Liberty University School of Divinity

Spiritual Innovation: A Faith-Based Model To Equip Men To Become The Spiritual Leaders For The American Family In Crisis

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by

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Thesis Project Approval Sheet

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ABSTRACT

SPIRITUAL INNOVATION: A FAITH-BASED MODEL TO EQUIP MEN TO BECOME THE SPIRITUAL LEADERS FOR THE AMERICAN FAMILY IN CRISIS

Leonard Kirk Kitchens
Liberty University School of Divinity, 2016
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The American culture is experiencing the degradation of the family. James Dobson describes this as “America in peril.” This is not solely because of lack of spiritual leadership in the household, but the lack of which is a prominent factor for the American family in crisis. Through qualitative and quantitative analyses of 203 Christian men, this doctoral project identifies shortfalls, provides evidence of biblical responsibility, and develops a model to assist Christian men to lead their families spiritually, which is the mandate of God. Proposing a faith-based approach to preserving the Christian family, this thesis underlines the importance of the role of a husband and father as a spiritual leader. This thesis provides a biblical model of spiritual leadership that will equip, encourage, and empower Christian husbands and fathers to engage in their God given role, providing hope for the present as well as future generations.

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Introduction

America is experiencing crisis in marriage, which is resulting in divorce and destroying the family throughout this nation. The most common reason for these divorces is “irreconcilable differences.” One key factor in reducing this crisis is “the ability to resolve conflicts to the mutual satisfaction of both people.”¹ This requires communication and a desire to resolve conflict by looking beyond one’s personal desires and needs in considering the desires and needs of one’s spouse and family. However, the alarming rate of divorce in the United States reports that couples are unwilling to place their needs behind their spouses or their family’s needs. The data reported by “Divorce Statistics in America” states, “For the past decade, the overall American divorce rate has remained stable, at around 45 to 50% for first marriages. The statistics become more depressing for each successive marriage, with 60 to 67% of second marriages ending in divorce and even higher rates for third marriages and beyond.”²

These statistics reflect the divorce rates of American society without separating Christian couples from non-Christian couples; however, the divorce rate among Christian couples is not much better. Though the statistics on Christians are widely contested, George Barna reports divorce in the Christian community as, “Non-denominational 34%, Baptists 29%, Mainline Protestants 25%, Catholics 21%, and Lutherans 21%.”³ Based on this data

(whether contested or not) one can see that this is not just a problem within the secular society but includes Christians as well. Another startling statistic as reported by the Annie E. Casey Foundation is “35% of the children in the United States are raised in a single parent home.”\(^4\) Based on this data, one can discern that this is not just a problem within secular society, but includes Christians also.

Regardless of one’s worldview, this reality is affecting the family as well as America’s economy. Former Senator Rick Santorum, and 2016 Presidential candidate stated in a discussion on the economic crisis and poverty in America,

> The biggest problem with poverty in America…is the breakdown of the American family. You want to look at the poverty rate among families that have two in them [a husband and a wife.] It is five percent today. [By contrast,] a family that is headed by one person is 30 percent. …The word for “home” in Greek is the basis for the word economy. It is the foundation for our country. We need to have a policy that supports families, that encourages marriage…that has fathers take responsibility for their children. You can’t have limited government—you can’t have a wealthy society if the family breaks down—that basic unit of society. And that needs to be included in this economic discussion.\(^5\)

James Dobson founder of Focus on the Family reinforced this opinion with the comment, “The stability of the family is not only important to the nation’s prosperity, but it is critical to every other component of stability and wellbeing in the culture.”\(^6\) There is little doubt that the American family is in crisis and its recovery is extremely important to the


\(^6\) Ibid.
recovery of this great nation, begs the question is, “What measures should be used to facilitate change and begin recovery?”

This thesis proffers that this recovery begins with the biblical model that places the husband/father as the leader within the family. Though this is not the only change that needs to happen, it is the foundation to a successful recovery of this nation. The biblical and historical evidence of spiritual leadership places the man as leader of his family. However, with great privilege comes great responsibility as well as the consequences for failure. The consequence of this failure results in “a generation of young people that are growing up with little to no understanding of the biblical principles on which our country was founded.”

It is the goal of this research to provide the reader with biblical evidence of the mandate of the Creator God for men to provide spiritual leadership to their families, which then should be passed on to future generations. Men who have a personal relationship with Jesus Christ and yield to His Divine wisdom, as found in the Bible, can only do this. This nation needs godly men to stand and defend the ideals of the Founding Fathers as stated in this nation’s Declaration of Independence, “With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”

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7 Ibid.
Statement of the Problem

From the perspective of most pastors, the problem within many Christian congregations is the lack of spiritual leadership by the men in the church. Though this is not the only problem in the Church today, it has a significant impact on its growth. Through biblical study, academic research, and statistical analysis of more than two hundred Christian men, this project identifies shortfalls, provides evidence of biblical responsibility, and develops a model to assist men to lead their families spiritually. This faith-based approach highlights to men the importance of their spiritual role in preserving their families. It also aims to equip, encourage, and empower men to take seriously the biblical model and engage in spiritually leading their families in hope for the future generations.

Statement of Limitations

The statistical surveys of over 200 Christian men were limited to the author’s geographical region; however, the findings based upon this qualitative analysis and the principles developed from this study are applicable to the Christian Church at large.
Biblical and Theoretical Basis

Spiritual leadership is the responsibility of every Christian husband and father. There is no lack of evidence within the biblical text, which mandates that men have a spiritual responsibility to lead their families at home. Though Scripture reveals the family model of male-leadership, the Bible is equally clear that man is not superior to the woman (e.g. Gal. 3:28); it is simply a question of roles within the family. The Old Testament, which provides the Jewish understanding of spiritual leadership for man, stems from the creation of man (Adam) and his helpmate (Eve). This account is in Genesis 2:18, “Then the LORD God said, ‘It is not good for the man to be alone; I will make him a helper suitable for him.’” The inference then is that God chose man to be the spiritual leader, and woman the helper.

It is important to highlight spiritual leadership for with it comes great responsibility. For example, society, credits Eve with the primary role in the fall of humanity; however, a closer look at the role of Adam (see Genesis 3), establishes Adam as having the primary role of spiritual leadership. After God created Adam according to Genesis 2:15-17,

Then the LORD God took the man and put him into the Garden of Eden to cultivate it and keep it. The LORD God commanded the man, saying, ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’

God gave Adam this the above instruction. It is after this that God created from Adam, Eve his helper, and disseminated the above instruction (spiritual leadership).

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9 Unless otherwise noted, all biblical passages referenced are in the New American Standard Bible (La Habra California: Lockman Foundation, 1995).

10 Laird R. Harris, Gleason L. Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 1598a: ʿezèr, WORDsearch CROSS e-book. Help, support, helper. While this word designates assistance, it is more frequently used in a concrete sense to designate the assistant. (Genesis 2:18, 20 where Eve is created to be Adam's help[er].)
It is also important to understand there are three primary words in Hebrew that identify sin by type, chātā, āvōn, and pesha’. The sin attributed to being led astray or deceived (e.g. by the serpent), is the character of Eve’s sin in Genesis 3:1-6, which in Hebrew is defined as chātā.\textsuperscript{11} The serpent’s sin is characterized in Hebrew as āvōn,\textsuperscript{12} which is he perverted, twisted, and distorted God’s Word. Lastly, the character of Adam’s sin is pesha’,\textsuperscript{13} this is to rebel against God, or willfully disobey, and reject God’s will.

All of these three result in death, which in Hebrew is mût.\textsuperscript{14} Normally this word can mean either spiritual or physical death, depending on the context. However, death, in the Old Testament means separation from God due to sin with sin being any rebellion or lack of conformity to His holy will. Therefore, the lack of spiritual leadership, suggests that Adam was the one that rejected responsibility. This is supported in Genesis 2:16-17, “The LORD God commanded the man, saying, ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’”

Additional, evidence of this spiritual leadership in the Old Testament is that the father was the acknowledged head of the house. Scripture exemplifies this in the account of Noah in Genesis 6:5-8,

Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart. The LORD said, ‘I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.’ But Noah found favor in the eyes of the LORD.

\textsuperscript{11} Ibid., 638: chātā’
\textsuperscript{12} Ibid., 1577: āvōn.
\textsuperscript{13} Ibid., 1846a: pesha’.
\textsuperscript{14} Ibid., 1169: mût.
Translated as “favor” in the New American Standard Bible (from the Hebrew *chēn*), the interchangeably translates as “grace” to Noah, based on his spiritual leadership. God spares Noah’s whole family by grace from destruction by the great flood. Through Noah’s obedience his family survives, in Genesis 6:18, “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you.” The fact that God spoke directly to Noah is confirmation of Noah’s spiritual leadership in Genesis 7:1, “Then the LORD said to Noah, ‘Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.’” Because God spoke to Noah, not his wife or even his sons, further indicates Noah was the leader.

It is through Noah’s example of spiritual leadership that his family continues without experiencing the tragic consequences of evil on the earth. There is little doubt that Noah’s spiritual leadership was the deciding factor. His inward commitment to God directed his daily walk of faith. It is also apparent that Noah spiritually led his family during the constructing of the ark. The account continues through the flood and the destruction of evil, when the waters receded, there is an event that (again) demonstrates his spiritual leadership. Genesis 8:20 reads, “Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.” Noah’s obedience in worship to God clearly demonstrates his spiritual leadership. They are the only people left on earth and his family witnesses his total submission before God.

The biblical mandate of male spiritual leadership is also highlighted through Abraham in Genesis 18:19, “For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that

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15 Ibid., 694: *chēn*. 
the LORD may bring upon Abraham what He has spoken about him.” The choice of the word “command” from the Hebrew tzavah is the same term that God used to “command” Adam not to eat from the tree of the knowledge of good and evil (Gen. 3:11). In Hebrew thought, tzavah implies a “position to command the people and to expect their obedience.”\(^\text{16}\) This commission to instruct others is much more than issuing orders with right and just intent. Abraham was not to stop his instruction when his children passed the age of accountability; it was a lifetime charge.

This would not only be a charge to lead family spiritually, but would include testing his willingness to submit himself in worship as well. Genesis 22:1-4 declares,

> Now it came about after these things, that God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’ He said, ‘Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.’ So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham raised his eyes and saw the place from a distance.

Without hesitation, Abraham was willing to follow God’s command. Though God never intended that Abraham take Isaac’s life, the test provides a lesson in trusting God and leading as God instructs. Isaac did not fully understand the intent at the beginning of the journey, but would eventually be convinced and submit himself by following his father’s example of faith in the intentions of and obedience to God. The lesson for the spiritual leader today is that leadership comes at a cost and one must be willing to act on and follow through with God’s charge. One such example of this is in Genesis 22:6-13,

> Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. Isaac spoke to Abraham his father and said, ‘My father’ And he said, ‘Here I am, my son.’ And he said, ‘Behold, the fire and the wood, but where is the lamb for the burnt offering?’ Abraham said, ‘God will provide for Himself the lamb for

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\(^{16}\) Ibid., 1887: tzavah.
the burnt offering, my son.’ So the two of them walked on together. Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. Abraham stretched out his hand and took the knife to slay his son. But the angel of the LORD called to him from heaven and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’ He said, ‘Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.’ Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.

In addition to the examples of Isaac, Jacob, and Joseph, God instructed Moses to make spiritual leadership a part of Judaism’s confession of faith, the great Shema of Deuteronomy 6:4-9. This passes the mantel of spiritual leadership for God’s people from that day to the present.

Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates.

God entrusts the husband or father with the primary responsibility of enforcing discipline and providing spiritual guidance in the family. Grounded in both the Old and New Testaments, this mandate is central to the Apostle Paul’s teaching. On two occasions, Paul addresses the churches in Ephesus and Colossae,

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. (Ephesians 5:22-24).

Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them. Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. Fathers, do not exasperate your children, so that they will not lose heart. (Colossians 3:18-21).
In both of these passages, God, through Paul, provides a very specific role of the husband and father in the family. The “subjection” spoken of does not imply that the wife is unequal to her husband or of lesser value; however, the proper view of these passages is that wives fall under the authority of their husbands, just as the husband falls under the authority of Christ. This is also instructed in 1 Corinthians 11:3, “But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.” This is a relationship or partnership between the husband and wife, which God instituted in His marriage covenant between them. This relationship is best described in Genesis 2:24, “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.” Jesus also taught this is in Matthew 19:3-9,

Some Pharisees came to Jesus, testing Him and asking, ‘Is it lawful for a man to divorce his wife for any reason at all?’ And He answered and said, ‘Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, and said, FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.’ They said to Him, ‘Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?’ He said to them, ‘Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.’

God’s plan is that men are to be the spiritual leaders of their homes. There is great responsibility found in the Shema. Husbands and fathers have a responsibility not to neglect this plan. Moses provides the ultimate charge to men to “love the LORD [their] God.” Jesus reiterated this command in Matthew 22:37 when He exclaimed, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.”
These passages also provide some understanding of the difference between secular leadership and spiritual leadership. Henry and Richard Blackaby write, “The key to spiritual leadership is for leaders to understand God’s will for them and their organizations. They then move people away from their own agendas and on to God’s agenda.”

One might ask, “What does this loving God have to do with leading others away from their agendas and onto God’s agenda?” The answer is in the use of the root words for love, from both the Old and New Testaments. The word love in Deuteronomy 6:5 is ahav\(^\text{18}\) and in the New Testament, the root word for love is agape\(^\text{19}\). Often, the word “love” is limited to an emotion; however, God’s Word does not limit love to an emotional aspect, because there is more to the understanding of the word “love.” God sent His Son to die on the cross as the price that was required for the sins of every person. This demonstrates the sacrificial aspect of the love God commands.

Jesus told His disciples in John 14:15, “If you love Me, you will keep My commandments.” 1 John 5:1-3 asserts, “Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. By this, we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.” In these examples, God clearly conveys the aspect of commitment. Leslie Vernick describes this love in


this manner, “Love isn’t something that happens to us, it is something we choose.”\textsuperscript{20} It is with this $ahav$ or $agape$\textsuperscript{21} love that a man exercises spiritual leadership in his home, with his wife and his children.

In the following passages to both the church in Ephesus and those in Colossae, Paul addresses the responsibility of husbands. For example, in Colossians 3:18-19, he says, “Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them.” In Ephesians 5:25, Paul states, “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,” Paul continues to reason for such a love to be present in the marital relationship in Ephesians 5:26-31,

So that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.

The love described in both passages conveys more than just an emotional love; it is a sacrificial love and a commitment love. A husband’s love and spiritual leadership places the spiritual well-being of the spouse and family above his own. It is not fashioned with anger, pride, or resentment; love and according to 1 Corinthians 13:4-8,

Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails….


Secondly, Colossians 3:21 says, “Fathers, do not exasperate your children, so that they will not lose heart.” The word “exasperate” (from the Greek *erethizô*) as used in the New American Standard Bible (NASB) means “to stir up, excite or stimulate.” The intent of this word is to prevent being so harsh on children that obedience becomes impossible for them. This is not with the idea of just keeping the peace, but “so that they will not lose heart.” Fathers are to command by equipping their children with the sound biblical principles found in God’s holy Word, encouraging them to exercise and master those principles in their lives, and something of great importance, empowering them to engage in the culture they find themselves. The Apostle Paul couples this with what he taught in Ephesians 6:4, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”

Lastly, 1 Peter 3:1-7, addresses the relationship between a husband and a wife.

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear. You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

The key in grasping the phrase “in the same way” from this passage in Peter’s epistle is not just understood as being equal as husband and wife. It is “in the same way” modeling Christ from the

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preceding chapter and should be the standard that spiritual leadership should base itself. Peter writes,

For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. (1 Peter 2:21-25).

The example of spiritual leadership has a greater purpose than just responsibility and keeping God’s charge. It is what an active participant does in the kingdom of God. They are the spiritual guardians of the family. It is for the family’s sake that men execute their duties. Following Christ’s example, the Christian family leader presents himself uprightly and without hypocrisy. He leads without insult, and weighs his decisions with righteousness. Fear and intimidation are not the basis of Spiritual leadership, but on the same love, that Christ modeled throughout His life on earth.

Both the Old and New Testaments provide overwhelming evidence that God’s plan for man is to be the spiritual leader of the family. The Word of God begins with the marriage of a man and a woman and clearly highlights the responsibilities of man throughout its pages. It provides the motivation and drive to accept this leadership, which is the choice to love God and be obedient to His Word. This is but a tiny part of the evidence available to the potential spiritual leader. The biblical motivation within Scripture is endless in one’s pursuit.

Statement of Methodology

The American family is the foundation of this great nation, and its survival rests on the spiritual leadership of the husbands and fathers created by God. The hope of children and future generations fall squarely on the shoulders of godly men who accept their rightful role in Christ.
This spiritual leadership must not fall into the deceitful hands of the adversary. Husbands and fathers must not be deceived into believing that their obligations to the family are too arduous, by asking the question, “What am I getting out of this marriage?” or letting the government take the responsibility of caring for their children. Each husband and father must accept and take responsibility to be the spiritual leader of the family as God intended.

This however, is not an overnight change that the husbands and fathers of America make, but a gradual one of training and discipline that will require diligence and hard work. The objective of this research is to examine the application of this concept to help a Christian husband choose to stay with the family and devote the time and effort needed to reconcile the differences he may have with his wife. This begins with repairing his relationship with God, then his wife, and serving as a model for his children breaking the cycle of irreconcilable differences and starting the recovery of the American family.

An anonymous survey conducted of 203 Christian husbands and fathers in local area churches in and around Lubbock, Texas using handout sheets. This project used the collected data to identify shortfalls and developed a way to mitigate those shortfalls to assist men to lead their families spiritually. These issues are in the following order: (1) identify the scriptural responsibilities of husbands and fathers; (2) identify the shortfalls; (3) define spiritual leadership; and (4) develop a teaching model, which addresses these shortfalls. The proposed plan focuses on equipping, encouraging, and empowering husbands and fathers to engage in spiritual leadership within their homes.

