership because other parts of the ministry needed to function at a high level.

As a result, the lack of mature leaders resulted in a lack of efficiency, effectiveness, and productivity throughout the ministry. Case in point, the lack of a biblical leadership development program appeared to have caused inconsistency regarding a commitment to learning, the conviction to establish a culture of discipleship throughout the ministry, and developing spiritual and personal relationships (in-reach) while simultaneously lacking a much-needed connection with others in the community (outreach). The lack of a biblical leadership development program had resulted in a barrier that at its core affected discipleship (in-reach) and evangelism (outreach).

Many of the partners in leadership still have their own agenda, lack self-awareness, are underdeveloped in the following areas: taking initiative, decision-making, disciple-making, conflict resolution, communication skills, spiritual disciplines and other techniques that are

essential and necessary for servant leadership. These are qualities needed for servant leaders who produce disciple makers. The problem presented is that Anointed To Minister Ministries did not have a leadership development program that teaches, trains, and turns partners in the ministry into effective, efficient, and productive servant leaders who became disciple makers.

The solution to this problem was for the leaders and potential leaders at ATMM to participate in an eight-week biblical leadership development program that would increase their commitment to learning, refine their character and integrity, raise their awareness of the importance of competence and credibility, enhance their communication and conflict resolution skills, increase their commitment to spiritual disciplines, establish new relationships, learn to work in small groups and take initiative; also grasping the concept of submission, servanthood, and stewardship. It is here that Geiger and Peck assert, “All believers are ministers. Thus, those selected by the Lord to be pastors are to invite all believers to engage in ministry and view themselves as equippers of all the ministers, all of God’s people, within the Church.”<sup>19</sup>

### **Purpose Statement**

The purpose for this DMIN action research project was to develop a strategy for developing adult leaders in ATMM. To gauge the program’s effectiveness there were measures to evaluate any areas needing attention, from the instructor’s observations during classes, the debriefing from assigned completed tasks, and other modes of obtaining participants perspectives on the impact of the program on their developing as a servant leader who becomes a disciple maker.

The 8-week biblical leadership development program was held in the sanctuary of ATMM every Saturday between 8:30 a.m. – 12:30 p.m. This program was actually what Jesus

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<sup>19</sup> Geiger and Peck, *Designed To Lead*, 40.

commanded His followers to do in Matthew 28:19-20 when He told the disciples to go out into all the world and teach people about the kingdom of God, make disciples out of those who believe enough to commit to the journey, and baptize them in the name of the Father, Son, and Holy Ghost. Biblical leadership development is a command from the Lord Jesus Christ; it is how servant leaders who are disciple-makers are produced.

The objective for biblical leadership development is to know God in an intimate way and to make Him known to others by teaching, demonstrating, and leading them into a transformative relationship with Jesus Christ. The process is not automatic but is manifested over a period of time the relationship is cultivated, tested and then proven. The purpose was also to benefit the participants by understanding the importance of character and integrity, submission, and spiritual disciplines, as well as benefiting the ministry by demonstrating what the 8-week biblical leadership development program had to offer. For example, increasing their conviction concerning the culture of the ministry as well as valuing the process of disciple making through the biblical servant leadership model. More importantly, the purpose was connected to the process, which involved intentional teaching as well as the desire for intentional learning.

### **Basic Assumptions**

The 8-week biblical leadership development program would become an effective leadership development program because it was based on models of leadership that were both biblical and appropriate for developing disciples and disciple makers. First, access into ATMM will remain open for the duration of the project. Although in many states across the country COVID-19 was not a huge issue, there were still cases that had reappeared in California, so to ensure safety there were temperature checks, review of participants vaccination cards, or recent COVID-19 negative test, and questionnaires asking each participant how they were feeling, had

they been around anyone in the last 24-48 hours diagnosed with COVID-19 or Monkey-pox. Because of the commitment to anonymity, Microsoft teams, Zoom, or any other type of electronic device would not be used for this project.

Second, all participants would be partners (members) of ATMM, specifically those that currently serve in leadership positions. It was assumed that each participant would remain in the process throughout its entirety. Third, each participant would be 18 years of age and older. Fourth, it was assumed that each participant would sign a voluntary participant consent form. Fifth, in order to increase the number of participants, partners who had made known their desire and had been identified to serve in leadership in the near future would participate in the action research project. Sixth, it was assumed that some participants would withdraw from the program because of any number of reasons, which included work, health, moving to another location, or lack of transportation. Nevertheless, the project would still be able to function with a minimum of ten (10) participants.

It was assumed that by receiving valuable enriching instruction and impartation of new leadership concepts that are biblically proven over time and participating in every activity of the 8-week biblical leadership development program, the participants would remain committed to increase their understanding and their willingness to become a true servant-leader. They should be able to demonstrate their level of competence through surveys, questionnaires, and share what was in their toolkit by identifying areas where they had grown. One task would be memorizing a scripture every week and articulating the book, chapter and verse where it was located to demonstrate that they were meditating on the Word of God. Another task would be leading the class in prayer before and at the completion of class. Yet, another example would be to invite

family, friends, or coworkers to church. Finally, the participants would demonstrate through role-play what they have learned about conflict resolution.

### **Definitions**

Throughout this action research project various words and phrases will be used, some familiar and others not familiar. In addition, some of the terminology may be interchangeable and although they may appear to be the same may actually be slightly different. As a result, below are several key words that will be used in this project.

*Character* – Character represents the truth of who you are and what you stand for. It is a basic measure of your moral makeup and the degree to which you govern yourself from the inside based values and a self-imposed ethical creed.<sup>20</sup>

*Coaching* – “Coaching is an ongoing intentional conversation that empowers a person or group to fully live out God’s calling.”<sup>21</sup> In addition, “Coaches use active listening and powerful questions to help people explore their own hearts and reflect on their situations.”<sup>22</sup>

*Consensus* – Consensus is a decision-making process that is much more consistent with Church teaching because it strengthens our faith community. It is a catalyst for personal conversion. It enables the community to find common ground.<sup>23</sup>

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<sup>20</sup> Clark, *Leading with Character and Competence*, 7.

<sup>21</sup> Keith E. Webb, *The Coach Model for Christian Leaders: Powerful Leadership Skills for Solving Problems, Reaching Goals, and Developing Others* (Newburyport: Morgan James Publishing, 2019), 24.

<sup>22</sup> *Ibid.*, 75.

<sup>23</sup> Dan R. Ebener, *Pastoral Leadership: Best Practices for Church Leaders* (Mahwah: Paulist Press, 2018), 63.

*Conviction* – Convictions are not merely beliefs we hold; they are those beliefs that hold us in their grip. We would not know who we are but for these bedrock beliefs, and without them we would not know how to lead.<sup>24</sup>

*Competence* – Competence is about skill, adeptness, and mastery. It's the quality or state of being able to do things and of doing them well.<sup>25</sup> Moreover, skills that mix knowledge and influence including learning how to organize committees, write proposals, or persuade people of the importance of new ideas."<sup>26</sup>

*Culture* – Culture ultimately begins with the actual beliefs and values that undergird all the actions and behaviors.<sup>27</sup> Culture includes all behavior that is learned and transmitted by the symbols (rites, artifacts, language, etc.) of a particular group and that grows out of certain ideas or assumptions which we call a worldview.<sup>28</sup>

*Dialogue* – Dialogue is a conversation in which people think together. Dialogue nurtures new insights. It generates synergistic thinking together. It promotes collaborative solutions. It questions our tacit assumptions that is, those we may have taken for granted.<sup>29</sup>

*Disciple* – A disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community

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<sup>24</sup> Mohler, *The Conviction to Lead*, 21.

<sup>25</sup> Clark, *Leading with Character and Competence*, 87.

<sup>26</sup> Clinton, *The Making of a Leader*, 76.

<sup>27</sup> Geiger, and Peck, *Designed To Lead*, 125.

<sup>28</sup> Walter A. Ewell, *Evangelical Dictionary of Theology*, 2nd ed (Grand Rapids, MI: Baker Academic, 2001), 227.

<sup>29</sup> Ebener, *Pastoral Leadership*, 63.



and developing to their full potential for Christ and His mission.<sup>30</sup> The word disciple means student or learner. It describes a protégé who learns and follows his teacher's precepts and instructions. It speaks of a follower who adopts the lifestyle of his master. In the first century, a disciple-making relationship was based on intimacy and obedience.<sup>31</sup>

*Disciple-maker* – A disciple-maker makes disciples. Every Christian has that job. A pastor is more than that. He has been given the task of leading a church in which he is to create a system in which people are taught how to be disciples. In other words, he and his team are called to lead in the development of a church-wide system that will make disciples who make disciples.<sup>32</sup>

*Discipleship* – Discipleship is not merely a matter of information remembered. It is about a lifestyle that is practiced. It is a lifestyle of absolute abandonment to loving God and obeying His commands.<sup>33</sup> It is a conviction that is deeply connected to what it means to be a Christ-follower.<sup>34</sup>

*Humility* – Humility is exalting God alone as the object of worship, and recognizing not to reject fellow believers, but honor and love them. Humility is understanding the way down is the way up.<sup>35</sup> Humility is sacrificing or lowering oneself for the benefit of others. It is

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<sup>30</sup> Dave Earley, and Rod Dempsey, *Disciple Making Is ... : How to Live the Great Commission with Passion and Confidence* (B&H Publishing Group, 2013), 1.

<sup>31</sup> Earley and Dempsey, *Disciple Making Is...*, xxxi.

<sup>32</sup> Jim Putman, Bobby Harrington, and Robert E. Coleman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, MI: Zondervan, 2013.), 120.

<sup>33</sup> Earley and Dempsey, *Disciple-Making*, li.

<sup>34</sup> Geiger and Peck, *Designed To Lead*, 154.

<sup>35</sup> John MacArthur, *The John MacArthur Handbook of Effective Biblical Leadership* (Eugene, OR, Harvest House Publishing, 2019), 196.

contentment and joy when you are not the focus, when you are overlooked, and when no rewards are being passed out.<sup>36</sup>

*Integrity* – Integrity is about basic honesty and squaring up to who you are and what you believe. Integrity accelerates your personal development as you avoid feigned attempts to be amoral. When you avoid ethical misconduct and self-justification, your modeling behavior becomes astonishingly powerful.<sup>37</sup>

*Kingdom Leadership* – Kingdom leadership, the character-driven kind, is measured by the life of a leader who cuts a wide and impactful swath of positive influence because of who they are as a leader and how they lead. It is the power of a life well lived. Kingdom leadership starts with leading in uncompromised obedience to the foundational counterintuitive ways of His Word and by knowing that we lead first as servants of Christ and as servants to those who are entrusted to our care.<sup>38</sup>

*Leadership Development* – Leadership development encompasses training leaders to effectively deal with unpredictable issues, as well as complex cognitive and behavioral adaptability toward wide-range problems. Leadership development concerns the multifaceted process whereby the leader and follower engage in a trusting, reciprocal relationship involving shared meaning, values, and commitment.<sup>39</sup>

*Leadership Emergence Theory* – Leadership emergence theory is a process in which God intervenes throughout a lifetime in crucial ways, to shape that leader towards His purposes for

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<sup>36</sup> Hull, *The Christian Leader*, 106.

<sup>37</sup> Clark, *Leading with Character and Competence*, 17.

<sup>38</sup> Stowell, *Redefining Leadership*, 18.

<sup>39</sup> Boyer, *Biblical Leadership Development*, 18.

the leader. When viewed from a whole life perspective, it can be seen that God's intervention or shaping is intentional. His processing is intended to develop the leader's capacity.<sup>40</sup>

*Prayer* – Prayer is the principal expression of our relationship to God through our Lord Jesus Christ.<sup>41</sup> Prayer is the ongoing intentional communication and conversation with God through a variety of forms, throughout our day. This entails daily intercessory prayer at a regular time and ongoing informal prayers as led by the Holy Spirit and circumstances.<sup>42</sup>

*Servant Leaders* – Servant leaders create a shared bond and loyalty between leader and follower. This is done by setting an example. Bonds are created through the moral and ethical leadership behavior modeled by leaders. This bond is key as servant leaders often raise up future servant leaders by example and acting as servant mentors.<sup>43</sup>

*Servant Leadership* – Servant leadership provides an important theological, social, and cultural model regarding ethical norms and principles in human interactions. Servant leaders create a shared bond and loyalty between leader and follower.<sup>44</sup>

### **Limitations**

There was a possibility during this action research project that the unpredictable nature of COVID-19 or the recent spreading of the Monkey-pox virus could be a factor. In addition, other

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<sup>40</sup> Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual For Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Publishing, 1989), 7.

<sup>41</sup> Derek J. Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago, IL: Moody Publishers, 2013), 62.

<sup>42</sup> Gary E. Roberts, *Developing Christian Servant Leadership: Faith-Based Character Growth at Work* (New York: Palgrave Macmillan US, 2015.), 3.

<sup>43</sup> Joshua D. Henson, *Biblical Organizational Leadership: Principles from the Life of Jesus in the Gospel of John* (Cham, Switzerland: Palgrave Macmillan, 2021), 106.

<sup>44</sup> Ibid.

health issues may have come up that would have resulted in the participants not being able to remain until completion. There was also the possibility that participants could have relocated and withdrawn from the process altogether. This researcher had considered using technology such as Zoom to allow participants to continue to remain engaged but has decided to go forward with those who are committed to attend in person. Active participants will receive a copy of the power point presentation each week via email.

Limitations also included the length of time regarding the action research project itself. The time constraint did not allow the leadership development program to be as flexible as the researcher desired. Moreover, the researcher was also limited by how truthful or accurate the responses would be from all the participants. For instance, participants may have provided answers they thought someone wanted to hear, because of fear they may have hesitated to be totally honest, or they may have embellished the truth to present themselves in a certain way.

The schedule of the participants may have also caused an unexpected exit from the project as work hours may have changed and caring for family members needed to also be taken into consideration. There was the possibility that one or more participants could simply change their mind about participating in the action research project. Nevertheless, even if some participants had to withdraw from the program, because this program did not have a required number of leaders needed to participate, the minimum number of participants would be five (5) because of the size of the congregation.

### **Delimitations**

The self-imposed limitations in this action research project were included to not only enhance the quality of the assignment but also to ensure the researcher stayed within the scope of the project. The goal was to improve the overall abilities of those in leadership roles. Only active

partners who have completed the ATMM new partners class would be considered and selected as participants for the project. The reason for this is that if someone in the congregation had not been disciplined to complete the new partner's classes, there would be little expectancy of their completing the biblical leadership development program classes. This project also considered active partners who are not currently in leadership positions or on developmental teams but had expressed a desire to serve in some capacity.

Partnership is important at ATMM because it suggests a commitment to work together to advance the kingdom of God. Hence, included for consideration are new partners who have almost completed their nine-week classes. This will be on a case-by-case basis. The reason for this is because of past experiences where partners who had not completed their nine classes were placed in positions ahead of time and either did not complete the new partner classes or ended up leaving the ministry. This researcher has also omitted required assignments outside of the 8-week leadership development program, like a research paper or submitting a certain number of people one has talked to while evangelizing because this is outside the scope of this project. The theme of this project is to educate, equip, and empower.

### **Thesis Statement**

There is a need for a biblical servant leadership development program at ATMM that teaches, trains, and transforms partners into disciple makers and servant leaders. This is imperative because servant leaders help set the culture within the church; they have a heart for God and a heart for the people of God. As a result, they demonstrate their love for God and the people by being God-centered and people oriented. They are intentional about their commitment to serve and learn what is necessary in order to be effective for the position or the area in

ministry where they serve; then they share wisdom and knowledge with others while supporting them through prayer, words of encouragement, and assisting others with a task when needed.

Because of this unique dynamic, servant leaders through cultivating positive relationships with others also become disciple makers. The need for disciple makers is also paramount because they are the ones who work in specific areas throughout the ministry. To put it another way, disciple makers are a part of in-reach within the walls of the church and a part of outreach which has no limitation outside of church.

In order to establish a healthy baseline for this project this researcher used instruments such as focus groups, surveys, and questionnaires. Furthermore, as the senior pastor, providing the instruction in the leadership classes, there would also be a modeling of the servant leadership traits that the participants would see in action, as this is also a tangible important aspect of the leadership program. The individuals participating in the biblical leadership development program were not only introduced to topics such as: conflict resolution, spiritual discipline, stewardship, and followership but also learned the importance of character and integrity, humility, and relationships, which are associated with servant leadership.

Upon successful completion it is hoped that the biblical servant leadership training program may be adopted by pastors to be implemented with their ministry leaders. The designing of the biblical servant leadership development program would conduct evaluations and assessments of the learning outcomes of the participants, and in that way acquire the necessary data to further develop the strategic effort for producing servant leaders in the church.

Therefore, if Anointed To Minister Ministries designed and implemented an 8-week biblical servant leadership development program framed on the biblical models of servant leadership and emergent leadership. The outcome of the training would be that the participants

would develop as servant leaders who become disciple makers and model servant leadership to their significant others, at their place of employment and the community. Above all, the 8-week biblical servant leadership development program would acquaint the participants with the essential components needed in servant leadership.

## CHAPTER 2: CONCEPTUAL FRAMEWORK

Leadership development in and of itself is a very complex topic to define. Researchers and scholars have been attempting to explain it for centuries. In fact, there have been some excellent theories that have been discovered. However, for the purpose of this literature review writing, there are two sources recognized in the field of leadership; secular and biblical, which will be reviewed. Although a few secular leadership development principles may be used in this literature; this researcher will focus on biblical leadership development.

Leadership development is essential to every ministry, it is what allows the ministry to function at a high level at all times. Leadership development is something that should not only be ongoing in the life of a ministry but also ever-present in the life of every born-again believer. The Gospels record Jesus requesting His disciples to complete the Great Commission (Matthew 28:19-20). In fact, Jesus had over time, educated, equipped, and empowered His disciples with kingdom principles that if carried out correctly would allow them to become disciple-makers. The same principles are still effective today if intentionally carried out following the servant leadership model that will be used in this project.

This chapter will not only look closely at the emergent model and the biblical servant leadership model but also the indispensable attributes of individuals who are called to operate in servant leadership, and the relationship between servant leadership development and followership in the process of developing disciple-makers.



## Literature Review

### Leadership

Leadership development is the pipeline for effectiveness in the body of Christ. It is frequently discussed, debated, and deliberated, yet it appears the significance of biblical leadership development has been dissipating in churches in recent years. Case in point, the Barna Group in their book *The State of Discipleship*, reported the results of a research project conducted with those in church leadership. They went on to reveal that “only 1 percent of today’s churches are doing very well at discipling new and young believers...pastors give their own church higher marks than churches overall, but few believe churches—their own or in general—are excelling in this area.”<sup>1</sup>

This leads one to ponder questions like what would effective discipleship look like; what type of leadership development program is available for underdeveloped leaders; whether or not a relationship exists between leadership and followers that will transform a disciple into a disciple-maker; what type of biblical models can be used? When Jesus spoke to his disciples concerning the Great Commission (Matthew 28:19-20), the command was two-fold; on one hand He is saying evangelize (go out into the world to win people to Christ), and on the other hand, He is instructing the disciples to be sure to include discipleship (make disciples) to complete the process. This process, according to Clinton’s emergent leadership theory continues for a lifetime.

Moreover, “The emergence of a leader is a life-time process in which God both sovereignly and providentially is active in the spiritual formation, ministerial formation, and strategic formation of a leader. All of life is used by God to develop the capacity of a leader to

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<sup>1</sup> Barna Group, *The State of Discipleship* (The Navigators, Colorado Springs: CO, 2015), PDF e-book, 31.

influence.”<sup>2</sup> Local churches should engage in evangelizing and discipleship on a continuous basis, however that is not the case. Biblical leadership development is also synonymous with disciple-making. To engage in biblical leadership development of leaders, is to first become a disciple of Christ, and in the process of discipleship also begin to develop as a biblical leader and as a disciple-maker. To put it another way, there is no leadership without discipleship and there is not discipleship without followership. You cannot have one without the other. In fact, every leader has to have a follower.

Earley reported that “Eighty-five percent of the churches in the United States are plateaued or declining in attendance. Yet, of those that are growing, only 1 percent are growing primarily through conversion growth.”<sup>3</sup> Unfortunately, this means that the body of Christ as a whole has to do a better job at fulfilling The Great Commission. The desire to participate in discipleship has to not only be a conviction of the disciple-maker but also become a part of the culture within a ministry.

A team of researchers concluded that when there is not consistent growth in a church then the born-again believers are not operating in ministry. They went on to say that “if the saints are not doing ministry, it is because the pastors have failed to equip them to do so. The role of the pastor-teachers is not to do the ministry; the role of the pastor-teachers is to equip the saints to do the ministry.”<sup>4</sup>

Geiger and Peck provide their point of view by saying “not only are church leaders called to be leaders themselves for the Kingdom, but the church must equip others to lead; if members

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<sup>2</sup> Clinton, *Leadership Emergence Theory*, 9.

<sup>3</sup> Earley, *Pastoral Leadership*, 13.

<sup>4</sup> *Ibid.*, 10.

of the body of Christ are to be faithful to this Great Commission, they must be developed to lead. Everyone called to be a disciple of Jesus is also called to make disciples of Jesus. There is no doubt that the Spirit of God can use anyone."<sup>5</sup>

The following sections will explore topics such as biblical leadership and its development, the attributes of servant leadership, discipleship and becoming disciple-makers, and the model of servant leadership development.

### Biblical Leadership

For this research project, leadership is a word that has to be unambiguous because of the various types of leadership styles, leadership frameworks, as well as leadership models. However, authors James Kouzes and Barry Posner in their book *Credibility*, proclaim that “leadership is a reciprocal relationship between those who choose to lead and those who decide to follow. Any discussion of leadership must attend to the dynamics of this relationship.”<sup>6</sup> They go on to say that “strategies, tactics, skills, and practices are empty unless we understand the fundamental aspirations that connect leaders and their constituents. If there is no underlying need for the relationship, then there is no need for leaders.”<sup>7</sup>

Nevertheless, it is important to note that biblical leadership is different from secular leadership. Indeed, some of the styles of leadership, frameworks, and leadership models may be similar or even share the same name but the difference is secular leadership always looks at the outcome as what is best for the organization and at times the leader himself.

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<sup>5</sup> Geiger and Peck, *Designed to Lead*, 79.

<sup>6</sup> James M Kouzes, and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco: Jossey-Bass Publishers, 1993), 1.

<sup>7</sup> Ibid.

The objective of biblical leadership is to please God by doing things His way. In this writing, the words servant leadership will be used frequently and referred to as a biblical leadership model. There are a few scholars that agree that biblical leadership is connected to God, secular leadership is not. In addition, biblical leadership development is connected to servant leadership, servant leadership is connected to discipleship, and discipleship is connected to disciple-makers.

Surely, this is why some researchers make such profound conclusions. Case in point, Bill Hull, author of *The Christian Leader* stresses that "Leadership is a word shared by Christians and non-Christians alike, but this does not mean that their concept of it is the same."<sup>8</sup> Eric Geiger and Kevin Peck authors of *Designed To Lead* declared that "Leadership, apart from the work of God, cannot produce true flourishing or eternal results."<sup>9</sup> These same two scholars mentioned how a deep-seated belief for leadership must be entrenched in God's design.

Furthermore, Geiger and Peck posit that "A clear view of leadership in the image of God will impact both our leadership and the leadership of those we develop. Without this conviction, we will be plagued with an insufficient view of leadership, which always leads to either abusive or passive leadership."<sup>10</sup> Also, other scholars have weighed in on their perception of leadership. According to Richard Rardin and the servant leadership model, "Leadership is an inside-out phenomenon. What is in the heart of the leader gets expressed in his or her words and deeds."<sup>11</sup> What is more, "Leadership with a steward attitude and shepherd's heart can only come from a heart

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<sup>8</sup> Hull, *The Christian Leader*, 16.

<sup>9</sup> Geiger and Peck, *Designed To Lead*, 2.

<sup>10</sup> *Ibid.*, 69.

<sup>11</sup> Rardin, *The Servant's Guide To Leadership*, 36.

transformed by God, and followed by a deeper understanding of the gospel, so that the transformed Christian leader can live a life of humility, faith, service, prayer, and focusing on emptying of the self."<sup>12</sup>

Even though the word leadership can be viewed in various categories, it must be understood that "significant differences exist between leadership motivated and controlled through selfism and leadership that closely follows the principles and behavior of Jesus."<sup>13</sup> It is important to note here that the different worldview concerning how the secular world perceives human nature is perpetually in conflict with what the scriptures teach about humankind, specifically that we all have an innate spiritual nature. The social sciences approach to leadership formation is cause and effect wherein people are contending among one another all the time, instead of acknowledging a biblical spirituality that informs one's leadership formation.

Therefore, it must be understood that leadership is not a person but is spiritual. In fact, according to Walter Wright in his book *Relational Leadership*, "Leadership begins with God."<sup>14</sup> Leadership is the environment where God equips and empowers His designated servants with everything they need to carry out His plan and His will in society. The servants of the Lord are His representatives (Col 3:17), ambassadors (2 Cor 5:20), servant leaders (Jas 1:1), disciple-makers (Matt. 28:19), and disciples (John 13:35). These individuals must embody the attributes of the Lord Jesus Christ. Timothy Clark noted that "developing people is at the very center of leadership."<sup>15</sup>

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<sup>12</sup> Henson, ed., *Biblical Organizational Leadership*, 190.

<sup>13</sup> Boyer, *Biblical Leadership Development*, 1.

<sup>14</sup> Walter C. Wright, *Relational Leadership; A Biblical Model for Influence and Service*, 2<sup>nd</sup> ed. revised and expanded (Downers Grove, IL, 2009), 37.

<sup>15</sup> Clark, *Leading with Character and Competence*, 142.

## Attributes of Biblical Leadership

Leadership does not solely come with a title or position, it also brings responsibility, expectations, and accountability. In fact, author Hwa Yung stated in the book entitled *Leadership or Servanthood?* That “leadership is the result of practicing genuine servanthood wherever we are and in whatever position we are called to by Christ and his body, the church.”<sup>16</sup>

According to author Don N. Howell in his book *Servants of the Servant*, there are three things that highlight the fundamentals and identify all servant leaders – character, motive and agenda. He says, “Who the leader is and is becoming in one’s essential being (character), why the leader undertakes a course of action (motive), and what the leader pursues as the defined mission (agenda) are, we believe, the core constituents and interrelated foci of the kind of leadership enjoined in Holy Scripture.”<sup>17</sup>

Therefore, the servant leader is expected to a life committed to submission, obedience, sacrifice, and stewardship. In the book *The Power of Servant Leadership*, Editor Larry C. Spears pointed out ten characteristics that every servant leader should have: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and building community.<sup>18</sup>

In addition, “authentic leaders create high mutual trust through honesty, altruism, kindness, fairness, accountability, and optimism, with an emphasis on follower welfare and

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<sup>16</sup> Hwa Yung, *Leadership or Servanthood?: Walking in the Steps of Jesus* (Carlisle: Langham Creative Projects, 2021), 130.

<sup>17</sup> Don N. Howell Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 296.

<sup>18</sup> Larry C. Spears, ed., “Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders,” *The Journal of Virtues & Leadership*, vol. 1, (2010), 25-30.

development.”<sup>19</sup> Certainly, this list is not complete but can be expanded to include attributes that will be used in the following sections that include character, integrity, prayer, humility, conviction, communication, and competence that are essential components in servant leadership.

### Character and Integrity

The character of those in biblical leadership is vital. Over the last few decades numerous leaders have been exposed because of the proclivities that were imbedded within their character. In his book *Dangerous Calling*, author Paul David Tripp examines a few of the errors that some in leadership have made and concluded that “Somewhere along the way in ministry, too many pastors have forgotten who they are. They have a bloated, distorted, grandiose view of themselves that renders them largely unapproachable and allows them to justify things they think, desire, say, and do that simply are not biblically justifiable.”<sup>20</sup>

In addition, Henry and Richard Blackaby had this to say, “The sad truth is that many Christian organizations and churches are led by people who sought an office for all the wrong reasons.”<sup>21</sup> Indeed, the above are only a few examples of why it is so important for anyone especially in servant leadership to have good character. In fact, Albert Mohler asserts “Congregations and Christian institutions need effective leaders who are authentically Christian – whose leadership flows out of their Christian commitment.”<sup>22</sup> Walter C. Wright says, “Leadership flows from character;”<sup>23</sup> he goes on to say that “character is the heartbeat of

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<sup>19</sup> Bruce E Winston, ed. *Transparent and Authentic Leadership: From Biblical Principles to Contemporary Practices* (Cham: Springer International Publishing AG, 2021), 90.

<sup>20</sup> Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton, IL: Crossway Publishing, 2012), 121.

<sup>21</sup> Blackaby and Blackaby, *Spiritual Leadership*, 88.

<sup>22</sup> Mohler, *The Conviction To Lead*, 18.

<sup>23</sup> Wright, *Relational Relationship*, 33.

leadership.”<sup>24</sup> It appears that organizations have a way of taking on the personality or the character of those whose leadership they are under.

Nevertheless, the objective of every born-again believer is to be like Christ and to become his servant and ultimately operate in servant leadership. Considering Jesus sees the born-again believer as a representative, ambassador, or a servant-leader, the first thing he wants to work on is the character of the individual. As the scholar Roberts put it, “The first step in the character development journey is a genuine conversion of the heart, in which Jesus becomes our Lord and Savior with a genuine commitment from us to “die to the self.”<sup>25</sup> It is here that Blanchard and Hodge assert, “The most persistent barrier to leading like Jesus is a heart motivated by self-interest...People with hearts motivated by self-interest put their own agenda, safety, status, and gratification ahead of that of those affected by their thoughts and actions.”<sup>26</sup>

Robert Clinton, author of *The Making of a Leader* emphasized the significance of character. He declared that “God’s first priority in developing leaders is to refine their character, and that *integrity is the true measure of the inner life*. Character development comes before ministry”<sup>27</sup> and development has to be intentional. What is more, Dave Earley, in his book *Pastoral Leadership* stated, “Integrity is not a gift; it is a reward of discipline, sacrifice, honesty, consistency, and doing what is right no matter the cost.”<sup>28</sup> To corroborate the statement that

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<sup>24</sup> Wright, *Relational Relationship*, 33

<sup>25</sup> Roberts, *Developing Christian Servant Leaders*, 2.

<sup>26</sup> Ken Blanchard, and Phil Hodges, *Lead Like Jesus: Lessons for Everyone From The Greatest Leadership Role Model of All Time* (Nashville, TN: Thomas Nelson Publishing Group. 2005), 39.

<sup>27</sup> Clinton, *The Making of a Leader*, 66.

<sup>28</sup> Dave Earley, *Pastoral Leadership is - -: How to Shepherd God’s People with Passion and Confidence* (Nashville, TN: B&H Academic, 2012), xxxi



integrity is not a gift, author Timothy Clark asserted in his book *Leading with Character and Competence* that “Your integrity will be tested. You will be propositioned to lie, steal, cheat, extort, bribe, indulge, silence, swindle, defraud, scam, evade, and exploit. Even if you don’t go looking, the opportunities for ethical misconduct will find you.”<sup>29</sup>

Therefore, “without character, we will not sacrifice for, or serve others. This idea of character building and sacrifice is important if one is to understand Christian leadership because Christian leadership is different from secular leadership.”<sup>30</sup> The fact that so many temptations, and tests surround those in leadership, it is paramount to have a biblical leadership development program in every church.

The Bible instructs leaders to “Be on guard for yourselves and for all the flock of which the Holy Spirit has appointed you as overseers, to shepherd the church of God, which he purchased with his own blood” (Acts 20:28, Christian Standard Bible). Another thing to keep in mind is: “It is the subtle enemy of our souls who tries to make us think that God’s requirements concerning our life and character are either unimportant or altogether too familiar.”<sup>31</sup>

Interestingly, not only the Bible but several scholars also indicate that character is a part of one’s lifestyle. Andrew E. Hill proclaimed in the book *Biblical Leadership* that “Honesty and integrity are marks of one’s religious and moral identity and they provide the framework by which leaders apply these virtues to every aspect of their lives. Leaders shape the moral culture and value system of the organizations and institutions they lead.”<sup>32</sup>

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<sup>29</sup> Clark, *Leading with Character and Competence*, 21.

<sup>30</sup> Earley and Dempsey, *Disciple Making Is*, 5.

<sup>31</sup> Prime and Begg, *On Being a Pastor*, 35.

<sup>32</sup> Benjamin K. Forrest and Chet Roden, ed. *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 224.

Derek J. Prime and Alistair Begg state in their book *On Being a Pastor*, "We lead all the time - and for the most part unconsciously - by our character;"<sup>33</sup> whereas scholar Timothy Clark after examining this topic concluded that "character represents the truth of who you are and what you stand for. It's a basic measure of your moral makeup and the degree to which you govern yourself from the inside based values and a self-imposed ethical creed."<sup>34</sup>

The truth about character and integrity is one has to intentionally put in the effort to receive the desired results. It cannot just be assumed that because someone is a great orator, has charisma, and is able to quote scripture that they have good character and integrity. In fact, Geiger and Peck contends that "as we train and assess leaders for service in our churches we must not assume character. Countless church governing boards and leadership teams are filled with men and women of excellent skill, significant influence, but untested character. If we are not deeply convicted that the wisdom of the Scripture must be obeyed in this regard, we are not building a church for the Kingdom."<sup>35</sup>

With that in mind, author Joseph M. Stowell in his book *Refining Leadership*, notes the following: "Character-driven leaders, while committed to good outcomes, believe that Leadership 101 is about the kind of person they are as they lead and how they lead. They focus on the development of character and the embracing of kingdom principles as a necessary first step in effective leadership."<sup>36</sup> The character and integrity of pastors, deacons, and even ushers are essential in leadership.

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<sup>33</sup> Prime and Begg, *On Being a Pastor*, 208.

<sup>34</sup> Clark, *Leading with Character and Competence*, 7.

<sup>35</sup> Geiger and Peck, *Designed To Lead*, 93.

<sup>36</sup> Stowell, *Refining Leadership*, 15.

