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EQUIPPING LEADERSHIP THROUGH SERVANTHOOD  
AT ABOUNDING GRACE CHURCH

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
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December 2017

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I dedicate this project to my Lord, who loves me beyond measure and suffered on my behalf; and to my parents, children and family, brothers and sisters in Christ, and friends who encourage me along my life journey.

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## PREFACE

It is my joy to design a teaching project through research with the Southern Baptist Theological Seminary (SBTS). My knowledge about God and my character in Christ were both shaped in the process of working to complete this project. After completion of the project, I realized that one single saint's effort could never accomplish such a work. It is the Spirit of the Lord who worked alongside me and drew many other saints together for completion of the project.

The abounding grace of Christ made this project possible. Working through the project, I am amazed by Christ's eminence and humility; he is the Leader and the Servant of the project. Christ as the Leader guided me from the first scratch to the last period in the project. There were times when I rested in bed at night that his word came to me, pointing out what I should add to the project. And he in humility as the Servant provided all that I needed to complete it: time, resources, people, knowledge, and strength. Taking the teaching lessons required for the project, for instance, it is God who prepared the participants for the classes. Thus, the Lord deserves all the glory in the project.

I thank God for the opportunity to study at SBTS—a seminary with an unwavering commitment to proclaim the gospel of Christ and profoundly working out divine mandates with capable men and women. The professors in my program teach with knowledge and understanding. Among them are John D. Trentham, Michael Wilder, Shane Parker, Timothy Jones, and Anthony Foster. I so much enjoyed sitting and listening to their instruction. I especially appreciate my thesis supervisor, John D. Trentham, who with intellectual mind and pastoral heart, provided guidance when I needed it.

In addition, I am thankful for my mother and father, who love me and supported me through the project, as well as friends and family who poured out their care and encouragement during difficult times on my journey while studying in the program. To name a few, I am thankful for Lorraine Hartnett, who helped revise all my papers; and for my sons, who provided technical support on computer issues I faced. Moreover, I thank the participating members and other saints at Abounding Grace Church as well as at other churches. Thank you brothers, sisters, friends, and family for all of your grace and encouragement; may the Lord bless you richly for the blessings you bestowed on me.

Through the project, the process of changing me into Christlikeness continues until the Lord returns or calls me home. Recalling twenty years ago when Christ responded to my cry to the God of the universe in my brokenness and grief in spirit, I have become a different person. The difference comes in all respects: spirit, emotions, relationships, intellect, and stewardship. The difference includes my knowledge and skills in English as well; my ability to use English as a doctoral student in the U.S. has been refined. At times in my frustration, I wished that the professors of my program and the classmates of my cohort could have understood me in Mandarin or Taiwanese; and I questioned God's act at the Tower of Babel. However, now I affirm that the all-wise God brings about goodness to people who use English as their second or third language. One of the blessings of learning English is that it keeps me humble.

At the completion of the project, I am grateful for the journey in which tenacity and willingness to suffer kept me on the track when I failed. And I pray that Christ will use the project to increase readers' knowledge in him as they read through it. May the project be a blessing to the Lord and to his people.

Lydia Chou

Albany, California

December 2017

## CHAPTER 1

### INTRODUCTION

Just as God's servants in the Old Testament and New Testament worked to fulfill God's will, churches today need servants to accomplish God's kingdom work. Biblical servants are leaders who serve the Lord and serve others with a mindset of servanthood that offers their entire life for the benefit of the Lord and other fellow servants.<sup>1</sup> First Peter 2:9 says that Christians are royal priests to proclaim the excellence of God.<sup>2</sup> It is through servanthood that the Spirit of God empowered Christian leaders to accomplish their missions for God throughout the centuries. Thus the church has continued to thrive and Christianity still prevails from the first century to the present. In contrast to Christianity, the Roman Empire that wielded power from authority without a heart to serve but to satisfy its own pursuit, once powerful in the early centuries, ceased to exist thousands of years ago.<sup>3</sup>

Therefore, it is God's will for Christians to lead with a mindset of servanthood for Abounding Grace Church (AGC) where I am currently called to serve (since August, 2016). Planted four years ago, AGC has been slowly growing in attendance, highlighting visible and invisible needs. One of the needs is to teach church members to lead with a mindset of servanthood as Christ the Lord came to serve mankind for their need of salvation by sacrificing himself.