Review of Literature

Solomon the preacher said in Ecclesiastes 1:9, “That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the
Central to this thesis’ journey through Scripture and contemporary culture is the understanding that the lack of family leadership is not isolated to the twenty-first century. In the sixteenth century, the Puritan pastor, Richard Baxter, addressed a lack of spiritual leadership in *The Reformed Pastor*. The author encouraged his fellow ministers to provide biblical teaching to all that were committed to their care; to commit themselves to practice the same disciplines they preached; and to provide direction how to accomplish this task, by encouraging and equipping each person to abide by God’s Word.

Though many see *The Reformed Pastor* as a book to lead pastors, the true theme of this speaks directly to the great need for spiritual leadership at home. Baxter lays out the motives for individually teaching the flock, with its benefits, difficulties, necessities, and in the performance of the work. The intent is to persuade other ministers to take this knowledge and begin more assertively applying it in their ministries. The objective is to truly convert souls and develop a sound foundation for the husbands and fathers in the church, in order to assist their teaching of and communication with their families. This would also help them know their flocks at a deeper level. Though he addresses many precepts, the one that resonates best with the central theme of this thesis is,

> It will much conduce to the better ordering of families, and the better spending of the Sabbath. When we have once got the masters of families to undertake that they will, every Lord's day, examine their children and servants, and make them repeat some catechism and passages of Scripture, this will find them most profitable employment; whereas many of them would otherwise be idle or ill-employed. Many masters, who know little themselves, may yet be brought to do this for others, and in this way they may even teach themselves.  

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Baxter provides direction for the above-described duties in three ways: persuading men by using the minister’s own life as a model example, convincing them of the great benefit to their own souls as well as the souls of those in their families, and encouraging fathers to continue the process by teaching their children. Overall, the central theme of The Reformed Pastor reflects not only a zeal for God’s Word but also a heartfelt concern for the souls of husbands and fathers and their families. In the end, this high calling was to empower husbands and fathers to be effective spiritual leaders of their homes.

Henry & Richard Blackaby’s book Spiritual Leadership: Moving People on to God’s Agenda, does a great job of defining spiritual leadership and providing a better understanding of the spiritual leader’s tasks. The authors give multiple definitions of leadership that incorporate key traits such as persuasion, influence, and character. They also point out that the result of leadership is that people are changed. The authors propose a new definition for spiritual leadership, which “is moving people on to God’s agenda.” The authors also give a set of distinctive qualities for spiritual leadership. According to the authors, a spiritual leader’s task is to move people to a destination using spiritual means—ensuring they are accountable to God, focused on others, influencing the unchurched as well as Christians, and guiding each person toward God’s agenda. Key to applying the qualities listed above is that the spiritual leader must see God as their leader and the perfect example of this is Jesus’ model.

One cannot help but acknowledge that Henry & Richard Blackaby provide a significant challenge to husbands and fathers to examine their own leadership and its effect on their personal view of spiritual leadership. These authors provide a new spark igniting curiosity about how and why leaders lead. The challenge is to focus not on what they believe is best for their families, but

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24 Blackaby and Blackaby. SpiritualLeadership, 34.
on God’s plan for their families. Men often try to duplicate success from previous successes, which often results in failure. Each case is different and identical strategies based on past successes often do not fit the situation. The key to success is identifying specified and implied tasks, and developing courses of action that will accomplish these tasks will reach the desired outcome. Principles outlined in Blackabys’ book challenges husbands and fathers to become the best spiritual leaders possible, as God desires all men to be for His glory.

Another work by Henry & Richard Blackaby is *Called to be God’s Leader; How God Prepares His Servants For Spiritual Leadership; Lessons from the Life of Joshua*. This book focuses on leadership of Joshua how and God employed him to lead Israel after the death of Moses. One key lesson to take away from this book is that leaders do not just arrive; God develops them, through those who followed Him in the past. The authors incorporate Joshua’s leadership principles. These principles are timeless in nature: Joshua grew during transitions, built on the past, was a teacher, used symbols, remained focused, had passion, was decisive, took time to worship, and blessed his followers. Overall, this work helps to refocus leadership based on a character study of Joshua.

There are other principles from this work that should resonate with leaders. The chapter, “Limitless Possibilities” explains how God chose Joshua based on his godly choices, because he “couldn’t always choose his circumstances but he could choose his response to them.” This suggests that leaders can often see these limitless possibilities and use them to improve their leadership. Another chapter, “Seizing Moments To Be Faithful” made the point that Joshua was faithful from the beginning—to his name, as a believer, while in the minority, in his worship and

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most importantly, in his obedience to God’s warnings. A third chapter, “God Builds On The Past” focuses on that Joshua was a good assistant, succeeded a great leader, and on how his past prepared him for the future. One of the key questions posed in this chapter was “Is the way we follow today important in determining whether or not we lead tomorrow?” The way Joshua followed Moses was important to the passing of the mantle of leadership to him and resulted in his great leadership afterward.

In Developing the Leader Within You, John Maxwell assists leaders in learning how to accomplish the work of a leader. He highlights the confusion between management and leadership, detailing how management ensures programs and objectives but leadership communicates vision by influencing and motivating others to accomplish that vision. The properties of leadership covered are; influence, priorities, integrity, creating positive change, problem solving, attitude, and a proper view of people, vision, self-discipline, and staff development. These properties are not quick fixes; they are long term, life changing and require great effort for the leader to understand and use. Maxwell, in his chapter on “Creating Positive Change,” writes, “Change the leader, change the organization.”

Self-examination and personal change in a leader is a principle too often overlooked in spiritual leadership. An essential part of personal change involves introspection, which advances positive change and involves greater focus on God’s plan.

Another John Maxwell book that sheds light on spiritual leadership is Developing the Leaders Around You. Maxwell provides a good look at the major components of leadership. Some of the topics detailed were identifying, developing, nurturing, equipping, and realizing the

26 Ibid., 38.

27 John C. Maxwell, Developing the Leader Within You (Nashville, TN: Thomas Nelson Publishers, 1993), 49. Capitalization is as direct quote from source.
value of developing leaders. Overall, Maxwell adds to the view of leadership with this caveat, leadership is not just about oneself or an organization; it is about adding to and enriching the lives of the next generation of leaders who will replace you. The goal is more than greater productivity or gains. It is about equipping and empowering others to engage at the greatest level possible for each person, and helping each become more capable and increase that level for the greater good. Maxwell says, “Believing in, encouraging, sharing, and trusting in others, adds significance, to all who are involved.”

In Gene Getz’s book *The Measure of a Man: Twenty Attributes of A Godly Man*, he provides an examination of the measure of a godly man based on two sections of the Apostle Paul’s letters to Timothy (1 Timothy 3:1-7) and Titus (Titus 1:5-10). He lists 20 attributes of a godly man that should be the goal for all men. These are keys to recognition of a godly man, and are paramount in spiritual leadership. Getz offers insight into each attribute and a section at the end of each chapter, which helps one to evaluate oneself and set goals for improvement. Each of these attributes are explored in an effort to help the reader evaluate and define their own maturity level, and to comprehend that the attributes are inspired by the Holy Spirit, the inspiring force that enables each man to improve and become the spiritual leader that God created him to be for his family.

Getz begins by posing the question “How do we recognize a man of God?” In the opening chapter “Becoming a Faithful Man,” he points out that these attributes are for all Christian men, not just those considered for congregational positions. His intent is to assist the

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reader in identifying these traits not only in church leaders, but also in all godly men. He challenges the reader to evaluate their overall maturity and become the man God created them to be using scriptural attributes.

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil (1 Timothy 3:1-7).

Each attribute is essential in the development of a godly man. To be “above reproach,” focuses on a reputation, which must be good. This does not mean to be perfect or without error, it is about what the man practices in his daily life. It does have a very important qualifier. Multiple people should speak positively of you both in and outside the home. The attribute of the “husband of one wife,” is about moral purity. Getz provides a five-step process to achieve moral purity. These steps are as “develop good communication, avoid sexually stimulating situations, think right, be accountable, and seek professional counseling.”30 Another essential attribute is “temperate,” which he views Paul “describing a man who has a clear focus on life and who doesn’t live in a constant state of anxiety because of the world conditions.”31 The key is to be confident that God is in control regardless of what is happening in one’s life.

The chapter, “Demonstrating Wisdom,” addresses being “prudent,” this can be understood as practical application of God’s Word in daily living and recommends humility,
gratitude, and prayer in one’s dealings with others. This leads to “being respectable,” living in a manner that one’s life is consistent with the teaching of the Bible. This follows by him addressing being “hospitable” not just within one’s home, but doing right wherever one finds himself. Godly men are to be “able to teach” which he describes as communicating sensitively. This stresses communication that demonstrates maturity, and a firm conviction of God’s Word. This produces a maturity that is “not addicted” to anything, which communicates in bondage to anything. Getz as well spends time discussing the attribute of “pugnacious” which is not being abusive and controlling ones’ behavior. This attribute combines well with those of being “gentle” and “peaceable.” Lastly, Getz’s highlights the attributes of 1 Timothy 3 in the chapter on “Fathering God’s Way.” This chapter deals with the Christian father managing his own house well. This is not to say that one’s family will not make poor decisions. It is about the response of the godly man to each member of his family members and the fact that they understand that God is using him for such a time as this.

Getz then appeals to Titus 1:5-10,

For this reason, I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Within this passage, he identifies a godly man as “not self-willed, not quick tempered, loving what is good, just, devoted, and lastly self-controlled” which harnesses the other qualities. The most important theme in The Measure of a Man: Twenty Attributes of A Godly Man is the

32 Ibid., 1490, Kindle.
author’s reminder that God disciplines the godly man. The idea of discipline is so much more than a corrective action toward self or others; it is a regulating of behavior. Many men when told you can or cannot do something in a certain way, rebel not just to prove a point, but because they cannot envision accomplishing the task with that restriction. One example of this is in not allowing one’s self to become self-willed. If men are armed with godly principles they more often than not can see what they want for their family is much of the time aligned with what God wants for their family, making it God’s will not their own. Overall Getz provides a very useful set of tools to educate and help men develop into sound spiritual leaders.

In *Organic Leadership: Leading Naturally Right Where You Are*, Neil Cole provides a unique look at leadership and learning to lead naturally. He challenges the spiritually plateaued leader and casts the vision of growing holistically as well as reproducing organically. The idea is that most look for leaders from outside their own organizations, as opposed to developing the leader from within. Most churches have neglected the training of the next generation of leaders from within their congregations. This is a problem in the family as well. Many fathers are not intentional about training their sons to be spiritual leaders resulting in a lack of spiritual leadership within the next generation.

Cole states, “Having momentum and velocity is not a good thing if your trajectory is off.”33 This is a great lesson for the spiritual leader. Overall Cole offers an analysis of leadership and developing leaders from the Organic Church point of view. Many of the tools that he provides are useful for the spiritual leader and allow for refocusing on what is important. The emphasis for the spiritual leader is on focusing on becoming a force multiplier and developing

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other leaders in such a way that the mentor is no longer needed. This is a principle that the spiritual leader needs to understand as their role in leading the next generations.

Dave Earley in *Turning Members Into Leaders*, focuses on this important aspect of leadership within the church. He identifies this as the determining factor in his assessment of the church’s future. He states, “The key to the church’s future would be the ministry we could raise up others to do.”

The overarching intent of this work is the importance of leadership being effective in leading and developing future leaders. Earley writes, “[There are] eight steps that Jesus used for developing effective leaders.” These steps are, “dream, demonstrate, discover, deepen, describe, determine, develop, and deploy.” The key factor in his approach to leadership is development. Dave Earley further comments, “Each of these steps are [sic] biblical, universal, effective, simple, practical, vital, and motivating.” He uses the key words mentor, coach, train, model, and motivate, in order to multiply the number of leaders. These are sound principles for the spiritual leader to apply in leading his family.

In *The Disciple Making Church*, Bill Hull provides a very usable resource that communicates spiritual leadership focused on the making of disciples. He defines “discipling” as “the intentional training of disciples, with accountability on the basis of loving relationships.” This is a key lesson for the leadership and outreach community. In assessing this area, the plan begins with living life with those whom one is committed to disciple. Teaching, rebuking, correcting, and training accomplish this. This always comes with barriers to break and is always

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34 Dave Earley, *Turning Members Into Leaders* (Houston, TX: Cell Group Resources, 2004), 21, Kindle.
35 Ibid., 44, Kindle.
36 Ibid., 60, Kindle.
37 Ibid.
a time that requires reliance on God. Relationships with those who are being discipled improve over time as God’s Word influences every aspect of their lives. All of these are a part of one’s desire to experience true koinonia, which “denotes, not the Christian society nor its community of goods, but the family fellowship established and expressed in the church’s life.”

Staying with the idea of spiritual leadership as discipling, George Barna’s book Growing True Disciples, poses the question, “Do you want to make a difference?” All godly husbands and fathers desire to make a difference for God in the lives of others especially in their families. He says that the church today truly tries to use every means to grow their congregation’s number of members. In fact, the numbers reported to the hierarchy, provide the basis for their success. The number of members that once were the focus needs to become the byproduct of the spiritual growth of individuals. The church must apply this concept to the family, for as the family goes so goes the church. Through this spiritual growth, the church will gain the fullness of Christ with the understanding of His word, which will produce unity within the family, influence the church, and glorify God. Barna also provides marks of true disciples as having passion, joy, integrity, availability, perseverance, transformation, wisdom, servanthood, love, generosity, seriousness, studiousness, humility, evangelicalism, and having the character of Jesus. This poses the question: “Why would any husband or father not want his family to have these attributes?”

Coupled with these concepts of spiritual leadership and discipling the next generation, the leader must strengthen his faith. In Building Dynamic Faith, Jerry Falwell provides a 31-day challenge for building dynamic faith. This is a great exercise in growing one’s faith through the spiritual transformation during the period. Falwell says, “Don’t focus on the roadblocks of life,

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and miss seeing the road ahead, or final destination.” This work takes the reader on a walk to better understanding faith at a greater level regardless of where they stand when they begin. The exercises that the reader will find within the reading stretches them as they make small steps larger and larger steps into leaps. This comes with the understanding that “Giant oaks are not grown overnight, and no one becomes an overnight giant for God.”

Rabbi Shalom Arush wrote another inspiring book on faith titled *The Garden of Emuna* (Faith). This work provides an excellent look into faith from the eyes of the Jewish culture. Further addressed in the book are aspects of faith to help an individual in this chaotic world. The intent is to help individuals understand that through their relationship with God by faith, the events that they are experiencing each have a purpose and are much like walking through a garden with its different and unique plants, all which also have their own purpose. The key to understanding the garden analogy is that each plant has the same ability to grow, and the power of its growth is the power of Emuna. This work helps strengthen the view that the perfect Providence of God is for one’s ultimate good, and every event under heaven has a specific purpose. The point of this journey is to grasp that faith helps all to understand that life’s obstacles, barriers and hindrances are a part of God’s Divine Providence. The aim of Arush is to encourage others not sink to frustration, anger, and depression because knowledge of life’s setbacks, can be guiding lights, and personal gifts from God arm the Christian’s faith.

In *How to Pray*, author Elmer Towns highlights 27 aspects of prayer, all of which are relevant to the spiritual leader’s life. He takes prayer from the simple acknowledgement of God and Father, and of praise of who He is to the depths of desperation. Towns expounds on liturgy

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42 Ibid., 64, Kindle.
or the recitation of written prayer as an outstanding exercise in ordering ones prayers, which expands growth in faith and trust in God to answer prayers. He communicates that prayer is the unyielding desire to meet with God with all of the heart and soul, and is the hunger that places a person in a position to pray effectively to Him. This understanding of prayer strengthens one’s faith and provides a platform to leap into the unknown.

Elmer Towns provides another great resource in How God Answers Prayer for those that desire to have a more effective faith through a deeper relationship with God. The overall thesis of the author’s work is the appreciation that God answers prayers in many ways. Throughout the book the many ways of how, where, when, and why God answers prayers are imparted to the reader, as well as when God delays giving an answer or says no to the prayer. Towns lists 48 ways that God does this and provides examples of how He maybe intervening in any situation. In each chapter, he also provides a section called “Let’s Pray Now” where he expounds on how God might hear one’s prayer. It is here where he gives advice on how to pray for some things, and how not to pray some things.

A spiritual leader can glean strong encouragement from the ideas presented by Leslie Vernick in, How to Act Right When Your Spouse Acts Wrong. The intent of the book is to provide the reader with an alternative response to a conditioned reaction when faced with negative behavior. One of the questions posed is “What does my spouse’s wrong’s reveal in me?” An effective spiritual leader might rephrase this question as “What does this negative behavior reveal in me?” Learning to refocus on oneself allows the leader to respond to the negative behavior and not just react to the person displaying that behavior. Lessons learned from this book helps the spiritual leader in their interaction with their families and provides a positive

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43 Vernick, How to Act Right, 496, Kindle.
and effective response leading toward growth as opposed to destruction, which is essential to spiritual leadership.
Chapter 1

Survey Report

The objective was to enlist at least 200 Christian men and invite them to fill out an anonymous survey. This began with distributing surveys to local churches in and around Lubbock, Texas. The survey questionnaire took no more than ten minutes to complete. The goal was to use the data collected to identify shortfalls and develop a faith-based model, which highlights the importance of the spiritual role of men in preserving the American family, as well to help assist men to lead their families spiritually.