Jesus said in John 15:5 “without me you can do nothing.” Boyer points out that “only through Jesus can leaders live holy lives. When the character of a leader remains holy, the leader embodies integrity.”<sup>37</sup> As a result, “modeling character means living a life of significant victory and regular repentance with regard to sin.”<sup>38</sup> This is a powerful statement because, as Jack Burns, John R. Shoup, and Donald C. Simmons Jr., declare in their book *Organizational Leadership*, “If we are honest, each of us is prone to temptation and sin. It is part of the human condition. But for Christians, being a leader is all about integrity and character— saying what we mean, meaning what we say and doing what is right.”<sup>39</sup>

There are benefits for people that function in servant leadership “because integrity of soul assures a deep intimacy with God. God desires truth in the inward parts (Palms 51:6), and when it is there, he rejoices in his fellowship with that heart.”<sup>40</sup> Without a doubt, biblical leadership begins with the character and integrity of the ambassador for Christ or the servant leader. It is here G. Roberts defines the character of Christian servant leadership: “It is the holistic harmony of moral motives, thoughts, and behaviors produced by a life surrendered to and led by the Holy Spirit, thereby cultivating the attributes and life of Christ. It is the foundation for enduring success in pleasing the Lord.”<sup>41</sup>

Having said that, the character of all individuals in leadership should be demonstrated by sacrificing and serving other people. A team of scholars summed it up this way, “Christian

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<sup>37</sup> Boyer, *Biblical Leadership*, 138.

<sup>38</sup> Geiger and Peck, *Designed To Lead*, 94.

<sup>39</sup> Jack Burns, John R. Shoup, and Donald C. Simmons Jr., eds. *Organizational Leadership: Foundations and Practices for Christians* (Downers Grove: InterVarsity Press, 2014), 28.

<sup>40</sup> Kent R Hughes, *Disciplines of a Godly Man*, updated ed. (Wheaton: Crossway, 2019), 162.

<sup>41</sup> Roberts, *Developing Christian Servant Leadership*, 2.

leaders are first and foremost people of character. It is not so much what they do that makes them stand out, but who they are as individuals.”<sup>42</sup> Surely, character and integrity are key attributes to leadership but so are prayer and humility.

## Prayer

In biblical leadership and as a servant leader, it is essential for one to have a consistent prayer life. In fact, “prayer is one of the most significant attributes of a strong leader.”<sup>43</sup> Prayer is indispensable and should be a priority in the lives of those in leadership. The Bible instructs those in leadership to “pray without ceasing” (1 Thessalonians 5:17), which means prayer must be consistent and ongoing. Moreover, several theologians weigh in on the subject of prayer, for instance Robert Clinton author of *The Making of a Leader* asserts “at the heart of leadership is communication between God and the leader.”<sup>44</sup> Boyer proclaims that “prayer is personal communion and dialogue with the living God.”<sup>45</sup> Roberts emphasizes that “prayer is the ongoing intentional communication and conversation with God through a variety of forms, throughout our day. This entails daily intercessory prayer at a regular time and ongoing informal prayers as led by the Holy Spirit and circumstances.”<sup>46</sup> With this in mind, Earley not only agreed that prayer should be ongoing but that “the first priority for every effective spiritual shepherd is to pray.”<sup>47</sup> Hull accentuates the point by stating that “we should make it a matter of ongoing prayer

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<sup>42</sup> Burns, Shoup, and Simmons, Jr., *Organizational Leadership*, 27.

<sup>43</sup> Bounds, Edward M. (Edward McKendree). *The Complete Works of E.M. Bounds on Prayer: Experience the Wonders of God through Prayer*, New paperback ed (Grand Rapids, MI: Baker Books, 2004), 16.

<sup>44</sup> Clinton, *The Making of a Leader*, 99.

<sup>45</sup> Boyer, *Biblical Leadership*, 171.

<sup>46</sup> Roberts, *Developing Christian Servant Leadership*, 3.

<sup>47</sup> Earley, *Pastoral Leadership*, 29.

and effort to learn how to leverage our power to help people find the Christ who will transform them, and to make a dent in the world."<sup>48</sup> Making prayer a routine is one way to ensure it is part of a daily routine. It is here, Blanchard and Hodge share their concept on the habit of prayer. They proclaim that "Prayer is an essential act of the will that demonstrates whether we are really serious about living and leading like Jesus. Without it, we will never be able to open the way for connecting our plans and efforts with God's plan for His kingdom or engaging the spiritual resources that Jesus promised in the work of the Holy Spirit."<sup>49</sup> These two scholars go on to say that "seeking God's will through prayer, waiting in faith for an answer, acting in accordance with that answer, and being at peace with the outcome, call for a level of spiritual maturity that will keep anyone seeking to lead like Jesus in the posture of a lifelong learner."<sup>50</sup> In addition, Prime and Begg declared that "effective prayer in pastoral work arises from the habit of private prayer for prayer's own sake – or better, for the sake of fellowship with God."<sup>51</sup> Furthermore, Jesus suggests that everyone should have a place where they can be alone with God in prayer. He said, "When you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly" (Matthew 6:6 New King James Version).

Concerning prayer, one must realize that it is not separated from faith and although prayer can be answered instantaneously, there are times when a servant leader has to deal with a crisis, challenge of some kind, or conflict when the answer to that prayer may take longer than

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<sup>48</sup> Hull, *The Christian Leader*, 76.

<sup>49</sup> Blanchard and Hodge, *Lead Like Jesus*, 159-160.

<sup>50</sup> *Ibid.*, 160.

<sup>51</sup> Prime and Begg, *On Being a Pastor*, 63.

desired. As one scholar reports, "nothing will test your faith more than to pray and then sit back and wait for God to act. The test for leaders is not whether we will pray alone or whether we will retreat with others to pray and listen to God. What matters is in what realm we will pray."<sup>52</sup>

When examining prayer, Clinton says that at the heart of leadership is a series of messages between God and the servant leader and that it is significant that the servant leader comprehend God's purposes for those he or she serves before articulating what God has revealed through prayer.<sup>53</sup> Moreover, Clinton discusses how there are times when situations arise in the personal life of a servant leader or within the ministry where they serve, which causes them to perpetual prayer. Clinton calls the pressing or urgent circumstance(s) one is facing the prayer challenge. He says "the *prayer challenge* process refers to those instances when God reminds the leader that he must pray in order to have effective ministry. A leaders' proper response to this challenge will produce positive growth that will affect later ministry."<sup>54</sup> It has also been reported by various researchers that prayer needs to be a part of the culture in every ministry. Geiger and Peck noted that "You can learn a lot about a culture of a church by listening to the prayers of the leaders within the church." For instance, a church that values leaders being developed prays for new leaders, and new leaders pray for the opportunities the Lord has given them to represent Christ in the world."<sup>55</sup>

Culture is definitely a factor leadership needs to consider; one author added, "With today's fast-paced culture, the need for private and community prayer remains of utmost

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<sup>52</sup> Hull, *The Christian Leader*, 53.

<sup>53</sup> Clinton, *The Making of a Leader*, 99.

<sup>54</sup> *Ibid.*, 100.

<sup>55</sup> Geiger and Peck, *Designed to Lead*, 210.

importance. The effective leader will continue to make time to connect with God in prayer.”<sup>56</sup> Prayer is a conduit for anyone in leadership to receive their daily agenda from God. The Bible says, “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” (James 1:5, New International Version). Prayer also should not be used as a last alternative or some type of a quick fix mechanism but as a proactive tool. As Blanchard and Hodge put it, “In leading like Jesus, prayer should never be relegated to our last resort in times of deep distress. It is our most powerful, most immediately accessible, most useful resource for responding to the moment – to – moment challenges of both good and bad times.”<sup>57</sup>

In other words, in prayer and through prayer the individual in leadership can receive God’s will at any given moment. Prayer is not something one in leadership casually does when it is convenient. Prayer is vital to establishing an intimate relationship with Jesus Christ. Dave Earley and Rod Dempsey mentioned in their book *Disciple Making*, “As soon as we realize that prayer is as important as sleeping, eating, and breathing, we will be amazed at how much more time will be available to us to pray.”<sup>58</sup> Prayer is a meeting place to cultivate one’s relationship with God; and prayer is a place to release ones cares, burdens, and fears; in fact, scripture says “Give all your worries and cares to God, for he cares about you” (1 Peter 5:17, NLT).

### Humility

Humility is a key characteristic of leadership. In fact, scholar Stephen Cherry in *Discipleship and Christian Character* not only suggests that character development is a part of

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<sup>56</sup> Boyer, *Biblical Leadership Development*, 172.

<sup>57</sup> Blanchard and Hodge, *Lead Like Jesus*, 162.

<sup>58</sup> Early and Dempsey, *Disciple Making Is*, 5n.

the discipleship process but also that “humility is a prior virtue to wisdom and that although it is wrong to believe one has ever ‘achieved’ or ‘acquired’ it, humility is a proper, noble, dignified and Christian aspiration. In fact, my suggestion is that it is by aspiring to humility that we might learn wisdom.”<sup>59</sup>

According to Timothy Paul Jones and Michael Wilder, authors of *The God Who Goes Before You*, “the kind of leadership that magnifies God’s glory is a humble leadership; it’s a leadership that does not seek to impress and to be admired; that does not set out to dazzle people with its own wisdom or to gain advantage and position, but devotes itself to the good of others and is willing to be looked down on and criticized and despised.”<sup>60</sup> Not only that, but one has to consistently demonstrate a certain disposition in order to serve those God assigns to them.

Humility is a condition of the heart or as author Joseph M. Stowell says in his book *Redefining Leadership*, “Humility is a condition of the inner self at the deepest levels, and it is planted in the hearts and manifested in the behavior of a diverse set of people and personalities.”<sup>61</sup> In addition, researcher and author Timothy Clark shares that humility is also connected to integrity and that it allows a person to be self-aware enough to understand ones dependence on God; as a result, three things take place: “it keeps you safe from the perils of your own ego, it brings you more satisfaction as you rejoice in the success of others, and it makes you more willing and able to change.”<sup>62</sup>

Humility requires a person in leadership to depend on God, to move from being self-

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<sup>59</sup> Stephen Cherry, “Discipleship and Christian Character.” (*Theology* 119, no. 3 May 2016), 197.

<sup>60</sup> Timothy Paul Jones and Michael S. Wilder, *The God Who Goes Before You: Pastoral Leadership As Christ-Centered Followership*. Nashville: B&H Publishing Group, 2018, 35.

<sup>61</sup> Stowell, *Redefining Leadership*, 107.

<sup>62</sup> Clark, *Leading with Character and Competence*, 17.



centered to being God-centered and also people-centered. It is paramount for those in leadership to eradicate pride and effectively and victoriously battle their ego. With that in mind, Kenneth H. Blanchard, Phil Hodges, and Phyllis Hendry in their book *Lead Like Jesus*, reported on the two types of EGO. The first EGO stands for Edging God Out and the second EGO is for Exalting God Only. It is here the researchers indicate that “Edging God Out separates us from God, from others, and from ourselves; compares us with others; and distorts the truth into a false sense of security.”<sup>63</sup> On the other hand, the researchers proclaim that “when we Exalt God Only, we move toward community and transparent relationships rather than separation and isolation, from comparison to contentment with who we are and whose we are, and from distorting the truth to seeking the truth as a basis of decision making.”<sup>64</sup>

Scholars have made such comments that humility is not only about being selfless, recognizing others, not being the focus of attention, but it is also being aware of one’s ability and accomplishments without being boastful. Hence, author Bill Hull said that “Humility is sacrificing or lowering oneself for the benefit of others. It is contentment and joy when you are not the focus, when you are overlooked, and when no rewards are being passed out.”<sup>65</sup> Another pointed out that “humility is realizing and emphasizing the importance of other people. It is not putting yourself down; it is lifting others up. It is saying to yourself and to others ‘I am precious in God’s sight and so are you.’”<sup>66</sup>

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<sup>63</sup> Kenneth Blanchard, Phil Hodges, and Phyllis Hendry, *Lead Like Jesus Revisited: Lessons from the Greatest Leadership Role Model of All Time* (Nashville, TN: W Publishing Group, an imprint from Thomas Nelson, 2016), 81.

<sup>64</sup> Blanchard, Hodges, and Hendry, *Lead Like Jesus Revisited*, 81.

<sup>65</sup> Hull, *The Christian Leader*, 106.

<sup>66</sup> Blanchard, Hodges, and Hendry, *Lead Like Jesus Revisited*, 79.

Having said that, a couple of scholars put humility into perspective. According to Roberts, “Humility is not self-depreciation, degrading, or discounting of our strengths and accomplishments. It is a humble but grateful recognition that all of our capabilities and successes come from God and are to be used to glorify him through loving and serving him as well as our coworkers.”<sup>67</sup> What is more, Joshua D. Henson, editor of the book *Biblical Organizational Leadership*, asserts “to think of humility as the absence of confidence or lack of recognition of one’s self-worth is inaccurate perception. Jesus underscores that humility is the presence of an awareness that does not require self-aggrandizement.”<sup>68</sup>

Observing humility from another perspective, is scholar Elizabeth, Krumrei-Mancuso who wrote about *interpersonal* humility and *intellectual* humility in *Humility in Servant Leadership among Christian Student Leaders*. She stated that “interpersonal humility can help leaders keep their own accomplishments and needs in perspective and appreciate the contributions of others.”<sup>69</sup> Whereas, “intellectual humility offers leaders the ability to realize the limits of their own viewpoints, thereby promoting an openness to, understanding of, and respect for the perspectives and knowledge of subordinates.”<sup>70</sup> Furthermore, she asserts “in these ways, interpersonal and intellectual humility may be key to promoting a variety of servant leadership qualities that have been identified in the literature, such as the desire to serve and empower subordinates, give priority to the interests of others, build strong relationships with subordinates,

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<sup>67</sup> Roberts, *Developing Christian Servant Leadership*, 32.

<sup>68</sup> Henson, *Biblical Organizational Leadership*, 133.

<sup>69</sup> Elizabeth Krumrei-Mancuso, "Humility in Servant Leadership among Christian Student Leaders: A Longitudinal Pilot Study." *Journal of Psychology and Theology* (46, no. 4 Winter, 2018):256.

<sup>70</sup> Ibid

admit one's own limitations, listen to and understand subordinates, and respect and acknowledge others' contributions."<sup>71</sup>

With that being said, "Humility recognizes that we possess both a knowledge and an application deficit. Hence, we always have much to learn, and a wise servant follower embraces a teachable spirit as we seek out corrective feedback."<sup>72</sup> Romans 12:3b says that one is "not to think of himself more highly than he ought to think..." (KJV).

Humility is an attribute that is essential for every person in leadership. It provides the servant leader with a certain degree of balance when dealing with chaos or conflict. Case in point, author Carlo A. Serrano, after meticulously examining humility and various types of leadership concluded the following in his book, *Biblical Principles for Resilience in Leadership*: "I believe humility is an essential anchor for one to have, not because it weighs down, but because it keeps one grounded. Humility is a construct that is associated with ethical leadership, servant leadership, transformational leadership, authentic leadership, and high emotional intelligence."<sup>73</sup> To put it another way, "as an expression of the only attitude that is appropriate before God, humility therefore constitutes the path to a successful life."<sup>74</sup>

As a way to conceptualize humility, scholar Gene Wilkes wrote in *Jesus on Leadership* that "true humility does not lead to exhaustion but frees us to serve others. In God's kingdom, achievement is not the goal, but we will never grasp that until we've learned humility. Then we

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<sup>71</sup> Krumrei-Mancuso, "Humility in Servant Leadership," 256.

<sup>72</sup> Roberts, *Developing Christian Servant Leadership*, 32.

<sup>73</sup> Carlo A. Serrano, *Biblical Principles for Resilience in Leadership: Theory and Cases* (Cham: Palgrave Macmillan US, 2020), 47.

<sup>74</sup> Reinhard Feldmeier, *Power, Service, Humility: A New Testament Ethic* (Waco: Baylor University Press, 2014), 62.

can relax and serve, knowing that any honor that comes to us is given, not earned.”<sup>75</sup> In other words, true humility is not taking credit for what we can do for God but allowing God to have the credit for what He is doing through us.

### Interpersonal Skills

Interpersonal skills are vital to everyone that is operating in some form of leadership. In fact, “the key to acquiring skill in any field, hobby, sport, or relationship is discipline — submitting ourselves to the rules and to the expertise of teachers.”<sup>76</sup> Hence, interpersonal skills are indispensable for leadership because they are equivalent to people skills. With this in mind, researcher Christian Harrison author of *Leadership Theory and Research*, found that “Human skills involve the knowledge and ability to work with people. These include knowledge about human behavior and group processes: the ability to understand other people and their feelings, attitudes as well as motives: and the ability to communicate unambiguously and persuasively.”<sup>77</sup> In addition, Harrison goes on to say that “interpersonal skills comprised of six sub-skills: empathy, communication and listening skills, motivating skills, team-building skills, people management and development, and self-management.”<sup>78</sup>

Interpersonal skills are comprised of so many people skills that many scholars weighed in on the matter. In fact, Daniel E. Harris, Lori Holyfield, Linda Jones, Rhonda Ellis, and Judi Neal in their book *Spiritually and Developmentally Mature Leadership*, emphasized the following:

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<sup>75</sup> Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Carol Stream, IL: Tyndale House Publishers, 2016), 48.

<sup>76</sup> Michael Scott Horton, *The Gospel Commission: Recovering God’s Strategy for Making Disciples* (Grand Rapids, MI: Baker Books, 2011), 132.

<sup>77</sup> Christian Harrison, *Leadership Theory and Research: A Critical Approach to New and Existing Paradigms* (Cham: Palgrave Macmillan, 2018), 81.

<sup>78</sup> Harrison, *Leadership Theory and Research*, 88.

We recognize that spiritual and developmental traits are not mutually exclusive, but flow along a continuum, i.e., that certain traits we associate with spiritually mature leaders may also be practiced by developmentally mature leaders. We understand developmental traits to be those that can be learned and practiced using the intellect and emotional techniques, even with no discernable inner life. We posit, however, that skills and qualities such as active listening, empathy or far-sighted goal setting, can be enhanced and elevated to a significantly higher level in leaders who are both spiritually and developmentally mature.<sup>79</sup>

It is imperative for anyone in servant leadership who is actively functioning as a disciplinarian to be spiritually mature. Hence, author Aubrey Malphurs, presented in his book *Developing Emotionally Mature Leaders*, that “to be spiritually mature is to be emotionally mature. And to be emotionally mature is to be spiritually mature. While not the same, like twins they are inseparable. You don’t have one without the other. So those Christians who believe they are spiritually mature persons, but who evidence little emotional maturity, are mistaken.”<sup>80</sup>

Surely those who operate in servant leadership need to be emotionally mature, however another component needed that may be lacking is assertiveness. According to Patricia Noonan and Amy Erickson, authors of *The Skills That Matter*, “Assertiveness is defined as the ability to express your beliefs, wants, or feelings in a self-assured and direct manner while respecting others. This interpersonal competency supports communication, conflict management, and empathy by focusing both on expressing or speaking and on respecting others through listening.”<sup>81</sup>

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<sup>79</sup> Daniel E. Harris, Lori Holyfield, Linda Jones, Rhonda Ellis, and Judi Neal. *Spiritually and Developmentally Mature Leadership: Towards an Expanded Understanding of Leadership in the 21st Century*. (Cham: Springer, 2019), 3.

<sup>80</sup> Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*. (Grand Rapids: Baker Books, 2018), 14.

<sup>81</sup> Patricia M. Noonan and Amy S. Gaumer Erickson. *The Skills That Matter: Teaching Interpersonal and Intrapersonal Competencies in Any Classroom*. (Thousand Oaks: Corwin Press, 2017), 105.

As for conflict, it is really how an individual perceives it. Certainly, it may temporarily place a servant leader in an uncomfortable position; especially when there is a lack of experience, but there are actually advantages or opportunities that arises from conflict. Case in point, “when leaders openly and respectfully confront and address conflict, authenticity and credibility grow. Relationships may become deeper and more meaningful. Teams can become stronger.”<sup>82</sup>

### Communication

Learning to communicate effectively does not happen overnight, one has to consistently and intentionally work at it. In fact, Timothy Clark said “communicating well is a discipline and an art. You have to practice.”<sup>83</sup> In fact, one scholar declared that “communication is foundational to leadership in families, small groups, churches and organizations. Because the quality of all those group experiences is directly related to the quality of our communication, it makes sense for us to understand and apply the best of what we know about human communication.”<sup>84</sup>

Another scholar proposed that "communication skills are fundamental to good leadership...a sensitive leader discerns the form of communication appropriate to the specific situation (whether encouragement, instruction, admonition, etc.) and the means by which that message is delivered to the given audience.”<sup>85</sup> With that being said, “communicative competence provides a framework for deepening the integrity and generativity of discourse concerning those

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<sup>82</sup> Charles R Stoner, and Jason S. Stoner, *Building Leaders: Paving the Path for Emerging Leaders* (London: Taylor & Francis Group, 2012), 80.

<sup>83</sup> Clark, *Leading with Character and Competence*, 111.

<sup>84</sup> Burns, Shoup, and Simmons, *Organizational Leadership*, 145.

<sup>85</sup> Forrest and Roden, *Biblical Leadership*, 219.

topics. Church leaders, in their interpretive and relational work, have a primary role in shaping environments and prompting conversations that increase the communicative competence of a congregation.”<sup>86</sup>

In order to shed more light on communicative competence, scholars Mark Branson and Juan Martinez described in their book *Churches, Cultures, and Leadership*, how the concept of communicative competence is validated by assembling three worlds of discourse.

Communicative competence requires validity in all three worlds for discourse to be valid. Within the context of communicative competence, the objective world is the context for creating shared propositional knowledge about a state of affairs, the subjective world is the sphere for developing mutual trust through honesty, and the social world is the setting for shared social norms concerned shared living.<sup>87</sup>

The ability to communicate effectively is paramount for all who serve in leadership. Even though there are different types of learners, the person who is intentional about receiving insight from God on how to navigate throughout the communication process will be successful. As one scholar put it, "Ultimately, *how* we learn matters less than *that* we learn.”<sup>88</sup> Learning to communicate effectively can have a positive impact on every relationship.

Theologian Dave Ealey asserts that, “Leaders who practice good people skills continually place deposits in the relational accounts of others. Then, when they need to call a member to make a change or go to a new level of commitment, the member is willing to follow.”<sup>89</sup> When a servant leader is God-oriented and then people-centered, it is easier to make the emotional connections needed to cultivate a healthy relationship.

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<sup>86</sup> Mark Lau Branson, and Juan F Martinez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Westmont: InterVarsity Press, 2011), 232.

<sup>87</sup> *Ibid.*, 234.

<sup>88</sup> Clark, *Leading with Character and Competence*, 91.

<sup>89</sup> Earley, *Pastoral Leadership*, 38.

Keith R. Krispin, author of *Christian Leader Development* added, “One must have the emotional awareness to sense a conflict among people, the knowledge of biblical and practical approaches to conflict resolution, the ability to speak sensitively in interacting with those in conflict, as well as the personal and spiritual maturity to exercise self-control in the midst of a tense moment or when feeling under attack.”<sup>90</sup>

One thing everyone in leadership must have is the ability to communicate effectively. Burns, Shoup, and Simmons Jr. relate, “Leaders can have many wonderful gifts and abilities, but if they do not have fundamental, healthy relationship skills, then they are in for a rough ride.”<sup>91</sup> Indeed, “Many studies have demonstrated that the reason leaders often get into trouble is not because of their competence (or lack of it) but because of their poor relationship skills.”<sup>92</sup> Unfortunately, many people have experienced someone in leadership that was charismatic, articulate, and perhaps dressed nice, only to find out that they were self-centered instead of people-centered.

In this case, the individuals that put the work in are rewarded with a versatile skill set. Case in point, Henson was able to ascertain through his research some of the attributes of those who serve in leadership and confirmed that the “characteristics of servant leaders include listening, understanding, restorative behavior, attentiveness, encouragement, conceptualization, insight, stewardship, duty to followers’ growth, and constructing community.”<sup>93</sup>

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<sup>90</sup> Keith R. Krispin, “Christian Leader Development: An Outcomes Framework,” *Christian Educational Journal* 17, no. 1 (April 2020): 21.

<sup>91</sup> Burns, Shoup, and Simmons Jr., *Organizational Leadership*, 31.

<sup>92</sup> Ibid.

<sup>93</sup> Henson, *Biblical Organizational Leadership*, 116.



Listening with the ability to understand is a skill every servant leader must have. For instance, Amanda du Plessis and Carol Nkambule discuss in their article *Servant Leadership as Part of Spiritual Formation of Theological Students in Contextualisation of 21<sup>st</sup> Century Theological Training*, that listening is:

An attitude of seeking to understand, to hear what is said, to identify and clarify the will of others, to reflect on issues, to listen without being judgmental, to comprehend what causes a person to think and behave in a certain way, to view issues from the way another person sees, to clearly understand what is being communicated, and to get in touch with the inner voice that communicates matters of the body, mind and spirit.<sup>94</sup>

In like manner, author Quentin J. Schultze wrote in his book, “By listening we get to know others’ hopes, joys, and emotional, physical and spiritual needs. And we can begin to truly appreciate, serve, and even love them.”<sup>95</sup> Larry Spears and Michelle Lawrence, editors of *Practicing Servant-Leadership* relate: “Listening is the first characteristic of servant-leaders, for it is through listening that many of the other characteristics can be nurtured. When we listen, not just to what others are saying but also to our own internal voice, we create a mindset that fosters such characteristics as empathy, awareness, foresight, and commitment to others.”<sup>96</sup>

One thing is certain, “Leaders communicate, for better or for worse, through their actions.”<sup>97</sup> Nevertheless, learning to communicate effectively can allow someone in leadership to be successful in any environment whether at home, at work, or in the community. After

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<sup>94</sup> Amanda du Plessis, and Carol Nkambule, “Servant Leadership as Part of Spiritual Formation of Theological Students in Contextualisation of 21<sup>st</sup> Century Theological Training,” *Hevormde Teologiese Studies* (76, no. 2. 2020), 6.

<sup>95</sup> Quentin J. Schultze, *An Essential Guide to Interpersonal Communication: Building Great Relationships with Faith, Skill, and Virtue in the Age of Social Media* (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2015), 12.

<sup>96</sup> Larry C. Spears, and Michele Lawrence, eds. *Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness* (Newark: John Wiley & Sons, Incorporated, 2004.) 110.

<sup>97</sup> Justin A Irving, and Mark L. Strauss, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (Baker Academic, 2019.), 26.

analyzing how messages are sent from one person to another, one author established that “Communication is instrumental in conflict management, problem-solving, and decision-making.”<sup>98</sup>

### Competence

Another significant component of leadership is competence. Several scholars weigh in on this matter; for instance, Clark claims “Competence means you have the knowledge and skills you need to create value today. Learning agility, on the other hand, is the ability to continuously acquire new knowledge and skills during and ahead of changes in the market.”<sup>99</sup> A team of researchers determined that including other foundational mechanisms, “A model of Christian leadership recognizes that a person has to have relevant competencies associated with education, training, and experiences for corresponding leadership positions and roles.”<sup>100</sup>

Author Joshua D. Henson in his book *Biblical Organizational Leadership* had this to say,

To be viewed as credible then, leaders must demonstrate competence in their fields and show that they can be trusted to act correctly based on that expertise. This is something that must be done consistently over time. It is important to note that, even if a leader is inherently credible—if they have expertise in their field and are trustworthy—credibility only has a positive impact if it is perceived by the followers.<sup>101</sup>

More importantly, credibility allows followers to have trust in the servant leader. According to author Aubrey Malphurs in his book *Being Leaders*, “Trust is so important to leadership because people won’t follow leaders they don’t trust. And trust is at the core of the leader’s credibility

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<sup>98</sup> Serrano, *Biblical Principles for Resilience in Leadership*, 108.

<sup>99</sup> Clark, *Leading with Character and Competence*, 92.

<sup>100</sup> Burns, Shoup, and Simmons Jr., *Organizational Leadership*, 62.

<sup>101</sup> Henson, *Biblical Organizational Leadership*, 96.

and essential to effective leadership in today's ministries. Without it, leadership won't happen."<sup>102</sup>

### Leadership Development

Leadership development is a broad topic that is discussed in the secular world as well as within the Christian community. In fact, Bill Huff, author of *The Christian Leader* declares, "We have secularized Christian leadership. Now we need to change the way Christians practice leadership."<sup>103</sup> He goes on to report that "Leadership is a word shared by Christians and non-Christians alike, but this does not mean that their concept of it is the same. No wonder we have lost the culture."<sup>104</sup> It appears as though some people in the church mistakenly separate leadership development from discipleship when they are one in the same. However, it is vital while training church leaders that they have the right model of leadership and that it is biblically based.

While recognizing the need for developing leaders through discipleship is crucial, especially concerning a biblical model, researchers Eric Geiger and Kevin Peck discuss this topic at length. They conclude that, "Discipleship is the only way to produce leaders that serve and bless the world."<sup>105</sup> They go on to say that, "If a church approaches leadership development as distinct from discipleship, the church unintentionally communicates a false dichotomy – that one's leadership can be divorced from one's faith."<sup>106</sup>

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<sup>102</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*, (Baker Books, 2003), 36.

<sup>103</sup> Ibid., 16.

<sup>104</sup> Ibid.

<sup>105</sup> Geiger and Peck, *Designed To Lead*, 160.

<sup>106</sup> Ibid..

Furthermore, Geiger and Peck posit that, “Divorcing leadership development from discipleship can leave people more skilled and less sanctified. And when competency and skill outpace character, leaders are set up for a fall.”<sup>107</sup> Hence, because of the ministry context of discipleship in the church, the leadership development program will be conceptualized as a leadership development program that prepares servant leaders who will be skilled to become disciple-makers.

This researcher has examined several models to consider such as: biblical leadership development, the mental model of leadership theory, the leadership emergence theory, the servant leadership model and the biblical servant leadership (the latter is the style Jesus used with the disciples), and each of these theories not only provide substance and validity to this project but they also complement one another. Case in point, in his book *Biblical Leadership Development*, Stuart W. Boyer shares critical principles that includes biblical, social, culture, and organizational methods that helps facilitate the growth of underdeveloped leaders. In addition, Boyer uses Exodus 18 as a platform to support his concept of leadership development.

Boyer’s research produced five principles for small groups and leader’s personal development. According to Henry and Richard Blackaby, “Leadership development is synonymous with personal development. As leaders grow personally, they increase their capacity to lead.”<sup>108</sup> One could also say, as leaders grow spiritually, they increase their ability to lead. Case in point, Boyer points out how scriptures also provide “technical, human, conceptual skills,

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<sup>107</sup> Geiger and Peck, *Designed To Lead*, 160.

<sup>108</sup> Blackaby, *Spiritual Leadership*, 31.

knowledge, problem-solving, and social judgment skills, including wisdom, unction, and ability”<sup>109</sup> (Col 23; Ex 36:1; Phil 2:13).

The mental model of leadership theory was coined by Richard Rardin in his book *The Servant’s Guide To Leadership*, he asserts that “Leadership is an inside-out phenomenon. What is in the heart of the leader gets expressed in his or her words and deeds.”<sup>110</sup> What Rardin concluded was, “Internal beliefs drive external behavior.”<sup>111</sup> Therefore, Rardin constructed four factors for his model (two internal and two external). Internal beliefs consisted of the mental model and motive, while external behavior was made up of manner and methods. The mental model is “your cognitive understanding of leadership, discerned more from your actions than your theories; motive is the core, primary, or foundational reasons for the actions you take as a leader, the driving force of your heart; manner is the way in which you treat those who work for and with you; and methods are the systems, routines, procedures, or processes you use in your leadership activities.”<sup>112</sup>

The leadership emergence theory according to Robert Clinton, “begins with the concept of formulating a timeline. A timeline study for each individual is unique. However, when you see enough timelines, you notice some overall general patterns.”<sup>113</sup> On this timeline, Clinton uses five phases: sovereign foundations, inner-life growth, ministry maturing, life maturing, and convergence. In phase I (sovereign foundations), God providentially works foundational items

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<sup>109</sup> Stuart Boyer, *Biblical Leadership Development: Principles for Developing Organizational Leaders at Every Level* (Cham, Switzerland: Palgrave, Macmillan, 2019), 131.

<sup>110</sup> Rardin, *The Servant’s Guide To Leadership*, 36.

<sup>111</sup> *Ibid.*, 68.

<sup>112</sup> *Ibid.*, 234-235.

<sup>113</sup> Clinton, *The Making Of A Leader*, 26.

into the life of the leader-to-be. It is here that God works on the personality and the character of the leader. Phase II (inner-life growth) an emerging leader usually receives some kind of training.” Phase III (ministry maturing) the emerging leader gets into ministry as a prime focus of life. Phase IV (life maturing) the leader identifies and uses his gift-mix with power.” Phase V (convergence) the leader is moved by God into a role that matches gift-mix, experience, temperament, and so on.<sup>114</sup>

The servant leadership theory “represents a radical shift from the perception of a leader as an all-knowing individual to that of a selfless servant.”<sup>115</sup> In his book, *Relational Leadership*, Walter C. Wright suggests that servant leadership “is about a relationship with God that so shapes who we are that people see in us a person of character and commitment whose influence they choose to follow.”<sup>116</sup> In addition, “servant leadership is a holistic leadership approach that engages followers in multiple dimensions (e.g., relational, ethical, emotional, spiritual), such that they are empowered to grow into what they are capable of becoming.”<sup>117</sup>

Larry Boone indicates, “Servant leadership is based on values, both personal and institutional, as well as relationships. The servant leadership style can be learned and applied by people who possess the intent to change, grow and improve. That is, servant leadership involves the type of person you are as well as the style you apply to lead others.”<sup>118</sup> With that being said,

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<sup>114</sup> Clinton, *The Making Of A Leader*, 26-28.

<sup>115</sup> Christian Harrison, *Leadership Theory and Research: A Critical Approach to New and Existing Paradigms* (Cham: Palgrave Macmillan, 2018), 37.

<sup>116</sup> Wright, *Relational Leadership*, 20.

<sup>117</sup> Nathan Evaa, Mulyadi Robinb, Sen Sendjayac, Dirk van Dierendonckd, and Robert C. Liden, “Servant Leadership: A Systematic Review and Call for Future Research,” *The Leadership Quarterly*, 30, (2019): 111.