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<sup>1</sup>Don N. Howell, Jr., *Servants of the Servant* (Eugene, OR: Wipf & Stock Publishers, 2003), 11.

<sup>2</sup>All Scripture references are from the New American Standard Bible (NASB) unless otherwise notes.

<sup>3</sup>Justo L. Gonzalez, *The Story of Christianity, vol. 1, The Early Church to the Dawn of the Reformation* (New York: HarperCollins, 2010), 233-39.

## **Purpose**

The purpose of this project was to equip the members of AGC in El Cerrito, California to lead with a mindset of servanthood for the good of the church and to the glory of God.

## **Goals**

Four goals were established to guide the completion of the project. These goals were (1) to assess members regarding their current knowledge and practice of leadership with a mindset of servanthood, (2) to develop a curriculum to teach the members the biblical truth on leadership through servanthood, (3) to increase members' knowledge of leadership through servanthood by using the developed curriculum, and (4) to develop a personal growth plan for the members to grow in leadership with a mindset of servanthood. The completion of each goal depended on a defined measurement is detailed in chapter 4 of this thesis.

## **Context**

This ministry project took place at AGC because of four contributing factors related to the ministry context. First, most members of AGC only show up on Sundays and regular attendance appears to be from twenty to thirty people including children and adults. Among these regular attendees, about thirteen of them have a role during Sunday worship service; the rest do not serve at the church.

The thirteen people who serve on Sundays include the pastor, his wife, four musicians, an operator of the PowerPoint for songs and words, an announcer of church events who also gives public prayers, myself who leads the evangelism ministry, one who is in charge of food ministry, another one who helps almost every other week, and the last two (husband and wife) who take care of the church's environment such as seating and cleanness.

On other occasions, such as the Bible study on every Wednesday night and at

the last two Friday nights of each month—one for fellowship and the other for prayers, those members who serve (such as setting up tables and food) are the same crews as Sundays. Other members who come to the church on Wednesday and Friday nights are free of any responsibilities. However, there is no adult Sunday school at AGC for the members who only show up on Sundays.

Second, members of AGC are diversified in ethnicity. The make-up of the ethnicity is as follows: thirteen Caucasians, nine African-Americans, seven Hispanic Americans, three Filipinos, one Native American, and two Chinese. Not only diversity in ethnicity, but also differences in gender, marital status, and professionalism signify impetus of unity in faith for AGC's growth. When Christians understand the truth about servanthood accompanied by the help of the Holy Spirit, they will humbly surrender their differences for the glory of God and to the highest good of others.

Third, planted in the Bay Area by its mother church in San Francisco, AGC has been slowly growing in numbers since I joined the church in August 2016. One possible factor for the growth is that the glorification of the Lord in the Sunday worship service was the accompaniment of the skillful music band and the persuasive preaching of the Word. The worship service at AGC on Sundays is often filled with a strong sense of the presence of God through the Holy Spirit. This can be evidenced by the fully participating congregation during the altar call for faith and repentance at the end of the worship service. The Sunday worship service at AGC kept me continually coming to worship after I tasted the presence of God; and it seemingly attracts other believers to come and worship God together.

Fourth, AGC lacks leadership development that is important for a church to grow spiritually. Currently a large generational gap in leadership exists within the congregation. Two dominant age groups constitute the demography of AGC: those in their eighties and those in their thirties. When more members devote themselves to Christ in service for the church, the gap in leadership may possibly become smaller or



disappear.