Area pastors encouraged qualified members to participate. The participation criteria were as follows: each participant was to be over the age of eighteen, married, divorced, separated, or widowed, with children. Participation was completely anonymous, and no personal, identifying information was required. Each of the participants were provided a copy of the recruitment letter formally requesting participation and detailing requirements, and a research packet containing a consent form, the questionnaire, and a generic envelope to maintain anonymity. Once participating members had completed and returned the surveys to their church office, the collection of these envelopes distributed and the data tabulated. Out of over 300 packets passed out, 218 returned and 203 were usable. The remaining part of this chapter details the examination of the data, identifies shortfalls that Christian men in the test area exhibit, and addresses their need in a focused manner.
Question 1 provides a glimpse of who took the survey and includes all participants regardless of church affiliation. Percentages reflected were as follows: married 71%, divorced 18%, separated 7%, and widowed 4% (Table 1.1). This suggests two interesting facts. First, in the area where the survey was conducted, the percentage of divorce falls well below the national Christian average according to George Barna’s survey of the “Christian community which he found to be composed of 34% non-denominational, 29% Baptist, 25% Mainline Protestant, 21% Catholic, and 21% Lutheran.” Though on the surface this may seem to be a positive thing it does not indicate whether the husband is exercising spiritual leadership in the home.

Second, it reveals that the 25% of divorced and or separated participants did not have the skills to respond to challenges in spiritually leading their families and this resulted in difficulty, and in the case of divorce, an inability to reconcile with their spouses. A potential positive observed with married and separated participants are combined, indicates that there are that 8 in 10 men available if willing to be trained to lead their family.

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44 Barna “Divorces rates among Christian’s.”
Question 2 - How would you describe your family atmosphere?

![Pie chart showing family atmosphere responses](chart.png)

**Table 1.2 Question 2 Statistical data of a spiritual leadership survey.**

Question 2 deals with a description of their home life experience. The majority of the men 33% surveyed described their home life, as needs improvement, while 30% said that home life was better than most (Table 1.2). Though this may suggest much work is forth coming, when adding the above two groups to the 30% who said that their homes were peaceful, 93% of the men are willing to work on the changes necessary to begin spiritually leading their families. There is also good news in the fact that the remaining 7% of the men surveyed might be open to trying anything to resolve the issues they are experiencing in the combat zone they live. The results of this question alone indicate that there is a very strong potential for reaching Christian men in this community and helping them to lead their families and to empower them to encourage people in surrounding communities to do the same.

Creating a positive atmosphere provides a safe zone for families to deal with the crises they face each day. Though this is, only a beginning point for healing in the family it is a critical step in assisting family unity at home and facing the challenges of a secular culture. It also provides hope in the face of the uncertainty of chaos.
Question 3 - Describe the spiritual impact on you have on your family?

Table 1.3 Question 3 Statistical data of a spiritual leadership survey.

Question 3 asks participants to describe the spiritual impact they have on their family. It is obvious to most pastors that many men do not think of the spiritual impact they have on their family. In this survey, data indicates that 43% of the participants indicated that their spiritual impact needed improvement (Table 1.3). In addition, there were 25% that felt their spiritual impact was better than most, along with 20% that felt their spiritual impact was above average. The data indicates that 88% of the men surveyed felt that they had exercised some sort of spiritual impact on their families, with half of those recognizing that it should be better. This suggests that most of the men surveyed are at least showing a willingness to improve as the 20% that said that their impact was above average may think they have mastered this skill and no improvement is necessary.

The remaining portion, 12% who said that their spiritual impact was nonexistent may have never thought that this impact was an integral part of being a good husband and father. The goal is to reach not only those who desire to improve their spiritual impact, but also to help those that have no spiritual impact on their families. These statistics also reveal that the 20% of the
respondents who stated that their spiritual impact was above average actively engaged in the process of applying biblical principles.

**Table 1.4 Question 4 Statistical data of a spiritual leadership survey.**

Question 4 encourages reflection on what spiritual impact they have on their families, by assessing their spiritual relationship with God. It is interesting that though 88% of those surveyed recognized and acknowledged that they had some spiritual impact on their families (Table 1.3), data from (Table 1.4) reveals that 39% of men rarely and 6% never spent personal time in prayer or Bible study. This would lead to the question, “Do these 45% understand the concept of ‘spiritual impact’ even if the impact is negative?” The positive to this question is that 55% of men surveyed practiced daily prayer and Bible study. In assessing this question, it would suggest that almost half of the church body is not placing adequate emphasis on a personal relationship with God. If the adage, “What you put in, is what will come out,” is to be believed, then 45% of men are not “putting in” that which is true and holy which paints a dim picture for the future generations. Therefore what is “coming out” of men as far as instruction and guidance has questionable value when considering its relationship to a biblical foundation. This suggests that
development of the biblical model must include steps to building a personal relationship with God, corroborated by the fact that 45% of those surveyed admitted they paid little attention to their relationship with God.

![Table 1.5 Question 5 Statistical data of a spiritual leadership survey.]

Table 1.5 Question 5 Statistical data of a spiritual leadership survey.

Question 5 considered the personal relationship with God to integrating one’s spouse. The results indicate 45% rarely-to-never took personal time to pray (Table 1.4). Table 1.5 highlights that 17% of respondents never pray with their spouse and 53% rarely pray with their spouse. This adds up to an overwhelming 70% that are choosing not to integrate their spouse into a combined covenant relationship with God.

Many men obviously do not think this is an important aspect in their marital relationship, even though Scripture declares otherwise. In Genesis 2:24 Moses explains, “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.” A careful reading of this biblical context begs the question, “Why would a husband seek a relationship with God as a half-person?” Still of greater consequence, “Why only pray with half-
power?" Therefore, this integration is about taking one’s marriage to full power, especially in a culture that promotes independence within marriage.

The divisions of the remaining 30% that pray together are, 8% praying together every day, which is most desirable, and 22% most every day, which is a start to healing the family. This also provides evidence that this is a much-needed discipline to include in the model for spiritual leadership.

<table>
<thead>
<tr>
<th>Question 6 - Over the last year, how often have you prayed with your children?</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.897% Every day</td>
</tr>
<tr>
<td>10.345% Most every day</td>
</tr>
<tr>
<td>55.665% Rarely</td>
</tr>
<tr>
<td>27.094% Never</td>
</tr>
</tbody>
</table>

Table 1.6 Question 6 Statistical data of a spiritual leadership survey.

Question 6 opens the door of spiritual leadership from the husband and wife to their children. As with the data from the previous question, the pattern in Table 1.6 shows a lack of family unity because of the absence of shared prayer. That 45% of husbands/fathers rarely-to-never pray to God (Table 1.4), 70% of couples as one rarely-to-never pray together (Table 1.5), and 83% of parents rarely-to-never pray with their children (Table 1.6), this provides evidence as to why this nation continually grows more distant in its relationship with God. This also provides a good reason why the statement, “I do not know how to pray” is so common in society.
Among pastors, it is common knowledge that many believe there is no need for training people to pray in the Church today. The biblical evidence is that even Jesus’ disciples needed to be taught how to pray, as stated in Luke 11:1-2, “It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, ‘Lord, teach us to pray just as John also taught his disciples.’ And He said to them, ‘When you pray, say....’” This aspect of spiritual leadership, of fathers training their children to pray by praying with them, this is being exercised in only 17% of those surveyed with 10% praying with their children most every day and 7% every day. This proves that training to help people pray needs to be included when constructing a model for spiritual leadership.

![Pie chart](image)

**Table 1.7 Question 7 Statistical data of a spiritual leadership survey.**

Question 7 moves from the family relationship with God to the input of absolute truth from God’s Word. This reflects a point, discussed in the analysis of Question 4, that 45% of those surveyed rarely-to-never take personal study time (Table 1.4). This problem compounds, with 92% of those surveyed not spending significant time with their family reading God’s Word: 38% rarely, and an overwhelming 54% never (Table 1.7).
The number one desire for a Christian parent is that their children know the Lord. Paul wrote in Romans 10:13-14, “...WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.’ How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? ...” The intent of this passage is they must hear. Bible reading in the Christian community is a spiritual discipline, and consistently seen as necessary in the Christian way of life. This is by far one of the simplest disciplines for spiritual growth. Most husbands and fathers can easily read the Bible to their family if they choose to take the time, as well as incorporate his family into the reading as well. The data affirms that this is a much-needed subject in development of the model for spiritual leadership.

![Pie Chart]

**Table 1.8 Question 8 Statistical data of a spiritual leadership survey.**

Question 8 moves from the family relationship with God to the equipping of the family with truth to face the ever-growing opposition they face in the world today. This reflects a point made in the discussion of Question 4 that 45% of those surveyed rarely-to-never take personal Bible study time (Table 1.4). Responses to Question 8 compound the problem, with 94% of those...
surveyed not spending adequate time with their family studying God’s Word. This breaks down to 40% rarely doing this, and 54% never spending adequate time in study (Table 1.8).

Husbands and fathers may not see this as a requirement, but the biblical evidence instructs differently. God communicates this in Proverbs 22:6, “Train up a child in the way he should go, even when he is old he will not depart from it.” There is great expectation from God for husbands and fathers to train or equip the family with the Word of God. The Bible is the only source of absolute truth that prepares them to face the evil they will certainly face in the world. Once again, the data from Table 1.8 suggests that this is not happening, at least in the surveyed area. Given the characteristics of the surveyed area, with its conservative political philosophy and greater than average church attendance, it is easy to discern that the problem is probably more serious in other segments of American society. Again, this area of emphasis will be necessary to complete an effective model for spiritual leadership.

Table 1.9 Question 9 Statistical data of a spiritual leadership survey.

Question 9 begins a series of questions that shifts the focus from what men do in their adult lives as spiritual leaders to their spiritual upbringing and on the model they had growing up
whether from their biological father or step-father. Those surveyed reported that 52% of their fathers never took a known personal prayer and study time with God, 30% rarely did, 13% did most every day, and only 5% did every day (Table 1.9). This shows that 82% of those surveyed never had this modeled for them by their fathers. This also suggests that this has improved from that generation to theirs; as they reported only 45% rarely-to-never take a personal prayer and study time (Table 1.4). This provides very bright hope that improvement is possible for the almost half of the families of those surveyed.

Question 10 - When you were a child how often did your father, lead family devotion or Bible study?

Table 1.10 Question 10 Statistical data of a spiritual leadership survey.

Question 10 attempts to ascertain what fathers of respondents in conducting family devotions or Bible study time modeled. The data shows only 1% of respondents’ fathers did this daily (Table 1.10), as opposed to 2% of the actual people surveyed (Table 1.8). As Table 1.10 shows, 4% of fathers conducted family devotions most every day, the same number as those actually surveyed (Table 1.8). It seems odd that 28% of their fathers rarely led a devotion or Bible study time (Table 1.10), as opposed to 40% of those actually surveyed (Table 1.8). This shows a 12% increase in doing devotionals and Bible studies in the later, more modern
generation. It is still staggering that 67% of the responder’s fathers never led a devotion or Bible study time for their families (Table 1.10), as opposed to 54% of those actually surveyed (Table 1.8).

It is commonplace to grasp that those things modeled for a child will be most influential in that child’s decision-making process later in life. If the current trend were to continue, the church is currently serving the last generation that think knowing God at home is as important as at church. There can be little doubt that this must be included in the model for the hope of future generations to enter into and develop a personal relationship with God. Though the results show that there has been some improvement in conducting family devotion or Bible study, 95% of those surveyed rarely-to-never led devotion or Bible study for their families (Table 1.10).

![Question 11 - When you were a child how often did your father, pray with your mother?](image)

**Table 1.11 Question 11 Statistical data of a spiritual leadership survey.**

Question 11 deals with how the father of those surveyed modeled praying with their spouses, and relates to Question 5 (Table 1.5) above, which asked how often they prayed with their wives (Table 1.5). Their father’s example was as follows, 6% prayed with their wife every day, 9% most every day prayed as a couple, 38% rarely prayed with their spouse, and 47% never
prayed with their spouse (Table 1.11). In comparison to those surveyed there was a 2% increase of men that prayed with their spouses every day, there was also an encouraging result of a 13% increase in those that pray with their spouses most every day.

Interestingly the results from other questions suggest that modeling, as an example did not play as big of a role as was expected. The number of those that rarely-to-never prayed with their spouses in the previous generation was 85%, whereas the number of those surveyed was 75% (Table 1.5), a 10% improvement. However, the number of those surveyed that rarely prayed with their spouses is 53% as opposed to 38% (Table 1.11) of their fathers a decrease of 15%.

There is absolutely no way that the church can stand by idle and not train husbands and fathers to model prayer for their families which is a critical discipline for spiritual leadership.

<table>
<thead>
<tr>
<th>Question 12 - When you were a child how often did your father, pray with you and your siblings?</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.433% Every day</td>
</tr>
<tr>
<td>8.374% Most every day</td>
</tr>
<tr>
<td>35.468% Rarely</td>
</tr>
<tr>
<td>51.724% Never</td>
</tr>
</tbody>
</table>

Table 1.12 Question 12 Statistical data of a spiritual leadership survey.

Question 12 deals with how the father of those surveyed modeled praying with their children, and connects to Question 6 above. For those surveyed their fathers only had 4% that prayed daily with them, 8% of their fathers prayed with them and their siblings most every day (Table 1.12). This accounts for only 12% of the prior generation modeling this aspect of spiritual
leadership in praying with their children. For those surveyed there was a marked improvement of 17% (Table 1.6) from the last to the present generation.

As depicted in Table 1.12, 88% of the fathers of the people surveyed rarely-to-never prayed with their children. This breaks down to 36% who rarely prayed with their children, and 52% who never prayed with their children. Those surveyed reported 83% (Table 1.6) rarely-to-never prayed with their children, 56% rarely and 27% never, though the data seems to suggest that there is improvement in these categories. There was a 25% improvement by the survey group in the “never praying with their children” statistic as compared to their fathers (comparison of Table 1.6 and 1.12). However, there was a 20% decrease in rarely praying with their children.

The improvements in several variables provide hope for the future, but the overall analysis is bleak. The extremely high percentage of 83% (Table 1.6) of fathers rarely-to-never prayed with their children is an overwhelming number and addressing this issue in developing a model is necessary to lead more effectively their families spiritually.

Table 1.13 question 13 statistical data of a spiritual leadership survey.
Question 13 attempts to provide a snapshot of the past generation and their spiritual leadership. When those surveyed were asked if they would describe their father as the spiritual leader of their home, 67% responded with no, leaving only 33% answering yes (Table 1.13). This question attempted to identify if those surveyed recognized and acknowledge any effort by their fathers to spiritually lead the family.

Though each side of this question has many variables for those people surveyed, in their understanding of spiritual leadership it would appear that most understood the question and truthfully answered to the best of their knowledge. It would also suggest that those surveyed do not have a standardized reference to help them understand spiritual leadership. Examples of things that should be included in such a model are principles of praying, Bible study, and so forth. The numbers suggest a high variability in the viewpoints of assessing the fathers of those surveyed with 82% rarely-to-never taking personal prayer and study time with God (Table 1.9). There were 95% rarely-to-never leading a family devotion or Bible study time (Table 1.10). In addition, 85% rarely-to-never praying with their spouse (Table 1.11), and 88% rarely-to-never prayed with the responders (Table 1.12). When asked if their fathers were the spiritual leader of the home, only 33% answered yes they spiritually lead the family and 67% reported not (Table 1.13). This shows that those surveyed do not have a firm grasp on the principles of spiritual leadership.
Table 1.14 Question 14 Statistical data of a spiritual leadership survey.

Question 14 shift backs to those surveyed and what their identity was in their home. Did they identify themselves as improved spiritual leaders as compared to the 67% non-spiritual leadership qualities demonstrated by their fathers? (Table 1.13) Of those surveyed 58% responded that they saw themselves as the spiritual leader, while 42% replied they would not describe themselves as the spiritual leader of their home (Table 1.14). This response seems to be the reverse of their responses in Question 3 which asked them to describe their spiritual impact on their family where 45% indicated their spiritual impact was better than most or above average and 55% reported their spiritual impact needed improvement or was non-existent (Table 1.3). This raises the question “when did average or better than most become success in American culture?” No one is hired for a job by saying, “I am better than most, or I am just above average.” Employers want those that excel at the skill required for the job. For the church, it is imperative to help the 42% who are in need of a little guidance to pursue the finish line and start leading their families (Table 1.14). The positive on this is that the 58% who do describe
themselves as spiritual leaders is enough for God to use to recapture the family and help them live lives that are attuned to their spiritual leadership and passing this to future generations.

**Question 15 -** Do you feel that the church has provided adequate training for men to be the spiritual leader at home?

![Pie chart showing 53% Yes and 47% No](image)

Table 1.15 Question 15 Statistical data of a spiritual leadership survey.

Question 15 looks at the role of the church in developing spiritual leaders. Based on the survey, fathers of the respondents did not provide a good model for their sons to become future spiritual leaders of their families. This was evidenced by the 82% of their fathers that rarely-to-never demonstrated the disciplines of a personal relationship with God (Table 1.9) while 95% rarely-to-never led devotion or Bible study (Table 1.10) and 85% rarely-to-never included their spouses in their relationship with God (Table 1.11). In addition, 88% of their fathers rarely-to-never prayed with the respondents (Table 1.12). All of this led to the conclusion that respondents did not identify their fathers as the spiritual leaders of the home.

The first factor was that the fathers of those surveyed did not demonstrate spiritual leadership and the second factor is that those surveyed suggest that the church is not providing adequate spiritual leadership training for men. Based on the response of those surveyed 53% did not believe the church has adequately prepared them to be spiritual leaders whereas 47% that felt
the church had adequately prepared them (Table 1.15). This would seem to be a determining factor in them assuming the responsibility as the spiritual leader of their home. This would also suggest that the church is either overlooking this important topic, or not communicating its importance when providing training. This area would seem to be something the local church would want to develop. This would result in more effectively executing the Great Commission in their areas.

Jumping ahead, to an interesting fact from Question 20 is that: 91% of those surveyed are active in the church weekly (Table 1.20). This is broke down as 52% active at least once per week, and 39% active two to three times per week. This suggests they are available for training as a spiritual leader.

![Question 16 - What do you believe is the greatest challenge as a spiritual leader?](image)

Table 1.16 Question 16 Statistical data of a spiritual leadership survey.