“Servant leadership is the most interactive style of leadership when it comes to leader/follower engagement, since the primary emphasis for attaining organizational goals is based on serving the followers tasked with achieving those goals.”<sup>119</sup>

When examining the biblical leadership development model, mental model of leadership, leadership emergence theory, and the servant leadership model; all appear to overlap at some point. Case in point, each model has attributes such as: character and integrity, listening, empathy, competency, honesty, healing, awareness, persuasion, conceptualization, foresight, stewardship, motive, communication, and commitment to the growth of people to name a few.

There is also a biblical servant leadership model, Ken Blanchard coined it *Lead Like Jesus*, which is the title of his book. This model is over two thousand years old. When examining it closely, the Jesus model of servant leadership has the same attributes as all of the other models but also includes things like: sacrifice, love, and compassion, disciple making, and an emphasis on relationships. The Jesus model of servant leadership is simple, practical, and based in scripture. Jesus educated His disciples, equipped His disciples, and empowered His disciples. According to author Bill Hull in his book *The Christian Leader*, “He passed on to his disciples the worldview that connection with the Father is fundamental to accomplishing the mission. He taught them technique, but his relationship with them wasn’t technique driven. He taught them to pray, heal, and preach, but the skills took a backseat to the relationship, which drove the agenda.”<sup>120</sup>

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<sup>118</sup> Larry W. Boone, *Servant Leadership: Attitudes, Skills, and Behaviours* (Cambridge Scholars Publishing, 2018), 2.

<sup>119</sup> Franco Gandolfi, Seth Stone, and Frank Deno, “Servant Leadership: An Ancient Style with 21<sup>st</sup> Century Relevance,” *Review of International Comparative Management* 18, no. 4, October (2017): 350.

<sup>120</sup> Hull, *The Christian Leader*, 94.

At first glance, one might be inclined to believe that the servant leadership model is actually the Jesus servant leadership model, not only because of the word servant but also because of the principles and attributes that are interconnected within the model. However, even though both can and sometimes are called the servant leadership model, there is a distinction between the two. One is a secular model, and one is a biblical model. The secular model, although geared toward relationships and empowering others is still mission-driven; while the Jesus model of leadership, which has many of the same qualities and characteristics of the secular servant leadership model, is God-centered and God-driven. Having said that, the objective of this thesis is to design and implement an 8-week biblical leadership development program to educate, equip, empower, and evaluate servant leaders in their progression of understanding and embracing the servant leadership formation.

Leadership development within the church is multidimensional. On one hand it is to ensure the vision, mission, administration, and culture of the ministry is sustainable for the future. On the other hand, it is responsible for cultivating, equipping, and preparing others in discipleship. As Henry and Richard Blackaby state, “Developing leaders must be a core value of any leader.”<sup>121</sup> Hence, it appears the problem in some local churches is that they have not truly grasped the purpose of leadership development or have not designed a leadership program that produces effective leaders who intentionally build strong and positive relationships that edify other believers; this is called discipleship – individuals that go through a biblical leadership development program or discipleship process, then become disciple-makers with continuation of this process.

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<sup>121</sup> Blackaby, *Spiritual Leadership*, 136.



With this in mind, Jim Putman, Bobby Harrington, and Robert E. Coleman in their book *DiscipleShift* conclude that "A disciple maker makes disciples. Every Christian has that job. A pastor is more than that. He has been given the task of leading a church in which he is to create a system in which people are taught how to be disciples. In other words, he and his team are called to lead in the development of a church-wide system that will make disciples who make disciples."<sup>122</sup> Furthermore, Geiger and Peck affirms that, "Many churches do not even list, on their very long list of pastoral profiles, equipping or training the people for ministry. And of the few churches that do, most have the responsibility so buried amongst the plethora of other tasks that it is unlikely to receive much attention."<sup>123</sup>

The Bible is clear on the significance of biblical leadership development and the discipleship process. Most notably, the Apostle Paul declares,

Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ (Ephesians 4:11-13, NLT).

Geiger and Peck emphasizes the importance of biblical leadership development and the value of equipping those in the ministry. They proclaim that "Equipping is the work of leadership and that equipping must not be something that is seen as an optional, something seen as for other churches; it must be a deeply held conviction."<sup>124</sup> More importantly, they stated "equipping must be viewed as foundational, as fundamental to what it means to actually be

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<sup>122</sup> Putman, Harrington, and Coleman, *DiscipleShift*, 120.

<sup>123</sup> Geiger and Peck, *Designed to Lead*, 38.

<sup>124</sup> *Ibid.*, 36.

called a church.”<sup>125</sup> Having said that, “Jesus did not divorce leadership development from discipleship.”<sup>126</sup>

## **Discipleship**

The word discipleship (that is derived from the word “disciple,” which is used in the New Testament and the gospels) in and of itself is not in the Bible, however one can see it in the scriptures and relationships in the Old Testament (Moses and Joshua, Elijah and Elisha) and the New Testament (Jesus and His disciples and the Apostle Paul and Timothy). Observing their interactions shows that personal relationships are indispensable components of discipleship. The Barna Group produced a book entitled *Growing Together* and they defined discipleship as a “journey of growth toward Christlikeness, is inevitably intimately connected to the growth of others.”<sup>127</sup>

The Barna Group also conducted research through a survey wherein they asked the participants if they had a relationship with someone who was not a family member, where the following three things could take place: you hold each other accountable; you offer each other encouragement and support; and you help each other to grow spiritually. The Barna Group reported that “when discipleship is understood in these terms, 56% of Christians say they have a relationship like this.”<sup>128</sup> Although this is over half, it still leaves 44% of Christians that are not held accountable, offered encouragement and support, or receiving the necessary help to grow spiritually. It appears that discipleship may not be a priority in the local church as recent times

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<sup>125</sup> Geiger and Peck, *Designed to Lead*, 37.

<sup>126</sup> *Ibid.*, 153.

<sup>127</sup> Barna Group, 19

<sup>128</sup> *Ibid.*, 21.

suggests attendance is down and people in general are not growing spiritually. In fact, a recent Gallup poll reported that “Americans' membership in houses of worship continued to decline last year, dropping below 50% for the first time in Gallup's eight-decade trend. In 2020, 47% of Americans said they belonged to a church, synagogue or mosque, down from 50% in 2018 and 70% in 1999.”<sup>129</sup>

In addition, as Jared Wilson points out in his book *The Prodigal Church*, the attractional churches may be able to draw people but are not necessarily effectively grow people spiritually. He says, “The attractional worship paradigm can attract the unchurched and can lead to a genuine conversion, but its track record for growth beyond conversion is spotty at best, and you can't trust well-executed programs to produce the spiritual growth that is lacking.”<sup>130</sup>

This may be the reason why authors Francis Chan and Mark Beuving said in their book *Multiply* “for some of us, our church experience has been so focused on programs that we immediately think about Jesus's command to make disciples in programmatic terms.”<sup>131</sup> In addition, they assert, “We expect our church leaders to create some sort of disciple-maker campaign where we sign up, commit to participating for a few months, and then get to cross the Great Commission off our list.”<sup>132</sup> These two scholars sum up their argument by emphasizing

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<sup>129</sup> Jefferey M. Jones, “U.S. Church Membership Falls Below Majority for First Time,” Gallup. Accessed September 28, 2022. (<https://news.gallup.com/poll/341963/church-membership-falls-below-majority-first-time.aspx>), March 29, 2021.

<sup>130</sup> Jared C. Wilson, *The Prodigal Church: A Gentle Manifesto against the Status Quo* (Wheaton, IL: Crossway Publishing, 2015), 142.

<sup>131</sup> Francis Chan, and Mark Beuving, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C. Cook, 2012), 33.

<sup>132</sup> *Ibid.*

that “making disciples is far more than a program. It is the mission of our lives. It defines us. A disciple is a disciple maker.”<sup>133</sup>

In like manner, author Bill Hull in his book *The Complete Book of Discipleship*, agreed that “discipleship isn’t a program or an event; it’s a way of life. It’s not for a limited time, but for our whole life.”<sup>134</sup> Furthermore, “discipleship isn’t just one of the things the church does; it is what the church does. It’s not just part of the advancement of God’s kingdom; the existence of serious disciples is the most important evidence of God’s work on earth.”<sup>135</sup>

Brooks St. Clair Morton wrote the book *The Great CoMission: Making Sense of Making Disciples*. He states, “Discipleship is a planned, deliberate course of actions. It happens best when a disciple who is intent on hearing and doing, is face to face with a Disciple-Maker who is intent on initiating and educating.”<sup>136</sup>

Bill Hull, in *The Christian Leader* declared that “discipleship is rooted in trust. When trust is not developed between the leader and the followers, leadership breaks down and spiritual causes fall flat from one spiritual generation to the next.”<sup>137</sup>

Hull also asserts that “discipleship has broken down because we haven’t been using Jesus as our model for leadership and done what he did or what he taught. Replication was a crucial part of Jesus’ worldview. Jesus invested a lot of time in his followers. He patiently guided, chided, instructed, and showed them how to do ministry. There was tension and challenge in the

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<sup>133</sup> Chan and Beuving, *Multiply*, 33.

<sup>134</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*. (Colorado Springs, CO: NavPress Publishing Group, 2006), 20.

<sup>135</sup> Ibid.

<sup>136</sup> Brooks St. Clair Morton, *The Great CoMission: Making Sense of Making Disciples* (Lanham, MD: University Press of America, 2013), 77.

<sup>137</sup> Hull, *The Christian Leader*, 93.

relationship, but he loved them and gave them his best.”<sup>138</sup> He went on to say that Jesus “passed on to his disciples the worldview that connection with the Father is fundamental to accomplishing the mission. He taught them technique, but his relationship with them wasn’t technique driven. He taught them to pray, heal, and preach, but the skills took a back seat to the relationship, which drove the agenda.”<sup>139</sup>

Relationships are important in the discipleship process; in fact, “relationships are what God uses to communicate His truth and help people grow. Without relationships, the journey of discipleship is boring and ineffective. It may be informative, but it won’t be life-changing.”<sup>140</sup> Furthermore, “studies have shown that only one out of six adults who attend Christian worship services is involved in a group or relational process designed to help them grow spiritually.”<sup>141</sup>

Just as discipleship is not distinct from leadership development, discipleship is not separate from followership; each are for life-long learners who desire to be conformed to the image of Christ. With that in mind, “Discipleship apart from Jesus is non-transformational. It may bring changes, but it essentially leaves you in the same spiritual state as it found you. The discipleship may provide education, improve behavior, increase happiness, add value, or make the disciple more skilled at a craft. But these are just changes. It’s the reskinning of the same thing on the inside.”<sup>142</sup>

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<sup>138</sup> Hull, *The Christian Leader*, 94.

<sup>139</sup> Ibid.

<sup>140</sup> Jim Putman, Bill Krause, Avery Willis, and Brandon Guindon, *Real-Life Discipleship Training Manual: Equipping Disciples Who Make Disciples* (Colorado Springs, CO: NavPress Publishing Group, 2010), 87.

<sup>141</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Westmont: InterVarsity Press, 2003) 27.

<sup>142</sup> Eric Geiger, Michael Kelley and Philip Nation, *Transformational Discipleship: How People Really Grow* (Nashville: B&H Publishing Group, 2012), 9.

It is here Geiger and Peck assert, “While it may be helpful to view leadership development as advanced discipleship or as a subset of discipleship, it is detrimental to view leadership development as distinct from discipleship.”<sup>143</sup> Surely, all born-again believers are Christ-followers who submit themselves under the authority of someone in leadership and that person is or should be a follower of God.

### **Followership**

Similar to discipleship, followership is a process of committing to and yielding to someone in a relationship that is in a formal leadership role. In fact, Jesus when he encountered His disciples, called them to follow Him (Matthew 4:18-22; 9:9-13; Mark 1:16-20; 2:13-17, Luke 5:1-11; 27-32, John 1:33-51). It was after they chose to follow Him that He cultivated an intimate and personal relationship with them and taught them about the kingdom of God. On another note, “The concept of followership has not been touched yet in missiology, but it has been continually developed for the last several decades in the discipline of leadership studies and organizational development, although it is still regarded as an emerging area.”<sup>144</sup>

The word follower might be looked at in a negative way (as less than) to some people. Nevertheless, more and more scholars in the leadership development field are beginning to recognize the significance of fostering a relationship and even a partnership with followers who are becoming emerging leaders. Moreover, “the study of followership focuses on the multiple roles of followers who have less authority, power and influence, but creatively bring changes and effectively contribute to leadership in organizations. It is a paradigm shift in thinking that

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<sup>143</sup> Geiger and Peck, *Designed to Lead*, 153.

<sup>144</sup> Guichun Jun, “Missional Discipleship in the Public Sphere: With Special Reference to Lordship, Followership and Christlikeness in the Concept of Public Discipleship.” *Transformation Exter*, 39 no 2, (2022):114.

followers are not relegated to second-class status but both followers and leaders exist in partnership for their organization.”<sup>145</sup>

In addition, “Followership is more than training followers to develop their skills for their roles and behavior toward their leaders. It is fundamentally developing their relationship capacity with their leaders not only to be supportive but also to be critical to enhance the trustworthy relationship between followers and leaders.”<sup>146</sup> Therefore, one can argue that teaching followership is an important component in leadership development and specifically biblical leadership.

According to Marc and Samantha Hurwitz in their article *Integrating Followership into Leadership Programs*:

Teaching followership is important for a number of reasons. First of all, it is linked to 17–43% improvements in nearly every organizational performance metric and therefore leaders should be able to mentor their direct reports and model appropriate followership behaviors themselves. It also helps leaders become more intentional in their role and much more aware of what is needed to be clear, candid, and easy to follow.<sup>147</sup>

They also propose, “Once people realize that they are followers even though they may have a formal leadership title or aspire to one, it allows them to be more compassionate and sympathetic to the tough challenges of followership.”<sup>148</sup> These two scholars conclude their assessment by proclaiming that “teaching followership contributes greatly to organizational

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<sup>145</sup> Jun, “Missional Discipleship in the Public Sphere,” 115.

<sup>146</sup> Ibid.

<sup>147</sup> Marc Hurwitz and Samantha Hurwitz, “Integrating Followership into Leadership Programs,” *New Directions for Student Leadership* (no 167, 2020), 24

<sup>148</sup> Ibid.

development by shifting leader-centric thinking to partner-centric thinking. It elevates the perception of following.”<sup>149</sup>

Furthermore, “followership is a mutual commitment in partnership between leaders and followers. It means that followership is based on the interdependency between leaders and followers in a hierarchical organizational structure where there is power and authority asymmetry. It acknowledges the differences of roles and positions between leaders setting a vision and followers making the vision a reality in partnership with leaders.”<sup>150</sup> There is now literature on followership notes that leadership and followership cannot exist without one another.<sup>151</sup>

Followership is not only relational and takes commitment but it also needs to have effective communication to be productive. For instance, Allen Hamlin author of *Embracing Followership*, suggest that “communication and trust are bound together at the center of an effective relationship but as followers, we must be authentic in our motives and sincere in what we communicate, ensuring that we offer helpful perspectives as well as sharing issues of concern.”<sup>152</sup>

With that in mind, “followership requires being likeminded with the organization’s ethos, ethics, vision, purpose, and core values.”<sup>153</sup> However, all followers are not alike as Debra Dean and Robert Huizinga identified in *Followership and Faith at Work*. These two scholars reported

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<sup>149</sup> Hurwitz and Hurwitz, “Integrating Followership,” 25.

<sup>150</sup> Jun, “Missional Discipleship in the Public Sphere,” 115.

<sup>151</sup> Crystal J Davis, ed. *Servant Leadership and Followership: Examining the Impact on Workplace Behavior* (Cham: Springer International Publishing AG, 2017), 207.

<sup>152</sup> Allen Hamlin Jr., *Embracing Followership: A Discussion Guide for Teams & Small Groups* (Ashland: Lexham Press, 2017), 50.

<sup>153</sup> Jun, “Missional Discipleship in the Public Sphere, 115.



that there are five types of followers: alienated followers, exemplary followers, conformist followers, passive followers, and pragmatic followers. This is important because those in leadership have to be able to discern the type of followers they have at any given time to ensure ministry goals are met. The five types of followers identified by Dean and Huizinga are as follows:

Alienated followers refer to those who think freely and critically, but do not participate in teams in their organization, value independent thinking and are not active in engagements; (b) exemplary followers who perform well in all aspects and work independent from the leader or group; (c) conformist followers who are content to take orders from their leaders and are not independent thinkers; (d) passive followers allow their leaders to think on their behalf, score low on independent thinking and need micromanagement; and (e) pragmatic followers who question their leader's decisions, are not too critical, and score mid-range in terms of independent thinking and engagement.<sup>154</sup>

Followership starts with the head – it begins with leadership. Jesus embodied the very essence of leadership as He demonstrated on a daily basis a servant leader who follows and one who came to serve. In its simplest form, “Followership is the ability of individuals to follow the instructions of their superior to achieve organizational goals.”<sup>155</sup> Therefore, “if leaders are to be credited with setting the vision for the department or organization and inspiring followers to action, then followers need to be credited with the work that is required to make the vision a reality. Even the most long-standing accounts of leadership suggest that followers work in unison with the leader to accomplish goals and objectives.”<sup>156</sup>

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<sup>154</sup> Debra J. Dean and Robert B. Huizinga, *Followership and Faith at Work: Biblical Perspectives* (Cham: Palgrave Macmillan, 2022), 33-34.

<sup>155</sup> James H. Schindler, *Followership: What it Takes to Lead*. First ed. New York, New York (222 East 46th Street, New York, NY 10017: Business Expert Press, 2015), 2.

<sup>156</sup> Laurent M. Lapierre, and Melissa K. Carsten, *Followership: What Is It and Why Do People Follow?* (Bingley: Emerald Publishing Limited. 2014), 19.

## Servant Leadership

A servant-leader is vital not only to church leadership but also to God. They are individuals who intentionally seek to have an intimate relationship with the Lord Jesus Christ. They are people who are willing to become a son, a good steward, an excellent servant, and understands that the process to developing a close relationship with Jesus Christ is filled with sacrifice and obedience. The encounters a servant-leader experiences are not for the uncommitted, the journey for the servant-leader is one that comes with a cost.

In fact, author Carlo A. Serrano put it this way, "It is trendy to talk about servant leadership. However, in my experience, everyone wants to be a servant until someone treats them like one! Servant leaders are all about placing others first. Servant leaders endure potential suffering and hardship, even at considerable risk to personal well-being, for the sake of empowering and leading others."<sup>157</sup> The important thing to note is God is the one who designed the servant-leader. He is omniscient – all knowing – all wise; He has a plan for every servant-leader and just like Moses, when the servant-leader continues to intentionally pursue the relationship the more God reveals His plan.

Robert Clinton, articulated in the emergent leadership model four phases for the servant-leader. He says, "When God directs a potential leader into ministry, He moves him through four stages of development. (1) He challenges a potential leader into ministry – entry. (2) He develops skills and spiritual gifts to enhance the leader's effectiveness – training. (3) He enables the leader to relate to people in ways that will motivate and influence them, and He teaches him how to set

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<sup>157</sup> Serrano, *Biblical Principles for Resilience in Leadership*, 68.

up the means to accomplish these goals – relational learning. (4) He helps the leader see spiritual principles that govern ministry that are pleasing to Him – discernment.”<sup>158</sup>

Servant-leadership is not like other styles of leadership and there are some good and effective theories available for research. However, servant-leadership is the only one mandated by God. According to Blanchard, Hodges, and Hendry: “Servant leadership is the only approach to leadership that Jesus validates for His followers.”<sup>159</sup> To put it another way, “For followers of Jesus, servant leadership is not an option; servant leadership is a mandate. Our servant leadership is to be a living statement of who we are in Jesus, an identity evident in how we treat one another and how we demonstrate the love to the whole world.”<sup>160</sup>

Gary Roberts reports that,

The dual foundation of servant leadership is stewardship (which is achieving the mission by using moral motives, means, and ends) and servanthood (which is promoting the best interests and needs of the key stakeholders). Servant leadership manifests both religious and secular roots. There is a burgeoning body of literature that demonstrates the positive influence of servant leadership on a host of attitudinal, behavioral, and performance outcomes.<sup>161</sup>

The great thing about servant-leaders is their ability to connect with people and cultivate relationships whether one is disciple-making within the ministry or mentoring at their place of employment. Hence, “Servant leaders create a shared bond and loyalty between leader and follower. This is done by setting an example. Bonds are created through the moral and ethical

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<sup>158</sup> Clinton, *The Making of a Leader*, 82.

<sup>159</sup> Blanchard, Hodges, and Hendry, *Lead Like Jesus*, 2.

<sup>160</sup> *Ibid.*, 14.

<sup>161</sup> Roberts, *Developing Christian Servant Leadership*, 1.

leadership behavior modeled by leaders. This bond is key as servant leaders often raise up future servant leaders by example and acting as servant mentors.”<sup>162</sup>

### **Theological Foundations**

One word researchers have agreed upon over the years to describe leadership is influence. Although influence can be inferred through duties in the Bible, it is not mentioned in the Bible concerning leadership. While the word leadership does not appear in the King James Version of the Bible it does appear in the New Living Translation as well as other translations in the Old Testament and the New Testament. In fact, leadership comes from the word “leader” which does appear in the KJV, NIV, NKJV and many other Bible versions (<http://bible.knowing-jesus.com/words/Leader>).

Moreover, one can connect the word leadership through Scripture when reading words such as: under the hand, authority, direction of another, overseer, counsel, guidance, to lead, and administration. The Bible declares that “Without wise leadership, a nation falls; there is safety in having many advisers” (Prov 11:14, NLT). Furthermore, in the New Testament leadership is also known as a gift from God. An example of this is noted in Romans 12:8 which clearly states, “If your gift is to encourage others, be encouraging. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly” (NLT).

J.G.S.S. Thompson and W.A. Ewell in the *Evangelical Dictionary of Theology* had this to say about leadership, “This gift would take the form of sound advice and wise judgments in

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<sup>162</sup> Henson, *Organizational Leadership*, 106.

directing church affairs.”<sup>163</sup> Leadership is not just something talked about in the Old Testament or New Testament but has actually been demonstrated throughout the Bible.

### Character, Integrity and Biblical Ethics

Character and integrity are two attributes that are essential in leadership of any kind. The Bible focuses on the moral and ethical actions of people. For example, Joseph, the son of Jacob and great-grandson of Abraham was a man of good character and integrity, so much so that God blessed him in everything he did. While he was a slave, his master noticed not only his demeanor and how he handled being a slave but also how effective and productive he was regarding his task. “From the day Joseph was put in charge of his master’s household and property, the LORD began to bless Potiphar’s household for Joseph’s sake. All his household affairs ran smoothly, and his crops and livestock flourished” (Gen. 39:1-5 NLT). In this case, not only did Joseph demonstrate leadership skills as an overseer, but he also displayed his gift of administration with excellent character and great integrity.

The New Testament also talks about the prerequisites of a person operating in ministry or what type of character one should have when operating in leadership. In fact, the Apostle Paul educated both Timothy and Titus on this topic. Paul details the character of not only a Bishop but also the office of a deacon. He states how a Bishop should be above criticism, be faithful to his wife, have self-control, be respectable, use good judgement, and have the ability to teach. Furthermore, he should be gentle, know how to effectively run his home, should not be a new believer, should not love money nor should he be an excessive drinker, but should have a good reputation (1 Tim 3:1-4; Titus 1:1-7). In like manner, the Apostle Paul addressed the attributes of

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<sup>163</sup> Ewell, *Evangelical Dictionary of Theology*, 1136.

a deacon. In other words, they should be respected, the husband of one wife, able to manage their household affairs, their focus should not be on money, must be men of faith and their wives must not be trouble-makers by talking about others but must exercise self-control in everything they do (Titus 1:8-12, KJV).

### Biblical Servant Leadership

In the Bible, leadership has always included a servant-leader; a man or woman of God who could be trusted to be an instrument for His service. These servant-leaders were not only high character individuals but also people who demonstrated humility and obedience to God. Servant-leaders are people who have an intimate relationship with God. In fact, Moses is a good example of a servant leader and he was chosen by God to lead the Israelites out of captivity (Exod 3:10).

Throughout this process, Moses learned what every servant-leader has to discover – that prayer, longsuffering, humility, and obedience are essential attributes of a servant-leader. According to Peter Enns, in the NIV Application Commentary on Exodus, “The Lord is not absent in this process. In fact, humiliation is one of the means by which the Lord builds Christian character. Moses’ exile is what prepared him to shepherd Israel out of Egypt. His flight from Egypt to Midian was the beginning of a lengthy spiritual journey.”<sup>164</sup>

There was another servant-leader in the Bible who experienced longsuffering and humiliation, demonstrated compassion for the people and also was an intercessor; his name is Jesus Christ. Jesus would tell anyone who listened about his intimate relationship with God. He would make comments such as “I and the Father are one” (John 10:30) or “I did not come to be served but to serve and give my life as a ransom for many” (Matt 20:28; Mark 10:45). Similar to

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<sup>164</sup> Peter Enns, Exodus in *The New NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2000), 90.

Moses, Jesus did not run from responsibility but embraced his assignment from God. As an intercessor Jesus is found praying for the disciples and future believers that they would come to know God and experience the love of God the same way He does (John 17:6-26).

There are also examples of how Jesus lived a life of humility. His appearance was nothing out of the ordinary, he was lied about, rejected, oppressed, beaten, battered and bruised – yet did not complain because of the enormous assignment He was on from God (Isa 53:2-7). As a servant-leader here on the earth Jesus also learned obedience. The Bible mentions this in scripture; the Apostle Paul says that even though Jesus was equal with God, He humbled himself in the form of a servant and through several events learned obedience, which resulted in Him dying a criminal's death on the cross.

The longsuffering, humility, and obedience learned by Moses and Jesus is expected of servant-leaders today. Jesus told his disciples that whoever wants to be great must be a servant and then demonstrated it by washing their feet (Matt 20:26; Mark 10:43). With that being said, “Humility is at the center of the character of one who knows Christ and is known by him.”<sup>165</sup>

## **Disciple**

There is evidence throughout the Bible that leadership and discipleship are intimately related. Some examples include Moses and Joshua, Elijah and Elisha, and the 12 disciples that were chosen by Jesus Christ. The word disciple in the Greek *Mathētēs* is interpreted as a learner or a pupil. A disciple was not only a pupil, but an adherent; hence, they are spoken of as imitators of their teacher.<sup>166</sup> Moreover, it describes a protégé who learns and follows his

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<sup>165</sup> Enns, “Exodus,” *The New NIV Commentary*, 89.

<sup>166</sup> James Strong, *The New Strong's Expanded Exhaustive Concordance of the Bible*, Red Letter Edition (Nashville, TN: Thomas Nelson Publishers, 2010), 154-155.

teacher's precepts and instructions.<sup>167</sup> According to Jeff Astley, "Following is a formational stance and activity in which a person's beliefs, values, attitudes, and dispositions to act and experience are learned on the road, along the way."<sup>168</sup> A protégé was not only one that was able to receive instruction in his head but was also one who was able to demonstrate the lessons learned through his actions. In other words, the word disciple "speaks of a follower who adopts the lifestyle of his master. In the first century, a disciple-making relationship was based on intimacy and obedience."<sup>169</sup>

In like manner, in the early church the new disciples were taught by the disciples of Jesus to observe all things with an emphasis on obedience. Buehring explains, "They were learning to apply the knowledge they were gaining and to express it through their lives."<sup>170</sup> Furthermore, "obedience to Jesus is what brings about real and lasting change in the lives of His followers, and impacts those around them."<sup>171</sup>

Earley and Dempsey offer this definition, "A disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission."<sup>172</sup> Throughout the Synoptic Gospels Jesus taught the disciples about the Kingdom of God, the principles to live by, and what to expect when He went back to the Father.

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<sup>167</sup> Earley and Dempsey, *Disciple-Making Is...*

<sup>168</sup> Jeff Astley, Ann Loades as practical theologian and Christian educator, *International Journal for the Study of the Christian Church*, (23:3 2023),

<sup>169</sup> Earley and Dempsey, *Disciple-Making Is...*

<sup>170</sup> Buehring, David, *The Jesus Blueprint: Rediscovering His Original Plan for Changing the World* (New York: Higher Life Publishing, 2012), 9.

<sup>171</sup> *Ibid.*

<sup>172</sup> Earley and Dempsey, *Disciple-Making Is...*, 1.



However, before he departed he gave them The Great Commission (Matt 28:16–20; cf. Mark 16:14–18; Luke 24:46–49; Acts 1:7–8), which is to go into the world and teach ordinary men and women just like them what it takes to be ambassadors for Christ and as a way to authenticate accomplishing such a feat; baptize everyone in the name of the Father, Son, and Holy Ghost.

Dave Earley, author of *Pastoral Leadership* not only clarifies God’s desire to advance the kingdom of God through making disciples, but he also implies they are to be well taught; he asserts that “God not only wants His church to have more disciples, He wants better disciples. Biblically, a church is not a building; it is the people. God is interested in the church, the body of Christ, being built up. When a church follows God’s plan, the church will grow in quantity and quality.”<sup>173</sup>

### **Theoretical Foundations**

Leadership is a topic that concerns businesses as well as churches throughout the nation. The subject of leadership has resulted in numerous scholars examining and producing various theories to bring not only clarity but also productivity to organizations. Some of the early approaches and theories include the following: The Great Man (Carlyle, 1866); The Trait Theory (Stogdill, 1948); The Skill Theory (Katz, 1955) and the Contingency Theory (Fiedler, 1978), to name a few. There are also emerging paradigms such as: Implicit Leadership Theories (Calder, 1977); Leader-Member Exchange Theory (Dansereau, Graen, & Haga, 1975); Servant Leadership Theory (Greenleaf, 1977); Charismatic Leadership Theory (Weber, 1947); Transactional Leadership Theory (Burns, 1978); Transformational Leadership Theory (Burns,

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<sup>173</sup> Earley, *Pastoral Leadership Is*, 14.

1978 & Bass, 1985); Distributed Leadership Theory (Gronn, 2002 & Spillane, 2005); Authentic Leadership Theory (George, 2003); and Entrepreneurial Leadership Theory (McGrath & MacMillan, 2000).

All of the theories mentioned above have in some way helped illuminate the minds of those in leadership positions as well as experts in the leadership field. Even though many of the theories cited previously have made excellent contributions by enhancing and advancing leadership, they fall short of what is needed for biblical leadership development. Geiger and Peck make three excellent points. First they state, “Jesus did not divorce leadership development from discipleship.”<sup>174</sup> Next they assert, “Jesus still has no Plan B Discipleship – developing believers who grow over a lifetime – is His method.”<sup>175</sup> Furthermore, they declare that “Divorcing leadership development from discipleship can leave people more skilled and less sanctified; and when competency and skill outpace character, leaders are set up for a fall.”<sup>176</sup>

There are certainly areas in some of the above theories that can be used in this action research project, however the focus of this project will be to follow biblical principles, which provides the necessary attention to underdeveloped born-again believers. The three areas that will be addressed throughout the project (educating, equipping, and empowering) will establish the training strategy being followed for the leadership training program. Also, the leadership paradigm from Geiger and Peck enhances this project with the use of kingdom principles such as: the conviction of leadership is for the church; transforming the culture of leadership in the

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<sup>174</sup> Geiger and Peck, *Designed To Lead*, 153.

<sup>175</sup> *Ibid.*, 156.

<sup>176</sup> *Ibid.*, 160.

ministry; and discipleship and leadership development all of which develops disciples into servant leaders that become disciple-makers.

One might ask the question, *what is the role that a commitment to learning can play in the person that desires to ascend to a leadership role?* Another question may be, *why is it important for someone who wishes to become a servant leader commit to learning?* The answers to these questions will be found in the following section.

### Commitment to Learning

The first step in leadership development or disciple-making is a commitment to learning everything necessary to be successful. For instance, scholar Robert Logan in *The Path To Leadership Development* suggests, “If you want to invest in developing leaders, don’t just start with nice people who attend church. Start with people who are committed to living as disciples of Jesus. That doesn’t mean they’re perfect, but it does mean they’re wholeheartedly committed to following Jesus in loving obedience. Trying to make leaders out of non-disciples is like trying to construct a building with no foundation: it will collapse.”<sup>177</sup>

One might think that it is automatic for a born-again believer to commit to learning or being a disciple. However, that is not necessarily the case; in fact Jesus said, “If you continue in my word, you really are my disciples” (John 8:31b, CSB). The word *if* indicates that some people may not continue in the Word of God. According to Boyer, “A disciple must, of course be a believer; but according to Christ’s conditions of discipleship (Luke 14:25-33), not all believers are disciples of the New Testament stamp.”<sup>178</sup>

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<sup>177</sup> Robert E. Logan, "The Path of Leadership Development," *The Journal of Applied Christian Leadership* 11, no. 1, (2017): 73.

<sup>178</sup> Boyer, *Biblical Leadership Development*, 4-5.

Aubrey Malphurs wrote in his book *Strategic Disciple Making*, “A believer is not necessarily a disciple...a disciple is one who has committed his or her life to growing in the faith and serving Jesus, no matter the personal cost.”<sup>179</sup> According to Geiger and Peck, “Everyone called to be a disciple of Jesus is also called to make disciples of Jesus. There is no doubt that the Spirit of God can use anyone. He does not require great leaders to make faithful disciples, nor does He need great evangelists to deliver the gospel. Nonetheless, the aim of the church is to enable every member to lead others into the Kingdom, so we must work hard to train them for the task.”<sup>180</sup>

This not a one-sided process, the Bible instructs each born-again believer to “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2:15, NIV). The commitment to learning has to begin with a renewing of the mind. This is why the Apostle Paul asserts, “Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God’s will for you, which is good and pleasing and perfect” (Rom 12:2, NLT).

### Spiritual Formation

Another component of this action research project will be spiritual formation. According to Dr. Clinton, spiritual formation “refers to the development of the inner life of a person, so that the person experiences more of Christ as the Source of life, reflects more Christ-like characteristics in personality and in everyday relationships, and increasingly knows the

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<sup>179</sup> Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker Books, 2009), 24.