### **Rationale**

AGC has held a commitment to serving the Lord for his kingdom work. Often at the altar call following after the preaching, almost all AGC members renew their faith and repent their sins at every Sunday service. This renewed faith should be followed up by devoting themselves to the Lord through service for him so that the renewed faith can be evidenced by work. Scripture explicitly teaches us that faith without work is dead (Jas 2:26).

Christians are servants of God and servants of others in a context of a covenantal relationship with God. Christ shed his blood in sacrificial death to make a covenant with those who receive him as the Lord (Matt 26:28; Mark 14:24; Luke 22:20). Murray Harris concluded his argument in “Freedom in Slavery” while citing Martin Luther’s work (1520), *The Freedom of a Christian*, “That is, a Christian man is subject to nobody with respect to liberty, subject to everyone with respect to service.”<sup>4</sup> All AGC members, therefore, are servants of Christ and servants of others in a covenantal relationship with Christ. They should understand and practice servanthood at church, home, and wherever they are, such as their workplace or community because servanthood is a lifestyle as Jesus Christ exemplified it in Scripture.

Another reason for equipping members with a mindset of servanthood is that AGC needs more volunteers to serve in ministries. Currently, three ministry leaders at the church are beyond seventy years old—the one who is in charge of the ministry at large is eighty-seven years old, his wife who works alongside him is seventy-two, and the other, who is in charge of the food ministry, is eighty-one years old. Other younger members should be disciples of their work and help them when extra hands are needed.

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<sup>4</sup>Murray Harris, *Slave of Christ: A New Testament Metaphor for total Devotion to Christ* (Downers Grove, IL: InterVarsity Press, 1999), 86.

The third reason is that AGC should prepare more leaders to devote themselves to Christ in service as the church grows. Equipping AGC members with a mindset of servanthood can motivate them to humbly serve at the church, at home, workplaces, and in their communities. Consequently, spiritual growth takes place when the participating members apply their knowledge of servanthood to real life.

In fact, members of AGC who are not currently serving in any ministry need to rise up and serve the Lord and others. This course curriculum shows that Christians are sons and daughters of God with a covenantal relationship, and that as children of God, Christians are to bring other people to worship God and administer God's law to other people. Through this process of serving God and others, Christians are moved toward the biblical goal of Christlikeness by the help of the Holy Spirit who brings love, peace, joy, and faith to those who are truly his servants (Gal 5:22-23). Spiritual growth in those servants occurs and continues until the day of completion (Phil 1:6).

The fourth reason is that the topic of servanthood has not been addressed since the church was established in 2012. Members may be lacking a mindset of servanthood, so a lot of them currently do not serve at the church. Servanthood is a crucial topic for teaching because each and every Christian is a priest with proven character who ministers to people and God (Exod 19:5-6; 1 Pet 2:5-9). Becoming equipped with a mindset of servanthood will enable AGC members to understand that the character of God's servants is very different from that of non-Christian leaders. AGC members need to live a life with a mindset of servanthood so that they can draw other people to Christ.

Equipping the members of AGC to lead through servanthood will also establish the Christian virtue of humility from exemplification of the life and work of Jesus Christ. Jesus was the incarnate God on earth (Phil 2:6), but he did not consider equality with God as something to be used for his own advantage. Instead he emptied himself by assuming the form of a bond-slave, taking on the likeness of man. And when he had come as a man in his external form, he humbled himself by becoming obedient to

the point of death, even death on a cross (Matt 26:26-28; Mark 14:23-25; Luke 22:19-21; Phil 2:6-8).

Humility is one of the most significant virtues in leadership.<sup>5</sup> Without humility Christians cannot embrace a mindset of servanthood; thus, the church will not grow properly.

Lastly, my teaching held after Sunday worship service can provide an opportunity for AGC members, who only show up on Sundays, to grow spiritually through taking in God's Word and fellowship in small group since currently there is no adult Sunday school at AGC.