Question 16 attempts to identify which of four selected aspects of spiritual leadership is the greatest challenge. The most shocking response of those surveyed was that 44% of them thought “Understanding what a spiritual leader is and what they do” was the greatest challenge. The division of the remaining 46% was 11% saying that praying with their family was the
greatest challenge, 28% responding that leading a devotion or Bible study was the most challenging, and 17% indicated that they struggled whether any of these were the responsibility of a spiritual leader (Table 1.16).

This information compared with Question 15, which asked, “if the church had provided adequate training for men to be the spiritual leader of their home,” identified that 53% believe the church is not preparing them for this role (Table 1.15). Here 44% do not understand what a spiritual leader is and 17% indicated not knowing if the three important, recognized aspects of spiritual leadership were their responsibility (Table 1.16). This suggests that the church needs to refocus on this important aspect of the family and train those who are willing as spiritual leaders in order to rescue effectively the next generation for the kingdom of God.

![Question 17 - Are you an active member of a Bible study or mens church group?](image)

Table 1.17 Question 17 Statistical data of a spiritual leadership survey.

Question 17 looks at the availability of those surveyed to train as the spiritual leader of their home. The data collected using Question 20 states that 91% of those surveyed are active in the church weekly with 52% active at least once per week, and 39% active two to three times per week (Table 1.20). Question 17 revealed that 56% of those surveyed are not active in a Bible
study or men’s church group. This suggests that those surveyed are not in a position to focus on spiritual leadership, as they are not in a position to train on spiritual leadership.

This highlights those churches in this area need to place added attention to organizing a study that would affect the highest percentage of men available. At this point, the data suggests that only 44% of those surveyed are involved in a study group and are available to be trained (Table 1.17). This would also need to account for those who that at least feel they might need such training. The responses of Question 3 suggest that 88% of those surveyed seem to feel that their spiritual impact on their families could be better (Table 1.3). Combining this with responses to Question 14 in which 58% saw themselves as the spiritual leader of the home (Table 1.14), reveals a recognition of the problem plus a desire to improve in those who responded. This fosters a willingness to receive spiritual leadership training. A more assertive role for the church as a strategy would take advantage of this and have the highest likelihood of success.

**Question 18 - What grade would you give your father as the spiritual leader of your family?**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>4.926%</td>
</tr>
<tr>
<td>A</td>
<td>5.419%</td>
</tr>
<tr>
<td>A-</td>
<td>4.433%</td>
</tr>
<tr>
<td>B+</td>
<td>7.389%</td>
</tr>
<tr>
<td>B</td>
<td>6.404%</td>
</tr>
<tr>
<td>B-</td>
<td>2.956%</td>
</tr>
<tr>
<td>C+</td>
<td>4.433%</td>
</tr>
<tr>
<td>C</td>
<td>10.345%</td>
</tr>
<tr>
<td>C-</td>
<td>3.448%</td>
</tr>
<tr>
<td>D+</td>
<td>2.463%</td>
</tr>
<tr>
<td>D</td>
<td>16.256%</td>
</tr>
<tr>
<td>D-</td>
<td>7.389%</td>
</tr>
<tr>
<td>F</td>
<td>24.138%</td>
</tr>
</tbody>
</table>

*Table 1.18 Question 18 Statistical data of a spiritual leadership survey.*

Question 18 looks at the effectiveness of the fathers of those surveyed in being the spiritual leaders of their homes. This question links to Question 13 with the objective to identify
the effectiveness of the fathers of those surveyed as their family’s spiritual leader. The responses of Question 13 were that 67% did not describe their fathers as the spiritual leader of the home (Table 1.13). Here Table 1.18 the data reports 24% with a failing grade of F, but only 53% of their fathers graded below a C, suggesting that though their fathers were not described as the spiritual leader of the home they did exercise some spiritual leadership. The remaining 47% received a grade of C or above. The data also affirms that those surveyed were consistent with their view of the spiritual leadership of their fathers.

Table 1.19 Question 19 Statistical data of a spiritual leadership survey.

Question 19 looks at the effectiveness of those surveyed as the spiritual leader of their homes. This question relates to Question 14, which resulted in 58% of those surveyed describing themselves as the spiritual leader (Table 1.14). Responding to Question 19, 67% gave themselves a grade above C (Table 1.19). Interestingly 12% recorded an A, 28% a B, and 31% a C, grades that are associated with passing. This response would suggest a lack of confidence is confounding their assessments of their own leadership.
As Table 1.19 shows, 33% of those surveyed gave themselves a grade below C, and the results from Question 14 indicated that 42% of those surveyed did not describe themselves as the spiritual leader of the home. This suggests that approximately four of ten men in the church do not identify with exercising the traits of a spiritual leader of the home. This is a sad commentary for the American family trying to live a spiritual life in the society as it exists today.

**Table 1.20 Question 20 Statistical data of a spiritual leadership survey.**

Question 20 focuses on understanding the availability of those surveyed to train as spiritual leaders. Those active in the church on a weekly basis constituted 91% of those surveyed, with 52% active at least once per week, 39% two to three times per week, and 5% once per month (Table 1.20). The remaining portion of those surveyed reported 3% as rarely being active and 1% as never being active. This suggests that only 9% are not regularly available to train. If the churches in this local area placed an emphasis on training spiritual leaders, they would have a high probability of reaching 9 out of 10 men in their congregations. There is some ambiguity in the numbers in that many of the men who report that they are active in the church are often only there for the Sunday morning service. This would mean leaders in the church need
to find a way to communicate the need for spiritual leadership training and establish a method to conduct the training. The positive outlook is that the data suggests that 52% of men are available to train as spiritual leaders as they are at the church two to three times a week. The question would seem to be “do churches have access to a model that would help them more effectively recruit and train the men of their churches.”

The training of men to be spiritual leaders would greatly affect many of the outreaches that seem to only to have marginal results with youth, and niche men’s groups developed around activities with which they identify. Therefore, with this information this very much-needed aspect of developing leaders is a very worthwhile venture for the local church to embark upon, not only in this region, but also across this nation.
Chapter 2

Spiritual Leadership

Defining spiritual leadership is the cornerstone of the process of rescuing the American family from crisis. In those that were surveyed, 53% believed the church was not preparing them for spiritual leadership (Table 1.15), 44% of those surveyed do not understand what a spiritual leader is (Table 1.16), and 17% are struggling if this is even their responsibility. This suggests that the church needs to refocus on this important aspect of the family and train those willing as spiritual leaders in order rescue more effectively the next generation for the kingdom of God.

In addition to defining leadership and spiritual leadership, the goal is to establish a development plan for the church to integrate into their training effort to prepare more effectively men to lead their families. The lack of spiritual leadership and lack of development of spiritual leaders has resulted in the modern American family experiencing more crises in their marriages than in the past resulting in a higher divorce rate. The phrase coined to justify divorce is “irreconcilable differences” which might better reflect the truth if it was “the inability to reconcile differences.”

In order to positively influence the culture of America the church must do a better job at developing men to be the spiritual leaders that God created them to be. It will be through this that change will come not only for the family, but also for the dwindling church in America. As discussed previously there is no lack of evidence within the biblical text, which mandates that men have a spiritual responsibility at home. This evidence is abundant in biblical history in both the Old and New Testaments.
Defining a Leader and Leadership

There are great similarities between secular leadership and spiritual leadership. The objective of both leaders is to cause a desirable action in other people. The United States Army is one of the most effective leadership development organizations in the world supplying very sought after leaders to all sectors of the American endeavor. As a retired Army veteran of 25 years, this author has firsthand experience with, and a deep understanding of the leadership development methods the Army uses. The adaptation of the Army leadership model to spiritual leadership should be highly effective leading to stronger spiritual leaders and thereby strengthening the American family.

The United States Army defines a leader as, “An Army leader is anyone who by virtue of assumed role or assigned responsibility inspires and influences people to accomplish organizational goals. Army leaders motivate people both inside and outside the chain of command to pursue actions, focus thinking, and shape decisions for the greater good of the organization.”45 Army Leaders “…must be able to operate independently in an ambiguous, dynamic, and politically sensitive environment. Leaders at all levels must be able to communicate, coordinate, and negotiate with a variety of personnel.”46 Keys to understanding this definition are first the phrase “virtue of assumed role or assigned responsibility.”47 To assume by virtue is acting on the authority of the one who commissioned you. In the U.S. Army, a leader is someone appointed over another. Second, is the active description of assuming this

responsibility of being a leader, which includes that, a leader “inspires, influences, motivates, and pursues action, focused thinking, and shapes decisions for the greater good.”

Using the highly efficient and effective U.S. Army as a training model for leadership development is useful to in defining what a spiritual leader is and does. This definition not only must have some of the active descriptive words, but also must include purpose, method and end state. Given this, defining a spiritual leader as a person of character submitted to the calling of God to inspire, influence, equip, encourage, and empower the next generation to engage the world for God’s Kingdom using the highest possible amount of their spiritual potential.

To define the function of a spiritual leader, the United States Army defines leadership as, “the process of influencing people by providing purpose, direction, and motivation while operating to accomplish the mission and improving the organization.” The keys in understanding this definition are that leadership is a process focused on accomplishing a task. From this writer’s experience as an Army leader, leadership is the execution of a task not just to complete that task, but also to convey its purpose. Understanding the “why” is part of developing the next generation of leaders and requires direction, not just instruction. One key of leadership is not to reproduce your leadership style, but to develop leaders who can accomplish the task using their own abilities. This naturally leads to the last key to the definition, improving the organization.

Henry and Richard Blackaby contend, “The key to spiritual leadership is for leaders to understand God’s will for them and their organizations. They then move people away from their own agendas and on to God’s agenda.” Any mission that is undertaken has a commander’s

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48 Ibid., 1-2.
49 Ibid.
50 Blackaby and Blackaby. SpiritualLeadership, 41.
intent. Commanders do not prescribe how to do a mission, but what is to be accomplished and why. The Blackabys seem to capture this very well with the word “agenda.” With this understanding, spiritual leadership can be defined as the deliberate process of developing the next generation and others by equipping, encouraging, and empowering others, in order to engage and accomplish God’s will and calling on their life while practicing spiritual disciplines and using their spiritual gifts for the Great Commission. This will produce a changing effect in the lives of others, through the same forgiveness and love Christ had for them.

Concept Development

This section will identify and develop a process to train and prepare men to be spiritual leaders as well as the future leaders of the church. The scope is to concentrate on developing men to lead their families as spiritual leaders. However, the use of this process for potential leaders in the church is possible as well.

Richard Baxter (a visionary 17th century English Puritan preacher) believed the key to developing a congregation was through developing the men as leaders in their homes. Baxter also believed that key to doing this was by intentionally and systematically instructing them individually. He made this statement,

> It will much conduce to the better ordering of families, and the better spending of the Sabbath. When we have once got the masters of families to undertake that they will, every Lord’s day, examine their children and servants, and make them repeat some catechism and passages of Scripture, this will find them most profitable employment; whereas many of them would otherwise be idle or ill-employed. Many masters, who know little themselves, may yet be brought to do this for others, and in this way they may even teach themselves. \(^5\)

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Assessment and Selection.

The first step in developing leaders is the assessment and selection process. Recognizing that training all husbands and fathers is essential, this step of the process is paramount due to the fact instructing and mentoring all men at the same time is not manageable. In addition, not all leaders will be able to reach all men and so not influence each man in the congregation. Each leader therefore, must use the assessment and selection process to focus on those that they can influence. The hope then will be that these men will themselves become leaders in the congregation, and provide intentional, systematic instruction to others.

The United States Army uses assessment and selection by identifying eight core competencies. These are broken into three categories; Lead – Develop – Achieve;

1. Leads others
2. Extends influence beyond the chain of command
3. Leads by example
4. Communicates
5. Creates a positive organizational climate
6. Prepares self
7. Develops others
8. Gets results

Those that should be selected will possess to some degree all of these competencies and behaviors. They will also display the attributes of a spiritual leader, a person of character, who has recognized and accepted his role and has submitted to the calling of God.

John Maxwell lists the traits of a potential leader as having,

Desire, Relational Skills, Practical Leadership Skills, Maintains a Positive Attitude, Expresses High Belief in others, Empowers others, Plays to Their Strengths, Thinks Big, Thinks in Terms of Others, Thinks Continually, Thinks of the Bottom Line, Thinks Without Lines, Thinks in Terms of Tangibles, and Thinks Quickly.

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Gene Getz provides a look at the measure of godly man based on two sections of the Apostle Paul’s letters to Timothy (1 Timothy 3:1-7) and Titus (Titus 1:5-10). The following list depicts the spiritual qualifications from both letters:

| 1. Overall spiritual maturity | 11. Not quick-tempered |
| 2. Above reproach              | 12. Not pugnacious     |
| 3. The husband of one wife    | 13. Gentle             |
| 4. Temperate                  | 14. Peaceable          |
| 5. Prudent                    | 15. Free from the love of money |
| 6. Respectable                | 16. Manages his own household well |
| 7. Hospitable                 | 17. Loving what is good |
| 8. Able to teach              | 18. Just               |
| 9. Not addicted to wine       | 19. Devout             |

Using these biblical traits, The United States Army’s competencies and Maxwell’s lists, leaders can easily see the traits that all levels of leadership should possess. Each person will not have mastered all of these traits, so the key is assessing potential candidates and selecting someone for development as a leader who demonstrates some of these traits. After the selection of candidates, the next step is to help them hone these traits. The intent is to tailor training to each man in order to best enhance their walk and calling of God on their lives.

It is with these traits in mind that the intentional process of developing each individual man in the congregation to lead his family and not done haphazardly. Once assessment and selection of a man is complete, forming the mentor/mentored relationship beings. It is key to understand that both the mentor and the person mentored must both acknowledge and accept their role in the process. Once this has occurred the next step is to make a tentative plan to follow, based on their available time to meet together.

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The leader/mentor needs to always to keep the intent of this relationship at the forefront. Again, the intent is to develop this man by equipping, encouraging, and empowering, him to engage and accomplish God’s purpose in his life at the greatest level possible. Realizing this comes through practicing the spiritual disciplines, identifying and using his spiritual gifts for the Great Commission, then using these to make an effective change in his family.

**Personal Change.**

The second step in this process is personal change. John Maxwell states that, “everything rises and falls on leadership.” Based on this understanding, it is easy for one who desires to be the spiritual leader in their home to know and ensure they have the proper foundation to lead. This foundation comes through a proper relationship with God. The question then is how does one know they are in a proper relationship with God? The answer goes back to Jesus’ teaching of the *Shema* in Mark 12:30, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” For in the choice to love God, there will be spiritual transformation. It is paramount to grasp the importance of this transformation, which indicates the shaping or forming of one’s relationship with God. This indicates that this relationship is not an instantaneous event; it is a transformation over time; which progresses by exercising disciplines that deepen the intimacy within their relationship with God.

Paul provides biblical evidence of this with various passages. One example is in Romans 12:2, “do not be conformed to this world, but transformed by the renewing of your mind.” The word “transformed” is *metamorpho*ô, which is the word metamorphosis. Webster defines this act as “a change in form or function of a living organism, by a natural process of growth or

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development.” The change in function is as one’s relationship with God grows; their function shifts from opposing that which God desires, to performing all that He desires His perfect will. This transformation is also recorded in 2 Corinthians 5:17, “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.” This is the forming of Christ in a person, which is the greatest understanding of spiritual transformation.

With this understanding, how then does this transformation process begin? This process begins with relationship, which requires a person to love God and accept Jesus as Lord and Savior. It grows by experiencing who God is. God reveals Himself to humanity in many ways (Hebrews 1:1-4) but the clearest revelation is in His Holy Word. The renewal of one’s mind begins with inputting the absolute truth of God’s Word. With this knowledge of God, we pray, communicating with Him. Elmer Towns defines prayer as “relationship with God.”

Relationships must have one essential element and that is communication, without communication, a relationship cannot grow. There is a reason that reading His Word was placed first as God speaks to them from His Word. It is by His Word that one comes to the realization that He desires a relationship with them.

These two concepts are foundational to one’s relationship with the Lord and are the substance that provides for spiritual life. Prayer correlates to the oxygen that one breathes and the study of God’s Word to the nourishment required for both sustaining life as well as for growth. Just as one’s physical body requires oxygen and nourishment to live and grow, one’s spiritual life requires prayer and reading of God’s Word to live and grow. It is obvious what will happen to a person if they fail to breathe, one’s body will no longer live. Oxygen is required to survive.

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just as prayer is required for spiritual life to survive. If one does not pray, there is no “breathing” and the result is death of spiritual life. This is not a slow and drawn out death, but one that takes full effect in a matter of just a few minutes in one’s physical life. Though these are not experienced in the same way as in spiritual life, the results are the same. In the aspect of not providing nutrition for the body, if one does not eat they quickly become weak and stop growing. This process is much longer than the breathing described above, but is just as profound in the results produced. In like manner, if one fails to eat spiritually, he spiritually wastes away, becomes weak and unable to perform the function of doing all that he does for His will. Therefore, it is required to have these elements in one’s life if there is to be life at all.

If these foundational elements are present so that spiritual life can survive and grow, those around them will evidence this. God provides this evidence to a person in Scripture, for example in Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” All too often people inaccurately read this text as if it says “fruits.” It really describes a single conceptual fruit comprised of numerous characteristics. One’s spiritual life is improving when all of these dimensions of this fruit are present. The same is true of the spiritual leader’s relationship with those that he leads. Without communication and sustenance, a relationship cannot grow.