<sup>180</sup> Geiger and Peck, *Designed To Lead*, 80.

power and presence of Christ in ministry.”<sup>181</sup> Dallas Willard et al., in *The Kingdom Life* writes, “Spiritual formation is the training process that occurs for those who are disciples of Jesus. Spiritual formation and discipleship are all about development of the life in the kingdom of God that comes to us through the risen Christ.”<sup>182</sup>

Bill Hull, author of *The Complete Book of Discipleship* points out that, “However you select your group, focus on choosing people with willing hearts, teachable spirits, and a desire to identify with your church’s (or other ministry group’s) philosophy of ministry. Look for people who have the time, interest, and gifts to lead.”<sup>183</sup>

With that in mind, there is nothing that can take place without forming a personal relationship with Jesus Christ and this is done through spiritual disciplines such as prayer (1 Kgs 9:3; Matt 6:6; 9:38; Acts 1:14; Rom 12:12; Jas 5:15), fasting (Dan 9:3; Matt 17:21; Mark 9:29; 1 Cor 17:5), and studying the word of God (John 8:31; 2 Tim 2:15; 2 Tim 3:16) to name a few. Moreover, in his book *Spiritual Disciplines for the Christian Life*, author Donald S. Whitney shared six (6) principles concerning spiritual disciplines. He noted *first* that the Bible advocates for both *personal and interpersonal* spiritual disciplines.

In addition, he asserts “Christians should read and study the Word of God on their own (personal Spiritual Disciplines), but they should also hear the Bible read and study it with the church (interpersonal Spiritual Disciplines). Christians should worship God privately but should

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<sup>181</sup> Clinton, *The Making of a Leader*, 282.

<sup>182</sup> Dallas Willard et al., *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation* (Colorado Springs, CO: NavPress Publishing Group. 2010), 40.

<sup>183</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*. (Colorado Springs, CO: NavPress Publishing Group. 2006), 152.

also worship Him publicly with His people.”<sup>184</sup> The *second* principle is Spiritual Disciplines are *activities not attitudes*.<sup>185</sup> With the *third* principle Whitney emphasizes that he is limiting the scope of this topic to *biblical* practices because all activity is not biblical. In fact, his list consists of: Bible intake, prayer, worship, evangelism, service, stewardship, fasting, silence and solitude, journaling, and learning.”<sup>186</sup>

The *fourth* principle is “Spiritual Disciplines found in Scripture are *sufficient* for knowing and expiring God, and for growing in Christlikeness.”<sup>187</sup> The *fifth* principle is that “spiritual disciplines are practices *derived from the gospel, not divorced from the gospel*.”<sup>188</sup> The *sixth* principle states that “spiritual disciplines are *means, not ends*. The end – that is, the purpose of practicing the Disciplines – is godliness.”<sup>189</sup>

Indeed, Michael Todd Wilson and Brad Hoffman state in their book *Preventing Ministry Failure* that, “Many believers think of intimacy with God as a set of behaviors: Bible study, prayer, worship attendance, fasting, evangelism, and so on. These were never intended to be the end goal of a relationship with God but merely some of the means by which such a relationship might be experienced.”<sup>190</sup> The overarching goal for this project is to educate, equip and empower the participants to become effective servant leaders that eventually become disciple makers;

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<sup>184</sup> Donald S. Whitney, *Spiritual Disciplines for the Christian Life*. (Colorado Springs, CO: NavPress Publishing Group, 2014), 5.

<sup>185</sup> *Ibid.*, 6.

<sup>186</sup> *Ibid.*

<sup>187</sup> *Ibid.*, 7.

<sup>188</sup> *Ibid.*, 8.

<sup>189</sup> *Ibid.*, 9.

<sup>190</sup> Michael Todd Wilson, and Brad Hoffman, *Preventing Ministry Failure* (Downers Grove, IL: InterVarsity Press, 2013), 41.

enlightening them on the fundamentals of spiritual disciplines such as prayer, fasting, and studying the Word of God, which enhances their ability to demonstrate what they will actually teach one day.

Therefore, what should be taught is “spiritual formation is a process of involvement with God’s gracious work.”<sup>191</sup> This suggests that involvement means one has to be intentional concerning spiritual formation. Jan Johnson writes in *Spiritual Disciplines Companion*, “Practicing God’s presence requires an interactive life of constant companionship with the Creator of the universe, the Son who lived among us and the Holy Spirit who lives inside...Enjoying God’s presence then is one more way we can connect with God, making an awareness of God’s presence a distinct reality in our life.”<sup>192</sup>

With that in mind, we connect to God through the spiritual discipline of worship. According to author Philip Nation in his book *Habits for Our Holiness*,

Worship as a spiritual discipline focuses our heart’s affections fully on our Lord. It is a declaration from our heart, lips, and actions. It is also a rejection as well: when we worship God, we say to everything else, ‘You are not God.’ At the same time, worship is an act of holiness. It sets our heart’s affections and mind’s attention apart for God, His covenant of grace, and His mission to the world. Then, in beautiful form, we can practice it in private and in public.<sup>193</sup>

Hence, “if leadership is the process of influencing others toward a goal, then Christian leadership is the process of shepherding others on their journey through spiritual formation.”<sup>194</sup>

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<sup>191</sup> M. Robert Mulholland Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Westmont: InterVarsity Press, 2016), 20.

<sup>192</sup> Jan Johnson, *Spiritual Disciplines Companion: Bible Studies and Practices to Transform Your Soul* (Downers Grove: InterVarsity Press, 2012), 108.

<sup>193</sup> Philip Nation, *Habits for Our Holiness: How the Spiritual Disciplines Grow Us up, Draw Us Together, and Send Us Out* (Chicago: Moody Publishers, 2016), 23.

<sup>194</sup> Leonard Scott Momeny, and Michael Gourgues, "Communication that Develops: Clarity of Process on Transformational Leadership through Study of Effective Communication of Emotional Intelligence." *Christian Education Journal* 16, no. 2 (08), 2019, 227.

Spiritual disciplines are designed to strengthen one's innermost being and to provide spiritual solitude and understanding. However, fasting appears to be casually mentioned when discussing spiritual disciplines but not always talked about in-depth. Scholar Elmer Towns in the book *Fasting for Spiritual Breakthrough*, proclaims that, "The spirit and the body are so interrelated in God's creative design that fasting has both spiritual and physical benefits."<sup>195</sup>

Towns goes on to articulate how God designed our bodies to heal themselves at the level of the cells and shares in his book what he discovered in his findings concerning fasting. He suggested that "these healing processes use proteins, carbohydrates, and fats to gain calories and nutrients, yet each of the ways these substances are utilized produces waste products. The cells have built-in ways to clear this waste, and apparently, they can be overloaded. Fasting helps unclog the system and eliminates poisons."<sup>196</sup> Information such as this is not only valuable, but it will also allow servant leaders to teach fasting on another level.

Boyer states, "Spiritual formation in Christ is the process through which disciples or apprentices of Jesus take on the qualities or characteristic of Christ himself, in every essential dimension of human personality."<sup>197</sup> As the born-again believer or the disciple commits to spiritual formation, he or she will be more connected to God through prayer, have a higher level of discernment (Ps 119:125 NLT), be able to embody humility (1 Pet 5:5 NKJV), be more knowledgeable with the Word of God (Pro 4:7; 2 Pet 1:5 NKJV), and have better self-control (2 Pet 1:6 NKJV). To put it another way, spiritual formation allows the disciple to develop good character and integrity, to be God-centered, and people-centered.

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<sup>195</sup> Elmer L. Towns, *Fasting for Spiritual Breakthrough: A Practical Guide to Nine Biblical Fasts* (Grand Rapids: Bethany House Publishers. 2017), 15.

<sup>196</sup> Ibid., 15-16.

<sup>197</sup> Boyer, *Biblical Leadership Development*, 168-169.



## Modeling

The most promising approach to modeling is to observe from Jesus' own example as stated in the gospels. First, Jesus honored God at all times and demonstrated humility (John 12:49; 14:10, NKJV). Next, He invited individuals to follow Him, then He set the atmosphere for teaching and learning (Matt 4:19). In addition, Jesus requested a commitment from those He called to follow Him including His chosen disciples (Matt 16:24; Mark 8:34; Luke 9:23). Then, Jesus allowed those who committed to Him to share in the things He was doing for the glory of God; such as, preaching the gospel of the kingdom of God, healing the sick, feeding the multitude, and casting out demons (Matt 14:21; Mark 6:7-13; Mark 6:44; Mark 8:20; Luke 9:14; John 6:10; Luke 9:1-3; Luke 10:1).

Jesus was an excellent communicator and knew how to connect with people in their heart. Scholars Bobby Harrington and Josh Robert Patrick asserted in *The Disciple Maker's Handbook*:

Jesus' method of disciple making doesn't work at a surface level. It compels us to connect with people in a deeply personal way. It's life on life, up front and in your face. It's motivated by love, fueled by the Holy Spirit, and the end result is dramatic transformation. Making disciples of Jesus means helping people learn and understand and take steps to trust and follow Jesus in the real world, not just having theoretical discussions in a classroom.<sup>198</sup>

Another thing Jesus modeled was the ability to carry out his assignment by forming small groups (Matt 13:10; 17:10; Mark 5:37; 9:2; 14:33). The most notable small group was the twelve disciples (Mark 17:17; Luke 8:9; John 9:2). It is here that Boyer asserts that "Discipleship happens best in small group settings."<sup>199</sup> In addition, Earley and Dempsey uses a small group but

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<sup>198</sup> Bobby Harrington, and Josh Robert Patrick, *The Disciple Maker's Handbook: Seven Elements of a Discipleship Lifestyle* (Zondervan, 2017), 25.

<sup>199</sup> Boyer, *Biblical Leadership Development*, 10.

changes the terminology. These two scholars declared, “We have discovered the best system to be an apprenticeship system...In disciple making, the goal is training apprentices to make more disciple makers. We have found the best environment for doing this is a discipleship group. With the disciple group as the laboratory, the disciple maker walks the apprentice through a simple process.”<sup>200</sup> Surely, “A true apprentice is someone who not only learns from the master teacher, but literally follows him or her and does whatever he or she does.”<sup>201</sup>

The Apostle Paul in his youth was taught by the best, then later became the master teacher who became an imitator of Christ. According to Andrew Clarke in his book *A Pauline Theology of Church Leadership*, “Teaching is one essential tool of leadership... a second tool of leadership, namely modelling the imitation of Christ.”<sup>202</sup> He goes on to say, “There is evidence that Paul tailored both his use of rhetoric and his appeal to imitation to those situations where he had the closest relationship. Both of these tools of the leader are not only exercised by Paul but are widely commended in and to other leaders.”<sup>203</sup>

### Stewardship

In this action research project, the participants will also learn the importance of stewardship. The reason stewardship is so important in the kingdom of God as well as in the secular world is because it reveals to everyone that you can be trusted with what has been given to you. Scholars Isaac Boaheng and Justice Korankye suggested that the biblical idea of

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<sup>200</sup> Earley and Dempsey, *Disciple-Making Is...*, 5d.

<sup>201</sup> Burns, Shoup, and Simmons, Jr., *Organizational Leadership*, 32.

<sup>202</sup> Andrew D. Clarke, *A Pauline Theology of Church Leadership: A Pauline Theology of Leadership* (London: Bloomsbury Publishing Plc. 2012), 187.

<sup>203</sup> Ibid.

stewardship was that “stewardship begins and ends with God. God is the creator and possessor of all things. Human beings who possess God’s creation do so as God graciously delegates.”<sup>204</sup>

This can be seen in the New Testament and the Old Testament. In the book of Genesis, Joseph, the son of Jacob, was sold into slavery; when he demonstrated his leadership skill of stewardship, his master Potiphar “gave Joseph complete administrative responsibility over everything he owned. With Joseph there, he didn’t worry about a thing – except what kind of food to eat!” (Genesis 39:6, NLT). It is here that John MacArthur in his book entitled *The Book on Leadership* proclaims, “When people are convinced you will do everything in your power for their good and nothing for their harm, they’ll trust you.”<sup>205</sup> Perhaps this is why Jesus taught the disciples to be responsible and accountable to the gifts and talents given to them (Luke 16:1-13). In like manner, the participants in this process will be given simple or small assignments to build their confidence, empower them to utilize the tools they are equipped with through this project, and to hold them accountable to follow through because time is also a component of stewardship.

In fact, Whitney asserts that “many things can be lost, but then regained... Time is different. Once gone, it is gone forever and can never be regained.”<sup>206</sup> Jesus desires his followers to value time and to maximize the opportunity to advance the kingdom of God. Jesus said, “We must quickly carry out the tasks assigned to us by the one who sent us. The night is coming, and then no one can work” (John 9:4, NLT). In other words, stewardship requires born-again believers to commit themselves not only to follow Jesus but also to value and respect the gifts, talents, finances, time, and responsibilities He has bestowed upon them.

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<sup>204</sup> Isaac Boaheng, and Justice Korankye, “Principles of Christian Stewardship in Daniel 6:1-4,” *E-Journal of Religious and Theological Studies*, Online 8, no. 6 (2022), 157.

<sup>205</sup> John MacArthur, *The Book on Leadership*, 12.

<sup>206</sup> Whitney, *Spiritual Disciplines For The Christian Life*, 164.

It is important for disciples and those in leadership positions to gain valuable experience so they will be able to lead others. Geiger and Peck point out that, “Their growth as a disciple shapes how they lead at home, in their profession, and through all of life.”<sup>207</sup> As Jesus was teaching His disciples about stewardship, one thing He mentioned was, “For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more” (Luke 12:48b NKJV).

### **Conclusion**

Anointed To Minister Ministries (ATMM) is a church that has been operating for eight years without a well-designed leadership program. The senior pastor and pastor have attempted to use Sunday morning services, Bible study, new partner classes, as well as workshops from time to time to teach the rudiments of leadership and there has been some levels of success. However, many of the partners that operate in leadership positions lack experience as well as interpersonal and intrapersonal skills.

The purpose for this DMIN action research project is to help develop an environment where the culture is increasing in its convictions, knowledge, and ability through the implementation of a biblical leadership program in which leadership and discipleship work hand in hand. The goal is to implement a strategy where teaching, learning, and biblical leadership development is prioritized. The process will include methods for participants to know God in a more intimate way and to make Him known to others by teaching, demonstrating, and leading them into a transformative relationship with Jesus Christ.

The process is not automatic but is manifested over a period of time as relationships are cultivated, tested and then proven. More importantly, purpose is connected to the process which

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<sup>207</sup> Geiger and Peck, *Designed To Lead*, 160.

will involve intentional teaching as well as a commitment for intentional learning. The objective of this research project is to design and implement a biblical leadership development program that will result in generating more quality and skilled leaders within the church and for the foreseeable future. It is the goal for participants to learn how important attributes such as: character, integrity, humility, submission, obedience, and sacrifice, are to emerge as a servant leader.

Therefore, if Anointed To Minister Ministries will design and implement a biblical leadership development program that is modeled after servant leadership, the outcome could result in informed committed followers of Jesus Christ, who embody spiritual formation that becomes a part of their lifestyle, who demonstrates good stewardship, and who models what discipleship looks like; hence, turning disciples into disciple-makers.

### CHAPTER 3: METHODOLOGY

This researcher designed an 8-week intervention project to address the lack of a biblical leadership development program at Anointed To Minister Ministries (ATMM). The purpose of this DMIN action research project was to not only establish a biblical foundation for discipleship but also to implement a system that would perpetually and effectively educate, equip, and empower those in leadership positions, as well as individuals that were identified and had a desire to be a part of servant-leadership.

The objective for this project was to create an atmosphere where the participants would increase their commitment to learning, initiate and strengthen relationships, demonstrate spiritual growth, and create a culture where servant leadership and discipleship is a top priority. This DMIN action research project was designed to raise the awareness of the participants concerning the skill level needed to be efficient and effective as a servant leader and to increase their comprehension regarding the attributes needed to be a disciple maker.

#### Recruitment Process

This process began with this researcher sending out a *permission request email*, which explained to the pastor of the church exactly what the research project consisted of, and the dates and times needed for completion. This was performed to secure a facility that would provide safety and have everything necessary to conduct the 8-week project, including a good sound system, PowerPoint capability, monitors, access to the kitchen area, appropriate restrooms, and parking. The next step in this process took place when this researcher identified potential participants within the ministry and gauged their interest in participating by having multiple conversations with them concerning what would take place during the 8-week program, what would be required of them, and their availability.

The individuals who stated they would be interested provided this researcher with their names and email addresses. Next, this researcher sent out twenty recruitment letters that clearly explained what the research project was about, where it would be located, how many weeks the project would last, and the date and times they would be expected to attend.

In addition, the recruitment letter informed the potential participants that they would participate with surveys, questionnaires, small groups, interviews, and focus groups; the recruitment letter also stated that everything would remain anonymous and confidential. Most importantly, the recruitment letter notified the potential participants that they did not have to participate and could withdraw from the project at any time without any consequence occurring. Furthermore, the recruitment letter contained the email addresses of this researcher and his mentor.

Along with the recruitment letter that was emailed to the potential participants, was a consent form that was to be filled out and returned by a specific date. The consent form had much of the same language as the recruitment letter. Although, the consent form also had information (email address) to contact the Institutional Review Board.

The process for this DMIN action research project also included a follow-up letter that was distributed to the potential participants two weeks before the designated start of the 8-week program. The purpose for the follow-up letter was to remind them of the date, time, and location where the project would take place. There was also a reminder to submit the consent form if it had not yet been sent.

The initial recruitment letter, consent form, and the follow-up letter all had the email address and phone number of this researcher so that any questions could be quickly answered, and that all communication would be clear.

### Supplies Purchased

Another component of this DMIN action research project was to ensure the participants and this researcher had all the necessary supplies to be efficient, effective, and productive. For example, this researcher obtained supplies such as notebooks/folder, clipboards, manilla folders, pens, colored marking pens, sharpie markers, highlighters, pencils, 3x5 index cards, post-it pads (various sizes), 9x12 envelopes, flip charts, photocopy paper that was utilized each week, and ink cartridges for the photocopy machine.

### Initial Volunteers

This researcher also extended the invitation for the participants to volunteer at any point in the project. The purpose of the invitation was to observe who in the group would display leadership qualities from the beginning by taking initiative as well as demonstrating they were invested into the project. As a result, two women quickly volunteered to assist with setting up and with the preparation of refreshments. In addition, two men volunteered to set up the tables and chairs each week.

### Refreshments

With that in mind, refreshments were served each week for 8-weeks. This researcher initially was going to provide donuts with fruit and juice; however, the volunteers came up with their own menu and this researcher provided the budget. Each week the menu changed, and the refreshments became bigger and better. The participants began looking forward to attending the weekly workshops to ensure they had breakfast.

The refreshments/breakfast was located in a room to the right, before entering the sanctuary. The set up of the tables was in the shape of the letter “L”. On one table was various fruit and beverages (coffee, tea, orange juice, water – hot and bottled), condiments and oatmeal.



On the other tables were Danish pastries, pancakes, waffles, bacon, sausage, scrambled eggs, sliced meat and assorted cheese, crackers, mixed nuts, granola bars, and yogurt. On week-eight of the project, refreshments/breakfast included sirloin steak, smothered pork chops, French toast, and cheese grits.

As part of this researcher's field notes, it was observed during the 8-week process that a couple of participants appeared to get somewhat upset because they arrived at the workshop on time to participate in the workshop but after the stated time refreshments would be over. The purpose for the door closing at the stated time was to raise the awareness of emerging leaders how to establish boundaries and implement consequences that they would need in the future. Having said that, the door to the refreshment/breakfast area was unlocked at every break and the participants had access to anything of their choosing.

The participants were also encouraged to bring their plates and beverages with them into the sanctuary and eat. In addition, the church also had a water fountain with cups located on the wall across from the refreshments/breakfast area in case anyone needed water before the break. If necessary, one of the two volunteers who was responsible for the participants having access to the refreshment/breakfast area was allowed to ensure the participants received something to eat or bottled water if it were medically needed.

The refreshments/breakfast was strategic and was part of the program design. The purpose was to raise the awareness of emerging leaders on how they should plan, prepare, and serve those that follow them out of their own volition. In addition, the refreshments/breakfast was designed to create an atmosphere where learning could be an enjoyable experience as well as establishing a culture of how the kingdom of God operates.

### Atmosphere of the Sanctuary

The weekly workshops were held in the sanctuary of ATMM. The volunteers arrived at the church as early as 6:00 a.m. to begin setting up the refreshment area and the sanctuary. The set up in the sanctuary was simple; the tables were side by side stretched out across the front of the pulpit area to accommodate fifteen participants.

In addition, obtaining clear data whenever and wherever presented is crucial to this project. Therefore, this researcher intentionally provided five cordless microphones on the tables (approximately one for every table). According to author Richard A. Krueger in his book *Analyzing & Reporting Focus Group Results*, “The microphone is perhaps the most important piece of equipment...A high-quality, remote microphone in the center of the table is essential.”<sup>1</sup> In addition, one participant volunteered to ensure the sound system worked throughout the 8-week project.

The participants were facing two 55-inch monitors to view for the PowerPoint presentations. At each table, the participants had a personal notebook folder with an 8.5 x 11 legal pad, highlighters, pens, pencils, sharpie markers, a bowl of assorted mints as well as hand sanitizer at their disposal. The chairs were the ones used in the ATMM sanctuary; they were nicely cushioned for the back and had a thick and generously padded seat. Throughout the 8-week process, as this researcher observed, the participants appeared to be very comfortable, yet more importantly, there was not one complaint concerning the seating or the arrangement of the seating.

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<sup>1</sup> Richard A. Krueger, *Analyzing & Reporting Focus Group Results* (London: SAGE, 1997), 54

The setting of the sanctuary was not only clean, but the temperature seemed to be just right each week. To put this in perspective, Morgan L. Jones in her book *Mastering Facilitation: A Guide for Assisting Teams Achieve Powerful Results*, expressed it this way, “An environment that is clean, orderly, well-lit, and spacious is learner friendly. The setting is one of the first things (if not the first) that participants encounter. Let the venue be a nice welcome for everyone.”<sup>2</sup>

Another thing that enhanced the atmosphere was gospel music pleasantly playing at a nice but low volume; some of the songs had lyrics and other songs were instrumental only. This researcher was able to observe some participants smiling, other participants singing with the lyrics of songs, and yet others moving their heads to the rhythm of the music as well.

#### Weekly Agenda

This researcher by design had the agenda for the day posted on the 55-inch monitors for the participants to view as they entered the sanctuary. The purpose was to raise the awareness of the emerging leaders how to prepare for a meeting as well as to allow them to mentally prepare for what was to come within the next few hours, including breaks.

#### Opening and Closing Prayer

It is important for every born-again believer to have a prayer life. More importantly, it is paramount for an emerging servant leader to establish and maintain an active prayer life. Hence, this researcher had prayer as a part of this program design. The Bible instructs the born-again believer to “pray without ceasing, pray constantly, and never stop praying” (1 Thessalonians

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<sup>2</sup> Morgan L. Jones, *Mastering Facilitation: A Guide for Assisting Teams Achieve Powerful Results*, 1<sup>st</sup> edition (New York: Routledge/Productivity Press, 2021),18.

5:17 King James Version, Christian Standard Bible, and New Living Translation). To sum it up, Jesus taught the disciples “that they should always pray and never give up” (Luke 18:1b, NLT).

Having said that, as part of the design of this DMIN action research project, participating or leading the group in prayer was a component of raising the awareness of spiritual formation. Therefore, each week of the 8-week program, one participant would choose to lead the group in the opening prayer and another participant would lead the group in the closing prayer. As an observer, this researcher was able to witness tremendous spiritual growth, confidence, and leadership qualities develop in the participants from this exercise alone.

#### Weekly Scripture

The research design for this DMIN action research project as a part of the *commitment to learning* component, gave the participants the task each week of selecting a scripture of their choice and reciting the chapter, verse, and translation by memory to the whole group when necessary. The purpose of this task was to incorporate studying scripture intentionally as part of spiritual formation in the life of emerging servant leaders.

In one capacity or another a servant leader will have to speak or teach the Word of God in front of others. This process was designed to raise the awareness of the preparation it takes for a servant leader to get up in front of others and demonstrate competence in handling the Word of God while simultaneously receiving valuable experience. In fact, the scriptures declare that, “A servant of the Lord must not quarrel but must be kind to everyone, be able to teach, and be patient with difficult people” (2 Tim 2:24, NLT). Also, the commitment to learning concept is biblically based, 2 Timothy 2:15 says “Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth” (NLT).

The commitment to learning component for this DMIN action research project not only raised one's awareness concerning the preparation process, but it also served as the stepping-stone towards becoming an effective and productive servant leader that has excellent credibility. Dr. Morgan Jones proclaimed that, "There are many benefits of adequate preparation, the first of which is that it gives you confidence. When you know your plan by heart, all you need to do is execute it, purposefully and confidently. This will communicate to the learners that you are in control, and this translates into credibility."<sup>3</sup>

The objective for this DMIN action research project design was not only to raise the awareness of participants concerning biblical leadership but also regarding the following attributes: the character an emerging leader needs to demonstrate at ATMM while preparing to serve in servant leadership; the significance of having a prayer life; the interpersonal and intrapersonal skills needed to be effective, efficient, and productive; the value of stewardship; the impact discipleship has on the kingdom of God; the ability to handle the Word of God skillfully and effectively; and the creating of small groups from a biblical perspective. All of the above is what separates this project from others this researcher has investigated.

The overarching goal of this thesis ministry project was to raise the awareness of biblical servant leadership, improve habits of spiritual discipline, and produce servant-leaders that will intentionally mentor up-and-coming disciples. This is consistent with Matthew 28:19-20 that states "Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age" (NLT).

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<sup>3</sup> Jones, *Mastering Facilitation*, 19.

Indeed, character, humility, prayer, compassion, faith, interpersonal skills, and stewardship, are just a few things that Jesus taught the disciples.

### Demographics

Lancaster, California is located in the area also known as the Antelope Valley that includes the cities of Santa Clarita and Palmdale and is positioned on the north end of Los Angeles County. According to the United States Census Bureau, in 2021, Lancaster, has a population of 170,150; the racial makeup is 43% Hispanic or Latino, 28.2% White alone, not Hispanic or Latino, 21.1% Black or African American alone, 10.1% Two or more races and 4.6% Asian alone.

The medium household income in 2020 was \$58,413 and 20.2% were at the poverty level. The medium value of owner-occupied housing units (2016-2020) was \$280,200, while the medium selected monthly owner cost – with a mortgage (2016-2020) was \$1,729, and the medium selected monthly owner cost – without a mortgage (2016-2020) was \$556, and the medium gross rent (2016-2020) was \$1,274<sup>4</sup>. Moreover, High school graduate or higher with persons 25 years and older was 82.1% and the percentage for those who have obtained a bachelor's degree or higher was 19.1%.

The demographics at ATMM do not reflect the numbers in Lancaster, California. For instance, the ministry has had over 100 people join since 2014, however, only 40 people are considered active partners. In 2015, ATMM established a covenant that discussed attendance, giving, and a commitment to learn more about Jesus Christ, which each partner signed along

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<sup>4</sup> United States Census Bureau (<https://www.census.gov/quickfacts/lancastercitycalifornia>), 2021.

with the senior pastor and pastor. A partner is considered an inactive partner if they violate the signed covenant.

With that being said, 97% of the partners at ATMM are African American and 3% are Hispanic. On the other hand, 25% are 60 years and over; 20% are between 40-59 years old; 15% are 30-39 years old; 20% are 20-29 years old; 20% are between 6-19 years of age. The medium income for 2021 was \$43,000 as many of the elders are on fixed incomes and the younger partners are unemployed.

As for education, 3% have a Graduate degree; 7% have a bachelor's degree; 15% have an associate degree; 55% have a High school diploma; and 20% do not have a High school diploma. The ministry is 60% female and 40% male, while 35% of the partners are married, 65% are single.

The partners of ATMM have come from various types of situations such as, domestic violence, sexual abuse, drug abuse, spiritual abuse, homelessness, unemployment, the foster care system, and incarceration to name a few. Many have been unchurched and need discipleship, which is why the biblical servant leadership development program is essential.

### **Intervention Design**

Anointed To Minister Ministries (ATMM) needed to improve the quality of leadership throughout the ministry while simultaneously developing servant-leaders. The previous approach was to periodically conduct a workshop and discuss leadership, the responsibilities that come with it, as well as the commitment that is required with leadership. As a result, the old approach was not a well-designed developmental program. The Bible declares “My people are destroyed for lack of knowledge” (Hos 4:6, CSB).

This researcher decided to follow qualitative research for the intervention design. One reason for selecting qualitative research is because it is a “type of participatory action research that introduces an intervention in order to provide ministerial leadership for the transformation of the organization;”<sup>5</sup> whereas “quantitative research is intended to provide generalizable explanations that provide the basics for predicting and controlling events and phenomena through rigorous application of numerically based hypothesis-testing procedures.”<sup>6</sup>

In addition, “qualitative research in the study of leadership captures the subjective experiences of leaders and followers, its slippery nature, and the local context in which leadership takes place.”<sup>7</sup> Although both qualitative and quantitative research collect data; qualitative research focuses more on words, language and meaning; while exploring concepts and experiences, whereas quantitative research emphasis is more on numbers and statistics.

The method of collecting data chosen by this researcher was observation, the use of field notes, surveys, questionnaires, interviews, and focus groups. This process qualifies as qualitative research and perhaps even field research. Bailey says that, “Field research is considered qualitative research because the data consists of texts: written field notes about what was observed, interview transcripts, and paraphrases of conversations.”<sup>8</sup>

This was similar to what other researchers have argued, in fact, Stephen Lapan, Marylynn Quartaroli and Frances Riemer in their book *Qualitative Research an Introduction to Methods*

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<sup>5</sup> Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock Publishers, 2011), 58.

<sup>6</sup> Ernest T. Stringer, *Action Research*, 4<sup>th</sup> edition (Thousand Oaks, CA: SAGE Publications Inc., 2014), 5.

<sup>7</sup> Karin Klenke, *Qualitative Research in the Study of Leadership: Second Edition* (Bingley: Emerald Publishing Limited, 2016), 333.

<sup>8</sup> Carol A. Bailey, *A Guide to Qualitative Field Research*, 3rd edition (Thousand Oaks, California: SAGE Publications, Inc., 2018), 4.



*and Designs* noted, “to obtain this information, qualitative researchers depend on primary, face-to-face data collection through observations and in-depth interviews.”<sup>9</sup>

Team researchers Sharan Merriam and Robin Grenier disclosed in their book *Qualitative Research in Practice* that “observation is the best technique when an activity, event, or situation can be observed firsthand, when a fresh perspective is desired, or when participants are not able or willing to discuss the phenomenon under study.”<sup>10</sup>

Whether the data collection was ascertained from surveys, questionnaires, interviews, or focus groups, the purpose was to provide findings for the research questions. According to Carol Bailey, author of *A Guide to Qualitative Field Research*, “To answer your research question, you need to collect data, which are information from and about the participants and the setting. The data are collected by interacting with and observing people in the setting over a long period of time and possibly by engaging in some of their activities.”<sup>11</sup>

### Research Questions

The baseline of this intervention design was established on questions such as:

- RQ1. What type of instruments should be used to gather data?
- RQ2. How many weeks should the biblical leadership development program take before it concludes?
- RQ3. What does an effective biblical leadership development program look like?
- RQ4. How important is a relationship between leadership and followers?
- RQ5. What are the essential components of biblical servant leadership?

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<sup>9</sup> Stephen D. Lapan, Marylynn T. Quartaroli, and Frances Julia Riemer, *Qualitative Research an Introduction to Methods and Designs*, 1st edition (San Francisco: Jossey-Bass, 2012), 69.

<sup>10</sup> Sharan B. Merriam and Robin S. Grenier, *Qualitative Research in Practice: Examples for Discussion and Analysis*, 2nd edition (San Francisco, California: Jossey-Bass, 2019), 15.

<sup>11</sup> Bailey, *A Guide to Qualitative Field Research*, 4.

RQ6. What would be the most efficient biblical model to follow as it pertains to ATMM?

RQ7. Who should participate in this biblical leadership development program?

#### Key Objectives Biblical Leadership Development Program

The previous approach to leadership development at ATMM was inconsistent and in need of restructuring. The new approach involved an 8-week biblical leadership development program designed for the participant to learn the attributes and the importance of biblical leadership, to cultivate an intimate relationship with Jesus Christ by increasing one's prayer life, studying the Word of God, implement fasting into their lifestyle, understanding the significance of interpersonal and intrapersonal skills, and building relationships that come with servant-leadership and followership.

Some leadership training models focus on various aspects of management as key components of their leadership development program. This project implemented methods used by scholars such as author Robert Clinton (*The Making of A Leader*) and his five (5) stages of leadership development, as well as Blanchard and Hodges, from their book entitled *Lead Like Jesus* that features topics such as the heart, heads, hands, and habits. This concept assisted with strengthening the leadership skills, the commitment level of participants, and improving the personal convictions of all who participated. The qualitative research method used in this project is also rooted in the mental model of leadership theory (Rardin, 2001) and the leadership emergence theory (Clinton, 2012), mentioned in previous chapters. Furthermore, this model concentrated on biblical principles to accomplish the goal of servant leadership. This is what Jesus did.

The criteria for each participant were to be an active partner at ATMM, be a minimum of 18 years of age and over, and already serving in a position of leadership or in the process of operating in a leadership role after completion of this program. It was imperative that

participants increased and improved their knowledge, understanding, and commitment to servant-leadership. However, the most important thing was to implement a biblical leadership development program that facilitated a maturation process for servant-leaders.