### **Research Methodology**

To measure effectiveness of this project, the research methodology included a pre-survey, a post-survey, and two evaluation rubrics.<sup>6</sup> The following four goals were established to guide the completion of the project.

The first goal was to assess a group of the participating members regarding their current knowledge and practice of servanthood. This goal was measured by administering a Biblical Servanthood Survey (BSS) to the participants.<sup>7</sup> Included in the survey were questions regarding the understanding of the biblical definition and practice of servanthood. For detailed content of BSS, see appendix 1. This goal was considered successfully met when all of the participants had completed their surveys for pre-project

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<sup>5</sup>James Collins, *Good to Great: Why Some Companies Make the Leap...and Others Don't* (New York: Harper Collins Publisher, 2001), 17-40. James Collins, who studied behaviors and attitudes of leaders in thousands of businesses in the United States for many years, asserts that leader's humility with personal determination is the highest level of competency above all other competencies that helps a company strive from good to great.

<sup>6</sup>All of the research instruments used in this project were conducted in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

<sup>7</sup>Referencing to Hanley Liu's project proposal, "Training Deacon Candidates for Ministry at First Chinese Baptist Church of Walnut, California," I used a few items from the survey in his project with permission, 21-25, accessed September 2017, <http://www.sbts.edu/wp-content/uploads/sites/26/2015/11/Sample-MRP-Proposal-2.pdf>

analysis. These surveys were then analyzed to provide a clearer picture of the current level of understanding and practice of biblical servanthood possessed by the participants.

The second goal was to develop a curriculum to teach the participating members. A five-week curriculum was designed to increase the understanding of the biblical definition and practice of servanthood. Careful exposition of Luke 22:14-27, Philippians 2:5-8, 1 Corinthians 9:19-27, Romans 8:26-39, and Hebrews 10:11-39 served as the basis for the curriculum. This goal was measured by the pastor at AGC using the Curriculum Evaluation Rubric in appendix 2 to measure the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. This goal was considered successfully met when the rubric evaluation indicators met or exceeded “Sufficiency,” a level before the highest level “Exemplary.” If the initial feedback yielded less than the sufficiency level, the curriculum would be revised until it met or exceeded the level.

The third goal was to increase the knowledge of the participating members by using the developed curriculum. This goal was measured by administering BSS the second time—as a post-survey, which was used to measure the change in content knowledge and practice. This goal was considered successfully met when the t-test for dependent samples showed a statistically significant difference between the pre- and post-surveys. The t-test was used to ensure that actual learning had occurred.

The fourth goal was to develop a personal growth plan for the participating members to grow in a mindset of servanthood. This plan included the participating members signing up for serving in future ministries for the practice of servanthood, and observing them when they served. This goal was measured by the pastor, who utilized the Personal Growth Plan Evaluation Rubric in appendix 3 to assess the functionality of the plan, training elements, and action steps. This goal was considered successfully met when the rubric evaluation indicators met or exceeded the “Sufficiency” level.

## **Delimitations**

There were two delimitations to this project. First, this project was delimited to those who desired to understand truth in Scripture. Participants were required to complete the BSS and to be accepted into the equipping course. Second, this project was delimited to fifteen weeks, which included pre-assessment, curriculum development, curriculum instruction, post-assessment, and developing a personal growth plan. Participants may need additional training to apply what they have learned; the entire equipping process, which includes the practice of serving God and serving others, will extend beyond the fifteen-week limit of this project.

## **Definitions**

The following definitions of key terms were used in this project to aid the readers' understanding of the subject.

*Biblical servanthood.* Christians are servants of the Lord and servants of others.<sup>8</sup> Servanthood is defined as “offering the entire life to promote the welfare of one’s Lord and in humility and love expressing that surrender by pursuing the welfare of one’s fellow servants.”<sup>9</sup> Jesus as the incarnate God sacrificed his life for the salvation of mankind (Luke 23:33-49). He is the premier example of biblical servanthood and is his servants’ ultimate Leader (Matt 23:10) and Servant who provides all they need (Phil 4:19).