**Leading by Example.**

The third step is leading by example, which should naturally begin during the second step or personal change. Leading by example is living out the biblical standard that is transforming the person. This leads to opening the door to explaining the desire that person had to change with the biblical motivation listed earlier. It also provides the purpose he has to lead better his family for God’s glory.
The Army teaches leaders, “Leading by example is essential to leading effectively over the course of time.”\(^{59}\) Four imperatives are important in leading by example. First is the personal character that the leader demonstrates. Webster’s defines character as,

> The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others; these constitute real character, and the qualities, which he is supposed to possess, constitute his estimated character, or reputation. Hence, we say, a character is not formed, when the person has not acquired stable and distinctive qualities.\(^{60}\)

Henry and Richard Blackaby state, “A strong character never happens overnight. It always involves more than simply gaining knowledge of God’s Word. It takes living out the truth of God’s Word in real-life situations.”\(^{61}\) Defining the spiritual character of a leader is having a faith that stands firm, takes one-step at a time, moves toward the future, has courage, and finds his rest in God.

The second imperative is the confidence a leader displays. The U.S. Army states, “A leader who projects confidence is an inspiration to followers.”\(^{62}\) Displaying confidence is not always easy to do, but it is essential to be confident even in the face of adversity. This confidence spreads to those that a person leads. It also allows for moving past setbacks and continuing moving forward towards the objective. This is seen by the spiritual leader as they recognize that they are complete in Christ and know that God will use them regardless of where they are and in what they do for His glory.

The third imperative is having moral courage. This moral courage is described as “...leaders who take full responsibility for their decisions and actions displaying moral


\(^{60}\) Webster, *American Dictionary*, character.


courage. Morally courageous leaders are willing to critically look inside themselves, consider new ideas, and change what caused failure.”

The fourth imperative is being a competent leader. It is one thing to lead others, but being competent is to know how to do something by having done it before. For the spiritual leader the experience of having done something before is having accomplished that something by actively walking out his faith in daily life. This naturally leads to extending his influence from family to others, as he lives out the traits of a godly man pointed out above.

**Development.**

The fourth step is developing those you influence; and is key to assuming the role of a leader. John Maxwell states, “True success comes only when every generation continues to develop the next generation.” Bringing about victory to the American family in crisis is the most critical objective. Achieving development of the next generation is by creating an environment in which others desire to be a part.

The U.S. Army teaches Leaders:

- The leader must create a positive environment that fosters teamwork, promotes cohesion, and encourages initiative and acceptance of responsibility. A leader should also maintain a healthy balance between caring for people and focusing on the mission.
- The leader must seek self-improvement. To master the profession at every level, a leader must make a full commitment to lifelong learning. Self-improvement leads to new skills necessary to adapt to changes in the leadership environment. Self-improvement requires self-awareness.
- The leader must invest adequate time and effort to develop individual subordinates and build effective teams. Success demands a fine balance of teaching, counseling, coaching, and mentoring.

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63 Ibid.
Dave Earley defines development as a, “process of cooperating with God by using every available resource to help another person become a multiplying small group leader.”\textsuperscript{66} The key words he used in development are mentor, coach, train, motivate, and model, in order to multiply. All of these are consistent with the Army leader’s idea of development.

The keys to creating a positive environment for spiritual leaders are the same, continuously seeking self-improvement and investing time in others. Spiritual leadership is a developing of the next generation of leaders to achieve God’s purpose in their lives. This is not an overnight process, but a task that requires time, sacrifice, and relationships with those they lead.

Being intentional might be seen as having a once or twice a week meeting to mentor a person, but this is not the case. What the leader gets from his labor directly relates to what he puts in, and a once or twice, a week effort is inadequate. Developing a leader must be relational in nature and based on God’s will for daily living; thereby, providing the perfect model for the next generation. It is important that spiritual leaders grasp this as part of the assessment and selection process. The spiritual leader needs to select a person that with whom they can interact daily for the mentoring to be most effective.

**Accomplishment.**

The fifth step is accomplishing God’s will by spiritually leading ones family effectively. The Army accomplishes by the following method:

- Providing direction, guidance, and clear priorities involves guiding teams in what needs to be done and how it is to be done.
- Developing and executing plans for mission and task accomplishment involves anticipating how to carry out what needs to be done, managing the resources used to get it done, and conducting the necessary actions.

\textsuperscript{66} Earley, *Turning Members into Leaders*. 779-780, Kindle.
Accomplishing missions consistently and ethically involves using monitoring to identify strengths and correct weaknesses in organizational, group, and individual performance.  

This is very much the same for spiritual leaders. They must provide direction not only verbally, but create a positive example through their actions. It is one thing to say that all you do is for the glory of God and His will. It is another thing to demonstrate this in one’s actions. Spiritual leaders must have a clear perspective of God’s Word, which is essential to their guidance to others. Developing and executing plans for kingdom work is also of great consequence. Most families do few things focused on missional concepts in their neighborhoods. However, this provides the greatest opportunity for God to use them in the area where you live. Once again, it is more about action than about words.

How then is accomplishing God’s will executed in the daily life of a spiritual leader and his family? It is realized by seeing that person exercising the deliberate process of Spiritual leadership and developing the next generation and others by equipping, encouraging and empowering his family. This will allow them to engage and accomplish God’s purpose and calling on their lives while developing and practicing spiritual disciplines and using their own spiritual gifts for the Great Commission. This will produce a changing effect in the lives of the leader’s family and in others.

**Couple Integration.**

Next is the concept of couple integration. When counseled by a pastor concerning their marriage, many resist integrating prayer and the study of God’s Word as a couple by arguing that they have a personal relationship with God. As true as that is, the absolute Truth only comes from Scripture. In God’s instituting marriage he says in Genesis 2:24, “For this reason a man

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shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.” This poses the question: why would he want to seek relationship with God as a half person, meaning without one’s spouse. Why only pray with half power? Therefore, this integration is about taking one’s marriage to full power, especially in the midst of crisis.

In addition, the survey conducted showed that 88% of those surveyed that had exercised some sort of spiritual impact on their families (Table 1.3), and 39% rarely spent personal time in prayer or Bible study (Table 1.4). This along with 6% of them never spent time in personal time in prayer or Bible study. This information suggests 45% fail to see the importance of prayer individually, and 17% fail to see it as a couple (figure 1.5).

It would also suggest that almost half of the church is not placing adequate emphasis on a personal relationship with God in the areas of prayer and study of God’s Word. The old adage what you put in, is what will come out paints a dim picture for the future generations given that this study has revealed that 45% of those surveyed are not putting in that which is true and holy (Table 1.4). Therefore what is coming out in instruction and guidance is questionable in relation to a biblical foundation. This would also suggest that in development of the biblical model, one must place emphasis on personal relationship, something neglected by 45% of those surveyed.

As for integrating spouses, there is biblical evidence for praying together found in Matthew 18:19, “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.” David and Jan Stoop claim, “One of the important things a couple can do together spiritually is to pray together on a regular, daily basis,”68 This however, is not an easy activity to begin. Much of the time, men respond with, “I do not know how to pray.” The evidence given by those surveyed is 17% never and 53%

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rarely pray with their spouse (Table 1.5). An overwhelming 70% are choosing not to integrate their spouse into a combined covenant relationship with God. Once again, this takes them back to the choice to “Love the Lord your God.” Elmer Towns points out that, “Prayer is not about words or trying to persuade God to do something on your behalf; rather, prayer is about the love relationship with the Creator. One of the Church fathers summarized this idea best when he said that he, who prays well, loves well.”\(^6\) This relates to “you can never love your spouse as well as you could until you love God, as you should.” David and Jan Stoops point out a pattern that might not be too intimidating for men who are trying to establish a regimen of praying with their spouse.

In the beginning, pray together silently, holding each other’s hands so that when you are finished, you can squeeze your partner’s hand. And when they finish, they can squeeze back. After praying silently together for a while, you can get bolder, and while you squeeze your partner’s hand, you can say “Amen” out loud.\(^7\)

As far as what to pray, you can simply have a conversation with God. Be reverent, but honest. If you do not know what to pray, tell God “I do not know what to pray.” Knowing what to pray will come with time if a couple takes the time to enter into His presence together. Acknowledge Him for who He is, the Sovereign, Creator, King, Judge, and Savior of all creation. God is the Provider, Protector, and Sustainer of His entire creation. Go before Him and begin to build on your relationship with Him with full power. As you both grow, begin to pray Scripture over each other.

One of the most intimate things a man can do for his wife is to pray Proverbs 31:10-31 over her. This can begin by simply reading it over her, but the intimacy comes when you pray it

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\(^7\) Stoop and Stoop, *Marriage Book,* 308.
over her. It begins with the question, “An excellent wife, who can find? For her worth is far above jewels,” and leads to the next step to pray in her presence thanking God for the positive qualities that He has endowed within her. He should do this through the passage. It will only be a matter of time before he can pray this aloud and begin blessing her with these words. The old adage, a couple that prays together stays together has much truth in it. A George Barna survey conducted in 2004 concluded, “That couples that attend church regularly are more apt to pray together more regularly and the divorce rate drops by 35%.”

A second part of couple integration is Bible study. As mentioned in the section on “personal change,” Bible study is the providing of nutrition for the body. If one does not eat, they quickly become weak and stop growing. This concept is true as well in the relationship between husband and wife. The survey points out the dim results of spiritual leadership with 92% of those surveyed rarely-to-never spending time with their family reading God’s Word, 38% rarely and overwhelming 54% never (Table 1.7). The survey also showed 94% of those surveyed do not spend time with their family studying God’s Word (Table 1.8), 40% rarely, and 54% never.

There are also many theories that attempt to convince men and women that God provides them a mate to complete them. This is contrary to Scripture as exemplified by Paul, in his writing to the church in Colossae, inspired by God he writes in Colossians 2:10, “and in Him you have been made complete, and He is the head over all rule and authority;” which “in Him” is in Christ. This highlights the truth, it is only in Christ and not in a mate, that one is complete, and their mate is one that compliments who they are.

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It is in the context of the verse that one can see the importance of couples studying the Bible together. In Colossians 2:8-9 it says, “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.” For in Him all the fullness of Deity dwells in bodily form.” An important responsibility of the spiritual leader is to insure that his spouse does not fall into empty deception and philosophy, which are common to the tradition of the secular world. It is through the study of the Word of God that He reveals Himself to man. “Why would a Christian man not want to know God with the one with whom is of one flesh?” Jesus Himself taught His disciples in Matthew 7:15, “Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.” The spiritual leader has the vital responsibility arming his spouse with Truth and thus ensuring she will not fail her. It is inherent in men to protect their families, and the very best way to do this is to provide the armor of God written by Paul in Ephesians 6:10-17.

Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the Word of God.

Cognitive Behavior Change.

One of the essentials to effectiveness as a spiritual leader is developing an understanding of and mastering cognitive behavior. The idea is to develop a thought process that does not allow the crisis or the negative behavior that led to the crisis to overwhelm one as a spiritual leader.
This process is not the answer to the problem itself, but allows the spiritual leader to respond rather than reacting to the crisis. The basis of changing or mastering cognitive behavior rests on the idea that one’s thoughts cause his feelings, which lead to his behavior, not external things, like people, situations, and events. The positive result of this for the spiritual leader is that he can change the way he thinks affecting the way he feels in order to act in a better manner even if the situation does not change. The question posed is when confronted with crisis what does the negative behavior that led to that crisis reveal in one as a spiritual leader. Changing this thought process is critical to enabling the spiritual leader to choose a position to respond to the crisis (this is the positive act), as opposed to reacting to the crisis (which is the negative act).

In *How to Act Right When Your Spouse Acts Wrong*, Leslie Vernick provides a look at this thought process (Table 2.1). Every event based on his beliefs or views, has within it a trigger, which leads to preconceived ideas that form thoughts further leading to the feelings of emotion that he experiences. These feelings direct how one will either respond (positive) or react (negative) to the situation.
Table 2.1 Basic thought process with negative secular worldview approach.  

Given the secular worldview or the negative approach, reveal a series of observations.

Based on a person’s beliefs they filter their thoughts through preconceived ideas. In this model from the secular worldview, people cannot be trusted. The leader must search in order to get the facts or the truth. This leads to thoughts that others are to blame for the crisis. The negative pattern that has already emerged with the preconceived ideas affects these thoughts. People usually do not tell all the information, which forces the leader to interrogate those involved to get the truth.

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72 Vernick, *How to Act Right*, 634, Kindle. Modification of Vernick’s table to the secular and biblical views has accrued for the process of a spiritual leader.
These thoughts lead to negative feelings like anxiety, anger, resentment, and fear. According to John Gottman, “our thoughts can become cast in stone.” Gottman points out that the inner thoughts of a person can hold the key to what will happen in certain situations. This describes as a negative attitude, which would bring about negative results as caused by the leader reacting to the negative behavior in a negative way.

This reaction is seen played out in John Gottman’s “The Four Horsemen of the Apocalypse,” are the warning signs which are seen in the diagram as the reaction. He argues that the pitfalls “criticism, contempt, defensiveness, and stonewalling” can be observed in relationships that are declining. The pitfalls usually arrive in order of occurrence and movement from one to the next is a step toward failure to reconcile the situation amicably. Using the analogy of Gottman, “as each of the horseman arrive the negativity becomes deeper and deeper, and eventually overtakes the relationship.”

Gottman provides an explanation of each of the Horsemen. “Criticism” is attacking of the other person’s character, which Gottman differentiates from complaining. This separation is that complaints normally use “I” statements and criticisms use “you” statements. “Contempt” often results in insulting and psychologically abusing the other person. Gottman points out that when contempt comes, it normally leads to forgetting the positive qualities of the other person. “Defensiveness” is the “leave me alone” Horseman. Gottman describes some of the signs as denying responsibility, making excuses, repeating and rephrasing position, whining, and closed body language. “Stonewalling” is stony silence or non-responsive behavior. It is obvious that reaction in place of a reasoned response does not promote good leadership.

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Gottman, Why Marriages Succeed or Fail, 103.
Ibid., 68-72.
What is the positive approach to mastering cognitive behavior? An effective spiritual leader should see that this comes from a proper biblical worldview as depicted in Table 2.2.

Table 2.2 Basic thought process with proper biblical worldview approach.

Mastering cognitive behavior is a process that requires training rather than trying. Tim Clinton in *Turn Your Life Around: Break Free from Your Past to a New and Better You* defines training as, “To train means you arrange your life around those activities that will enable you to do what you cannot now do by direct effort. As a general rule, if transformation is to take place on any significant sphere in a human life, it will require training, not just trying.”

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Mastery requires training, which is not an overnight process. When the spiritual leader faces crisis, he must not fall into the negative secular worldview. Paul encourages him in Colossians 2:8, “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.” His preconceived ideas must be guard and taken captive in submission to Christ not by the secular view. As prescribed in 2 Corinthians 10:5, “We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

It is here that the spiritual leader begins experiencing transformation and exercising the discipline of training. The spiritual leader must focus on the things that Paul used to encourage the church of Philippi in Philippians 4:8, “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.” This creates the gap made when a leader responds rather than simply reacting. He also describes the proper way to respond to a crisis in Galatians 6:1, “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.” This is how he converts the negative feelings of the secular worldview to the positive feelings of the biblical worldview as described in Galatians 5:22-23, “… the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” The positive feelings generated by these are compassion, understanding, empathy, kindness, and gentleness.
From this position, the spiritual leader makes the choice to love. This is a love that is expressed either as a response (positive behavior) to a crisis and not reaction (negative behavior).

Paul taught the church in Corinth, 

> Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. (1 Corinthians 13:4-8).

It is in the response of this expression of love that the spiritual leader displays behavior, which allows all involved to see easily the potential for good and accepting change. This love is also evident in 1 Peter 4:8, “Above all, keep fervent in your love for one another, because love covers a multitude of sins.” Tim Clinton claims that this is a principle that embraces that “true love sees to love as Jesus loves.”

From this position, a spiritual leader fulfills the role highlighted in 2 Timothy 2:24-26,

> The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

“What does negative behavior in crisis reveal in the spiritual leader?” It should reveal that he is one of those spoken of in Colossians 3:12-15,

> … as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Beyond all these things put on love, which is the perfect bond of unity. Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

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Biblical Example

It appears that in America most men that desire to lead their families, inevitably see themselves as Gideon in the book Judges. They have the attitude that someone must tell them they are courageous, and need to be convinced that God has told them to act in the crisis giving them the assurance of victory. Like Gideon, without this they will often fail to act. America’s families are in crisis and God is calling for godly men to stand up and step into the gap, not only for their family’s sake, but also for the sake of His Name. It is one thing to get to this point in one’s relationship with God by entering into a relationship with Him spiritually. It is another to begin to take responsibility for their families by praying and reading the Bible with them. Most men understand the apprehension and feelings of inadequacy when faced with the responsibility of solving a crisis. Americans generally recognize that the “family” is in crisis. Many of the men who make the choice to “Love the Lord your God” will not have the full support of their family. However, that does not negate the responsibility that husbands and fathers have.

Where then does a person turn for an example of what the spiritual leader is supposed to do in times of crisis? One such example is in the book of Numbers 16. Scripture conveys that the congregation was grumbling against Moses and Aaron, (Why?) because of the deaths of Korah and all that stood with him (250 plus). Korah, Dathan, and Abiram, at the beginning of Numbers 16, had decided to rise up against Moses and Aaron. This rising up was not over a lack of food or water for the people as in the past; it had a much more personal connection to the personal desires of Korah and the others. The crisis that American families find themselves now experiencing is acting on their personal desires. The personal desire in Numbers was about sharing leadership of the nation, at least in the eyes of Korah and the others he had gathered in support of his view. The others were men of renown, or able and accomplished men. There were
250 of them chosen by the congregation. They rose up against Moses and Aaron with the cry that they had exalted themselves above the assembly of the LORD. As the account continues, Moses pleads with the men that the LORD will show who is holy and choose whom He wills. Ultimately, the wrath of the LORD comes upon those that rose against Moses and Aaron in Numbers 16:31-35,

As he finished speaking all these words, the ground that was under them split open; and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. All Israel who were around them fled at their outcry, for they said, ‘The earth may swallow us up!’ Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.