Considering transparency was a key component to this project, this researcher also operated in the role of the facilitator. More importantly, the objective was for each participant to understand that biblical leadership development is very important in the kingdom of God and a continued program to develop servant-leaders must be available consistently. Geiger and Peck, asserted that, "If members of the body of Christ are to be faithful to this Great Commission, they must be developed to lead. Everyone called to be a disciple of Jesus is also called to make disciples of Jesus. There is no doubt that the Spirit of God can use anyone."<sup>12</sup>

#### Data Collection

This researcher used a triangular approach to collect data throughout the 8-week process by using pre-post surveys, questionnaires, and focus groups; this answered the question for research question one (RQ1), what type of instruments should be used to gather data? The instruments to be used (i.e. per open-ended question for focus groups and questionnaires, while the surveys may be semi-structured) and the data was analyzed for validity and reliability. Moreover, coding was paramount in organizing, processing, and exploring the data. It is here themes emerged to equip the researcher how to draw conclusions. Hence, the researcher was able to use the triangular approach by asking supplementary questions, examining the comments of the participants, and by permitting the participants to make corrections and then analyzing the findings from the three main instruments.

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<sup>12</sup> Geiger and Peck, *Designed to Lead*, 79-80.

## Data Security

The data was stored on a thumb drive kept secure in a locked cabinet that only the researcher could access. This provided the researcher with the flexibility in case data would be used in future presentations. Each week of the program there was an audio recording for the researcher to obtain accurate notes. In like manner, recordings were stored on a thumb drive kept secure in a locked cabinet that only the researcher could access. After three years, all data stored on the thumb drive will be deleted.

This researcher was careful by being the only one that had access to where project information was stored. The purpose for this was to ensure that not only the data collected be protected but also the design of all documents and recordings concerning surveys, questionnaires, focus groups and PowerPoint presentations be preserved as well.

## Confidentiality

As a way for the names of the participants in the project to remain anonymous, the participants were given coded numbers on all documents that were distributed and returned back to this researcher. In addition, this researcher kept all documents separated from one another so that everything that the participants needed would be ready in an orderly manner. This researcher followed the advice of scholars John Cone and Sharon Foster in their book *Dissertations and Theses from Start to Finish*, wherein they stated that it was important to have built-in safeguards and to have procedures in place to ensure ethical conduct.<sup>13</sup>

Although surveys, questionnaires, and other parts of the program would remain anonymous, confidentiality could not be guaranteed in focus group settings. For example, when upset or discouraged about something, members of the focus group might share what was

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<sup>13</sup> John D. Cone, and Sharon L. Foster, *Dissertations and Theses from Start to Finish: Psychology and Related Fields*, 2nd ed (Washington, D.C.: American Psychological Association, 2006), 232.

discussed with persons outside of the group. Above all, data collected by the researcher will always remain anonymous.

## Data Collection Instruments

### Weekly Attendance Forms

Another tool used to collect data was the weekly attendance forms as shown in Table 3.1

Table 3.1. Weekly Attendance Forms

Biblical Servant Leadership Development Program		
Attendance Form		
February 11, 2023		
PLEASE PRINT		
First Name	Last Name	SIGNATURE

The attendance forms, denoted in Appendix F were used to demonstrate the commitment to the program. The facilitator recorded sessions (only), took field notes, and engaged in dialogue with participants after the power point presentations as another method of ascertaining data. All data collected remained anonymous and is secured on a thumb-drive kept by the researcher. Furthermore, this process allowed the participants each week to listen (educate), learn (equip), and lead (empower).

### Pre-Survey Form

The pre-survey form was a combination of *closed-ended* questions because of the limitation of the questions. However, they were also *relative ranking* questions, used to ascertain the most important or non-important response to the participant. The pre-survey as shown in Table 3.2 was designed to discover what the participant already understood about the topic of the day. See Appendix G.

Table 3.2. BLDP Pre-Surveys

WEEK 5 – PRE -SURVEY – SUBMISSION AND HUMILITY					
I practice submission on a daily basis	Strongly Agree	Agree	Not Sure	Disagree	N/A
I struggled with submission	Strongly Agree	Agree	Not Sure	Disagree	N/A
I am submissive to my pastors	Strongly Agree	Agree	Not Sure	Disagree	N/A
I struggled with humility	Strongly Agree	Agree	Not Sure	Disagree	N/A

### Post Survey Form

The post-survey form was also a combination of *closed-ended* questions because of the limitation of the questions. However, they were also *relative ranking* questions, used to ascertain the most important or non-important response to the participant. The post survey as shown in Table 3.3 was created to determine what, if any, the participant learned from the events of the day. See Appendix H.

Table 3.3. BLDP Post Survey

WEEK 2 – POST SURVEY – CHARACTER AND INTEGRITY					
I am aware of the attributes that shape the character of a servant leader	Strongly Agree	Agree	Not Sure	Disagree	N/A
I understand the meaning of integrity	Strongly Agree	Agree	Not Sure	Disagree	N/A
Integrity is important in leadership	Strongly Agree	Agree	Not Sure	Disagree	N/A

## Participant Feedback Questionnaire

Participants completed questionnaires on week 4 and week 8. The questionnaire consisted of open-ended questions aimed at obtaining a more qualitative response from the participants. According to Lior Gideon, author of *Handbook of Survey Methodology for the Social Sciences*, questionnaires “are an effective tool for obtaining information on a variety of topics such as feelings, attitudes, behaviors, beliefs, values, potential actions, decision-making processes, needs, lifestyles, sense of social belonging, consumption and shopping patterns, or even simple demographic questions.”<sup>14</sup>

In addition, editors Rabi N. Subudhi and Sumita Mishra in *Methodological Issues in Management Research* argue that, “A good questionnaire is one which helps directly achieve the research objectives, provides complete and accurate information, is easy for both interviewers and respondents to complete, is so designed as to make sound analysis and interpretation possible and is brief.”<sup>15</sup>

By using questionnaires, the goal was to determine how the program helped or did not help the participants on a personal level when it came to understanding servant-leadership, stewardship, relationships, and spiritual discipline. The information assembled from the questionnaires assisted the researcher to evaluate whether or not there was an increase in competence, confidence (faith), and conviction pertaining to ministry responsibilities, spiritual growth concerning prayer life, conflict resolution, and discipleship.

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<sup>14</sup> Lior Gideon, *Handbook of Survey Methodology for the Social Sciences* (New York: Springer, 2012), 91-92.

<sup>15</sup> Rabi N. Subudhi, and Sumita Mishra, eds. *Methodological Issues in Management Research: Advances, Challenges and the Way Ahead* (Bingley, U.K: Emerald Publishing Limited, 2019), 54.

A positive response in those areas indicate that the awareness in the above areas had been raised and that according to the leadership emergence theory, the participants may be ready for the next phase in their spiritual journey as servant leaders. (See Appendix I)

### **Focus Group Data**

The next data collection instrument to assemble data came from a focus group. Scholar John Eros wrote in the chapter *Conducting and Analyzing Focus Group Data*, that “Focus groups have the potential to generate particularly rich data, may serve not only as a data collection device, but also as a component of the validity (trustworthiness) of the research study; and may be easier to schedule, particularly if they are to take place during an already regularly scheduled meeting, such as a seminar, rehearsal, or class meeting.”<sup>16</sup>

The flexibility of this instrument allowed this researcher to rearrange the format of the schedule without disturbing the process. In addition, the focus group enhanced the ability of the researcher to gain in-depth understanding of the participants as well as topics that may be pursued in future research.

Furthermore, the focus group allowed this researcher to make plenty of observations concerning the level of understanding and awareness the participants were operating at regarding servant leadership and their understanding and awareness of the discipleship process, as well as what was required as disciple makers.

The focus group also allows this researcher the opportunity to gather data on the participants in the area of spiritual growth. See Appendix J.

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<sup>16</sup> Colleen Conway, *Collecting, Analyzing and Reporting Data*, vol. 2 (New York, NY: Oxford University Press, 2020), 65.



## **Unstructured Interviews**

Initially, this researcher had decided not to conduct individual interviews because, “An interview is defined as a conversation with a purpose of collecting perspectives”<sup>17</sup> and this researcher had already selected surveys, questionnaires, and focus groups as collection data instruments. However, the opportunity to conduct unstructured interviews presented itself because of the excitement of the participants.

With that in mind, researcher, Kathryn Roulston, wrote in the chapter *Generating and Analyzing Individual Interviews* stated that “in unstructured formats, talk is more likely to be symmetrical, with interviewers and interviewees free to initiate topics of discussion and ask questions.”<sup>18</sup> It seemed as though every break, every week, numerous – sometimes the same participants would seek out this researcher to either inquire a more in-depth question or make a statement that would provide critical data about the participant. Implementing the unstructured interviews was an excellent instrument to not only collect data but also to add to the implementation of the intervention design.

### **Implementation of the Intervention Design**

This project was constructed to increase the participant’s communication and conflict resolution skills, strengthen their convictions and commitment, and build their character, competency, and credibility. The researcher expected that this program would enhance the participant’s personal relationship with Jesus Christ. This was accomplished with the assistance of weekly power point presentations located in Appendix E and participating in small group

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<sup>17</sup> Subudhi and Mishra, *Methodological Issues in Management Research*, 79.

<sup>18</sup> Conway, *Collecting, Analyzing, and Reporting Data*, 44.

activities that included dialogue and feedback via focus groups as a way to build up critical thinking and communication skills.

There were a series of steps or certain phases to this project that needed to take place before the implementation of the design could begin. The most important thing is approval from the Institutional Review Board (IRB). After obtaining approval from the IRB (see Appendix L), this researcher sent out recruitment emails, follow-up emails, and consent forms to all potential participants located in Appendix A.

In addition, the facilitator emailed each participant a copy of the power point presentation after each session, with the participants receiving a small task to demonstrate their commitment to learning. Even though this was an audacious task, this researcher believed a well-intentioned, purposeful, and accelerated program could move the participants from where they were to a higher level of functioning in ministry, in their personal lives, at home, in their places of employment, and in the community.

The initial email and consent forms both informed the potential participants what the project was all about, who is conducting the research, any risk that may be involved, their status as volunteers, that all data collected would be secure and protected, and most importantly that their names and personal information would not be disclosed and that their participation is confidential.

The biblical leadership development program would be completed in 8 weeks. There were fifteen (15) participants. There were refreshments available between 8:00 a.m. – 8:25 a.m. The sessions began at 8:30 a.m. Each week the facilitator led the participants by using an agenda (See Appendix D). Every participant received a one-inch binder with writing paper and tab

dividers already included. They also had pens, pencils, colored sharpie markers, and white-out correction tape at their disposal.

In order to ensure the effectiveness of the program, this researcher engaged in evaluation and feedback from the participants in the program to further develop the training program. Furthermore, there were tasks and opportunities to put into action the lessons learned (the practical side of training) such as participants sharing a scripture of the week, sharing their take-away from the weekly meeting – such as what part of the topic impacted them the most and why, for those who choose to share.

In addition, opening and closing the meetings with prayer, taking the initiative to set up before the meeting and breaking down after the meeting, participating in role-play, sharing their experiences about sharing Christ with someone, and identifying someone they may desire to disciple, were just a few ways to obtain additional data. This researcher made observations of the participants learning and areas where lessons could be improved or expanded upon by developing field notes and coding information. This researcher knew there was enough data “when patterns repeated and no new information was being added to the existing categories,”<sup>19</sup> in other words, when saturation had taken place. In addition, this researcher used an excel spreadsheet to code and collect the data in order to organize and then analyze the data.

#### Coding of the Data

This researcher used excel spreadsheets to assist with making coding more efficient and effective not only by using various text highlight colors but also using different font colors when necessary. Philip Adu, author of *A Step-by-Step Guide to Qualitative Data Coding* and methodology expert, asserted that “the most important thing is to select a coding strategy which

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<sup>19</sup> Sensing, *Qualitative Research*, 93

is consistent with the purpose of the study and research question(s), and will help to create uniform codes.”<sup>20</sup> He went on to propose that “by doing, it becomes easier to smoothly transition from generating codes to developing categories, themes, and even creating theories.”<sup>21</sup>

The ability to sort, organize, and label the data collected from the unstructured interviews, surveys, questionnaires, and focus groups was critical for the analysis and evaluation of the project. Although time consuming because this researcher did not utilize or purchase any software that would have assisted or enhanced the process, the way the analysis was conducted was necessary.

Additionally, as part of the coding strategy, this researcher assigned each participant a number. The number that was assigned to each participant appeared on every pre and post survey form as well as on every questionnaire form. This researcher also utilized the assigned participant number by documenting every time a participant spoke. For example, the weekly assigned task of selecting a scripture and presenting it to the group by memory or participating by opening or closing the weekly workshop in prayer. This researcher also made documentation when simply observing behavior, body language, or simply remaining silent.

Furthermore, the data collection instruments, such as the weekly attendance forms, 5 AM Prayer Conference Call, or an assignment for the PowerPoint presentations were also coded. In fact, to enhance the process, the data collection instruments to be discussed in the next section were color coded.

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<sup>20</sup> Philip Adu, *A Step-by-Step Guide to Qualitative Data Coding* (Routledge Taylor & Francis Group: New York, NY, 2019), 27-28

<sup>21</sup> *Ibid.*, 28

### Program Completion and Evaluation

The intervention for this project was implementing a biblical leadership development program where one did not exist. An analytic rubric was used for the evaluation of the success of the program as seen in Table 3.4 (See Appendix K)

Table 3.4. Biblical Leadership Development Program Evaluation Rubric

<b>Structure 25%</b>	<b>Excellent 19-25 points</b>	<b>Very Good 12-18 points</b>	<b>Good 6-11 points</b>	<b>Need Improvement 0-5 points</b>	
<b>Program Structure</b>	Location, time, and atmosphere was ideal. Sign-in was accessible every week, supplies were available every week, and refreshments were provided every week. Program started on time every week.	Location, time, and atmosphere was admirable. Sign-in was accessible every week, supplies were available every week, and refreshments were provided every week. Program started on time the majority of the weeks.	Location, time, and atmosphere nice. Sign-in was accessible the majority of weeks, supplies were sometimes available, refreshments were provided sometimes. Program started on time a few times.	Location, time, and atmosphere was not ideal. Sign-in was not always accessible, supplies were not always available. Refreshments were not always provided.	
<b>Interaction 35 %</b>	<b>19-25 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills; increased prayer life; established better study habits and increased confidence to speak in front of others.	<b>12-18 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills; increased prayer life; and established better study habits.	<b>6-11 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills somewhat; prayer life and study habits increased a little.	<b>0-5 points</b> Participation in small groups and group activities did not help in any area.	
<b>Content 40%</b>	<b>19-25 points</b> Power point presentations increased knowledge of biblical leadership development, servant leadership spiritual discipline, stewardship, and discipleship, the importance of relationships, character and integrity.	<b>12-18 points</b> Power point presentations slightly enhanced knowledge of biblical leadership development, servant leadership, stewardship, discipleship, relationship; character and integrity.	<b>6-11 points</b> Power point presentations, were informative; Much of the material was more of a review. Somewhat helpful.	<b>0-5 points</b> Power point presentations were not helpful at all.	

The analytic rubric was designed for participants to evaluate the program structure, the interaction throughout the program between all participants as well as in small groups. The analytic rubric also allowed participants to consider the power point presentations and what impact if any, they had on them. A successful outcome for this project would be an approval of the location, the environment, the materials for the participants, and timeliness of each meeting. Moreover, a successful outcome would also see each participant increase their knowledge and understanding of biblical servant-leadership, which includes submission, humility, spiritual

discipline, stewardship, and followership. What is more, a successful outcome would result in participants understanding the significance of relationships in ministry as well as the effectiveness of small groups.

Overall, the method of collecting data from the weekly attendance, surveys, questionnaires, and focus groups discussed in this chapter, allowed this researcher to obtain reliable results based on the self-reported responses of the participant.

## CHAPTER 4: RESULTS

The purpose of this action research paper was to address the lack of a biblical leadership development program at Anointed To Minister Ministries (ATMM). The solution was to develop a strategy for developing adult leaders within ATMM, which included assembling the leaders and potential leaders at ATMM to participate in an eight-week biblical leadership development program. This would increase their commitment to learning, refine their character and integrity, raise their awareness of the importance of competence and credibility, enhance their communication and conflict resolution skills, increase their commitment to spiritual disciplines, establish new relationships, learn to work in small groups, and more importantly prepare them to move into a role of a disciple maker. This process would also allow the participants to grasp the concepts of submission, servanthood, and stewardship.

### **Initial Implementation of the Project**

To measure the program's effectiveness, the researcher utilized various practices such as taking field notes through observation during Saturday sessions and debriefing from assignments given to participants. Instruments were used such as focus groups, surveys, and questionnaires that provided findings on the participants perspectives on the impact of the program concerning their development as a servant leader who become disciple makers.

The eight (8) week biblical leadership development program answered research question two (*RQ2*), regarding how many weeks the program should be. The eight (8) week program was held in the sanctuary of ATMM every Saturday between 8:30 a.m. – 12:30 p.m., refreshments were also available each week between 8:00 a.m. – 8:30 a.m., and available for scheduled breaks.

The progress of the biblical leadership development program was evident by the participants demonstrating their commitment to learning by attending the eight (8) week biblical leadership development program at a high rate. Case in point, 13 out of the 15 participants attended every week with 2 participants missing only 1 week each.

### Collective Results

The purpose of the focus group was to enhance the ability of the researcher to obtain an in-depth understanding of what the participants understood about various components of biblical leadership, as well as their experience with biblical leadership models. There were two focus groups conducted within the eight (8) week period, each focus group was made up of the same 15 participants. The facilitator informed the participants of some basic rules of conduct to ensure the activity and the atmosphere was experienced as a safe place to have dialogue. Those basic rules included respecting one another, not interrupting the speaker, and to remember to keep what was said during the discussion confidential.

### Focus Group Results

#### Demographics of Focus Groups

Another example of the participants emerging in the biblical leadership development program was not only their willingness to be open and honest with their comments or statements but also from the findings of the focus group that will be presented in the next section. The focus group (See Figure 1) consisted of fifteen (15) participants over 18 years of age: five (5) participants were between 25 and 30 years of age; zero (0) participants were between 30 and 39 years of age; zero (0) participants were between 40 and 49 years of age; three (3) participants were between 50 and 59 years of age; and four (4) participants were between 60 and 69 years of age; three (3) participants were between 70 and 75 years of age; ten (10) participants were



women and five (5) participants were men. Moreover, thirteen (13) participants in the group were African American, two (2) participants were Hispanic; no other ethnic group was represented.

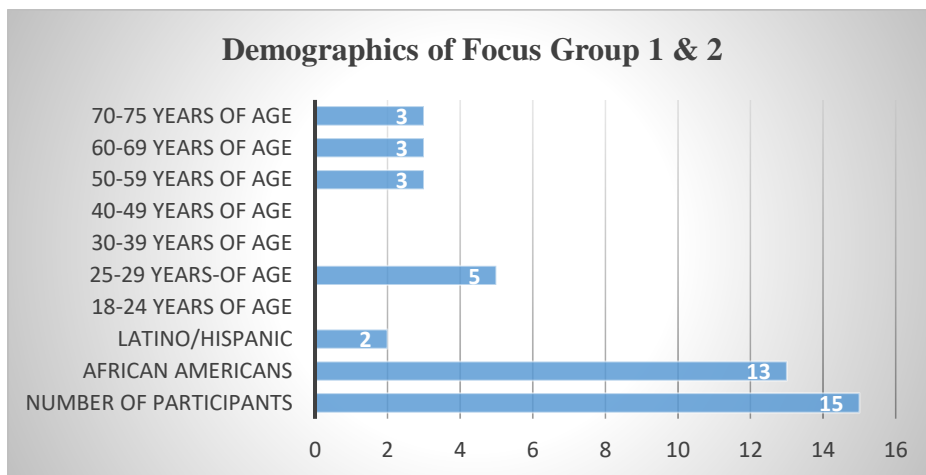


Figure 4.1 Demographics of Focus Group 1 and 2.

### Focus Group 1 Results

The primary objective of the focus groups was to ascertain what the participants understood about biblical leadership at the beginning of the research project versus what they would understand after completing the program. The questions for the first focus group were also to address research question number three (RQ3): What does an effective biblical leadership development program look like?

Although, the initial focus group had seven questions, because of time constraints and reaching saturation on the topics, only three (3) questions were raised in this session. The participants answered by raising their hands, going in order, or being chosen directly by the facilitator.

The facilitator asked the participants the following questions: 1) Describe what true biblical leadership looks like to you? 2) Why would you say relationships are important to servant leadership? 3) What is your definition of discipleship? The findings of the questions

above produced three (3) themes: leadership is demonstrated, relationships bring unity and strength, and discipleship is about teaching and learning. (See Table 4.1.)

Table 4.1. Focus Group 1, Characteristics of Biblical Leadership

<b>LEADERSHIP</b>	<b>RELATIONSHIP</b>	<b>DISCIPLESHIP</b>
Demonstrated	Connection	Knowledge
Commitment	Communication	Leading
Character	Trust	Teaching
Accountability	Support	Training
Humility	Empathy	Learning
Submission	Listening	Student
Sacrifice	Transparency	Availability
Love	Unity	Servanthood

In fact, words such as leading, love, and character were not only repeated but were considered important in leadership. For instance, a 60-year-old male (P2) had this to say about how effective leadership is demonstrated: “Leadership is being an example for those who follow you.” In addition, a 72-year-old male (P6) expressed how leadership should operate in love: “True leadership is leading in love.” While a 56-year-old female (P12) chimed in on how leadership is demonstrated: “Leadership is displaying God-like character, one's attitude has to be correct, one must have the ability to communicate with tact.”

Several participants weighed in on the question, why would you say relationships are important to servant leadership? Words such as: unity, connection, and trust were used continuously until saturation for the topic was reached. For instance, a 29-year-old female (P11) used the word “connection” and made her point by stating the following: “Leaders need followers...Relationships help to develop trust...so that the follower will submit and commit to the leader.” A 70-year-old female (P3) utilized the word trust by saying: “Relationships build confidence with one another, when I have confidence in you then I can trust you.”

A 28-year-old male (P8), followed up a statement concerning unity and strength: “Relationships provide constant support and encouragement.”

The last question this focus group addressed was concerning discipleship. There were many excellent statements made. Words such as teachable, studying, and commitment were used until saturation had been met. One example was when the word “studying” was used by a 51-year-old female (P1) made the comment: “Discipleship is being a student of the Word of God.” While a 29-year-old female (P13), followed up the statement concerning being teachable with: “Discipleship is being willing to learn.” A 74-year-old female (P4), defined commitment as “being a follower of Jesus Christ.”

#### Focus Group 2 Results

The second focus group questions were conducted toward the end of the program at the conclusion of week 7. The number of participants remained at fifteen (15), the basic rules of conduct also remained unchanged. However, a secondary purpose of this focus was to ascertain whether or not the commitment to learning resulted in an increase in comprehension and personal development.

The questions were also to address research question number four (RQ4): How important is a relationship between leadership and followers? This focus group only utilized two (2) questions because of time constraints and reaching saturation on the topics. Similar to the first focus group, the participants answered by raising their hands, going in order, or being chosen directly by the facilitator.

The questions were as follows: What have you learned about biblical servant leadership? and what was the most impactful topic you covered?

The findings of the questions above produced three themes (See Table 4.2). Leadership ability increases over time, sacrifice is inevitable, and credibility is indispensable. When addressing the question of what the participants had learned by going through the biblical leadership development program, the participants supplied words like: journey, sacrifice, commitment, and credibility; until the saturation point was reached with the topics.

Table 4.2. Focus Group 2 – Impactful Components of Biblical Servant Leadership

JOURNEY	SACRIFICE	CREDIBILITY
Lifestyle	Cost	Integrity
Challenges	Souled-Out	Character
Commitment	Self-sacrifice	Accountability
Intentional	God-centered	Competence
Patience	People-centered	Knowledge
Preparation	Humility	Communication
Stewardship	Self-denial	Consistency

The participants reported what they had learned from the presentations that had been presented to them. Such findings include a 70-year-old female (P3) who said, “Leadership is a lifestyle and a life-long journey.” A 56-year-old female (P12) commented, “There is a cost to leadership so self-sacrifice is necessary.” On another note, a 29-year-old female (P11) declared: “Credibility helps with building relationships big-time because when people trust you they open up to you more.” A 28-year-old male (P15) stated: “True discipleship is when someone truly says okay, I’m really going to give it all for God. You have to sacrifice everything. Your life is for Jesus, so He comes first in all aspects of life.”

## Unstructured Interviews Findings

The findings of the unstructured interviews were that numerous individuals communicated that they were committed to learning. For example, a 74-year-old female (P4), approached this researcher in week 1 after the workshop was over and said, “Thank you for inviting me.” When this researcher asked her if she learned anything, her response was, “Yes, and my goal is to be here every week!”

An example of the effectiveness of the program was answered by a 52-year-old female (P10). This particular participant approached this researcher in week 3 and said, “I don’t even have a high school diploma, but this training has motivated me so much that I have enrolled in school to get my high school diploma or GED.” When asked what part has been the most enjoyable, her comment was, “I never knew learning could be so amazing!”

The unstructured interviews also revealed findings by this researcher in week 6 concerning spiritual growth. A 28-year-old male (P8) approached this researcher to discuss his personal calendar, however, while he was there this researcher asked him how he was doing in his small prayer group and he said that he was, “really enjoying it and that the people in the group made him feel comfortable.” This researcher followed up with the question, “So how do you feel compared to when the biblical leadership development program started?” He replied, “I feel more confident. I would hesitate to pray in front of others, now I feel like I can pray in front of anybody.”

The unstructured interview produced many of the same findings that were disclosed in the surveys, questionnaires, and focus groups. It appeared that many participants wanted to express themselves in a more personal and intimate way. The findings in the following sections

will shed more light on some of the data that was collected in the weekly unstructured interviews.

### Survey Findings

The purpose for the surveys (See Appendix H) used in this project were designed to discover what the participants understood about the topic either before the presentation or at the conclusion of the activities for the day. The surveys also were designed to address research question number five (RQ5): What are the essential components of biblical servant leadership? The findings of the surveys (See figure 4.2) given in week one, at the conclusion of the day had three (3) statements/questions for participants to answer. The responses included whether they: strongly agreed, agreed, not sure, disagreed, or N/A.

#### Survey 1 Review

The findings of the first statement/question one (S1) of the survey, reveals that four (4) out of fifteen (15) participants strongly agreed that they could define the role of a servant leader; eleven (11) participants agreed that they could define the role of a servant leader.

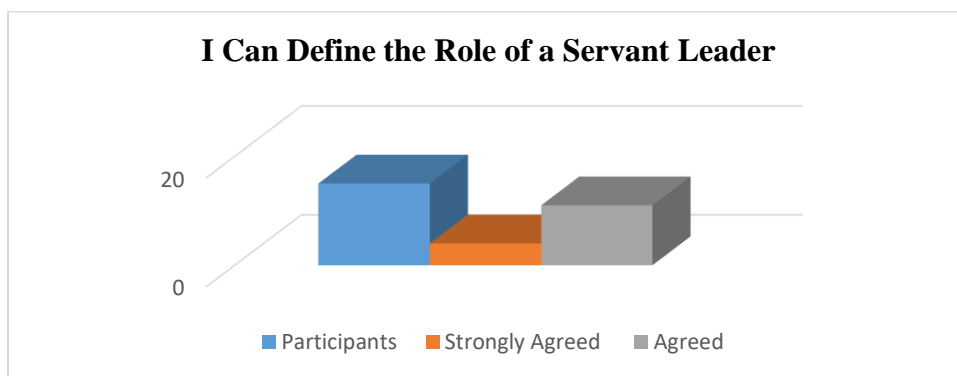


Figure 4.2. Findings for S1Q1

The findings suggest that every participant at the conclusion of week one had a good understanding concerning the role of a servant leader. Hence, the components of biblical servant leadership.

The findings (See figure 4.3) concerning statement/question two (S2), whether or not the participants could explain the characteristics of a servant leader are as follows:

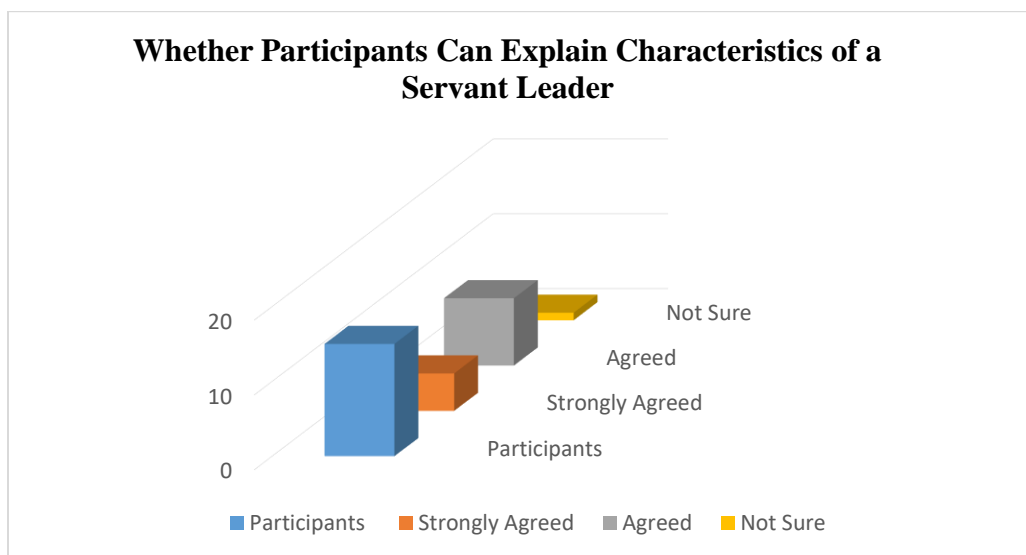


Figure 4.3. Findings for S1Q2

The findings were, five (5) participants strongly agreed that they could explain the characteristics of a servant leader; nine (9) participants agreed that they could explain the characteristics of a servant leader; and one (1) of the participants stated that they were not sure if they could explain the characteristics of a servant leader. At this stage, it appears that 14-15 participants are comfortable sharing the characteristics of biblical servant leadership with others.

The third and final statement/question (S1Q3): I can define biblical leadership and why it is important. See figure 4.4 for the participant's responses.

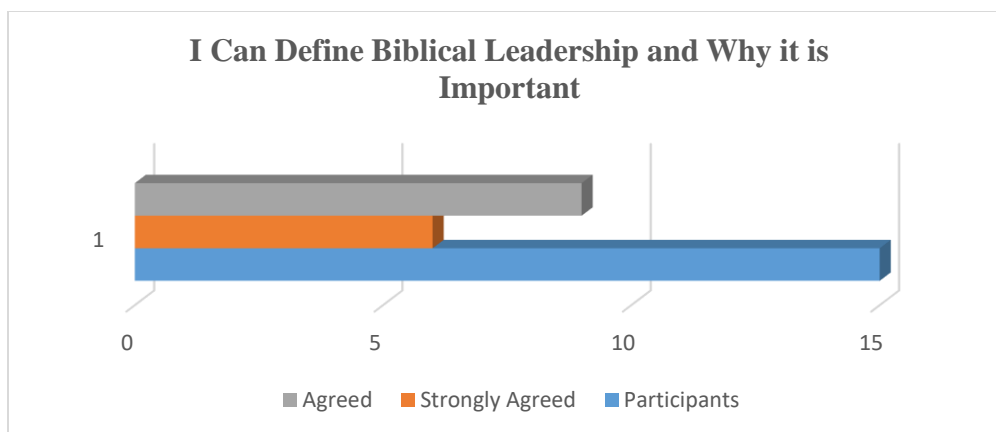


Figure 4.4. Findings for S1Q3

This survey found that six (6) participants strongly agreed that they not only could define leadership but knew why it is important; nine (9) participants agreed that they could not only define leadership but knew why it is important; hence, all the participants appear to understand what biblical servant leadership is and why it is important in ministry.

#### Survey 2 Review

Another survey (See Appendix I) was conducted at the conclusion of the activities for week 2. This survey had three (3) statements/questions (see Figure 4.5) and the participants responded in the following ways. The response to (S2 Q1): I am aware of the attributes that shape the character of a servant leader, was as follows: four (4) participants strongly agreed, eleven (11) agreed; there were no other responses.

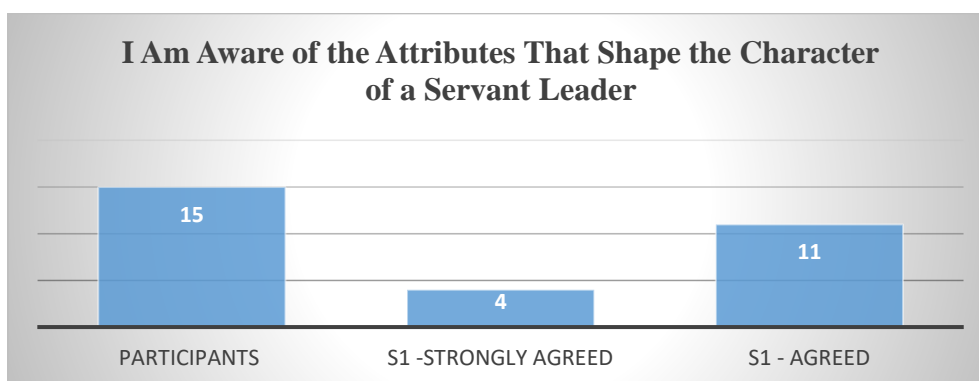


Figure 4.5. Findings for S2 Q1



The next statement/question (S2Q2) had the following responses (see Figure 4.6): 100% of the participants agreed that they understood what integrity was all about. Furthermore, 100% of the participants responded to (S2Q3) that they strongly agreed that integrity is important in leadership.