*Servant leader.* Christ’s servants imitate the examples of their Lord and other servant leaders, and are empowered by God’s Spirit when they serve God and others. Howell explained the servanthood pattern of leadership: “Those who stand out in Scripture as leaders are designated, first of all, ‘servants of the Lord.’ The unfolding record of those individuals that God uses to further his saving purposes in the world

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<sup>8</sup>Howell, *Servants of the Servant*, 11.

<sup>9</sup>Ibid., 14.

demonstrates what we called a servanthood pattern of leadership.”<sup>10</sup> Therefore, the terms “servant” and “servant leader” as applied to Christ’s servants are used interchangeably in this project.

Servant leaders serve God and others with Christlike character evidenced in their motives and agenda. They follow Jesus the Lord, are led by his Spirit, and keep the Word of God when they serve. As Jesus came to serve, and not to be served (Matt 20:28; Mark 10:45), servant leaders with a mindset of servanthood humbly align their words and conduct with Christ. They not only confess and repent of their sins, but also lead people to God. Without a mindset of servanthood, Christian leaders easily fall prey to seeking personal achievement and self-glorification. They displace God in leadership by placing themselves on the throne of God.<sup>11</sup>

*Covenant.* The term covenant used in Scripture includes various oath-bound commitments in relationships. It is used between nations (Josh 9:6; 1 Kgs 15:19), personal loyalty agreements (Gen 31:44; 1 Sam 20:14-17), legal contracts (Jer 34:8-10), including marriage (Mal 2:14). Gentry defined covenant as follows:

A covenant is an enduring agreement which defines a relationship between two parties involving a solemn, binding obligation(s) specified on the part of at least one of the parties toward the other, made by oath under threat of divine curse, and ratified by a visual ritual.<sup>12</sup>

## Conclusion

Biblical servanthood is a critical component of spiritually healthy churches. As Christ the Lord has exemplified servanthood to his church, understanding and practicing

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<sup>10</sup>Howell, *Servants of the Servant*, 4.

<sup>11</sup>Millard J. Erickson, *Christian Theology*, 3<sup>rd</sup> ed. (Grand Rapids: Baker Academic Publishing, 2013), 530.

<sup>12</sup>Peter J. Gentry, “Kingdom through Covenant: Humanity as the Divine Image,” *The Southern Baptist Journal of Theology* 121 (Spring 2008): 16-42, accessed January 18, 2017, <http://www.sbts.edu/resources/journals/journal-of-theology/sbjt-121-spring-2008/kingdom-through-covenant-humanity-as-the-divine-image/>

servanthood is imperative, especially as AGC is committed to growing members quantitatively and qualitatively. It is necessary to equip members of AGC to lead with a mindset of servanthood.

## CHAPTER 2

### A BIBLICAL FOUNDATION FOR EQUIPPING LEADERSHIP THROUGH SERVANTHOOD

This chapter presents a biblical foundation for equipping leadership through servanthood based on five NT passages: Luke 22:14-27, Philippians 2:5-8, 1 Corinthians 9:19-27, Romans 8:26-39, and Hebrews 10:11-39.<sup>1</sup> These passages demonstrate that God has provided leadership with a mindset of servanthood through his Son, his Word, his Spirit, and his church in a covenantal relationship with his servants. These NT passages are selected for Christ's servants to imitate (the first three passages), and to be empowered (the last two passages), so that AGC members can be equipped to lead through servanthood. There may be other passages that present messages of servanthood in the NT and the OT. The five passages, however, fundamentally support a biblical foundation for equipping leadership through servanthood and are therefore selected for this project.

Scripture provides a biblical foundation for leadership through servanthood. The Bible shows God establishing a covenantal relationship with his people, centering it on Christ, and accomplishing it through the Holy Spirit and the church. Thus, with the help of the Word, the Holy Spirit, and the church, Christ's servants can overcome their infirmity, have confidence in Christ, serve with humility, and receive eternal reward by loving and encouraging each other in the church until Christ comes again. Understanding this biblical foundation, Christ's servants can practice leadership through servanthood.