The next day, one might think that the people would have been in awe of what God had done and would have been humble before Him. However, many felt that Moses and Aaron had caused this tragic event. Instead of being humbled they “grumbled,” they murmured, and became obstinate towards Moses and Aaron, (Numbers 16:43-45), because they felt that Moses and Aaron had caused the deaths of the LORD’s people. God interjects and tells Moses and Aaron “Get away from among this congregation, that I may consume them instantly.”

It is at this point that one can see the example of two spiritual leaders when their people were in crisis. The American family today is facing a very similar situation in a very deceiving modern society leading them to rebel against God. God instructed Moses and Aaron to get away because His wrath was about to destroy the people. The strong spiritual leaders Moses and Aaron, because of their choice to love the people and take responsibility for them, decided to stay and take action. In Numbers 16:46, “Moses said to Aaron, ‘Take your censer and put in it fire from the altar, and lay incense on it; then bring it quickly for wrath has gone forth from the LORD, the plague has begun!’”
There are many things happening at this point in this account, but the key lesson is discernment leading to action. The discernment exercised by Moses is seen in him identifying the “wrath has gone forth from the LORD, the plague has begun!” This discernment comes from the choice “Love the Lord your God” and the filling of the Holy Spirit. Moses told Aaron “Take your censer and put in it fire from the altar, and lay incense on it; then bring it quickly,” Fire in scripture denotes many things some of which are the presence of God, an instrument of God’s wrath, judgment, power, and the Holy Spirit’s purification and illumination. In Jeremiah 23:29, The LORD said “Is not My word like fire?” God had instructed Moses and Aaron to keep the fire burning at the altar. This is the charge of the spiritual leader, but many have let the fire go out and the effects are devastating when it comes to acting in the midst of crisis. The fire of God’s Spirit fills His people and if they are to become what God has called them to become, they must know where the fire is and must use it.

These spiritual leaders knew what to do in the crisis. They knew that intercession was by prayer in the presence of the LORD! Moses said, “Bring it quickly to the congregation and make atonement for them.” Moses told Aaron to “make atonement for them.” This is the Hebrew word kaphar, which has the meaning “covering the sin, to make reconciliation for another.” Their love for His people, even though they had grumbled against them, and become obstinate against them, one can see the spiritual leaders staying faithful to their calling and making atonement for them to intercede for them before God. Numbers 16:48 says, “He took his stand between the dead and the living, so that the plague was checked.” This is exactly what spiritual leaders do. They choose to love, and the power of this love is evident in 1 Peter 4:8, “Above all, keep fervent in your love for one another, because love covers a multitude of sins.”

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77 Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, H3722, kaphar.
The American family is in crisis, and the plague of “irreconcilable differences” is destroying many families. God has charged men to take responsibility for their marriages and their families by becoming the spiritual leaders of their homes. Moreover, if men are going to be effective as the spiritual leaders, they must experience personal change in their relationship with God and integrate that change into their families. Spiritual leaders must lead by example, not stand on the sidelines, and hope that the crisis will work itself out. Spiritual leaders must develop other spiritual leaders in order to accomplish God’s will, identify the need and take action, leave their safe position and run to the sound of the fight thus taking their stand in the midst of the crisis and interceding for their families and others just as Moses and Aaron did.

This takes a great deal of courage, stamina, and perseverance, and is not a call for the faint or weak of heart; the weekend warrior will not suffice. One must choose to “Love the Lord your God” to place His desires and his families wellbeing over that of his own and stand in the gap. If the American family is to survive, it will require God-fearing men to become the spiritual leaders of their families, just as Moses and Aaron did for their nation. It will be through spiritual leadership, prayer, and Bible study that spiritual innovation through God will again bring victory over crisis for the American family. The question is will they choose to “Love the Lord your God…”? For it is only in this love that husbands can fulfill the charge given in Ephesians 5:25-27. It is in taking on this role of the spiritual leader the victory will come in the battle of irreconcilable differences, and God will stay the plague and stabilize marriages, the foundational component of the American culture and the church He calls His beloved.

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. (Ephesians 5:25-27).
Chapter 3

Spiritual Leadership Applied

Learning to apply the previously mentioned aspects of spiritual leadership in practical ways is the very essence of wisdom. This chapter will assist men to begin the process of spiritually leading their families. The aspect of moving from thought to application begins with envisioning the change in one’s life, then executing this change in real and practical ways.

Personal Change Applied.

So how does one bring about the needed change? As discussed in the section on “Personal Change” in Chapter Two change the word transformed found in Romans 12:2. The word “transformed” is metamorphoô, which is the word metamorphosis. Webster defines this as “a change in form or function of a living organism, by a natural process of growth or development.” Spiritually this change in function occurs when one’s relationship with God grows; function shifts from opposing that which He desires, to performing all that He desires which is His perfect will.

To be more specific this change in function as a spiritual leader, can be defined as; “The deliberate process of developing the next generation and others by equipping, encouraging, and empowering others, in order to engage and accomplish God’s will and calling on their life while practicing spiritual disciplines and using their spiritual gifts for the Great Commission.” This will produce a changing effect in the lives of others, through the same forgiveness and love Christ had for them.

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78 Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, G3339, metamorphoô.
79 Webster, American Dictionary, metamorphosis.
It can often be easy to confuse function with purpose, meaning that most definitions often are described in purpose as it would be for a spiritual leader to equip, encourage, and empower the families to engage in God’s will. Using this definition as purpose puts the act on men as opposed to God. It would therefore be more accurate to suggest the spiritual leader’s purpose as being seen by those he mentors as trusting God to fulfill His will in them. The definition under discussion is on God’s will for the man’s role in the family, which is His purpose for men. Man therefore, in simple faith trusts God to make the change in their families as he obeys God’s instruction. This makes a significant amount of difference in the pressure one feels to get immediate results. This is not a blind trust but one rooted in the promise of the God of Moses, as described in Deuteronomy 7:9, “Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.” The author of Hebrews 10:23-25, wrote,

Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

If men will accept that God is faithful and makes the change Himself, He will use them. In Romans 12:2 Paul writes, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Change applied happens in the “renewing of your mind.” However, what is the “renewing of your mind?” The easy answer is that renewing of mind is the understanding of the true knowledge of who God is, which produces a “transformation” of who they are in Him, as their knowledge of God grows.
In digging deeper into the words, used one can find a more specific answer. The word “renewing” is a derivative of the Greek *anakainōsei* (literally, renovation).\(^\text{80}\) Renovation requires innovation, which is “change made by the introduction of something new, a change in established laws, customs, rites, or practices.”\(^\text{81}\) The renewing of the mind is associated with the cogitave organ that is the brain, but Paul uses the word *noús*, which is “intellect of the psyche.”\(^\text{82}\) Known philosophers like Plato, said *noús*, “is the most excellent part of us; it controls moral action and is the product of the marriage of humanity with pure being.”\(^\text{83}\) Aristotle, saw *noús*, “as the power of logical thought and reason.”\(^\text{84}\) Philo called it “the best of one’s self and stated that it is immortal and comes from outside the body.”\(^\text{85}\)

*Noús* is part of the *psyche*; the Hebrew equivalent is *lebab* and is the same part of the *nephesh* (soul). *Noús* is the intellect, reasoning and personality, it is whom a person is, that by which they reach their spiritual heights. It is also that which directs the cognitive aspect of the brain. It is this part man commonly referred to as human nature or inner man, which experiences “spiritual innovation.” In which produces a change in behavior, as discussed in Chapter Two. All of this is important to understand in developing a model for men, as it is inner change that results in outer change.

How then does this begin? It begins with a choice. As discussed previously, spiritual leadership is the responsibility of every Christian husband and father. Acceptance of this is a choice; the same is true in the accounts with Adam, Noah, Abraham, Isaac, Moses, and in that

\(^{80}\) Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, G342, *anakainōsei*.

\(^{81}\) Webster, American Dictionary, innovation.

\(^{82}\) Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, G3563, *noús*.


\(^{84}\) Ibid.,

\(^{85}\) Ibid.,
which is conveyed in the New Testament though Paul and Peter, as well as through Jesus and His teachings.

In this study, first, the most important choice is choosing to love God. God commanded this of His people in Jewish confession of faith known as the Shema found in the Old Testament, in Deuteronomy 6:4-9.

Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates.

Jesus answered, The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these.

Jesus also told His disciples in John 14:15, “If you love Me, you will keep My commandments.” John further explains this in 1 John 5:1-3,

Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

In these examples, “love” conveys clearly the aspect of commitment. As discussed earlier Leslie Vernick describes love in this manner, “Love isn’t something that happens to us, and it is something we choose.” 86 It is with love for God, that a man begins to exercise spiritual leadership in his home.

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86 Vernick, How to Act Right, 142, Kindle.
Second, a husband’s love and spiritual leadership places the spiritual well-being of his spouse and family above his own. It is not fashioned with anger, pride, and resentment; but on the excellence of love as can be seen in 1 Corinthians 13:1-8,

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing. Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails…

This passage lays out the parameters of the love that men must choose. The passage clearly communicates that without this type of love they have nothing, “If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.” Love is realized in Total submission to God, realizes love in the spiritual leader, which is giving all to God and trusting He will use it in every event he may experience.

How does one know how to apply this in daily living? The parameters given for this type of love are, “patient,” or by Webster’s definition “having the quality of enduring evils without murmuring or fretfulness; sustaining afflictions of body or mind with fortitude, calmness or Christian submission to the Divine will; as a “patient” person, or a person of patient temper.” Patience requires self-control or restraint, love does not act hastily but is always associated with the attributes of mercy in God’s name as expressed in Exodus 34:6-7,

Then the LORD passed by in front of him and proclaimed, ‘The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives

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iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.’

Second, love is “kind,” defined as “Disposed to do well to others, and to make them happy by granting their requests, supplying their wants or assisting them in distress; having tenderness or goodness of nature; benevolent; benignant.” This includes being tenderhearted, and conveys forgiveness as in the attributes of mercy in God’s name in Exodus 34:6-7. Third, love is “not jealous,” Webster defines this more “suspicious that we do not enjoy the affection or respect of others, or that another is more loved and respected than ourselves.”

Fourth, love “does not brag and is not arrogant,” with “brag” defined as “a boast, or boasting; ostentatious verbal display of one's deeds, or advantages; the thing boasted,” and “arrogant” as “assuming; making or having the disposition to make exorbitant claims of rank or estimation; giving one's self an undue degree of importance; haughty; conceited; applied to persons.” This is not being proud or boastful of the gifts you have received or exaggerating your purpose and position portraying them as of greater value than they really are. Fifth, love “does not act unbecomingly,” is defined as “unsuitable; improper for the person or character; indecent; inappropriate.” This is acting in a rude way or practicing inappropriate behavior.

The remaining parameters are, love “does not seek its own,” it is not self-seeking or wanting its own way. Love “is not provoked, does not take into account a wrong suffered,” not easily aggravated and does not keep a record of wrongs. Love “does not rejoice in

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88 Ibid., kind.
89 Ibid., jealous.
90 Ibid., brag.
91 Ibid., arrogant.
92 Ibid., unbecoming.
unrighteousness, but rejoices with the truth,” one should never take pleasure in that which is wrong, or unrighteous, and always stand firm on truth. Last, 1 Corinthians 13:7 says, love “bears all things, believes all things, hopes all things, endures all things.” Love protects God’s will; it trusts with confident expectation that which is God’s promise by standing firm and keeping all that God has commanded man to do. Love is in ones’ submission to God’s will. The spiritual leader’s love for God is paramount to strengthening the family because he can never love his spouse and children as he could until he loves God, as he should. This only comes with the willingness to accept the change required by his submission to God through the personal relationship they have with Jesus.

Leading by Example Applied.

The application of leading by example, as discussed earlier this should naturally begin during personal change and through living out the biblical standard that is transforming you as a person. This essentially is how a leader lives out the four imperatives discussed earlier: character, confidence, moral courage, and competence. These core imperatives are essential to being someone that others will follow. There is one more factor to highlight and that is expectation. In defining spiritual leadership, one must equip those that follow, encourage them, and empower them to engage the world they live in, but expectation solidifies all of these. It is important to understand that he is a relational creation, created by a relational God. It is common for followers to desire not just to please the leader, but also to become like them. Usually a key to diligence in pursuit of spiritual leadership is in the feedback supplied by the expectations that those mentored have for the developing leader. Recognizing that those mentored have expectations of the leader is a valuable tool for that leader.
The relationship that demands the most of a person is their relationship with God. God’s great expectation for them makes them a better person. People that desire to draw close to those that expect the most out of them because of these expectations do indeed cause them to change for the better. This also crosses over to one’s most cherished relationships with those around them, for example the relationship with one’s wife. Their relationship with Christ and the covenant they entered into with each other and God in their marriage, then there will be great expectations for them from God and from each other. The relationships that last and grow are those that have expectations. In like fashion, every successful leader is normally one who developed leadership skills driven by great expectations from those he followed and those he has led.

This is not how it all began, almost all people at one point in time run from expectation because with it comes responsibility and accountability. However, when one matures and decides to accept the charge of leadership, one desires accountability, and responsibility. Leaders yearn for relationships that expect more out of them, because it makes them better. This is the hidden key to leadership development and becomes the greatest tool in the relationship between the mentor and those he mentors.

For example, in one’s relationship with God, many recognize that He has expectation for them in that relationship. Jesus said to His disciples in John 14:15, “If you love Me, you will keep My commandments.” The expectation is to keep His commandments, which is no short order. John also further explains this in 1 John 5:1-3,

Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.
The emphasis here is not only keep the commandments, but the perception of the commandments are not burdensome, though many feel that they are. Most address this by saying they no longer apply to Christians, but that is not what God said.

The key to realizing this is that expectation is a two way street. Leader place great expectation on those that follow them, in like manner the follower must also place great expectation on the leader. Leadership is about what God will do; God produces the change in their lives not themselves. David wrote in Psalm 37:3-6, “Trust in the LORD and do good; dwell in the land and cultivate faithfulness. Delight yourself in the LORD; And He will give you the desires of your heart. Commit your way to the LORD, Trust also in Him, and He will do it. He will bring forth your righteousness as the light and your judgment as the noonday.” The same is true of one’s salvation as Paul wrote in Ephesians 2:8-10, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” This does not negate the responsibility to act using the God given abilities a spiritual leader has. His expectation and confidence lies in Him, trusting He will use them to lead their families well. Just as God has the confidence and expectation in him. Paul says in Ephesians 4:1-3, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.” A spiritual leader must do all he can so that God can do all that He will for the world that they live in today, so that the future generations will have an example to follow, and so that they engage the world to come with all that they are in Christ.
Couple Integration Applied.

How then does a spiritual leader realize couple integration? Based on the survey of over two hundred men; this seems to be a battle that may be overwhelming. Of those surveyed, 40% reported that there needed to be improvement and many described the atmosphere in the home as a combat zone (Table 1.2). Part of the solution for is in discussion in the previous section and presents trusting God to use men in leading their families, but there needs to be an intentional effort to begin the process.

As stated earlier, personal relationship with God is paramount to beginning integration. The most effective tools to integration are prayer and Bible study, but of those surveyed 45% fail to see the importance of praying individually (Table 1.4) and 70% as a couple (Table 1.5). Bible study is even more neglected as 92% rarely-to-never take the time to read the Bible together (Table 1.7) and 94% rarely-to-never study or do devotions together (Table 1.8).

So where do men start? As stated, men must recognize that they are operating at half strength without their spouses. Though the suggestion from David and Jan Stoop of “praying silently is a good idea,”93 there are many other ways to assist couples with starting a regular prayer time with the spouse. First is expectation; wives and children should have the expectation that the spiritual leader of the family will pray with and over them. Much of the time, men respond with, “I do not know how to pray.” Elmer Towns pointed out that, “Prayer is not about words or trying to persuade God to do something on your behalf; rather, prayer is about the love relationship with the Creator. One of the Church fathers summarized this idea best when he said that he, who prays well, loves well.”94

93 Stoop and Stoop, Marriage Book, 308.
94 Towns, How To Pray. 15.
The most important tools in couple integration are prayer and Bible study. Prayer seems to be the least intimidating place to start. It is important to grasp that it is normal to know not what to pray. There is biblical evidence that some of the best-known men of God understood this. In Luke 11:1-4,

It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, ‘Lord, teach us to pray just as John also taught his disciples.’ And He said to them, ‘When you pray, say: Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.’

Many in today’s culture feel that praying the Lord’s prayer daily is liturgical and is not effective because of frivolous repetition. Elmer Towns’ in *Praying the Lord’s Prayer For Spiritual Breakthrough* addresses this issue by teaching one to order their prayer, which is essential in knowing what to pray. Taking time to write out one’s prayer in the format of “The Lord’s Prayer” will greatly enhance prayer for all men. This was not only a New Testament as the psalmists ordered their prayers throughout the Psalms. David prayed in Psalm 19:14, “Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer.” The intent of the heart is the starting point for prayer.

Elmer Towns also wrote, “Prayer is hunger for God, and having a genuine hunger for God is the beginning of prayer.”95 This concept reminds the reader of Moses speaking to the generation of Israel that would enter into the promised land as he expressed the idea of hungering for God in Deuteronomy 4:29, “But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul.” The unyielding desire to

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95 Ibid., 111.
meet with God with all his heart and soul is the hunger that places him in a position to pray effectively to Him every day and is a prayer in and of itself.

So with this intent to meet with God and experience intimacy with God men can order their prayers as Jesus taught His disciples with the Lord’s Prayer. There are many analyses that format the Lord’s Prayer differently, Elmer Towns’ version follows,

My heavenly Father, may Your name be holy in me, May Your kingdom rule my life, May your will control me, May You be Sovereign on the earth as You are in Heaven, Give me daily bread for today’s need, Forgive my debts as I forgive my debtors, Lead me not into temptation, Protect me from the evil one, Your kingdom rules in my life, Your power can do anything, and Your glory is forever and ever, Amen.96

As discussed earlier one of the most intimate things a man can do for his wife is to pray Proverbs 31:10-31 over her. He may just start by reading it over her, but the intimacy comes when you pray it over her. This type of prayer easily transforms into a blessing over her. John Trent in his book The Blessing coveys the concept for a guideline for creating prayer. The core ideas of this approach are: Be committed, Loving touch, Express value, See a special future, Say it. These elements are a great structure for ordering a prayer for one’s wife and children. Trent suggests writing out that the blessing because, “A written blessing can be saved. The words can be read and reread, and the paper it is written on can be tucked away as a keepsake.”97 This provides a starting point for men to open the door to pray with and over their families.