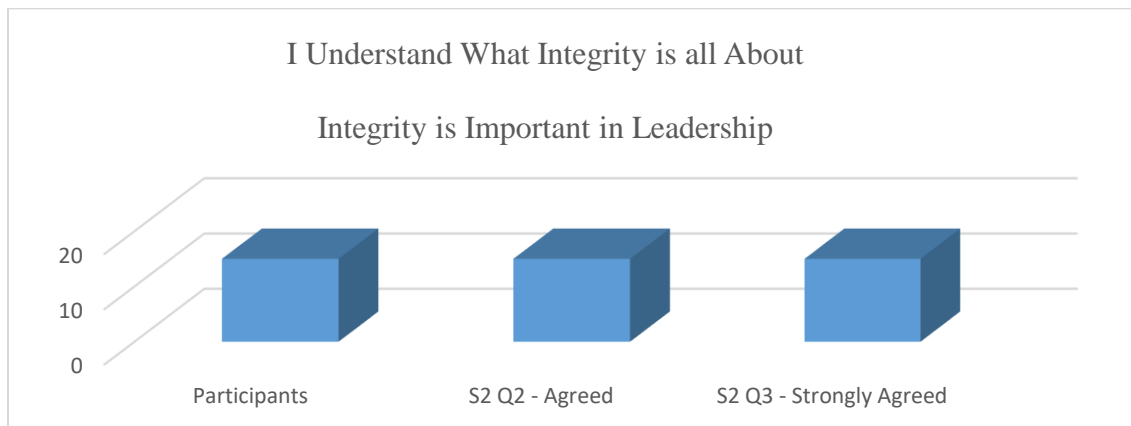


Figure 4.6. Findings for S2 Q2 and S2 Q3

It appears that the above findings are consistent with the themes that the participants came up with while participating in the focus groups. The researcher noticed that the participants are taking good notes and providing sound feedback while having dialogue with one another.

### Questionnaire Findings

#### Questionnaire #1

At the conclusion of week 4, with the participants having immersed themselves with the rudiments of biblical leadership. The researcher provided each participant with a questionnaire (See Appendix I) with ten (10) open-ended questions on it. The researcher's objective was to explore what topic, concept, or factor was invaluable to the participants as it relates to biblical servant leadership. To put it another way, the researcher wanted to ascertain that what the participants believed were the bedrock principles that establish biblical servant leadership.

The questionnaire was designed to address (RQ5): What are the essential components of leadership? Three (3) themes emerged from the questionnaire: mindset, stewardship, and discipleship. Although there were many different variations of several words, saturation was easily and quickly achieved.

As you will see in Table 4.3 the participants were able to express themselves concerning servant leadership, the accountability factor in servant leadership, and the expectation to develop future leaders by those who are in a position of servant leadership.

Table 4.3. Questionnaire #1 – Bedrock Principles for Biblical Servant Leadership

<b>MINDSET</b>	<b>STEWARDSHIP</b>	<b>DISCIPLESHIP</b>
Faith	Trustworthy	Commitment
Followership	Accountable	Learner
Serve	Responsible	Development
Support	Effective	Training
Humility	Efficient	Teachable
Character	Productive	Leading
Integrity	Master	Availability
God-centered	Wisdom	Student

The findings are from the responses of the participants; they not only demonstrated their ability to comprehend but also their commitment to learning. In fact, the researcher had the opportunity to listen to participants have dialogue with one another during break-times or in some cases, responding to a question from the facilitator. Case in point when the question concerning “Why is character important for someone in servant leadership?” A 28-year-old female (P11) made the statement: “Character is important because leaders are leading others by not only their actions in public but by their lifestyle. Character is always revealed one way or

another, good character will lead to authentic relationships with mentee's, followers and build trust.”

As a follow up question, the conversation shifted towards stewardship. It was here, a 60-year-old male (P2) declared: “Stewardship is to use what God has given you effectively to improve your life and the life of others.”

There were a several times during the eight (8) week biblical leadership development program when the participants were vulnerable and transparent with how they felt about certain topics such as evangelism and prayer, however that will be presented shortly. The last question that will be shared in this section is, “Describe why leadership in the church is important to you?” There were certainly many worthy responses to this question, however this response came from a 28-year-old male (P8): “Leadership is important in church because it proves that the Lord’s work is genuine. Leadership is how you stand out in front for God. Leadership breaks walls and fears that could prevent growth in those they serve.”

The purpose for using this instrument was not only to detect how much the participants were demonstrating their commitment to learning but to also examine their comprehension concerning the essential components of servant leadership.

#### Questionnaire #2

The researcher provided questionnaire #2 to the participants at the end of the eight (8) week research project. It was designed to address research question six (RQ6): What would be the most efficient biblical model to follow as it pertains to ATMM? At this point the participants had fulfilled every assignment given to them such as, commitment to learning exercises, participating in focus groups, completing surveys, and now the final of two (2) questionnaires. The researcher gave each participant a questionnaire with ten (10) open-ended questions on it

(See Appendix J). The questions were developed in such a way that the participants would provide the researcher with specific components that they desire in a biblical leadership development model. Three (3) themes emerged from the questionnaire: commitment, spiritual discipline, and small groups. The responses from the participants were overwhelmingly positive and saturation was achieved quickly.

The challenging part of this questionnaire was selecting the comments to share from the participants as the responses were candid, transparent, as well as profound. (See Table 4.4)

Table 4.4. Questionnaire #2 – Components of BLDP

COMMITMENT	SPIRITUAL DISCIPLINE	SMALL GROUPS
Continue Education	Empowered	Rewarding
Spiritual Discipline	Deeper Connection to God	Challenging
Ministry	Study God's Word	Teamwork
Lead by Example	Prayer	Intimate
Humility	Confidence	Honest Dialogue
Character	Personal Growth	Personal Growth
Integrity	Humility	Effective
God-centered	Submission	Relationships Developed

As the researcher observed and listened to the participants discuss among themselves how they felt about their commitment to learning, developing spiritual discipline, and participating in small groups, several comments were made. For example, a 51-year-old female (P1) stated: "I plan to demonstrate my commitment to learning by continuing education which includes graduate level learning, workshops, training for leadership development and submitting to one-on-one exchange with my leader(s)." A 25 year-old female (P5) said: "I am going to focus on my responsibilities in church while attending Bible Study, Kingdom Education, Morning Service more frequently and with more purpose, while maintaining a personal prayer life." In addition, a 72-year-old male (P6) had this to say about his experience working in small groups:

“I love working in small groups because there is a greater chance of building a relationship with the members of the group.”

The findings of this questionnaire were profound as the participants reported that they were educated, equipped, and felt empowered during the process of the weekly workshops. The researcher observed participants body language, demeanor, and the interaction they had with one another and could visibly notice the confidence building up in some participants, relationships growing all around, and trust that was established within the group as all of the participants were transparent in open discussions.

### Weekly Assigned Tasks

#### **Scripture Assignment**

As a method of ascertaining the participant’s commitment to learning, the researcher gave the group the task of learning a new scripture by memory each week and informed them that the task was optional. The researcher was able to ensure that no participant repeated a previous scripture by using field notes and an audio recording of previous weeks to confirm the reported scriptures. The researcher and a couple of volunteer participants also followed along in the Bible for accuracy.

According to scholar David Mathis in his book *Habits of Grace*, “When we learn the Scriptures by heart, we’re not just memorizing ancient, enduringly relevant texts, but we’re listening to and learning the voice of our Creator and Redeemer himself. When we memorize lines from the Bible, we are shaping our minds in the moment to mimic the structure and mindset of the mind of God.”<sup>1</sup> The purpose here was to learn to hear the voice of God through His written Word.

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<sup>1</sup> David Mathis, *Habits of Grace: Enjoying Jesus through the Spiritual Disciplines* (Wheaton: Crossway, 2016), 68.

The researcher observed that after week two, every participant was prepared with a different scripture each week. Hence, each participant was able to learn a minimum of seven scriptures of their own choosing by memory. The researcher noted that initially, some participants were very comfortable reciting scriptures, while others appeared to be comfortable but needed extra attempts to get the scripture right. There were a few participants that were not prepared and tried to read their scriptures without being noticed. The researcher did not say anything but later encouraged all the participants to ensure they make time to study in order to be more acquainted with quoting the Word of God.

The researcher also noted that each week the participants appeared to be more excited to not only quote their own scripture but to also hear what scriptures their fellow participants were presenting. Another thing observed by the researcher was how many of the participants were encouraging one another with hand claps and vocalizing words of encouragement. They were also writing down scriptures they either liked, or scriptures they had been looking for but did not know where it was found.

### **Assignment #1: Introduction To Biblical Leadership Development “Most Impactful Slide”**

In an effort to observe the commitment to a learning portion of the BLDP, the goal of the researcher was for each participant to review the power point presentation that was emailed to them during the week. They were then to select which slide had the most impact on them and to share why at the following scheduled meeting.

The response was very good, twelve (12) out of fifteen (15) participants shared their slides and why the information on the slide was significant to them. For instance, a 65-year-old female (P7) chose the slide that stated, “Leadership that aligns with solid beliefs (conviction)

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invites credibility; leadership that violates or contradicts its values quickly loses all credibility and, over time, forfeits the ministry.” She stated, “I have witnessed someone in leadership lose credibility but instead of doing the right thing, which is to sit down until the situation has been resolved, the person continued to minister; as a result, it was detrimental to the congregation.”

A 67-year-old male (P9), new to leadership at ATMM, said the slide he chose stated the following: “Leadership is not about controlling. It's about inspiring.” He went on to say: “Learning how to be a leader is what I really want to do, and I want to inspire others like I am being inspired in this ministry, not control them. I also want to encourage others to help them get to where they need to be like I desire to get where I need to be.”

Finally, a 29-year-old female (P13) said she chose the slide that talked about self – sacrifice because it made her reflect on her commitment to ministry. The slide stated, “Those who lead the church are marked by a willingness to give up personal preferences, to surrender legitimate and natural desires for the sake of God.” She remarked, “This statement was profound, it reminded me of how Jesus lived and how I should prioritize things as a person in leadership. I really have to get myself together.”

### **Assignment #2: 5 A.M. Conference Call Prayer Group Participation**

The researcher while providing instructions to participants for this assignment verbally asked the participants how they felt about praying in front of others and what, if any, are some of the barriers they face when it comes to prayer.

It is here a 66-year-old female (P14) said, “I get nervous sometimes when all eyes are on me.” Whereas a 60-year-old male (P2) stated, “I feel confident at home and in front of my family but not as confident in public or during service.” In addition, a 52-year-old female (P10) had this

to say about praying in front of others or in the comfort of her home, she proclaimed, “I feel good about prayer, it is a lifestyle for me.”

With that being said, the second assignment required each participant to join the weekly prayer call on Wednesday mornings at 5:00 a.m. The participants were instructed that they did not have to pray as they would in their small groups but would need to be in attendance for the 5:00 a.m. conference call.

The researcher also verbally asked the participants how many of them had previously participated in the weekly 5:00 a.m. prayer call on Wednesday morning as you will see in Figure 4.7.

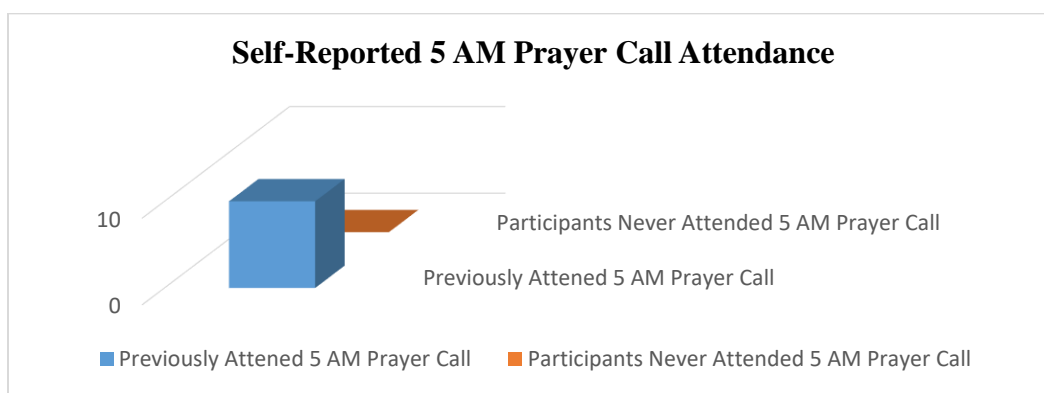


Figure 4.7. Self-Reported 5 AM Prayer Call Attendance

The findings were that ten (10) out of the fifteen (15) confirmed that they had participated before; while five (5) out of fifteen (15) participants stated that they have never participated on the 5:00 a.m. prayer call.

Next, the researcher was able to track those who participated on the conference call prayer line. Because of the confidentiality agreement, the researcher was the only person who could view each phone number on the phone log. The assignment began in week 3 and concluded in week 8. See Figure 4.8.



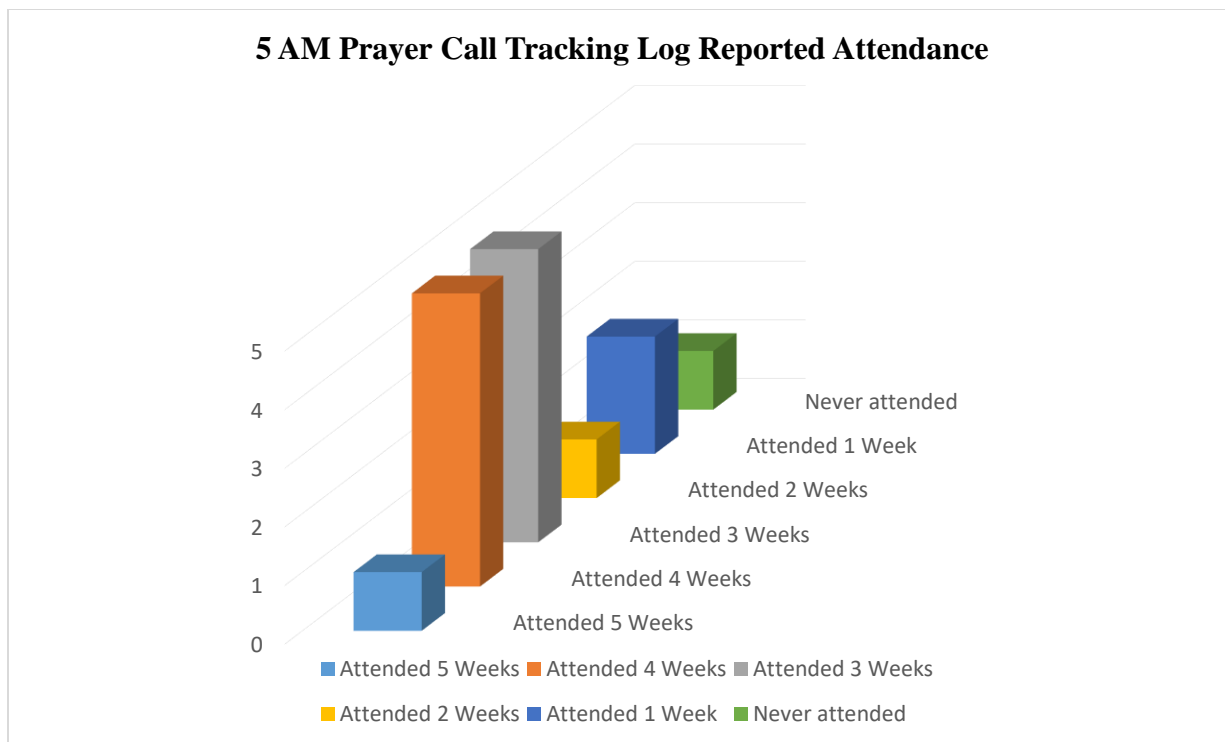


Figure 4.8. 5 A.M. Prayer Call Tracking Log Reported Attendance Weeks 3-8

The findings were as follows: one (1) participant attended 5:00 a.m. prayer for five (5) weeks; five (5) participants attended 5:00 a.m. prayer for four (4) weeks; five (5) participants attended 5:00 a.m. prayer for three (3) weeks; one (1) participant attended 5:00 a.m. prayer for two (2) weeks; two (2) participants attended 5:00 a.m. prayer for one (1) week; and one (1) participant did not attend (0) at all.

Overall, those who had previously attended the 5:00 a.m. prayer call were more consistent over the final five (5) weeks. By the end of the eight (8) week biblical leadership development program, every participant but one was participating on the 5:00 a.m. prayer call.

### Data Analysis

The workshops each week involved either surveys, questionnaires, an assignment to be shared the following week, or simply a time for open dialogue between the facilitator and

participants. The significance of the interactions was to address research question four (RQ4):  
How important is a relationship between leadership and followers?

The researcher was able to observe the attentiveness, body language, and the verbal tone of how each participant responded. The participants became more and more involved as the weeks went by; they were very interactive with one another and would not only ask questions but also address statements or comments made from other participants. There were times the temperature appeared to be raised by some comments but the contention that may have been building was side-stepped by the participants themselves, by choosing to talk about something different or one or more participant bringing clarity on the topic. This led to participants being candid with one another about some of the obstacles that they felt impeded their spiritual growth; such topics included submission, humility, conflict resolution, and evangelism.

### Recognizing Obstacles That Impede Spiritual Growth

#### Practice of Daily Submission

Although, submission is a characteristic of a born-again believer, submission is a topic that seems to be a very sensitive area among born-again believers on their way to spiritual maturity. A look at Figure 4.9 will reveal what the participants had to say about whether or not they practice submission on a daily basis.

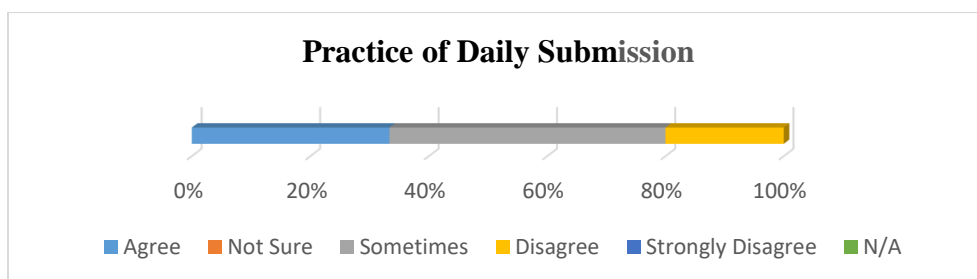


Figure 4.9. Practice of Daily Submission

The findings for whether or not the participants practiced submission on a daily basis are as follows: five participants agreed that they practice submission on a daily basis; seven participants stated that they sometimes practiced submission on a daily basis; and three participants disagreed that they practiced submission on a daily basis.

### **Submission To Pastors**

Next, the researcher asked (See Figure 4.10), the participants in the same survey that had predetermined answers whether they are submissive to their pastors. Considering the answers were anonymous, one can conclude that the answers were also sincere.

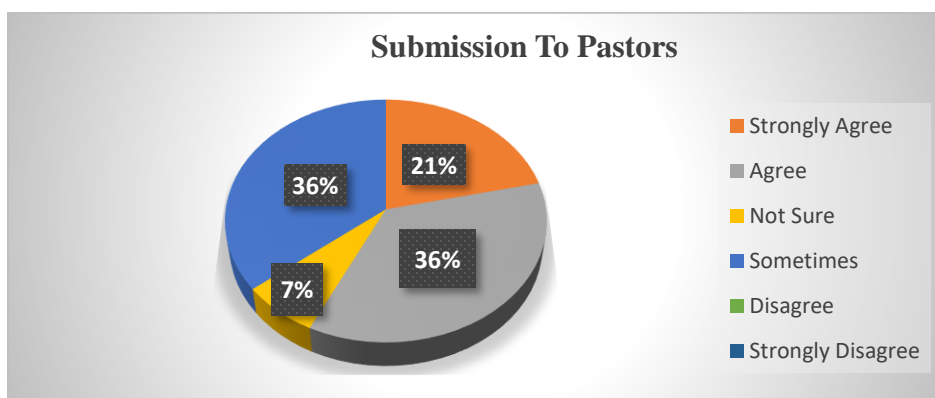


Figure 4.10. Submission to Pastors

As depicted above, 21% strongly agreed that they were submissive to the pastors; 36% agreed that they were submissive to the pastors; 7% stated that they were not sure if they were submissive to the pastors; and 36% said that they sometimes are submissive to the pastors.

### **Pre-Survey Submission**

Another question on the survey (See Figure 4.11) asked the question whether or not the participants struggled with submission. This survey was before the power point presentation on submission.

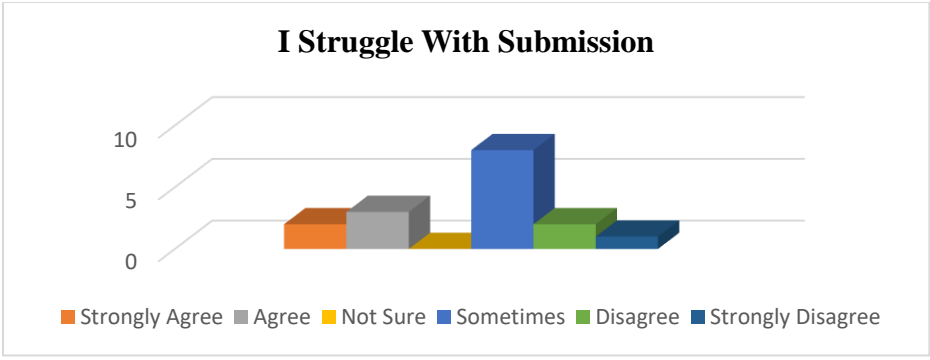


Figure 4.11. Pre-Survey Submission

The findings on this survey question were that two (2) out of fifteen (15) participants said strongly agreed that they struggle with submission; while three (3) out of fifteen stated they agreed that they struggle with submission; eight (8) out of fifteen (15) participants said they sometimes struggle with submission; two (2) out of fifteen (15) stated they disagreed that they struggle with submission; and one (1) participant out of (15) strongly disagreed with struggling with submission.

**Post-Survey Submission**

The researcher proposed the next question on the post survey (See Figure 4.12) after the power point presentation on submission. This question asked the participants whether or not they could identify areas where they could improve concerning submission.

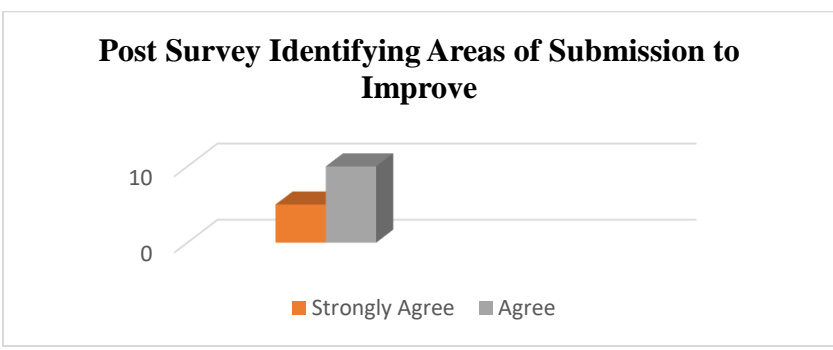


Figure 4.12. Post Survey Identifying Areas of Submission to Improve.

The findings were that 33% of the participants (5 out of 10) strongly agreed that they could identify areas where they could improve their submission; and 67% (10 out of 15) agreed that they could identify areas where they could improve their submission. As the researcher took notes on the dialogue regarding this subject, there were some very enlightening perspectives from the participants.

Case in point, when the topic was submission, a 28-year-old male (P8) had this to say: “I have trouble submitting because then I lose all control. Submission is giving the wheel to God and taking the passenger seat. I always take the wheel back when things get good.”

Another example is a 29-year-old male (P15) who stated: “I have a challenge with doing things when I don't feel like doing them, submission is always inconvenient. I have a challenge with things being an inconvenience to me.” The perspective of a 51-year-old female (P1) went like this: “Submission can be a challenge when it requires me to submit to someone when I feel I have a better way to resolve a problem or issue.”

It appears from the comments made by the participants that they understand that submission is necessary but find it difficult or challenging to implement in their lives. It seems that no one really likes to admit that they struggle with submission.

### **Struggle With Humility**

The participants were also honest with their emotions concerning humility (See figure 4.11). The researcher noted throughout this presentation that it appeared that all of the participants had moments of self-reflection. Many of them through their responses realized that there was more required of them as biblical servant leaders.

### Pre-Survey Humility

The researcher noted during question and answer or when simply providing feedback, the participants were confessing their shortcomings, acknowledging areas where they needed to improve, and acknowledging in some areas that they just were not aware of, how important humility was as a biblical servant leader. The researcher provided the participants a pre-survey to complete on humility (see Figure 4.13). One particular pre-determined statement was: “I struggle with humility.”

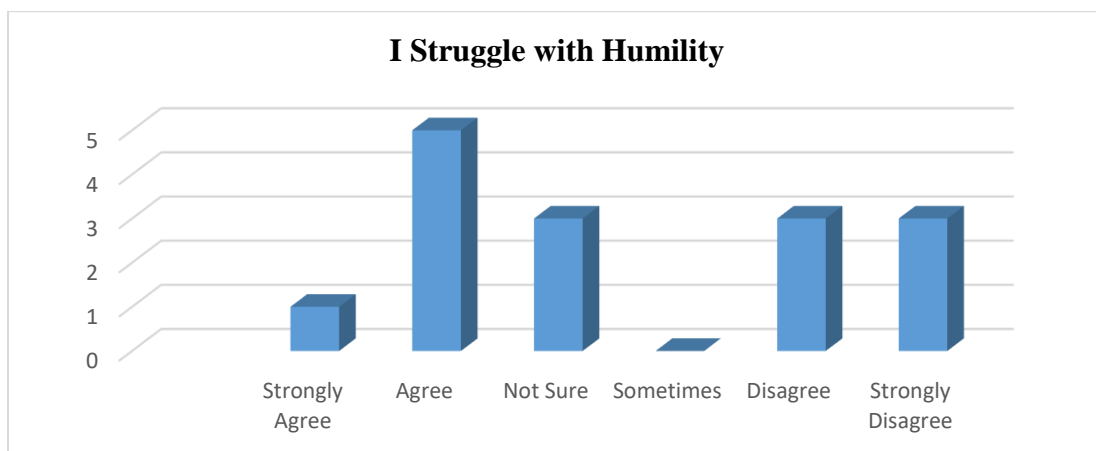


Figure 4.13. Pre-Survey Struggle with Humility

The findings are as follows: one (1) participant strongly agreed; five (5) participants agreed; three (3) were not sure if they struggled with humility; zero (0) participants stated that they sometimes struggle with humility; while three (3) participants disagreed that they struggle with humility; and three (3) participants said that they strongly disagreed that they struggle with humility.

After the power point presentation and spending time on questions and answers, the participants completed the post survey (See Figure 4.14). They stated whether or not they agreed with the following statement: I can identify areas where I need to improve concerning humility.

## Post-Survey Humility

The findings for the post survey on humility revealed that four (4) out of fifteen (15) participants strongly agreed that they could identify areas where they need to improve concerning humility; while eleven (11) out of the fifteen (15) participants stated they agreed that they could identify areas where they need to improve concerning humility.

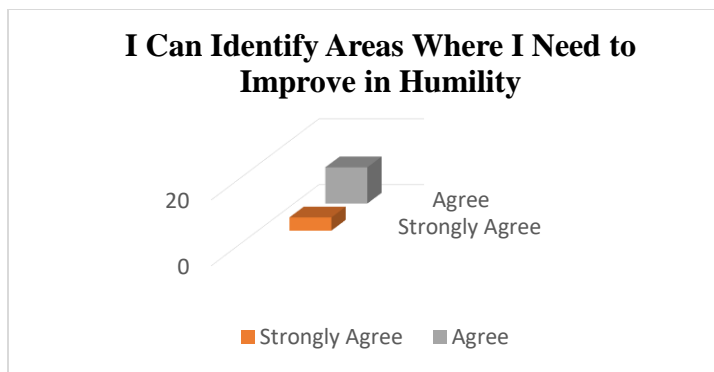


Figure 4.14. Post Survey - I Can Identify Areas Where I Need to Improve in Humility

The findings suggest that even though some of the participants stated that they disagree and strongly disagree that they struggle with humility, they were still able to find areas where they could improve as it relates to humility. For instance, a 72-year-old male (P6) said that anger impedes his ability to reach the level of humility that he desires. He stated: “Anger - My temper gets me in trouble and out of character. I don’t like it, but it happens.”

On another note, a 65-year-old female (P7) simply stated: “I need to ask for help when needed and not be prideful.” Whereas, a 29-year-old (P13) speaks plainly: “I am coming to terms that I need to work on and sharpen my thinking, and my way of living. Humility is enlightening, light might hurt the eyes. It’s a challenge admitting your wrong.”

## Post-Survey on Conflict Resolution

The next topic in which the participants were very open about was conflict resolution. The post survey after the power point presentation in week seven (7) required the participants to

respond to the pre-determined question/statement whether the power point presentation on conflict resolution was impactful, important, or worthwhile. See Figure 4.15

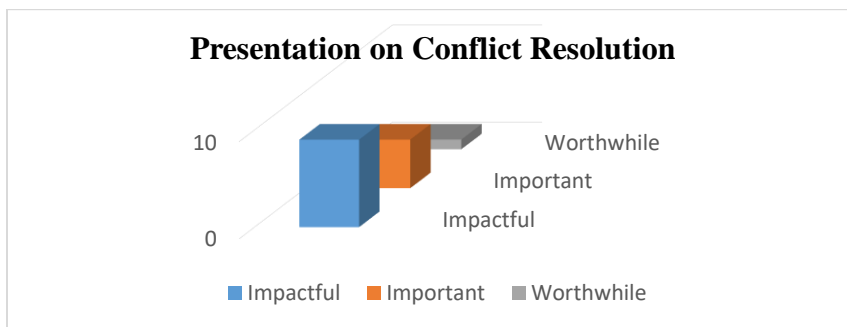


Figure 4.15. Presentation on Conflict Resolution

The findings were as follows: nine out of fifteen participants or 60% agreed that the presentation on conflict resolution was impactful; while five out of fifteen participants or 33% agreed that the presentation on conflict resolution was important; and one out of fifteen participants or 7% stated that the presentation on conflict resolution was worthwhile.

The researcher observed how the participants really focused on the topic of conflict resolution. The participants were very engaging during the feedback portion on the conflict resolution presentation. When the participants were asked by the researcher to identify their style or method of handling conflict, they responded in the following ways (See Figure 4.16).

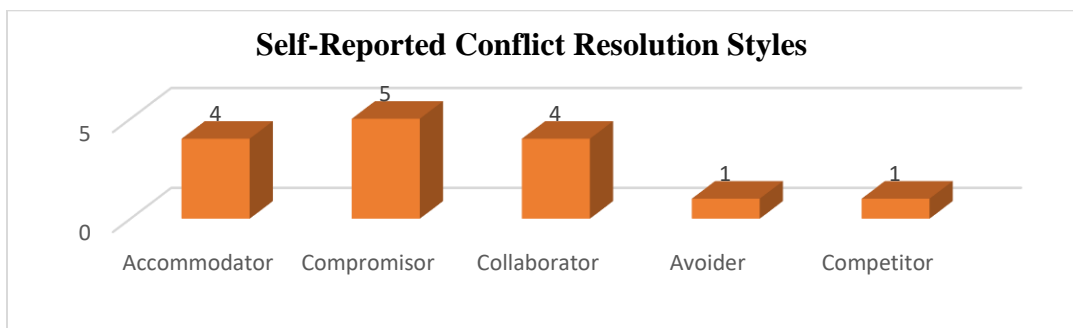


Figure 4.16. Self-Reported Conflict Resolution Styles

The findings revealed that five out of fifteen identified themselves as a compromiser; four out of fifteen identified themselves as an accommodator; four out of fifteen identified



themselves as a competitor; and one person was identified as an avoider. A 52-year-old female (P10), who said she was a compromiser stated, “I think that there is a way for both sides to be heard and worked with. When choosing this method, it promotes a win-win atmosphere and keeps things from being ones-sided.”

A 28-year-old female (P11), stated she has more of an accommodator style. She went on to mention that, “Many times to avoid feelings that come with conflict I often times ‘go with the flow,’ compromising my own feelings and opinions. Unless the situation is serious and affects my morals/values and convictions.”

One of the collaborators of the group, a 28-year-old male (P8) had this to say, “Everyone's answer or thought matters whether right or wrong. Everyone should be included, so that's why I collaborate to ensure voices are heard. Collaboration opens the door for endless ideas. Two heads are better than one.”

Only one person acknowledged having an avoider style, a 67-year-old male (P9) who simply stated, “Sometimes people just don't want to hear the truth; therefore, at times I just don't want to waste my time.” The last conflict resolution style was competition and there was one participant who selected this style but declined to mention why.

### Experiencing Spiritual Formation

As a method to increase spiritual discipline in the lives of the participants, the researcher gave the participants two (2) assignments that would be carried out for the duration of the research project; each assignment required prayer. The first assignment was participating in the 5 a.m. prayer group that was mentioned earlier in this section.

The second assignment required the participants to work together in small groups. The researcher placed the participants in five groups of three and gave them instructions to coordinate

a time to meet and pray with one another for five weeks. The purpose of this exercise was to begin using small groups. The instructions were for everyone in the group to alternate praying each time they met so that each participant could get experience praying in front of others, as well as praying with others and for others.

The findings for this assignment were insightful as participants expressed how they felt beginning the process and how they feel now that they have gone through the process. A 25-year-old female (P5) stated: “I’m very thankful for it. It was my first time having to pray in front of other people and once I got over my anxiety, I felt great.” A 56-year-old female (P12) said the following: “My experience with the small prayer group was different. Mostly because of praying in the evening. I always thought prayer in groups were for the morning. I love it now however.” In addition, a 29-year-old female (P13) provided this response regarding the impact of the small prayer group: “This has had a great impact in my life. Waking up before the sun rises and praying together allowed me to feel empowered, and not alone. I hope to continue doing this on my own also.”

In regards to the small prayer groups, there was a wide range of responses that were left out such as: “teamwork developed,” “relationships grew stronger,” “it was an amazing experience,” and “I feel more connected to God and my prayer partners,” to name a few. When asking the participants how their experience was working in small groups, they responded in the following ways (see Figure 4.17).