Exposition of the five NT passages reveals that God commends servant

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<sup>1</sup>See table 1 below.



leadership through his Son, his Word, his Spirit, and his church in a covenantal relationship with his servants. Luke 22:14-27 shows that Christ’s servant leadership consisted of sacrifice and suffering to ratify the new covenant by his blood. Philippians 2:5-8 demonstrates Christ’s humble servant leadership for the salvation of all mankind. First Corinthians 9:19-27 presents Paul’s servant leadership by enslaving himself for the gospel through disciplined living. Romans 8:26-39 exhibits the Spirit helping his servants overcome their infirmity while ensuring their glorification. Hebrews 10:11-39 argues that Christ is his servants’ confidence and reward through their servanthood for the church.

Table 1 lists the five passages and their key points.

Table 1. Servant leadership passages with their key points

Passages	Key Point
Luke 22:14-27	Christ led by servanthood through sacrifice and through suffering to ratify the new covenant by his blood.
Philippians 2:5-8	Christ demonstrated leadership through servanthood with humility for salvation of all mankind.
I Corinthians 9:19-27	Paul exemplified biblical servanthood by enslaving himself for the gospel through disciplined living.
Romans 8:26-39	The Spirit helps his servants overcome their infirmity and ensures their glorification.
Hebrews 10:11-39	Christ is his servants’ confidence and reward through their servanthood for the church.

### **Luke 22:14-27**

Leadership has gained extensive attention in the political realm, corporate world, and educational and ecclesiastical institutions. The term “leader” or “leadership” in books and business training seems prevalent in the contemporary world. Observing leadership in the secular and religious world, Howell said, “The rewards of prominence

are why leadership positions are eagerly pursued and jealously guarded.”<sup>2</sup> However, servanthood exemplified by Christ through sacrifice and suffering is very different from the non-Christian leadership which emphasizes the elevation of personal status.

Eschewing prominence and ease, Christ led by servanthood through sacrifice and suffering. He was the suffering Servant prophesied in Isaiah 53, regarded as insignificant. Some misinterpreted his intense sufferings as a sign of divine displeasure caused by his own sin. But after reevaluation of former opinion, many came to realize that Christ died on account of their sins and for their ultimate benefit.<sup>3</sup> With this in mind, Luke presented Jesus as the righteous sufferer.<sup>4</sup> In this regard, Hamilton states, “Jesus himself is the ultimate fulfillment of the typological pattern of the suffering righteous shepherd.”<sup>5</sup>

Servanthood seemingly fits some people’s ideology of leadership. For example, in the late twentieth century, Robert Greenleaf and his associates established a center for servant leadership that counsels and coaches individuals and businesses for success.<sup>6</sup> Greenleaf’s secular model of servant leadership reflects certain biblical themes such as humility and selflessness. Nevertheless, his paradigm neglects the Lord Jesus’ presence with people and the Holy Spirit’s power to transform them into authentic servants of God. Thus, Jack Niewold points out that this secular model of servant

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<sup>2</sup>Don N. Howell, Jr., *Servants of the Servant* (Eugene, OR: Wipf & Stock Publishers, 2003), 189.

<sup>3</sup>R. B. Chisholm, *Luke*, Holman New Testament Commentary (Nashville, TN: Broadman & Holman, 1998), 287.

<sup>4</sup>James M. Hamilton Jr., *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond* (Grand Rapids: Kregel, 2014), 29.

<sup>5</sup>*Ibid.*, 30.

<sup>6</sup>Deborah Vogele Welch, “Transforming Leadership: The Story of Robert Greenleaf,” accessed September 17, 2017, <https://thesystemsthinker.com/transforming-leadership-the-story-of-robert-greenleaf/>. Also see Robert Greenleaf, *The Power of Servant Leadership: Essays by Robert Greenleaf*, ed. Larry Spears (San Francisco: Berrett-Koehler, 1998).

leadership is not based on biblical servanthood.<sup>7</sup> Therefore, some “servant leadership” programs remain insufficient templates, demanding more.