The second aspect in couple integration is Bible study or Bible intake. As mentioned earlier, 94% of those surveyed rarely-to-never spend time with their family studying God’s Word (Table 1.8), 40% rarely, and 54% never. One cause of this could be that when they were children

82% never saw their father take personal Bible study time (Table 1.9), and 95% rarely-to-never saw their father lead the family in a session of reading or study (Table 1.10). What would seem to be one of the easiest disciplines to do is one of the most neglected. Donald Whitney wrote, “The easiest of the disciplines related to intake of God’s Word is hearing it.”98 There is great importance in this thought to hear the Word. From a biblical approach the word, “hear” is to listen with intent. One example is in Luke 11:28 “But He (Jesus) said, “On the contrary, blessed are those who hear the Word of God and observe it.” The word “hear” is akouō, “to yield to, hear and obey, and hear with the intent to act on.”99 The importance is that many often never fully define words and “hear” is a case that if they fail to understand the word fully then they miss the intent. It is to hear, but it is to hear with the intent to obey. According to the Jewish mindset, to hear or listen without the intent to obey is not to hear or listen at all, which reinforces the point. This charge to hear in Jewish confession of faith in Deuteronomy 6:4-9.

Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates.

There can be little doubt that the charge for men is to teach their family, even if that simply starts with reading the Word of God to them when they are young. For younger couples this can begin for the children in the womb. For example, the gestation period in a pregnancy is 10 months, which is 40 weeks or 280 days. There are 1,189


chapters in the Bible. Simple calculation reveals that only reading 4.24 chapters per day will complete reading of the Bible, the child will have heard the complete Word of God before birth.

If the spiritual leader believed that having the Word of God read over their family was as important as has been illustrated, it could easily be done twice a year. If the body of the church could grasp the impact of having teenagers who have heard the Word of God only twice per year, 6.5 chapters per day, (this would be 26 times at the age of thirteen) what difference would it make in the church today? The impact would be indescribable and culture altering. Once one has committed to reading of the Bible, the key to success is intentionality, which would be necessary for the spiritual leader to achieve this goal. If one was to say this is unrealistic, then consider once per year (that 3.25 chapters per day). Couple this with when a child began to hear and obey the Word of God and this world could look completely different in one generation.

Cognitive Behavior Change Applied.

As previously stated in the section on cognitive behavior change, the basis for changing or mastering cognitive behavior is, that his thoughts affects his feelings leading to his behaviors. This section will outline the practical application of cognitive behavior change. How does the spiritual leader think outside the circle or figuratively “the box” (Table 3.1) when responding appropriately to the situation in which they find themselves, which is often a time of crisis. The presentation of the negative aspects of cognitive behavior change discussed in the previous section (were inside the circle) of the diagram (Table 2.1). The following diagram Table 3.1, shows positive aspects on the outside of the circle, the following discussion will focus on how to apply them daily.
Table 3.1 Complete Basic Thought Process with both secular and biblical approaches.

This process begins with the question what does negative behavior in crisis reveal in us?”

The answer is in the passage found in Colossians 3:12-15. One of the key components of success as a leader is the understanding God selected them for the specific tasks on which they find themselves working. Paul, writing to the church in Colossae encouraged the people to move beyond their old selves describing it as taking off old clothes and putting on new ones. As a spiritual leader, one must understand that he must remove the old standards of the past and “put on” the new standards required to accomplish the new tasks. The word “chosen” is “to picked
out, or selected,” knowing that God chose him for each exact task given and should show him that he is unique for each one.

In the passage from Colossians, one is not only “chosen,” but “holy and beloved.” The implication is that one’s cognitive behavior is changing to reflect God, as well as by him being “holy.” This word “holy” is hagios, and means, “to be sanctified or set apart. Christians are to offer themselves as holy sacrifices Romans 12:1. Those sanctified in Christ sanctify their family circle. Holiness here has a moral content and stands opposed to impurity. “From this perspective, it is not the person’s choice, rather God has selected him, and this sets him apart making him sanctified, holy not in himself but in Christ. Such a man selected and made holy by God serves at God’s pleasure and not his own. The word “beloved,” is agagpaō, better known as agape, “to love, to be full of good-will, and exhibit the same.” To add to this “love can be known only from the actions it prompts. God's love is seen in the gift of His Son, 1 John 4:9. By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.” This is true in reverse as well, as detailed in 1 John 5:3, “For this is the love of God that we keep His commandments; and His commandments are not burdensome.” The conclusion then can only infer that the love that God has for his creation, man, spurs actions that are not burdensome, but of serving at the pleasure of the Lord.

Paul then writes in Colossians 3:12 “… put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

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attributes can almost be overwhelming at first sight. When a leader recognizes God effects these changes, implementing the changes is less intimidating.

In Paul’s narrative believers are asked to take off the old and “put on” the new, this is the applied action of all that one does, This action not out of obligation, but out of one’s love for Him. Many try to change themselves using their own abilities and power, but God provides the key to living out these attributes listed by Paul. The key is that if one truly accepts the love God bestows on him it will enable him to acquire these attributes and more. This is implied in “Beyond all these things put on love,” this being the love of God for us and there will be a chain reaction “which is the perfect bond of unity.”

If this is where one should end up, how then does he get there? The journey is only possible by the deliberate process depicted in Table 3.1. First, he must realize that behaviors affect significantly his thoughts and thereby his feelings are affected. In the diagram in Table 3.1 the process, begin with Colossians 2:8, “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.” Realizing that the world and adversary the devil is always trying to take one’s mind “captive” defined as sulagōgeō, “to lead away as booty, or seduce.”

Paul was encouraging those to whom he wrote to be aware of false philosophy and empty deception. The same is true today; any advice that society gives in contradiction to God’s Word will lead one astray. It is only in Christ that one can operate within His will. The following two verses show a spiritual leader that he only needs Christ. This is revealed in Colossians 2:9-10, “For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made

104 Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, G4812, sulagōgeō.
complete, and He is the head over all rule and authority;” indicating that the first step in “cognitive behavior change applied” is to take captive one’s preconceived ideas for Christ and not be swayed.

This is not an easy transition, but one that describes a battle. Paul highlights this in the narrative in 2 Corinthians 10:3-5,

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

Believers, especially spiritual leaders discover that this is an everyday battle, one that wears one down and can lead to failure. This is a view that fails to recognize God for who He is. The failure experienced in this is a point that Paul highlights in Romans 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.” A more correct view found in 1 John 4:4 recognizes that, “You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.” The key in accomplishing this step is obedience to God realized as allowing Him to use one in the battle which is tied to this passage: …taking every thought captive to the obedience of Christ.”

The first two passages deal with preconceived ideas, which lead to one’s thoughts. If the spiritual leader will chose to go into every situation with the idea of honoring God, it positions him to see those involved not just in the light of their present acts, but their greatest potential. Paul encouraged the church in Philippi in, Philippians 4:8, “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.” Though there are some that try to apply this verse as a daily guide or part of the process to take
every thought captive for Christ, it is for those that were experiencing conflict and/or crisis.

Philippians 4:2 states this by stating, I urge Euodia and I urge Syntyche to live in harmony in the Lord.” The narrative also instructs this in Philippians 4:4-7,

Rejoice in the Lord always; again I will say, rejoice! Let your gentle spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

How then can the way of thinking based on “whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise,” be applied in situations in which a spiritual leader finds himself? This way of thinking applies to the circumstances as well as on those who are involved in the situation and as opposed to thinking of the negative aspects of the situation, which comes quite naturally. This is to say that there are not consequences for those involved and the thought process described above simply helps move the scales of those consequences more in line with restoring an individual into positive standing. This should be the desired end state of one’s thoughts. The diagram in Table 3.1 leads to the next step with the verse found in Galatians 6:1, “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.”

The thoughts of the previous several paragraphs are those that enable the spiritual leader to look for and see the hand of God at work in any given situation. This is not always evident; there are times that as a spiritual leader you cannot see God’s hand working. This can be a hindrance in the process of development of cognitive behavior, which leads a few to stop exercising their spiritual leadership. This is where the old saying “that separates the men from the boys” applies perfectly. When the spiritual leader cannot see the hand of God, working it
does not mean that the hand of God is not there. It is at this point that the diligence of the spiritual leader is tested. Men who have reached this point, must start examining the event closer, to find the fingerprints of God, they are always there. The fingerprints once identified, are not only be used by the spiritual leader in determining where the guilt lies, but to direct those involved to the good of the event. This is the opportunity to communicate how God can, and is using the event to accomplish His will. There is a significant difference in people when they can see the good that comes from an event. As opposed to those that only, see the bad. People follow leaders that direct their thoughts to the positive aspects as compared to turning away and distancing themselves from the leader that only presents the negative view.

This is extremely important in the relationships between the spiritual leader and his spouse and children. It embodies the intent of leadership conveyed in the question and answer found in Deuteronomy 10:12-13,

Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, and to keep the LORD’S commandments and His statutes which I am commanding you today for your good?

When those that follow the leader know from experience that all their leader does is for their good, for their restoration and not for their destruction, they eagerly follow with great expectation for their growth.

This leads to the third step in cognitive behavior change is moving one’s thoughts from his negative feelings of emotion to the positive. As stated earlier, this is how the negative feelings of the secular worldview “anxiety, anger, resentment, and fear,” are converted to the positive feelings of the biblical worldview described in Galatians 5:22-23 as “… the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” The feelings in Table 3.1 are compassion, understanding,
empathy, kindness, and gentleness. This is not just the power of positive thinking, but also the power of biblical precepts, which many in this culture are abandoning, and the American family is paying the price.

Paul provides a good defense of this concept in Galatians 5:16-24,

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

This narrative conveys the course for separating from a widely accepted and negative secular view to a positive biblical view.

This leads to the fourth step in applying cognitive behavior change. The spiritual leader, based on his feelings either positively responds or negatively reacts. One school of thought comes from the secular world advocating teaching a prospective leader never to make an emotional decision. This writer with over 35 years of leadership experience can safely say all decisions have feelings of emotion. The good news is that the leader can choose which feelings he will arrive at in this model. The key is to setting himself up to respond as opposed to react. To respond conveys a thought out decision, the basis to react is on impulse or impression. An understanding of this is critical for the effective spiritual leader.

As depicted in Table 3.1, negative thoughts normally produce negative feelings, which lead to a negative reaction, and this usually progresses through the levels “criticism, contempt,
defensiveness, to stonewalling or intimidation.” The biblical approach leads to positive feelings, those of “compassion, understanding, empathy, kindness, and gentleness.” Though this normally leads to a positive response, one must remember that the response is a choice. The choice to love, Paul taught the church in Corinth in 1 Corinthians 13:4-8 that,

> Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails....

It is in this choice to love and in expressing these traits of love that spiritual leaders have the opportunity to model, influence, and teach. From this position, a spiritual leader fulfills the role highlighted in 2 Timothy 2:24-26,

> The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

The revealing of the true character of the spiritual leader happens at this point. What a leader practices is all that he is. What the spiritual leader has become through the forging of the fire of crisis truly comes forth when answering the opening question of this section, “What does negative behavior in Crisis reveal in us?” The hope revealed from the biblical perspective in Colossians 3:12-15,

> …as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Beyond all these things put on love, which is the perfect bond of unity. Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

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Chapter 4
Spiritual Leadership Model

After a potential spiritual leader recognizes and acknowledges his God-given responsibility to lead, he must act to effect change. This chapter presents and describes in detail a model, which will help men begin the process of spiritually leading their families. Based on the research, the development and deployment of an effective model for immediate action, is urgent as a shocking 67% of those surveyed when asked if they would describe their father as the spiritual leader of their home, responded no (Table 1.13). The survey explored specifics relating to the fathers of those surveyed. Of those surveyed, 52% of their fathers never, 30% rarely, 13% most every day, and only 5% did every day took a personal prayer and study time with God (Table 1.9). This shows that 82% of those surveyed never had this modeled for them by their fathers. A staggering 67% of fathers of those surveyed never led a devotion or Bible study time for their families (Table 1.10), 85% of those surveyed rarely-to-never saw their fathers pray with their mothers (Table 1.11), and 88% rarely-to-never had their fathers pray with them or their siblings (Table 1.12). This leads to the conclusion that there needs to be a model for men to follow, as 43% of those surveyed would not describe themselves as the spiritual leader of their home (Table 1.14).

To begin change there must be a strong resolve at home and this begins with spiritual leadership. The lack of this spiritual leadership has affected the family and churches of all denominations. If men do not take the initiative to develop their spiritual leadership, the family will continue to deteriorate to the point that the institution of marriage may even be in question. Sadly, that is where the American family finds itself in America today; newer generations often do not see marriage as part of the foundation of the family. This removal of marriage
dissolves the covenant that takes place with those individuals and God. The road then becomes very dark as is starting to become evident in present day.

It is with an understanding of the problems faced that the following model was developed. In defining spiritual leadership four core fundaments were intentionally used Table 4.2. These were that a leader must equip those he leads, encourage them as they master the skills they have learned in their training, empower them to act and use these skills in daily living, and help them engage the world with confidence that God will use them. These core fundamentals are the foundation of the model that will described in this chapter.

Equip

What does it mean to equip those you lead? Webster’s defines this as “to furnish with whatever is necessary for a purpose.” From a military perspective, it is providing all that one needs to accomplish a mission. The translation of this into the Christian life is as follows. First, one must experience personal change, which is making the choice to enter into a personal relationship with God, and according to Romans 10:9 this begins with, “that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved…” It is from this starting point that a relationship with God through Jesus Christ His Son begins. The end of this process is seen in 1 Peter 3:15 “but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence…” This is the end, as it is the point in time that a person is mature enough to defend their faith. So what happens in between? This begins with what Paul said in Romans 10:9 “…confess with your mouth Jesus as Lord…”

106 Webster, American Dictionary. equip.
word “confess” is *homologeō* and is defined as, “to say the same thing, declare, or concede.”\(^{107}\) A person must not only confess but also receive Christ by their acts being in agreement with their words confessing Jesus as Lord. Next is the word “Lord” is *kyrios*, which is means, “supreme in author, commander, controller, master, or Sir.”\(^{108}\) This is willingly submitting to Jesus, to use an analogy, as a soldier would to a commanding officer, and be obedient to His commands. The obedience spoken of here is not out of obligation but of love, and bound to the concept of Lordship and the willingness to do what God said to do in spite of the consequences that could come from it.

It is from this first phase of the relationship a person begins with God that one can easily move to the second phase, which is to know what the “Commander” says and the intent of His command. The only way to know what God has said is to read it in the Bible. It requires an estimated 90 hours to read the Bible, which communicates not only who God is, but also what He desires for a person. Many seem to believe that this is an arduous task, based on lack of reading skill and the increased time a fair-to-poor reader would require finishing the reading. There is a simple solution to this; if a person cannot read very well, modern technology has created free audio versions, which are available on many Bible websites. One example is www.Biblegateway.com on whose site, under the Bible tab, there is a list of audio Bibles. As far as the time issue, there are 1,189 chapters in the Bible. If a person were to choose the best medium for their reading level and were to read or listen to four chapters per day it would require less than thirty minutes per day and they would finish in less than 300 days. Lack of time seems to be the popular excuse not to deepen one’s relationship with God and become responsible for


what God has said to them in His Word. This is one of the easiest spiritual disciplines to begin, but requires diligence to apply the principles and integrate the family into the activity.

It is with the above knowledge that one begins the third phase, which is too pray with confidence. As discussed previously it is normal not to know how to pray. Simply talking to God breaches this barrier, even telling Him you do not know what to pray. It is no different than starting a conversation with someone you do not know. It can start out awkwardly, but with time communication with God becomes progressively easier and when the goal of praying confidently becomes second nature and results in one’s greatest, most satisfying relationships they have. As stated earlier, the ordering one’s prayer could help with the initial awkwardness. It is important for a husband and father to integrate his spouse and children into the process as soon as possible. This assists the family in unifying as they start the journey together. Couple this advancing development of confident prayer with Bible intake and the process soon becomes very affirming to the mindsets of not only the spiritual leader but those of his family. In the section “Leading by Example” of Chapter Two there were four imperatives that are essential to spiritual leadership. These four imperatives are character, confidence, moral courage, and competence. The one that is comes to the front here is character. When one does the right thing, those around him will gain confidence in his character and with what God’s charge to him, which results in a better understanding of the way they should live their lives.

The fourth phase of equipping others begins with the spiritual leader’s acceptance of the charge God has placed in his life. It is with this acceptance that the honing of the attributes discussed in Chapter Two in the section “Concept Development” begins. In *The Measure of a Man: Twenty Attributes of A Godly Man*, Gene Getz provides an analysis of each attribute (Table
4.1. He lists 20 attributes that all men should aspire to have. They are taken from the Apostle Paul’s letters to Timothy (1 Timothy 3:1-7) and Titus (Titus 1:5-10).