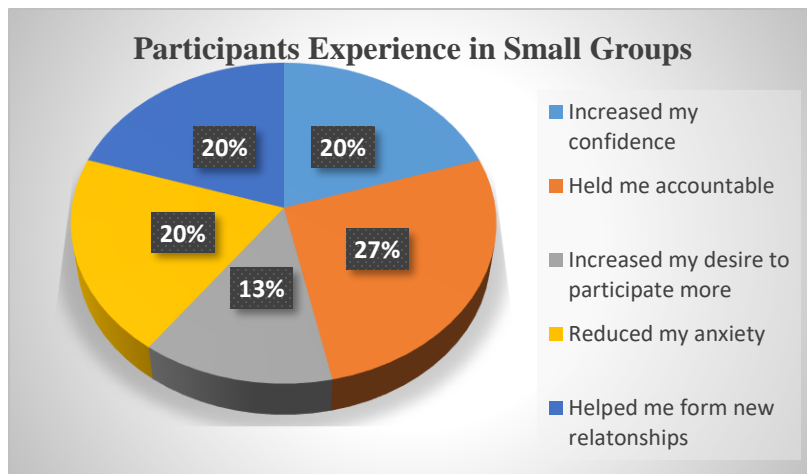


Figure 4.17. Participants Experience in Small Groups

According to the responses, the participants had a positive experience working in the small group. The findings state that three participants or 20% said the small group increased my confidence; four participants or 27% said the small group held me accountable; two participants or 13% said that the small group increased my desire to participant more; three participants or 20% said the small group reduced my anxiety; three participants or 20% said the small group helped me form new relationships.

However, everything was not as positive nor as easy as it may have seemed. There were also reports from the participants that some challenges took place as well. For instance, a 28-year-old female (P11) said: “In the beginning I had a hard time dealing with conflict in my group. I felt awkward speaking up. Prayers were short and not very meaningful/intentional. As time went on, we connected better and were more consistent. Our prayer group has grown when each member shared responsibly.”

A twenty-nine-year-old male (P15) stated, “My experience was one of encouragement, enlightenment, love, self-reflection, irresponsibility, neglect, sacrifice, and demanding. It showed how difficult it was to work in a group and how I need personal growth in collaboration.”

Finally, P7 shared, “It was challenging at first. Trying to agree on a time, at one point I felt bullied by a member, but God worked on me to see the big picture and woke me up most mornings early.”

### Disciple vs Disciple Maker

This section is to evaluate after eight (8) weeks of biblical leadership development training, whether or not the participants would be prepared to become disciple makers. To keep things in perspective, there are some participants that have experience in ministry and some participants are fairly new to ministry. The researcher posed the question to the participants to ascertain whether or not they felt that they were ready to become disciple makers (See Figure 4.18).

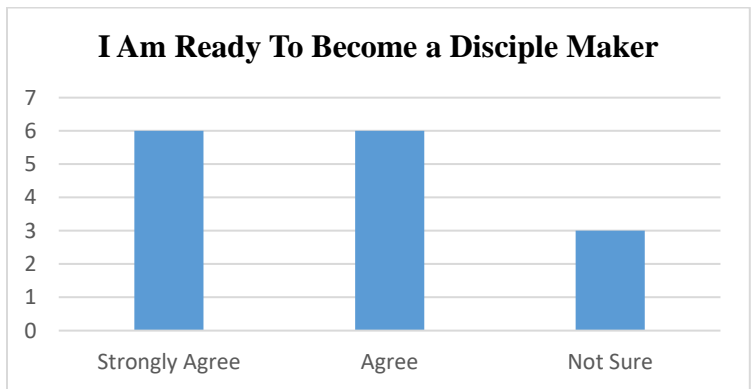


Figure 4.18. I am Ready to Become a Disciple Maker

The findings show six participants or 40% said that they strongly agreed they were ready to become disciple makers; six participants or 40% stated that they agreed they were ready to become disciple makers; three participants or 20% noted that they were not sure if they were ready to become disciple makers.

The researcher also asked the question do you believe that someone still needs to disciple you. The responses were as follows (See Figure 4.19).

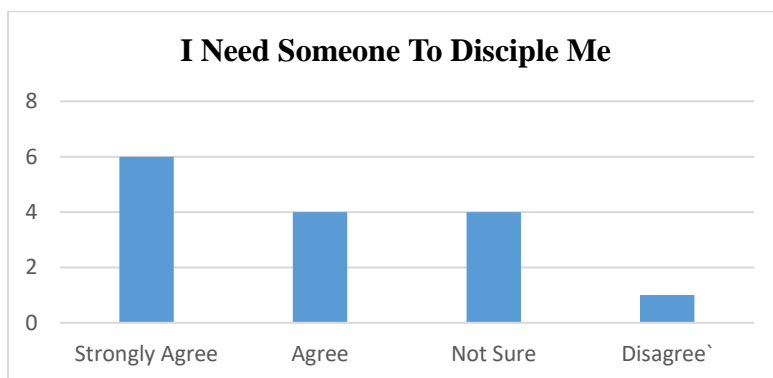


Figure 4.19. I Need Someone to Disciple Me

The findings were that six participants stated that they strongly agree, they still needed someone to disciple them; four participants said they agree and they still needed someone to disciple them; four other participants said that they were not sure if they still needed someone to disciple them; and one participant disagreed that they still needed someone to disciple them.

These findings may lead to additional questions such as, should leaders who are discipling others continue in the discipleship process themselves? A few of the participants weighed in on the topic, for example a fifty-one year old female (P1) said, “I need a disciple maker in my life because as a true leader/disciple I have learned that the sanctification process is ongoing, and it requires discipleship.” A 72-year-old male (P6) stated, “I think we all need a disciple maker because I believe everyone needs someone to follow or receive spiritual advice now and then.” In like manner, a twenty-nine-year old male (P15) had this to say, “I need a disciple maker in my life. I need someone to hold me accountable and check me when I get out of line. I believe every believer needs a disciple maker to hold them to their word.”

It has already been discussed that emerging leadership is manifested over a lifetime and that discipleship and followership cannot be separated because Jesus is the ultimate disciple-

maker, and the born-again believer is always in a perpetual posture of followership. Therefore, discipleship should always remain. The Bible proclaims that “As iron sharpens iron so a man sharpens the countenance of his friend” (Pro 27:17, NKJV).

#### Evaluation on Biblical Leadership Development Program (BLDP)

The participants were given the opportunity in the last week to express how they felt about the biblical leadership development and whether or not it had an effect on their spiritual growth. The participants were given a survey and a program evaluation rubric to complete. The survey asked the participants to complete four (4) statements (See Figure 4.20).

The first statement (SQ1): The biblical leadership development program was...

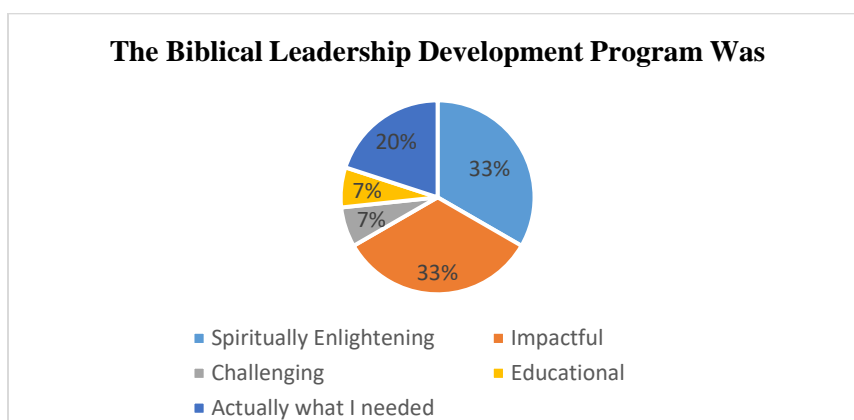


Figure 4.20. Participants Response on BLDP

The findings of SQ1 reveal that 33% of the participants thought the BLDP was impactful; while another 33% of the participants thought the BLDP was spiritually enlightening; 20% of the participants said the BLDP was actually what they needed; while 7% stated the BLDP was educational, and 7% also thought the BLDP was challenging.

The second statement on the survey (SQ2) (See Figure 4.21) asked the participants to complete the following statement: The part of the biblical leadership development program I enjoyed the most was...

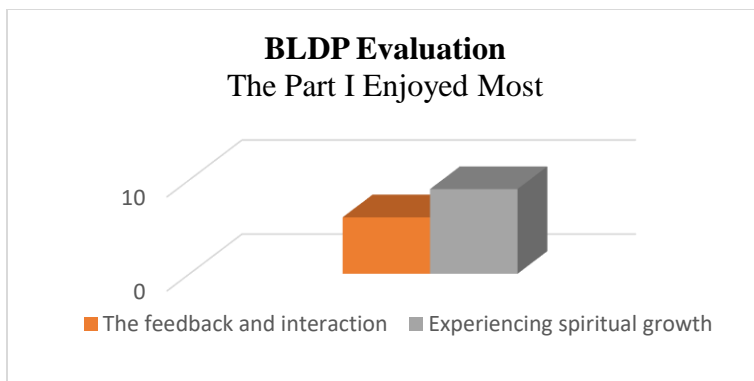


Figure 4.21. Evaluation of BLDP

The findings SQ2 were as follows: nine out of fifteen participants or 60% stated what they enjoyed most was the feedback and interaction they had with the other participants, while six (6) participants or 40% enjoyed experiencing spiritual growth the most.

The third question (SQ3) on the survey (See figure 4.22) asked the participants to complete the following statement: If this program was offered again I would...

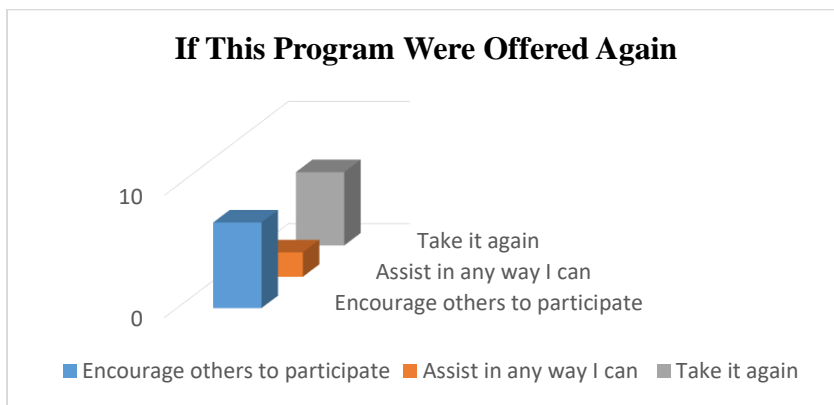


Figure 4.22. SQ3 Findings

The findings of SQ3 were that 47% of the participants said they would encourage others to participate; 40% stated that they would take the program again; and 13% reported that they would assist in any way they could to ensure it was successful.

The fourth (4) question on the survey (SQ4) (See figure 4.23) asked the participants to complete the following statement: In my opinion this program needs to...

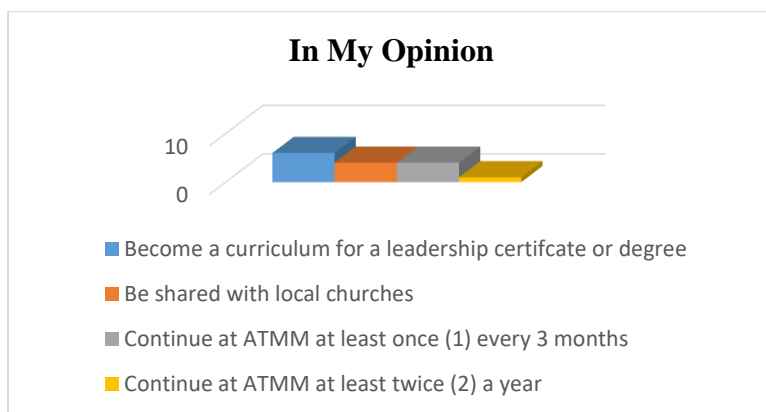


Figure 4.23. SQ4 – Participants “In my opinion” statement.

The findings of SQ4 provides a glimpse of how the BLDP can be utilized in the future. Case in point, 40% said that they think the BLDP should become a curriculum for a leadership certificate or degree; while, 27% stated they believe that the BLDP should be shared with local churches; another 27% said that they think the BLDP should continue at ATMM at least once (1) every three months; and 6% thought the BLDP should be held at least twice (2) a year.

### **Program Evaluation Rubric**

The purpose for the program rubric (See Appendix K) is to evaluate the totality of the program: the structure, the atmosphere, the preparation, the instruments that were used, the interaction between the participants and the interaction between the participants and the facilitator, and the content or the presentations throughout the eight-weeks. The program evaluation rubric also assists with addressing research question five (RQ5):

What are the essential components of biblical servant leadership?...



The program evaluation rubric was given out on the last day of the eight (8) week project. The program structure (See figure 4.24) was the first of three (3) components of the program evaluation rubric.

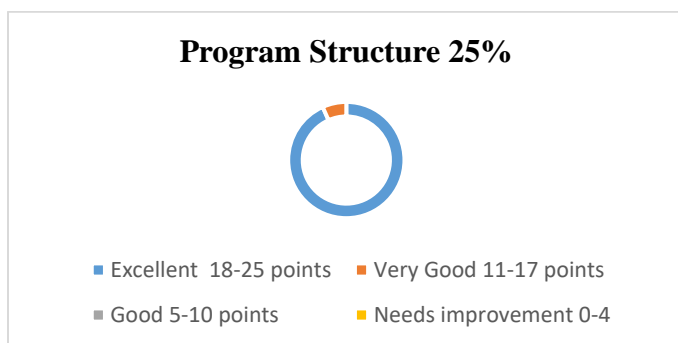


Figure 4.24. Program Structure

The findings of the program structure were that 6 participants scored 25 points; 1 participant had a score of 24 points; 2 participants scored 23 points; 3 participants scored 20 points; 2 participants scored 18 points; 1 participant scored 15 points. Hence, 86% rated this component excellent.

The second component of the program evaluation rubric (See figure 4.25) was interaction, worth 35% and it observed how effective participants worked in small groups.

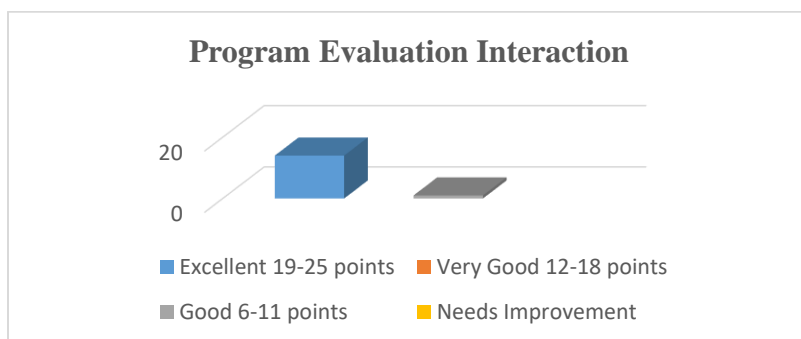


Figure 4.25. Program Evaluation Interaction

The findings were as follows: 5 participants scored 25 points (excellent); 1 participant scored 23 points (excellent); 2 participants scored 22 points (excellent); 2 participants scored 21

points (excellent); 3 participants scored 20 points (excellent); 1 participant scored 19 points (excellent); 1 participant scored 10 points (good). Hence, 93% rated this component excellent while 7% rated this component good.

The third and final component of the program evaluation rubric (See figure 4.26) was content, worth 40% and the objective was to ascertain if the participants increased in knowledge.

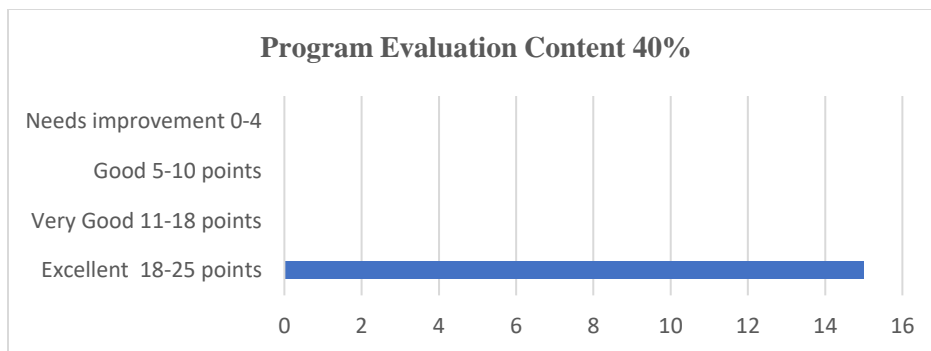


Figure 4.26. Program Evaluation Content

The findings show that 53.3% (8 participants) scored 25 points for the content; 20% (3 participants) scored 23 points for the content; 20% (3 participants) scored 22 points for the content; 6.7% (1 participant) scored 21 points for the content. Overall, 100% of the participants rated this component excellent.

Throughout this chapter there have been significant findings that will not only assist the participants as emerging leaders but in their everyday lives. These findings are also important to Anointed To Minister Ministries (ATMM) as it relates to establishing a biblical leadership development program. The participants have demonstrated a commitment to learning, which is evident by their attendance and completing the eight week biblical leadership development program.

In addition, the participants also demonstrated spiritual growth by participating in small prayer groups; participating in the 5AM prayer call on Wednesday mornings; and learning a new

scripture every week and sharing it with the group. Each week the participants learned more and more, not only about biblical leadership but also learned about themselves. With that in mind, there were many times during open dialogue that the participants were transparent, especially when addressing topics such as conflict resolution, humility, evangelism, prayer, and communication.

Overall, the participants stated that the biblical leadership development program was impactful, the structure of the program was done in excellence, and the interaction with one another during the eight weeks was very good. However, there was a need to improve in the area of interaction as it relates to small groups. Nevertheless, the content and the presentation of the power point sessions facilitated their increase in heart and head knowledge.

## **CHAPTER 5: CONCLUSION**

### **Overview**

The purpose of this DMIN action research project was to address and develop a strategy for the absence of an adult biblical leadership development program at Anointed To Minister Ministries (ATMM). The researcher designed an intense eight week program that emphasized educating, equipping, empowering, and evaluating the participants to not only become emerging servant leaders but also disciples who become disciple makers.

The findings of this eight week biblical leadership development program suggest that the participants increased their commitment to learning, raised their awareness concerning the value of character, competence, credibility, and humility of servant leadership; improved their interpersonal and intrapersonal skills, increased their commitment to spiritual disciplines, established new relationships, learned to work in small groups and to be proactive; while also grasping the concept of submission, servanthood, stewardship, and discipleship.

The researcher learned that when leaders and potential leaders are placed in a safe and structured environment that is committed to educating, equipping, and empowering them, they will form relationships, increase their learning capacity to identify what they feel is in their best interest, and experience personal and spiritual growth. More specifically, the researcher learned that relationships are paramount in the discipleship process and that trust, transparency, and support are indispensable to the process.

In addition, the researcher learned that the participants expect servant leaders to have good character, to commit to teaching and training; be able to communicate effectively, operate with a high level of competence, and have credibility. Moreover, the researcher learned that the

participants expect servant leadership to demonstrate how to lead in love by their lifestyle, be God-centered and people-centered, and to walk in humility and have integrity.

The researcher also learned that the participants expect servant leadership to have wisdom, vision, a prayer life, and to walk by faith. Above all, this researcher learned that servant leadership is mandated by Jesus to make disciples in such a way that disciples become disciple makers. It is important to note that becoming a servant leader who makes disciples is impossible without a commitment to learning.

In order to provide additional understanding to this research proposal, the areas to be addressed in the following sections include: evaluating the findings concerning the commitment to learning; how the research implications align with the research questions; discussing the areas of spiritual growth identified through the application of the research; the limitations observed throughout the research; recommendations and proposals for future research; and concluding with the outcome of this eight-week DMIN action research project.

### **Commitment To Learning**

The findings have shown that the participants demonstrated their commitment to learning by signing the weekly attendance sheet; attending workshops every Saturday for eight (8) weeks between 8:30 a.m. and 12:30 p.m., completing assigned task each week that includes learning and memorizing a scripture, choosing a particular slide from the weekly power point presentation and sharing their interpretation of it with their peers; completing surveys and questionnaires; and participating in focus groups, unstructured interviews, and small prayer groups.

This answers RQ1, what type of instruments should be used to gather data as well as RQ2, how many weeks should the biblical leadership development program take before it concludes. They also demonstrated taking initiatives by volunteering to prepare refreshments, set

up the tables, pass out and collect surveys and questionnaires, clean up after the sessions, and set up the chairs for Sunday morning service. More observations as well as the findings to key research questions will be shared in the following sections.

### **Research Implications**

The purpose of the research project was to ascertain the findings on the process of developing an effective strategy in the development of a biblical leadership development program. In addition, data was collected via field notes, during open dialogue between participants, and the debriefing of weekly assigned tasks.

The focus group and the questionnaires appeared to have more authentic answers than the survey, the surveys had pre-determined answers; there were some surveys where the answers were changed, more information was added to the answer; or the participant provided more than one answer. This also raises the question of whether some of the participants were more concerned with their answers being politically correct. With that in mind, the following section will report on the implications of the findings by following the area of study reflected in the research questions.

#### Implication of Findings: (RQ3 and RQ5)

Research Question #3 (RQ3) considered: What does an effective biblical leadership development program look like?

The participants indicated that an effective biblical leadership development program was one where servant leadership demonstrated a high level of commitment to teaching and training, and demonstrated a high level of competence and credibility. In addition, the participants stated that those in servant leadership should have excellent communication skills – not just someone who will just talk to them but to also someone who will listen and understand them.

Having said that, Jennifer E. Noonan and Benjamin J. Noonan affirmed in *Biblical Leadership*, that “The leader who knows his or her call, spiritual gifts, and strengths and weaknesses will lead effectively and will nurture others in their particular vocations, resulting in an atmosphere of mutual respect and creating a space for God to work in and through all who are involved.”<sup>1</sup>

An effective biblical leadership development program also needs to have participants who desire to be a part of advancing the kingdom of God. It is here Boyer states that, “Leadership development concerns the multifaceted process whereby the leader and follower engage in a trusting, reciprocal relationship involving shared meaning, values, and commitment.”<sup>2</sup>

In addition, Maryann Gobble in *The Value of Followership* reported that, “Good followers support their leaders, but they also push them, asking the questions that may lead to stronger decisions and calling out behavior they believe is unethical or dishonest.”<sup>3</sup> The findings suggest that followers desire to have a voice in the process and because they are the ones going through the progression, perhaps the conventional way of biblical leadership development should adapt to a more collaborative model where leaders and followers become partners in the training of servant leaders.

An example was found in what the findings suggested were crucial attributes for those who would benefit by participating on a collaborative model as mentioned above. For instance,

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<sup>1</sup> Jennifer E. Noonan & Benjamin J. Noonan, “Jethro, Moses, and Humility: Leadership in the Pentateuch,” In *Biblical Leadership: Theology for the Everyday Leader*, ed. Benjamin K. Forrest and Chet Roden (Grand Rapids, MI: Kregel Academic, 2017), 78.

<sup>2</sup> Stuart Boyer, *Biblical Leadership Development*, 18.

<sup>3</sup> Maryann M. Gobble, The Value of Followership, *Research-Technology Management* (60, 4, 2017): 61.

in an effective biblical leadership development program, servant leadership would demonstrate good character, integrity, and display humility. Moreover, within the biblical leadership development program the servant leadership would also be relational, supportive, transparent, and trustworthy.

In such a collaborative model, servant leadership operates in dual roles as both servant and shepherd. According to Joshua Henson, “Leadership with a steward attitude and shepherd’s heart can only come from a heart transformed by God, and followed by a deeper understanding of the gospel, so that the transformed Christian leader can live a life of humility, faith, service, prayer, and focusing on emptying of the self.”<sup>4</sup> Above all, an effective biblical leadership development program is one where servant leadership will not only be held responsible but also keep the participants accountable. This includes attendance and carrying out assignments with an emphasis on spiritual formation.

Research question #5 (RQ5), considered: *What are the essential components of biblical servant leadership?* In the findings, the researcher noted that the participants believed the essential components of biblical servant leadership are made up of an individual or a group of individuals whose lifestyle embodied high character and integrity. Additional attributes include humility, being God-centered and people-centered, knowledgeable, responsible, and accountable, committed to self-sacrifice, support, and to serve. Most importantly, servant leadership must include individuals who themselves participate in followership, have an active prayer life, and consistently operate by faith.

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<sup>4</sup> Henson, *Biblical Organizational Leadership*, 170.



### Implications of Findings (RQ4)

Research question #4 (RQ4) considered: *How important is a relationship between leadership and followers?* When addressing research question four (RQ4), this researcher noted any consensus among participants through surveys, questionnaires and focus groups. In the review of the findings, it was found that the participants viewed the relationship between leadership and followers to be extremely important. In fact, trust between servant leadership and followers is valuable because it is the bridge that brings the two together. The relationship between servant leadership and followers brings love, support, and unity to the group. It has already been noted by scholars such as Clark,<sup>5</sup> Blackaby,<sup>6</sup> and Geiger and Peck,<sup>7</sup> that leadership development is imperative to the church. Geiger and Peck also suggested that in the church, leadership and discipleship go hand in hand by saying Jesus did not divorce leadership from discipleship.<sup>8</sup> In addition, researchers have provided data that relationship is connected to leadership and discipleship and without followership there could be no leadership.

In a biblical servant leadership relationship, it would be safe to say the role of leader and follower are equally important. In fact, Nicholas Clarke in *Relational Leadership* argued that, “The nature of the relationship is one of mutuality, trust, and respect. Such is the importance of these three concepts that they are referred to here as the *sine qua non* of relational leadership.”<sup>9</sup>

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<sup>5</sup> Clark, *Leading with Character and Competence*, 142.

<sup>6</sup> Blackaby, *Spiritual Leadership*, 136.

<sup>7</sup> Geiger and Peck, *Designed To Lead*, 38.

<sup>8</sup> *Ibid.*, 153.

<sup>9</sup> Nicholas Clarke, *Relational Leadership: Theory, Practice and Development* 1<sup>st</sup> ed., vol 1 (Abingdon, Oxon: Routledge, 2018), 44.

There are certain things that have to take place in order for the relationship to develop during the discipleship process. One particular thing is for the leader to be able to connect with the follower and this can be done by being transparent. Often times transparency can be interpreted as authentic. For instance, during the eight-week research project this researcher became vulnerable while sharing a testimony; as a result, this allowed the participants to be transparent concerning their feelings as well as their struggles.

David Giles in his book *Relational Leadership in Education* had this to say, “Relational Leaders go further and authentically embody the principles and values they espouse.”<sup>10</sup> At the end of the day, in the discipleship process people do not necessarily care about what you know, they want to know that you care.

#### Implications of Findings: (RQ6)

Research question #6 (RQ6), considered: What would be the most efficient biblical model to follow as it pertains to ATMM?

This researcher examined three models: Clinton’s Leadership Emergence Theory, Rardin’s Servant/Shepherd Model, and Blanchard and Hodges’ Four Learning Stages Model. Going forward based on the research project findings and analysis of the implicit dynamics of the learning and training observations, a conclusion has been reached that combining the three models would be right for ATMM. For example, the Clinton model would enlighten future participants not to get in a hurry to be the next great leader. Arriving at leadership involves a life long journey of lessons that God will use to refine their character and integrity before rushing into ministry.

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<sup>10</sup> David L. Giles, *Relational Leadership in Education: A Phenomenon of Inquiry and Practice* (Milton: Routledge, 2018), 57.

The reason Rardin's Servant/Shepherd's model would enhance ATMM's ability to be effective and impactful is because the model teaches that even as a servant leader, one still serves. Being a shepherd involves training disciples who will soon become servant leaders, teaching them how to care for the people of God. The Servant/Shepherd model teaches that as disciple makers there will be times when one may be responsible for an individual and with elevation there will be times when one is responsible for a group of people.

The Blanchard and Hodges Four Learning Stages Model would be effective because in the discipleship process servant leaders always have people coming into the ministry at different times and not everyone is on the same level. This model allows the servant leader to use discernment and ensure everyone in the discipleship process can be trained at the level they are in at the moment. It also provides disciple makers to teach and train at the level for which they are qualified.

The study led to the identification of spiritual growth areas that included character and integrity, spiritual formation and humility/submission, Credibility, Communication and Conflict Resolution – Ministry Maturing Process, discipleship, small groups, and servant leadership.

#### Implications of Findings: (RQ7)

Research question #7 (RQ7), considered: What should be the criteria for future biblical leadership development program at ATMM or other churches?

The findings show that participants between 23 and 72 years of age can be educated, equipped, and empowered. In other words, there is no need to make a distinction in the training based on a limitation due to age milestones. In fact, while observing the eight week biblical leadership development program, this researcher was able to observe spiritual and personal growth in each participant.

The interesting part of the observation was how each participant grew in different areas of the program. Some took initiative and became proactive, humility was manifested in the lives of others, and a hunger for learning was also detected in the participants. What is more, new relationships were formed, the young and the older participants were cordial and engaging with one another.

Reflecting on the overall innerworkings of the project, this researcher would recommend that a biblical leadership development program such as this one, should recruit training participants who are at least twenty-one years of age. Moreover, participants should also be members or partners at the ministry and already completed a new member/partner class. Even though there are various types of learners, participants must be able to read and comprehend basic literature.

Furthermore, participants must be committed to the program by attending the duration of the program, completing assigned tasks, and willing to work with and respect others at all times. It is essential for future biblical leadership development programs be designed in such a way that it will enhance the confidence of all the participants. The next section will discuss the application of this research project.

### **Research Applications**

This researcher examined the various types and models of biblical leadership development and agree with the sound methods established by outstanding scholars. What made this DMIN action research project somewhat unique is the design to take the participants from an introduction to servant leadership to disciple makers by educating, equipping, and empowering those that participate; using small groups, weekly assigned tasks, and presentations on specific subjects that reinforce not only a commitment to learning but also a commitment to spiritual

growth. The study led to the identification of spiritual growth areas that included character and integrity, spiritual formation and humility/submission, credibility, communication and conflict resolution – Ministry Maturing Process, discipleship, small groups, and servant leadership.

Following is a discussion of the application of these findings.

### Character and Integrity

When examining the essence of the character and integrity of someone in servant leadership, one can say that they are two-sides of one coin. Both character and integrity emerge from one's convictions and cannot function well without the other. According to Gary E. Roberts, character is "the holistic harmony of moral motives, thoughts, and behaviors produced by a life surrendered to and led by the Holy Spirit, thereby cultivating the attributes and life of Christ. It is the foundation for enduring success in pleasing the Lord."<sup>11</sup>

Henry and Richard Blackaby suggest that "Integrity means being consistent in one's behavior under every circumstance, including those unguarded moments."<sup>12</sup> As a servant leader, one's life is always on display, every decision, every thought, how one communicates; how credible the servant leader is will determine how effective he/she will be while leading those that follow.

A consensus of all the scholars reviewed by this researcher is that character and integrity concerning servant leadership is vital. In Dr. Clinton's Emergence Theory, God uses phase I (Sovereign Foundations) and phase II (Inner Life Growth Processes) to begin working on the character of someone in servant leadership.

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<sup>11</sup> Roberts, *Developing Christian Servant Leadership*, 2.

<sup>12</sup> Blackaby, *Spiritual Leadership*, 105.

According to Clinton, God providentially works foundational items into the life of the leader-to-be. Personality characteristics, both good and bad experiences, and the time context will be used by God...Character traits are embedded.”<sup>13</sup> Phase I and Phase II is the conversion experience (or an all-out, surrender commitment) in which the would-be leader aspires to spend a lifetime that counts for God.”<sup>14</sup> In other words, a church leader or pastor should be aware of their present character flaws and strengths, not to condemn oneself but in order to be aware of what areas God may be working on at any given moment.

In like manner, Rardin grouped together six principles to coin what he called First Principles. One of the things that God works on within this principle is the character of the leader. In fact, one of the six principles that not only connected with Dr. Clinton’s theory as well as Blanchard and Hodges idea was that leadership is from the Inside-Out and that “Our character determines our conduct.”<sup>15</sup> He also proclaims: “The leader’s Mental Model of leadership and his or her driving Motives comprise the internal beliefs, while the leader’s Manner of relating to others and the Methods used in leading make up his or her external behavior.”<sup>16</sup> There were some indications that participants shared this particular view of character when sharing their struggles with humility and submission.

Blanchard and Hodges put it this way, “Effective leadership starts on the inside.”<sup>17</sup> Furthermore, in their book, *Lead Like Jesus*, they discuss four leadership domains (heart, head,

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<sup>13</sup> Clinton, *The Making of a Leader*, 26

<sup>14</sup> *Ibid.*, 27.

<sup>15</sup> Rardin, *The Servant’s Guide to Leadership*, 45

<sup>16</sup> *Ibid.*, 218

<sup>17</sup> Blanchard and Hodges, *Lead Like Jesus*, 20.

hands, and habits) that are crucial for anyone in servant leadership. Likewise, these four leadership domains are divided into internal and external domains. For example, “The internal domains are aligned with the motivation of one’s heart, while the leadership perspectives are associated with one’s head.”<sup>18</sup> On the contrary, “The external domains reveal one’s public leadership behavior, or hands, and one’s habits as experienced by others will determine whether people will follow the person.”<sup>19</sup>

The impact the leadership models shared during the eight (8) week biblical leadership development program was not only impactful but also enlightening for the participants. They allowed the participants to not only engage in self-reflection but also to identify character as a valuable component in servant leadership. In fact, they discovered that the biblical character of someone in servant leadership should display that they are a true follower of Christ, that the person should lead by demonstrating kingdom principles, and should be a person with good credibility.

The participants also reported that integrity was equally as important and meant that someone in servant leadership should be honest, trustworthy, responsible, and do the right thing when it counts. Certainly, these are all wonderful attributes for servant leaders, yet God desires servant leaders to also embody a lifestyle of spiritual formation, humility, and submission, which are discussed in the following section.

### Spiritual Formation and Humility/Submission

It has been noted from several scholars (Clinton, Rardin, Blanchard and Hodge) that God begins His work on the inside. John Stott, author of *Basic Christian Leadership* said, “Fundamental to all Christian leadership and ministry is a humble personal relationship with the Lord Jesus Christ, devotion to him expressed in daily prayer and love for him expressed in daily

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<sup>18</sup> Blanchard and Hodges, *Lead Like Jesus*, 31.

<sup>19</sup> *Ibid.*

obedience. Without this, Christian ministry is impossible.”<sup>20</sup> In the eight week biblical leadership development program the participants learned that spiritual formation takes place when a born-again believer intentionally seeks a relationship with Jesus Christ through a consistent prayer life, a commitment to studying the Word of God, perpetual fasting, daily personal worship, being available to serve, and demonstrating good stewardship over what God has given to them.