### **Sacrifice and Suffering**

Jesus’ Passover meal with his disciples carries a sacrificial sense, portraying him as the Paschal lamb (Luke 22:14).<sup>8</sup> The Last Supper symbolizes the sharing of Christ’s suffering with his servants: the bread symbolizes his body broken for his disciples (Luke 22:19) and the cup his blood shed for the establishment of the new covenant (Luke 22:20). Christ’s passion for the completion of salvation through sacrifice and suffering does not come as a surprise; his passion, a key theme in Jesus’ ministry while he was on earth, can be traced back to Luke 9:22-23. There, Jesus said that he would be *rejected* and *killed* by the elders, chief priests, and scribes (Luke 9:22). Moreover, when Jesus speaks of his suffering, he immediately speaks of his disciples’ self-denial to follow him (v. 23). So, in Luke 22:17, his servants’ suffering comes quickly into view with Jesus’ instruction to “take this cup and divide it among you.”<sup>9</sup> Suffering for the sake of God’s kingdom is clearly demonstrated through Jesus’ crucifixion, and so should be exhibited in his servants’ suffering.

Thus, authentic Christian leaders will experience suffering in serving God and others; Scripture says as much. For example, Jesus forewarned his followers of the upcoming suffering for his name. He said, “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of

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<sup>7</sup>Jack Niewold, “Beyond Servant Leadership,” *Journal of Biblical Perspectives in Leadership*, accessed September 17, 2017, [https://www.regent.edu/acad/global/publications/jbpl/vol1no2/JBPLVol1No2\\_Niewold.pdf](https://www.regent.edu/acad/global/publications/jbpl/vol1no2/JBPLVol1No2_Niewold.pdf), 126.

<sup>8</sup>I. H. Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (Exeter: Paternoster Press, 1978), 791.

<sup>9</sup>R. H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville, TN: Broadman & Holman Publishers, 1992), 541.

Man” (Luke 6:22). Danger and hardship awaits Christ’s servants as he said, “Go; behold, I send you out as lambs in the midst of wolves” when he sent the seventy out (Luke 10:3). These verses highlight God’s determination that leaders suffer with Christ in their servanthood for the church.

### **New Covenant Ratification**

Christ’s sacrificial death ratifies the new covenant. In the Lord’s Last Supper, Christ establishes a covenantal relationship with his servants who share the cup of suffering (Luke 22:20). The cup represents sacrificial blood that inaugurates and seals the new covenant as in Exodus 24:8; the blood of covenant atones for people’s sin.<sup>10</sup> The covenantal relationship validated by the blood of the Lord for the forgiveness of sin enables Christ’s servants to access God in sonship and kingship. Interpreting mankind’s relationship with God as sonship and kingship, Gentry and Wellum write,

Genesis 1:26 defines a divine-human relationship with two dimensions. First, it defines human ontology in terms of a covenantal relationship between God and man, and second, it defines a covenantal relationship between man and the earth. The relationship between humans and God is best captured by the term sonship. The relationship between humans and the creation may be expressed by the term kingship and servanthood, or better, servant kingship.<sup>11</sup>

Noticing God’s will for humans from Genesis 1:26, all humans were included in God’s plan to be his sons.

In the NT, however, people receive the adoption as God’s sons by receiving Christ as their Lord and Savior. Scripture says, “Because you are sons, God has sent forth the Spirit of His Son into your hearts, crying ‘Abba! Father!’” (Rom 8:15; Gal 4:6) The new covenant ratified by Jesus’ sacrificial death conveys an eschatological beginning. That is, by the covenant Christ’s servants follow the pattern of Christlike servanthood

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<sup>10</sup>Stein, *Luke*, 543.