**Attributes of a Godly Man**

- A man of good repute
- Morally pure
- Balanced in words and actions
- Wise and humble
- Good role model
- Unselfish and generous
- Not addicted to substances
- Not self-centered and controlling
- Communicates in a nonthreatening manner
- A well-rounded man
- Wise, discerning, non-prejudiced and fair
- Holy, devoted to God
- Pursues godly activities
- A good husband and father
- Nonmaterialistic
- Non-argumentative or non-divisive
- Sensitive, loving and kind
- Not abusive
- Void of anger that becomes sinful

Table 4.1 Attributes of a Godly Man. 109

How do these become a part of each spiritual leader? It is essential to understand that equipping is not a once or twice per week event, it is daily undertaking that requires accountability by the leader to the one being equipped. This happens one-step at a time and with much diligence. The adage “Never put the cart before the horse” applies here, in that expectation and accountability come after the teaching of these attributes. Mastering these attributes will not be in a day, week, month, or some even in a year. The important point is that men must consistently work to improve these attributes throughout their life. Mastery of a task never happens overnight, each task develops over the long course of life. These attributes and subsequent move toward accountability are attainable in the lives of each man that desires to

know God and allow Him to act where He will. One must remember that these are attributes; leadership comes from intentionally applying them in everyday life. This requires fortitude and desire, realizing that they assist in the relational aspect of interacting with others.

The attributes are all positive in nature and become the most important tools used in forging relationships. They must be part of a spiritual leader’s tool belt before he will be able to exercise effective leadership for his family. Each of these attributes is the makeup of one’s spirit that is to say the sum of these attributes are the spirit of leadership. The knowledge that one serves a purpose greater than his own bolsters the spirit of leadership. For example, one’s family is greater than he is and the basis of all that a man does will affect those around him. Yet of greater consequence, what affect will one’s actions exemplify about Christ and the sake of His Name to others?

These attributes as tools help others develop confidence in the leader. This enables the spiritual leader to extend his influence, lead by example, communicate, and create a positive environment while developing the next generation, not only in his family, but beyond the walls of his home. This when exercised is the deliberate process of spiritual leadership. Equipping one’s family for what they will face in everyday life is paramount to recapturing the family in America for Christ, and providing hope for the future generations.

Encourage

What does it mean to encourage those you lead? Webster defines this as “To give courage to; to give or increase confidence of success; to inspire with courage, spirit, or strength of mind; to embolden; to animate; to incite; to inspirit.”¹¹⁰ How then is encouragement exercised most effectively in the Christian life? First, encouragement comes from the knowledge that God

is faithful. The author of Hebrews 10:23 write’s, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful…” The promise of God is an eternal truth that that many only use in times of grief for example when a loved one or friend dies. Paul’s intent in the following passage is not only to comfort those who remain but also to encourage them with the knowledge that the one who has passed away is in a better place. However, those that remain will one day be with the deceased in heaven, and of greater worth spend eternity with Jesus. Paul writes in 1 Thessalonians 4:13-18,

But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.

There are other ways that one receives encouragement. A person can receive encouragement through the words of others. Paul again highlights this as he receives encouragement from those in the church at Thessalonica,

But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you, for this reason, brethren, in all our distress and affliction we were comforted about you through your faith; for now we really live, if you stand firm in the Lord. (Thessalonians 3:6-8).

Another method of encouragement to others is praying for them. Paul, for example, constantly prayed for Timothy whom he referred to in 1 Timothy 1:2 as “…my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.” Paul not only prayed for Timothy but also acknowledged it to him as an encouragement. In 2 Timothy 1:3 Paul wrote I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly
remember you in my prayers night and day…” The prayer of a spiritual leader shows not only an event driven relationship, but conveys a deep emotional relationship. To pray for another is to express one’s love for them and their soul as one does for one’s own soul as commanded in Leviticus 19:18 “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.” This love of others is an unmatchable investment in the spiritual life of another that far greater than sheer comradery.

A person can also receive encouragement through the actions of others on their behalf. This is simply walking through life and the trials of others alongside them and assisting where one can. One proven method of encouraging others is leading by example, military institutions describe this as “do as I do” leadership. It is in those times of crisis when a spiritual leader stands firm without waiver so that those around him are encouraged and know that they are not alone. In the section “Leading by Example” of Chapter Two, four imperatives that are essential to spiritual leadership were discussed. All these are important for leading by example but of the four competence is the most relevant to the discussion here. When a spiritual leader is competent in what he is doing this encourages all around him and results in higher expectation of the spiritual leader from, God, family, others, and himself. It is with this higher expectation, and the confidence that the spiritual leader allows himself to influence those who follow. John Maxwell says, “True success comes only when every generation continues to develop the next generation.”\footnote{Maxwell, Developing the Leaders Around You. 1644-1826, Kindle.} It is from this thought that the purpose of encouragement comes into focus and reveals the critical nature of developing the next generation and assisting them in intentionally living their lives for God.
Dave Earley adds a list of descriptive words to the idea of development: mentor, coach, train, model, motivate, with the purpose of multiplying growth and the development of leaders. One that develops others is a force multiplier. This requires the spiritual leader to develop and implement a plan for those he leads to deploy them in kingdom work. Jesus charges His disciples with the Great Commission. Found in all four gospels,

And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’ (Matthew 28:18-20).

And He said to them, ‘Go into all the world and preach the gospel to all creation.’ (Mark 16:15).

Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ Then He opened their minds to understand the Scriptures, and He said to them, ‘Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.’ (Luke 24:44-49).

So Jesus said to them again, ‘Peace be with you; as the Father has sent Me, I also send you.’ (John 20:21).

This conveys the idea that accomplishment sharpens development—using encouragement. The spiritual leader uses encouragement to provide direction not only with words but also with his actions. The U.S. Army teaches leaders that this requires “using monitoring to identify strengths and correct weaknesses in organizational, group, and individual performance,”112 the same is true for the spiritual leader. It is important to be positive, which will enable the development, another to see the light at the end of the tunnel. The execution of this, from the

112 United States Army Field Manual, Army Leadership, 9-1.
view of the Great Commission is missional living or living a life in which intentional acts done for kingdom work and not for earthly reward. This is not just an aspect that affects those who are being developed and encouraged; it effects the community in which one lives. Those that do not even know the Lord need encouragement in this chaotic world. Being missional in one’s approach to developing others becomes the encouraging light of hope for the future for any who are willing to see. Families can affect all those around them with the positive view of accomplishing God’s purpose and their function in everyday living. There should be encouragement in all that one does with the simple knowledge that Christ will return and all that believe are promised eternity with Him. How different the world would be if every Christian encouraged another person every day.

Encouragement also makes a difference in mastering cognitive behavior change as well as forcing one to remain on the outside of the circle in Table 3.1. The example set by Colossians 3:12-15 is what the spiritual leader lives out in his life, exuding and intentionally using the attributes of encouragement that are effective in spiritual leadership to encourage those around him.

Empower

What does it mean to empower those you lead? Webster’s defines this as “To give legal or moral power or authority to; to authorize, either by law, commission, letter of attorney, natural right, or by verbal license.”113 How then does one empower others to exercise spiritual leadership in the Christian life? The act of empowering another is making them stronger and more confident which requires them to first have been equipped and encouraged with purpose (that is to trust God) and function (deliberate process of spiritual leadership). From the biblical view, this is the

113 Webster, American Dictionary, empower.
act of endowing one with the moral courage and ability to fulfill purpose (that is to trust God) and function (deliberate process of spiritual leadership). This moves a person from having acquired to ability and tools to performing an act or executing that act. It involves risk on behalf of the one who is going to act. Knowing from this perspective, that moral courage, one of the four imperatives essential for spiritual leadership, must be present.

The U.S. Army describes a leader’s moral courage as, “Army leaders take full responsibility for their decisions and actions displaying moral courage. Morally courageous leaders are willing to critically look inside themselves, consider new ideas, and change what caused failure.”114 Key then to empowering another is not only having the moral courage to act but also the moral courage to change that, which does not work properly. One of many sayings of Elmer Towns is “methods are many, principles are few, methods may changes, but principles never do.” This quote implies that every situation that a person experiences is different so to be effective, a spiritual leader’s method must be adapted for each. Based on Towns’ idea, one must stay true to the guiding principle for when altering his method to suit a particular situation. How then is having moral courage seen as a principle? In every situation, a spiritual leader must trust that God is in control.

The fundamental empowerment is the biblical example, as well as the imperative moral courage of Moses and his action to stay the plague against Israel. In the account, Moses was able to discern what had begun because of Israel’s stubbornness. Moses took action and by doing so accepted the responsibility that came with his decision. Moses told Aaron “Take your censer and put in it fire from the altar, and lay incense on it; then bring it quickly,” Moses as the spiritual leader knew what to do in the crisis. He knew that intercession required prayer in the presence of

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the LORD! Moses said, “Bring it quickly to the congregation and make atonement for them.” Moses told Aaron to “make atonement for them.” Moses and Aaron’s love for God’s people, even though these people had grumbled and become obstinate against them, inspired the two spiritual leaders to stay faithful to their calling, make atonement, and intercede for the people before God. This required Moses to exercise one of the core fundamentals of spiritual leadership when he empowered Aaron. Moses and Aaron exercised the imperative moral courage, which is critical to empowerment, to act and by implication accept the consequences that might result from their decision. The results of the act given, in Numbers 16:48 “He took his stand between the dead and the living, so that the plague was checked.” Empowering a spiritual leader allows them to exercise their faith.

Faith has a strengthening effect on empowerment. Effective faith depends on God, not with a partial need or desire but with a total dependence on His will. This builds the person’s confidence in his spiritual leadership and allows that leadership to become stronger. This produces effective faith, one that has more concern for the will of God than with his personal desires. Effective faith grows under pressure as dictated by the nature and severity of the crisis and solidifies the spiritual leader’s perception of their empowerment. It is at this point that empowerment reaches its apogee, a leader acquires the unshakable conviction that all is about God and others; personal desire becomes irrelevant. When the spiritual leader chooses to exercise faith in God and limits personal desire, this is empowerment. Though this faith starts small, as an analogy, the size of a tiny mustard seed, it becomes stronger each time it is exercised, to continue the use of analogy, until it reaches the size of infinity which is too large to measure. Having the moral courage to make the choice to do the right thing, leads to action,
intentional living, setting an example, and development of others. This stepping-stone allows a spiritual leader to engage the world in which he lives.

Engage

What does it mean to engage those you lead? Webster’s defines this as “to encounter; to embark on; to take a concern in; to participate in; or to begin to fight.” How then is this put into action by the person leading a Christian life? First, it is important to grasp that the idea of engagement affixes to purpose (that is to trust God) and function (deliberate process of spiritual leadership). So what is the function of engaging the world one finds around himself? Many define this idea by equating it to evangelism, proselytizing, kingdom work and so forth. As true as all these interpretations are, it must been exercising spiritual leadership that is rooted most importantly in love. It is because one person loves another that they are willing to make the biggest sacrifices. For example, again to use an analogy, most people will not jump on a grenade for another person whom they do not know. They jump on the grenade for those that they deeply care about or love. It is then easy to see that a true spiritual leader will at least intend to jump on the grenade for his family, but will he for his neighbor? Jesus, speaking to one of the scribes or lawyers in the Gospel of Luke affirms that one should love his neighbor as one loves himself. In Luke 10:27 “And he answered, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.’” This was not a new commandment but derived from the Old Testament. In Leviticus 19:18, Moses says, “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.”

115 Webster, American Dictionary, engage.
Spiritual leadership is a calling for taking responsibility for more than one’s family. Setting such an example will influence all those around the leader and effect change. The driving force behind engaging the world must be love. Paul writes in Ephesians 4:1-3, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.” The word “implore” is a translation of the Greek parakaleo, which means, “to beseech; to beg; to entreat.”\(^{116}\) Paul pleas for those in the church of Ephesus to “to walk in a manner worthy of the calling with which you have been called...” Paul focuses on the individual walk of believers who understand their relationship with The Lord Jesus Christ and what it means. The word Paul uses for “walk” is peripatēsai which means, “Walk around, as well as to live out life, such as to carry oneself in a specified way.”\(^{117}\) Paul encourages the Ephesians to walk out their faith in everyday live by carrying themselves in an appropriate manner “of the calling” which is klēsis meaning a “specific invitation to the individual.”\(^{118}\) He continues with “with which you have been called,” the word used for “called” is kaleō the “invitation of God to be an active participate in His Will.”\(^{119}\)

As a spiritual leader, called to be an active participant in God’s will every day of their life. The remaining thoughts Paul expressed in Ephesians 4:2-3 are, “with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.” The point is that by understanding one’s humility before God, one thinks of himself less and with all humility. Some versions translate


\(^{117}\) Strong, KohlenbergerI, and Swanson, The Strongest Strong’s, G4043, peripatēsai.

\(^{118}\) Ibid., G2821, klēsis.

“gentleness” as meekness; the word Paul used is prautēs, which means meek. However, gentleness or meekness is not weakness. It is a power, brought under control likened to the breaking of horses. That is conditioning a horse, so that it is usable. When one breaks a horse it does not lose its power, but harnesses it power so that it will be usable. This is a key for the spiritual leader to allow themselves to be harnessed by God to be used effectively for His Divine Will and not his own. With the above knowledge, one can see the last of the imperatives of spiritual leadership applied in the fundamentals developed. This is confidence, acting on the behalf of others who need a champion to stand firm and give direction in crisis.

This model for spiritual leadership begins with the leader equipping himself and others, which leads to equipping those he leads. He takes action fortified with a godly character, which displays his competence, which encourages those he influences as they master the skills they have learned in their training. The leader empowers them with the moral courage to act and use the skills he has taught to live out their faith which will result in them engaging the world with confidence that God will use them (Table 4.2).
Conclusion

The deliberate process of spiritual leadership is developing the next generation and others by equipping, encouraging, and empowering them, in order to engage and accomplish God’s will and calling on their life while practicing spiritual disciplines and using their spiritual gifts for the Great Commission. This will have a changing effect on the lives of others, through the same forgiveness and love Christ had for all.

There is little doubt that there is a need for men to assume their Creator’s intended role for them as the spiritual leader of their homes. Given the culture of the present day, mainstream society is doing everything it can to impede the growth and development of men spiritually. This
slippery slope leads to falling into the trap of modern American culture, which in most cases is a mouse click away, leads to ensnarement by the adversary that Christians face on a daily basis. Many struggle with deciding if spiritual leadership is even their responsibility. Scripture is the only absolute Truth the world has, and that the most essential component of wisdom is the knowledge that one’s failure to understand truth does not make it false.

This thesis provides a model for change for all men willing to accept and respond to the call of spiritual leadership. The American family is in crisis, and the plague of “irreconcilable differences” is destroying a progressive number of families. God has charged men to take responsibility for their marriages and families by becoming the spiritual leader. Moreover, if men are going to be effective as the spiritual leaders, they must experience personal change in their relationship with God and integrate these changes as they lead their families. Spiritual leaders must not stand on the sidelines and hope that it will all work out. They must as Moses and Aaron did, identify the need and take action, leaving their safe position, running to the sound of the fight, taking their stand in the midst of the crisis and interceding for their marriages and families.
Bibliography


Appendix A
Individual Survey

Please check the most accurate answer.

1. Are you?
   ____ Married
   ____ Widower
   ____ Separated
   ____ Divorced

2. How would you describe your family atmosphere?
   ____ Combat Zone
   ____ Needs improvement
   ____ Better than most
   ____ Peaceful

3. Describe the spiritual impact you have on your family?
   ____ Non existent
   ____ Needs improvement
   ____ Better than most
   ____ Above average

4. Over the last year, how often have you taken a personal study and prayer time with God?
   ____ Every day
   ____ Most every day
   ____ Rarely
   ____ Never

5. Over the last year, how often have you prayed with your wife?
   ____ Every day
   ____ Most every day
   ____ Rarely
   ____ Never

6. Over the last year, how often have you prayed with your children?
   ____ Every day
   ____ Most every day
   ____ Rarely
   ____ Never

7. Over the last year, how often have you led a family Bible reading time?
   ____ Every day
   ____ Most every day
   ____ Rarely
   ____ Never
8. Over the last year, how often have you led a family devotion or Bible study time?
   (over 10 min).
   [ ] Every day
   [ ] Most every day
   [ ] Rarely
   [ ] Never

9. When you were a child how often did your father, taken a personal study and prayer time with God?
   [ ] Every day
   [ ] Most every day
   [ ] Rarely
   [ ] Never

10. When you were a child how often did your father, led family devotion or Bible study?
    [ ] Every day
    [ ] Most every day
    [ ] Rarely
    [ ] Never

11. When you were a child how often did your father, pray with your mother?
    [ ] Every day
    [ ] Most every day
    [ ] Rarely
    [ ] Never

12. When you were a child how often did your father, pray with you and your siblings?
    [ ] Every day
    [ ] Most every day
    [ ] Rarely
    [ ] Never

13. Would you describe your father as the spiritual leader of your home growing up?
    [ ] Yes
    [ ] No

14. Would you describe yourself as the spiritual leader of your home?
    [ ] Yes
    [ ] No

15. Do you feel that the church has provided adequate training for men to be the spiritual leader at home?
    [ ] Yes
    [ ] No

16. What do you believe is the greatest challenge as a spiritual leader?
    [ ] Praying with family
    [ ] Leading Bible devotion or Study for the family
    [ ] Understanding what a spiritual leader is and what they do
    [ ] Believing that this is your responsibility
17. Are you an active member of a father Bible Study or men’s church group?
   _____ Yes
   _____ No

18. What grade would you give your father as the spiritual leader of your family?
   _____ A+
   _____ A
   _____ A-
   _____ B+
   _____ B
   _____ B-
   _____ C+
   _____ C
   _____ C-
   _____ D+
   _____ D
   _____ D-
   _____ F

19. What grade would you give yourself as the spiritual leader of your family?
   _____ A+
   _____ A
   _____ A-
   _____ B+
   _____ B
   _____ B-
   _____ C+
   _____ C
   _____ C-
   _____ D+
   _____ D
   _____ D-
   _____ F

20. Over the last year how active, have you been in your local Church?
   _____ Never
   _____ Rarely
   _____ Once a month
   _____ Once a week
   _____ 2-3 times a week
July 10, 2014

Leonard Kirk Kitchens
IRB Exemption 1903.071014: Spiritual Innovation: A Faith-Based Model to Equip Men to Become the Spiritual Leaders for the American Family in Crisis

Dear Leonard,

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

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

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

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

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

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