“Spiritual formation is the training process that occurs for those who are disciples of Jesus.”<sup>21</sup> The process of spiritual formation is achieved and demonstrated when the born-again believer reaches and remains in a state of consecration and routinely engages in spiritual disciplines. In Clinton’s Emergence Theory this would be considered phase II, (the Inner-Life Growth phase), as well as a portion of the phase III (the ministry maturing process).

This is the part when the born-again believer is drawn closer into a relationship with Jesus Christ and desires to participate more in ministry. According to Clinton there is still four additional stages by which God develops servant leadership; they are entry, training, relational learning, and discernment. These are the areas where servant leadership is edified by taking on ministry responsibility, learning to use spiritual gifts discovered through spiritual formation, building relationships through teamwork or discipleship, and standing strong through one’s convictions and using wisdom.

While exploring the emerging leadership model, this researcher found that there are numerous sub-domains within the ministry maturing phase (phase III). However, to remain within the scope of this discussion, only the *ministry task* and *ministry challenge* will be

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<sup>20</sup> John R.W Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry* (Downers Grove, Ill: InterVarsity Press, 2006), p. 101

<sup>21</sup> Dallas Willard et al., *The Kingdom Life*, 40.



addressed. According to Clinton, “A ministry task is an assignment from God that tests a person’s faithfulness and obedience to use his gifts in a task that has a beginning and ending, accountability, and evaluation.”<sup>22</sup>

In like manner, this eight week biblical leadership development program was designed to educate, equip, and empower the participants and then evaluate not only the effectiveness of the program but also the spiritual development of the participants. This process has been coined commitment to learning. An example of the ministry task was for each participant to select a scripture each week and to quote it by memory in front of their peers. According to Blanchard and Hodges, “A deeper way to get the Word into your heart is to memorize it. When you remember the Word, it really lives in you, you live in it, and God’s promises become your possessions.”<sup>23</sup>

Another example of a ministry task from the leadership training was the participation in small prayer groups where each participant would participate in a weekly prayer by taking turns whenever they met. In addition, the participants were asked to participate on a weekly 5:00 a.m., Wednesday morning conference call; they were not asked to pray, only to join in on the conference. With this ministry task, there can be intentional learning by following what Walter Wright described as keeping “paper and pencil with my Bible and allow myself to stop and write down ideas that come during reading and prayer. I am convinced that the meditative mind works differently than the reasoning mind.”<sup>24</sup>

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<sup>22</sup> Clinton, *The Making of a Leader*, 70.

<sup>23</sup> Blanchard and Hodges, *Lead Like Jesus*, 170.

<sup>24</sup> Wright, *Relational Leadership*, 23.

Clinton proposes, “In this maturing phase, leadership potential is identified, and God uses testing experiences to develop character. A proper, godly response allows a leader to learn the fundamental lessons God wants to teach.”<sup>25</sup> Hence, “the leader learns the importance of praying and hearing God. As he grows in discernment, understanding, and obedience, he is put to the test.”<sup>26</sup>

In the ministry maturing process phase, “the emerging leader reaches out to others. Ministry is the focus of the rising leader at this stage. Many of his lessons will zero in on relationships with other people or on the inadequacies in his personal life.”<sup>27</sup>

During the leadership training there was clear indication that the participants were becoming aware of their experience in maturing in some spiritual domains. The participants were very transparent concerning various tests (life experiences) where they failed; specifically concerning, humility, submission, and some parts of spiritual formation. As the participants interacted with one another they identified areas that were barriers and stumbling blocks for them in their personal life that appears to have affected their spiritual growth.

More significantly, it is here where followers or disciples learn to become great future leaders; the Bible says “Obey your spiritual leaders and do what they say. Their work is to watch over your souls, and they are accountable to God. Give them reason to do this with joy and not with sorrow. That would certainly not be for your benefit” (Hebrews 13:17, NLT).

For those who are talented, gifted, and ready to go to the next level but have some barriers or personality challenges in their life, the Apostle Peter said, “Humble yourselves,

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<sup>25</sup> Clinton, *The Making of a Leader*, 38

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

therefore, under the mighty hand of God so that at the proper time He may exalt you” (I Peter 1:6 English Standard Version).

Leaders that are going through personal or spiritual tests have to be willing to grow in humility and learn how to submit to the Word of God to be effective and productive as leaders. Clinton explains, “Leaders who have trouble submitting to authority will usually have trouble exercising spiritual authority. This challenge occurs throughout their ministry, becoming more subtle as leaders mature.”<sup>28</sup>

This is an interesting phase because one might be in the beginning phase of emergent leadership but upon approaching the end of it, not be quite ready for the next phase. According to Blanchard and Hodges, “Novices are people who are just starting out to perform a particular task or to accomplish an assigned goal. They need to know what, when, where, why, and how to do something.”<sup>29</sup> Moreover, “novices also need someone committed to their development to welcome them into the learning process. They need to feel that someone ‘in the know’ thinks their work is important enough to invest time and energy to teach it right.”<sup>30</sup>

It was noted by this researcher how the ministry maturing phase also corresponded with the phase of the project where God is at work in the hearts and motives of the participants. Through surveys, questionnaires, and open dialogue the participants were forthcoming about why they felt a particular way when it came to submission, prayer, studying the Word of God, and humility. According to Rardin, motive has to do with “the core, primary, or foundational reasons for the actions you take as a leader, the driving force of your heart.”<sup>31</sup>

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<sup>28</sup> Clinton, *The Making of a Leader*, 87.

<sup>29</sup> Blanchard and Hodges, *Lead Like Jesus*, 126.

<sup>30</sup> *Ibid.*, 127.

<sup>31</sup> Rardin, *The Servant's Guide to Leadership*, 234.

This phase of the biblical leadership development program seemed to be a time of reflection, self-examination, and self-expression, which took place in a safe environment; thus, it gave the impression that the exercise was able to bring the participants closer together in unity. Clinton adds, “Learning submission is critical to learning what authority is, so emerging leaders must first learn to submit.”<sup>32</sup>

#### Credibility, Communication and Conflict Resolution – Ministry Maturing Process

According to Clinton, in the ministry maturing phase (phase III) the credibility and interpersonal skills of those in servant leadership is paramount to the success and advancement of a church/ministry. It could be the difference between people staying or leaving the church. For instance, having someone in servant leadership who is not a good communicator, cannot defuse conflict, or who is not credible, is actually deleterious and counterproductive to advancing the kingdom of God.

As long as there is personal interaction, at some point conflict is bound to surface whether in the home, one’s place of employment, or in ministry. It is here Clinton discusses two noteworthy topics: general conflict process and ministry conflict process. When addressing general conflict process Clinton states, “The general conflict process item describes any conflict that is used to develop a leader in his spiritual life or ministry. Conflict is a powerful tool in the hand of God and can be used to teach a leader lessons that he would not learn in any other way.”<sup>33</sup>

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<sup>32</sup> Clinton, *The Making of a Leader*, 69.

<sup>33</sup> *Ibid.*, 82.

Clinton had this to say concerning ministry conflict process: “The ministry conflict process item refers to those conflicts in ministry through which a leader learns either positive or negative lessons about the nature of conflict, possible ways to resolve or avoid conflict, creative ways to use conflict, and about conflict as one of God’s means to develop the leader’s inner life. A leader’s grasp of these lessons can significantly affect his future leadership.”<sup>34</sup>

Fortunately, through sharing information like the above and more through power point presentations, the participants were able to identify how they feel about conflict and what their method or style of handling conflict might be. For example, the choices were as follows: an accommodator, a competitor, an avoider, a compromiser, or a collaborator.

Another perspective the participants were able to observe conflict through was by examining the leadership philosophy model (internal belief dictates external behavior) of Rardin. Rardin says that, “The leader’s Manner (external behavior) of relating to others can be thought of as his or her interpersonal skills. But it actually is far more than that. For it actually is visible evidence of our Mental Model of leadership and our heart’s driving Motives (internal beliefs).”<sup>35</sup> To confirm that motives flow from the heart Jesus said, “The words you speak come from your heart – that’s what defiles you” (Matthew 15:18, NLT).

What the participants in the eight week biblical leadership development program learned was even though conflict resolution is very important, equally important is the communication skills of those who practice servant leadership. When it comes to communicating with one another, the objective of the message should be that it is clear at all times and the directives should always be given with respect. Albert Mohler declares, “We must communicate directly

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<sup>34</sup> Clinton, *The Making of a Leader*, 82.

<sup>35</sup> Rardin, *The Servant’s Guide to Leadership*, 211.

and clearly, and we must avoid cluttering up our own message and thus confusing those we are called to lead. Clarity is not only advisable, it is essential.”<sup>36</sup> The Bible says, “Let your conversation be gracious and attractive so that you will have the right response for everyone” (Colossians 4:6, NLT).

This observation was no less true with the participants in the eight week biblical leadership development program who indicated through surveys, questionnaires, and the focus groups that effective servant leadership should be demonstrated by those who have the ability to communicate at a high level. Followers do not want someone who just talk to them, they aspire someone with the skill to listen to them as well. In other words, followers have a need for their voices to be heard and they desire a dialogue not a monologue.

Another observation by this researcher was how the participants in the eight week biblical leadership development program acknowledged that competence as well as credibility was critical for those who are in servant leadership. The participants were adamant about those in servant leadership being prepared, having the ability to teach, but also being available and having a commitment to teach. John C. Maxwell in his book entitled *Everyone Communicates Few Connect*, had this to say about credibility, “When you make a commitment, you create hope. When you keep a commitment, you create trust.”<sup>37</sup>

Commitment, honesty, and trust are all necessary components of healthy relationships and healthy relationships are imperative in the discipleship process, small groups, and in servant leadership, which shall be discussed in the following sections.

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<sup>36</sup> Mohler, *The Conviction To Lead*, 94-95.

<sup>37</sup> John C. Maxwell, *Everyone Communicates, Few Connect: What the Most Effective People Do Differently* (Nashville, Tenn: Thomas Nelson, 2010), 236.

## Discipleship

The intentionality or the urgency to engage in discipleship was lacking at Anointed To Minister Ministries. What this eight week biblical leadership development program did was create an excitement among those who participated in the program and raised the awareness of what is really required for effective discipleship to take place in the ministry.

The participants learned what they needed to do individually and collectively to be more productive. They also learned that in servant leadership “performance planning is all about providing direction and setting goals. Day-to-day coaching involves helping people win – accomplish their goals – by observing their performance, praising progress, and redirecting efforts that are off base.”<sup>38</sup>

By going through the process the participants were able to gauge where they may be in regards to Blanchard’s and Hodges four stages of learning. Through self-reporting surveys, questionnaires, and open dialogue, many participants found themselves in the apprentice stage. According to Blanchard and Hodge, “Apprentices are people in training who have not yet mastered all the information and skills to work alone. They need to be assured that they are doing the right thing in the right way and to be corrected when they don’t quite ‘have it.’ They also need someone to put their progress in the right perspective, so they don’t become overconfident with early success or discouraged with initial failure.”<sup>39</sup>

One of the things that stood out in the discipleship portion of the program and throughout the eight weeks was the make-up of the participants; some participants were in Clinton’s phase I or phase II, or Blanchard and Hodges novice or apprentice stage, but there were some that were

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<sup>38</sup> Blanchard and Hodges, *Lead Like Jesus*, 121.

<sup>39</sup> *Ibid.*, 130.

in Clinton's phase III (ministry maturing) and Blanchard and Hodges journeymen stage. At this stage (journeymen), those who are disciples have discovered their gifts and talents and may be working in some area of leadership in the church, but still need mentoring.

With that being said, it is imperative that the discipleship process never ends. In fact, Blanchard and Hodges had this to say about the journeyman stage: "Leaders who ignore the needs of journeyman for appreciation, encouragement, and inspiration, do so at their peril."<sup>40</sup> It is important for those in servant leadership who are disciple makers to remain consistent, committed, and connected in the lives of those they serve – specifically on a one-to-one basis.

### Small Groups

It was well documented by the participants in the eight week biblical leadership development program that participating in small groups was not only beneficial but also an enjoyable experience. The participants through conversations, surveys, and questionnaires reported that the small group brought them closer to one another and gave them new confidence. Many of them desired to continue in their small group after the conclusion of the eight week biblical leadership development program.

According to Roger Walton in his book entitled, *Disciples Together*, "Small groups can function for people like a family. As people get to know each other over time and build up an atmosphere of trust, they relax with each other and are prepared to reveal more about themselves."<sup>41</sup> This is the type of safe environment every biblical leadership development program should strive for.

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<sup>40</sup> Blanchard and Hodges, *Lead Like Jesus*, 133.

<sup>41</sup> Roger Walton, *Disciples Together: Discipleship, Formation, and Small Groups*, 73.



Chris Surratt in his book *Leading Small Groups*, proposed that small groups continue to keep the main thing the main thing by emphasizing the following statement: “Creating disciples who then create disciples should always be the final goal of any small group. We must always gather as a group, not just for the sake of gathering, but for the goal of helping people develop into mature believers.”<sup>42</sup>

Having said that, this researcher did not maximize the opportunities to discover what more the participants in the eight week biblical leadership development program could have accomplished. In fact, this researcher appeared to have underestimated the impact that small groups would have on the project. Nevertheless, going forward there are other ideas, projects and weekly assignments that can be implemented utilizing small groups in this format.

Jesus used a small group of men to change the world, so small groups should definitely have a place in any biblical leadership development program. This researcher observed the effectiveness of small groups; for example, the participants who came into the process that appeared to be shy, not only engaged more with others but eventually became comfortable enough to lead in prayer aloud.

### Servant Leadership

What has been learned by the participants and this researcher about servant leadership is that followers expect for those in servant leadership to not only be competent, committed, and credible, but also be an effective communicator, able to handle conflict, and stand strong in their convictions because internal beliefs dictate external behavior.

The participants also learned that those in servant leadership position may carry a dual role; some people may function in the role of a servant and others in the role of shepherd, some

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<sup>42</sup> Chris Surratt, *Leading Small Groups: How to Gather, Launch, Lead, and Multiply Your Small Group* (Nashville: B&H Publishing Group, 2019), 15

may operate in both roles. However, there are some distinctions between the two. For example, Rardin says that, “As Servant, the leader: focuses on the individual, is empathic, caring, self-sacrificing, nurturing, stoops, submits to gifts of others, saves, full of grace, and humbly serves the purpose of God in the lives of others.”<sup>43</sup>

On the other hand, Rardin states that, “As Shepherd, the leader: focuses on the group, is decisive, teaches, is protective, is challenging, stands, exercises authority, calls, full of truth, and courageously engages the group in advancing the Kingdom of God.”<sup>44</sup> The servant may serve as a mentor (one-on-one), whereas the shepherd may function as a coach (like coaching a group or a team).

This would be considered Blanchard and Hodges stage of Master/teacher or Clinton’s Phase V Convergence. The way Blanchard and Hodges explain the master/teacher stage is as follows: “People with fully developed skills, confidence, and motivation to produce excellent results as individual performers, as well as the wisdom and insight to teach others. They need to be given the opportunity and challenge to pass on what they know to the next generation of learners – and they need your blessing.”<sup>45</sup> Clinton proposes the following for phase V/ convergence: “God moves the leader into a role that matches his gift-mix and experience so that ministry is maximized. The leader uses the best he has to offer and is freed from ministry from which he is not gifted or suited.”<sup>46</sup>

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<sup>43</sup> Rardin, *The Servant’s Guide to Leadership*, 97.

<sup>44</sup> Ibid.

<sup>45</sup> Blanchard and Hodges, *Lead Like Jesus*, 135.

<sup>46</sup> Clinton, *The Making of a Leader*, 38.

Discipleship, small groups, and servant leaderships would all be considered as methods, systems, routines, and procedures not only that God and the other leadership models use and embrace. These were behind the design that this researcher based the leadership development program on.

With that being said, this researcher was elated to see the manifestation of Phases I – V: sovereign foundations, inner-life growth, ministry maturing, life maturing, and convergence of the Clinton model, the four stages: novice, apprentice, journeyman, and master/teacher in the Blanchard and Hodges model, and the four areas: mental, model, motive, manner, and method of the Rardin model, come to life in this research project, but most importantly in the lives of the participants.

### **Research Limitations**

There were not many limitations in this research. Initially, the researcher was concerned about COVID-19 and the spreading of the monkey-pox virus that was new at the time.

Fortunately, neither of these became a factor concerning the research. There was one participant who missed a day because of a health issue and one other participant who missed a day because of personal business. The researcher did have a self-imposed limitation by electing not to use technology such as zoom for participants who could not attend in person. As a result, the researcher chose only to forward a copy of the power point presentation for the day.

The researcher was also limited concerning the accuracy or truthfulness of the surveys and questionnaires. For example, there were times when more than one answer was given even though the instructions requested one answer. Another example, of encountering some inaccuracy in the written responses of the participants was when someone would circle an answer and write an additional answer on the survey. Another challenge the researcher

encountered were some non-responses to questions. The above factors were not accounted for and slightly limited the research.

The length of time regarding the action research project itself eventually became the largest factor. Although the eight week program went well, additional weeks would have allowed the researcher to structure each week differently. On another note, the participants appeared to become a very tight-knit group, between week six to week eight many participants stated that they wished the program was a little longer.

### **Further Research**

The findings of this action research study will enable pastors and future participants to use the essential components from this study to grow personally, professionally, and spiritually. It has been noted in the literature review section that numerous scholars agree that biblical leadership development is not only needed but is also a life long journey. The program structure of this action research study has the ability to become a significant factor as part of the culture in every ministry.

This researcher has experienced first-hand over a 40 year span the lack of biblical leadership development programs in the African American church throughout Northern and Southern California. Perhaps further research can ascertain the cause of the lack of biblical servant leadership development programs that would eventually turn servant leaders into disciple makers. One of the most pressing questions is how many pastors will be open to either being trained themselves or allowing someone else to come in and implement a biblical leadership development program.

This researcher would like to explore three versions of this biblical leadership development program. The first version would be extending the length of the program from eight

weeks to sixteen weeks so that more time can be given to specific topics and more activities can be added to small groups.

The second version of this biblical leadership development program would be to set up the participants according to the stage of ministry they are in. For example, using Blanchard and Hodges model: novice, apprentice, journeymen, and master/teacher. This way, each group can begin the discipleship and the disciple-maker process at the level that they are on. The foundation and building blocks can be laid at the lower level while refinement can be emphasized at the higher level.

The third version of the biblical leadership development program would be to use this model for sixteen weeks as part of a curriculum for a degree in biblical leadership development. There could even be additional classes offered dealing with substance abuse, trauma, and other mental health issues. The answer is not simply to pray it away, those that are in servant leadership positions must be equipped and become solution oriented in order to effectively minister to those under their leadership who deal with all types of traumas such as: substance abuse, sexual and child abuse, suicide, and other mental health problems.

This researcher recommends that this biblical leadership development program be refined through improving its triangular approach, using more technology (perhaps the use of video and efficient software), and with more assistance for the facilitator – even having multiple facilitators would be sufficient.

### **Conclusion**

The purpose of this DMIN action research project was to design and implement an eight week biblical leadership development program for Anointed To Minister Ministries so that a culture of biblical leadership development could be established. This program will bring

disciples to the place where they become servant leaders with good character, are excellent communicators, are God-centered, and people-centered, while becoming disciple-makers – master/teachers, mentors, and examples of followership.

"Leadership development, with God's global mission in mind, requires the church to have an intentional plan to develop leaders."<sup>47</sup> Hence, this eight (8) week biblical leadership development program has resulted in the participants demonstrating a commitment to learning, an increased prayer life, and a healthy respect for relationships. Above all, the participants have demonstrated the ability to identify what an effective biblical leadership development program looks like; they have demonstrated the ability to identify the characteristics of a servant leader; and they have reported that they understand what it takes to become a servant leader who then becomes a disciple-maker.

This researcher shares the sentiment of the Apostle Paul who stated, “And I am convinced {and} sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ [right up to the time of His return], developing [that good work] {and} perfecting {and} bringing it to full completion in you” (Philippians 1:6).

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<sup>47</sup> Geiger and Peck, *Designed To Lead*, 179.

APPENDIX A  
PERMISSION REQUEST EMAIL

Dear Pastor Moore,

As a graduate student in the John W. Rawlings School of Divinity at Liberty University. I am conducting research as part of the requirements for a Doctor of Ministry degree. The title of my research project is Biblical Leadership Development: Where Leadership and Discipleship Interconnect. The purpose for this DMIN action research project is to develop a strategy and put in place a program where teaching, learning, and biblical leadership development in ministry, at home, and in the workplace is prioritized.

I am writing to request your permission to conduct my research in the sanctuary of Anointed To Minister Ministries and to contact members of your staff to invite them to participate in my research study.

Participants will participate in an 8-week biblical leadership development program that will include weekly power point presentations and small group brainstorming activities. In addition, participants will be asked to complete surveys, questionnaires, and participate in focus groups. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please respond by email to [REDACTED]

Sincerely,

Min. Andre T. Moore Sr.  
M.A.T.S., M.A.H.S.C.

APPENDIX B  
RECRUITMENT LETTERS

January 23, 2023

Dear Prospective Participant,

You are invited to participate in a research study. Participants must be 18 years of age and over, an active partner at Anointed To Minister Ministries (ATMM) and in a position of leadership or in the process of operating in leadership capacity after completion of this program. Taking part in this research project is voluntary. Please take time to read this entire email and ask questions before deciding whether to take part in this research.

Mr. Participant, the purpose for this DMIN action research project is to develop a strategy and put in place a program where teaching, learning, and biblical leadership development in ministry, at home, and in the workplace is prioritized.

If you agree to be in this study, I will ask you to do the following things:

1. Commit to attend the 8 – week program. During the 8 – week project, there will be times when the sessions are recorded. The recording will be used only to ensure the Principal Investigator obtains accurate notes.
2. Participate in taking surveys, questionnaires, and focus groups. This will be done at the beginning of each session and at the completion of each session.
3. Participate in small groups toward the end of the project to demonstrate growth and progress.

The direct benefits participants should expect to receive from taking part in this study are to enhance communication and conflict resolution skills; improved study habits as it relates to understanding the Word of God; an improved prayer life; a renewed commitment to ministry; healthier relationships with partners; to become a disciple-maker; and a closer relationship with Jesus Christ.

Benefits to society include demonstrating a renewed commitment to excellence; developing healthier relationships; improved communication and conflict resolution skills; and representing Jesus Christ on a daily basis.

Participants will not be compensated for participating in this study. Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future



relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time.

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

The researcher conducting this study is André T. Moore Sr. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Ramon Moran, at [REDACTED].

To participate, please sign and return the consent document attached to this email. The consent document contains additional information about my research. If you are going to participate, please sign the consent document and return it to no later than February 6, 2023.

Sincerely,

Bishop, André T. Moore Sr.  
Senior Pastor  
Anointed To Minister Ministries  
[REDACTED]  
[www.atmmministries.org](http://www.atmmministries.org)

## Recruitment Follow-up Letter

January 30, 2023

Dear Prospective Participant:

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. Two weeks ago, an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to respond if you would like to participate and have not already done so. The deadline for participation is February 6, 2023.

Participants, if willing, will be asked to commit to an 8-week program on Saturday's from 8:30 a.m. – 12:30 p.m., beginning Saturday, February 11, 2023. Please note, names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please sign and return the consent document attached to this email. The consent document contains additional information about my research. If you are going participate, please sign the consent document and return it no later than February 6, 2023.

Sincerely,

André T. Moore Sr.  
Bishop/Senior Pastor

## APPENDIX C

## CONSENT FORMS

**Title of the Project:** Biblical Leadership Development: Where Leadership and Discipleship Interconnect

**Principal Investigator:** André T. Moore Sr., M.A.TS., M.A.H.S.C., Liberty University

**Invitation to be Part of a Research Study**

You are invited to participate in a research study. Participants must be 18 years of age and over, an active partner at Anointed To Minister Ministries (ATMM) and in a position of leadership or in the process of operating in leadership capacity after completion of this program. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

**What is the study about and why is it being done?**

The purpose for this DMIN action research project is to develop a strategy and put in place a program where teaching, learning, and biblical leadership development in ministry, at home, and in the workplace is prioritized.

**What will happen if you take part in this study?**

If you agree to be in this study, I will ask you to do the following things:

4. Commit to attend the 8 – week program. During the 8 – week project, there will be times when the sessions are recorded. The recording will be used only to ensure the Principal Investigator obtains accurate notes.
5. Participate in taking surveys, questionnaires, and focus groups. This will be done at the beginning of each session and at the completion of each session.
6. Participate in small groups toward the end of the project to demonstrate growth and progress.

**How could you or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in this study are to enhance communication and conflict resolution skills; improved study habits as it relates to understanding the Word of God; an improved prayer life; a renewed commitment to ministry; healthier relationships with partners; to become a disciple-maker; and a closer relationship with Jesus Christ.

Benefits to society include demonstrating a renewed commitment to excellence; developing healthier relationships; improved communication and conflict resolution skills; and representing Jesus Christ on a daily basis.

#### **What risks might you experience from being in this study?**

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life. For example, this researcher is a mandated reporter, therefore if any information should come out such as child abuse, child neglect, elder abuse, or intent to harm self or others, it would require mandated reporting from this researcher and may result in termination from the program.

#### **How will personal information be protected?**

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. However, data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be confidential.
- Data will be stored in a locked file cabinet with only the researcher having access to the file cabinet. In addition, data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Each week of the program will be audio recorded for the researcher to obtain accurate notes. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

#### **How will you be compensated for being part of the study?**

Participants will not be compensated for participating in this study.

#### **Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time.

#### **What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is André T. Moore Sr. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Ramon Moran, at [REDACTED].

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

**Your Consent**

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to audio-record me as part of my participation in this study.

\_\_\_\_\_  
Printed Subject Name

\_\_\_\_\_  
Signature & Date

## APPENDIX D

### BIBLICAL LEADERSHIP DEVELOPMENT PROGRAM (B.L.D.P.) AGENDA

**February 11, 2023**

8:00 AM – 8:25 – REFRESHMENTS & SIGN-IN  
 8:30 AM – 8:50 AM – PRAYER AND SCRIPTURE  
 8:55 AM – 9:15 AM – OVERVIEW OF PROJECT - WEEK 1  
 9:20 AM – 9:45 AM – QUESTIONNAIRE & PRE-SURVEY

---

**BREAK**



### BIBLICAL LEADERSHIP DEVELOPMENT PROGRAM (B.L.D.P.) AGENDA

**February 11, 2023**

9:55 AM – 10:40 AM – FOCUS GROUP

**BREAK**

10:45 AM – 11:35 AM – PRESENTATION #1 – FEEDBACK

**BREAK**

---

11:40 AM – 12:20 PM – PRESENTATION #2 – FEEDBACK

12:20 PM – 12:30 PM = POST SURVEY

12:30 P.M.– CLOSING PRAYER



APPENDIX E

SLIDES

OVERVIEW OF THE  
BIBLICAL LEADERSHIP  
DEVELOPMENT PROGRAM

*ESSENTIAL COMPONENTS FOR  
SERVANT LEADERSHIP*

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

INTRODUCTION TO  
LEADERSHIP  
DEVELOPMENT

*ESSENTIAL COMPONENTS FOR  
SERVANT LEADERSHIP*

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

SPIRITUAL  
DISCIPLINES OF  
SERVANT  
LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

SUBMISSION &  
HUMILITY OF SERVANT  
LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

CHARACTER &  
INTEGRITY OF SERVANT  
LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

DISCIPLESHIP &  
FOLLOWERSHIP IN  
SERVANT LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C



RELATIONSHIP &  
PARTNERSHIP IN  
SERVANT LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

INTERPERSONAL &  
INTRAPERSONAL  
SKILLS FOR SERVANT  
LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C

SMALL GROUPS &  
MENTORSHIP IN  
SERVANT LEADERSHIP

BISHOP, ANDRÉ T. MOORE SR., M.A.T.S., M.A.H.S.C



## APPENDIX G

## Biblical Leadership Development Program Pre-Survey

<b>WEEK 5 – PRE -SURVEY – SUBMISSION AND HUMILITY</b>					
I practice submission on a daily basis	Strongly Agree	Agree	Not Sure	Disagree	N/A
I struggled with submission	Strongly Agree	Agree	Not Sure	Disagree	N/A
I am submissive to my pastors	Strongly Agree	Agree	Not Sure	Disagree	N/A
I struggled with humility	Strongly Agree	Agree	Not Sure	Disagree	N/A

## APPENDIX H

## Post-Surveys

<b>WEEK 1 - SERVANT LEADERSHIP - POST- SURVEY</b>					
I can define the role of a servant leader	Strongly Agree	Agree	Not Sure	Disagree	N/A
I can articulate the characteristics of a servant leader	Strongly Agree	Agree	Not Sure	Disagree	N/A
I can define biblical leadership and why it is important	Strongly Agree	Agree	Not Sure	Disagree	N/A

<b>WEEK 2 – POST SURVEY - CHARACTER AND INTEGRITY</b>					
I am aware of the attributes that shape the character of a servant leader	Strongly Agree	Agree	Not Sure	Disagree	N/A
I understand what integrity is all about	Strongly Agree	Agree	Not Sure	Disagree	N/A
Integrity in leadership is important to me	Strongly Agree	Agree	Not Sure	Disagree	N/A

<b>WEEK 5– POST - SURVEY – SUBMISSION AND HUMILITY</b>					
I can identify areas with submission where I can improve	Strongly Agree	Agree	Not Sure	Disagree	N/A
I can identify areas with humility where I can improve	Strongly Agree	Agree	Not Sure	Disagree	N/A

<b>WEEK 6 - POST- SURVEY - SPIRITUAL FORMATION</b>					
I can define Spiritual Formation	Strongly Agree	Agree	Not Sure	Disagree	N/A
I can identify at least four (4) Spiritual Disciplines	Strongly Agree	Agree	Not Sure	Disagree	N/A
I can confidently and clearly explain why the Word of God is important	Strongly Agree	Agree	Not Sure	Disagree	N/A

<b>WEEK 7- POST - SURVEY - CONFLICT RESOLUTION</b>				
The presentation on conflict Resolution was	Impactful	Enlightening	Worthwhile	
My method of handling conflict is the following style:				

## APPENDIX I

## QUESTIONNAIRES #1 and #2

1. How would you define servant leadership?

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2. Please explain why character is important for someone in servant leadership.

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3. What spiritual disciplines do you engage in on a weekly basis?

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4. Please describe the spiritual disciplines of a servant leader

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5. Explain why relationships are important in ministry?

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6. Describe why leadership in the church is important to you?

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7. How would you describe followership?

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8. Why is submission important in the life of a servant leader?

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9. What type of learner are you (auditory, visual, or kinesthetic) and why?

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---

10. Why is humility important for a servant leader

---

## QUESTIONNAIRE #2

1. Describe your overall experience participating in small prayer group \_\_\_\_\_  
\_\_\_\_\_
2. What part of the Biblical Leadership Development Program did you enjoy most? \_\_\_\_\_  
\_\_\_\_\_
3. Please write down three (3) out of the six (6) principles of spiritual disciplines \_\_\_\_\_  
\_\_\_\_\_
4. Please describe your method/style of handling conflict? \_\_\_\_\_  
\_\_\_\_\_
5. Why is trust important in the leadership and discipleship relationship? \_\_\_\_\_  
\_\_\_\_\_
6. Please explain the four (4) purposes discussed last week for fasting. \_\_\_\_\_  
\_\_\_\_\_
7. Why is submission important for a servant leader? \_\_\_\_\_  
\_\_\_\_\_
8. Please describe why credibility is important as a servant leader \_\_\_\_\_  
\_\_\_\_\_
9. Please describe why humility is necessary for someone in leadership? \_\_\_\_\_  
\_\_\_\_\_
10. What is your favorite scripture? \_\_\_\_\_

APPENDIX J  
Focus Group Questions

Describe what true biblical leadership looks like to you?
Why would you say relationship are important?
What is your definition of discipleship?
What have you learned about biblical leadership?
What was the most impactful topic you covered?
Describe your experience with small groups
How do you feel about praying in front of others?



## APPENDIX K

## BLDP Program Evaluation Rubric

<b>Structure 25%</b>	<b>Excellent 19-25 points</b>	<b>Very Good 12-18 points</b>	<b>Good 6-11 points</b>	<b>Need Improvement 0-5 points</b>	
<b>Program Structure</b>	Location, time, and atmosphere was ideal. Sign-in was accessible every week, supplies were available every week, and refreshments were provided every week. Program started on time every week.	Location, time, and atmosphere was admirable. Sign-in was accessible every week, supplies were available every week, and refreshments were provided every week. Program started on time the majority of the weeks.	Location, time, and atmosphere nice. Sign-in was accessible the majority of weeks, supplies were sometimes available, refreshments were provided sometimes. Program started on time a few times.	Location, time, and atmosphere was not ideal. Sign-in was not always accessible, supplies were not always available. Refreshments were not always provided.	
<b>Interaction 35 %</b>	<b>19-25 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills; increased prayer life; established better study habits and increased confidence to speak in front of others.	<b>12-18 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills; increased prayer life; and established better study habits.	<b>6-11 points</b> Participation in small groups and group activities helped develop interpersonal and intrapersonal skills somewhat; prayer life and study habits increased a little.	<b>0-5 points</b> Participation in small groups and group activities did not help in any area.	
<b>Content 40%</b>	<b>19-25 points</b> Power point presentations increased knowledge of biblical leadership development, servant leadership spiritual discipline, stewardship, and discipleship, the importance of relationships, character and integrity.	<b>12-18 points</b> Power point presentations slightly enhanced knowledge of biblical leadership development, servant leadership, stewardship, discipleship, relationship; character and integrity.	<b>6-11 points</b> Power point presentations, were informative; Much of the material was more of a review. Somewhat helpful.	<b>0-5 points</b> Power point presentations were not helpful at all.	

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## IRB APPROVAL LETTER

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

January 26, 2023

Andre Moore  
Ramon Carillo-Moran

Re: IRB Application - IRB-FY22-23-554 Biblical Leadership Development: Essential Components in Servant Leadership

Dear Andre Moore and Ramon Carillo-Moran,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**