<sup>11</sup>Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 200.

with faithfulness, loyalty, love, and trust,<sup>12</sup> living in God's kingdom on earth until Christ returns. Therefore, as sons of God and servant leaders, the servants proclaim the gospel of Jesus Christ to non-Christians in the context of a covenantal relationship with God.<sup>13</sup>

A covenant was viewed as a legal contract in the OT which was made by solemn oath to bind the two parties involved with an enduring agreement.<sup>14</sup> The new covenant ratified by the blood of Jesus signifies the relationship between God the suzerain and his servants the vassals just as God made other covenants with his people in the OT (Heb 9:16-22).<sup>15</sup> Stipulations about a covenant include curses and blessings that indicate the consequences of observing or breaking the covenant.<sup>16</sup> Those who willingly share the cup of suffering with Christ, namely, Christ's disciples will receive blessings, but those who do not accept Christ as their Lord and Savior do not receive forgiveness of sin, but curses. Jesus pronounced judgment on Judas Iscariot, the one of the twelve who chose to reject and betray Jesus. Jesus condemned Judas Iscariot's treacherous agenda against him by declaring Judas' upcoming fall and demise (v. 21).<sup>17</sup>

Christ ratifies the new covenant by his own blood; he is God, the suzerain who exemplifies leadership through servanthood to his servants, the vassals. Christ's servants thus demonstrate biblical servanthood as God's sons and servant kings and faithfully minister the gospel of Jesus Christ to non-Christians.

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<sup>12</sup>Peter J. Gentry, "Kingdom through Covenant: Humanity as the Divine Image," *The Southern Baptist Journal of Theology* 121 (Spring 2008): 16-42, accessed January 18, 2017, <http://www.sbts.edu/resources/journals/journal-of-theology/sbjt-121-spring-2008/kingdom-through-covenant-humanity-as-the-divine-image/>

<sup>13</sup>Gentry and Wellum, *Kingdom through Covenant*, 201.

<sup>14</sup>Gentry, "Kingdom through Covenant," 16.

<sup>15</sup>John Collins, *Introduction to the Hebrew Bible* (Minneapolis: Augsburg Fortress, 2004), 121-22.

<sup>16</sup>*Ibid.*, 201.

<sup>17</sup>T. C. Butler, *Luke*, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 369.

## Christian Leadership through Servanthood

Christian Leadership taught by Jesus Christ concentrates on servanthood. Servant leaders serve other people with an attitude like *the youngest*— the lowest in status, who possess the least claim for “ruling over” others (v. 26a).<sup>18</sup> The youngest is someone who has no experience and expects no reverence.<sup>19</sup> However, leaders who act like a servant are the greatest in God’s kingdom (v. 26b) as Christ serves at the table (during fellowship with his disciples), instead of reclining at the table, waiting to be served (v. 27).

Just as ordinary people, Jesus’ disciples argued over who was the greatest before they received the Holy Spirit (Luke 22:24, Acts 1:8). Once more, Jesus admonished them not to be like kings who were at times dictatorial (v. 25)<sup>20</sup> and required recognition and glory for anything they gave or did for someone else.<sup>21</sup> Using the shepherd’s motif, Köstenberger wrote the difference between Christian leaders and secular models of leadership: “Sacrifice for the sheep should set Christian leaders of God’s flock apart from any secular models of leadership—it is certainly not displayed by CEOs who fill their own bank accounts while the company slides into bankruptcy or politicians who only care about reelection in order to maintain their social and financial status rather than actually serving their country. Which (if any) secular models of secular leadership have genuine self-sacrifice as a key component?”<sup>22</sup> His words conveyed that a Christian leader should sacrifice oneself for others instead of centering on one’s social and financial status as secular leaders do.

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<sup>18</sup>Stein, *Luke*, 549.

<sup>19</sup>Butler, *Luke*, 370.

<sup>20</sup>*Ibid.*, 549.

<sup>21</sup>*Ibid.*, 370.

<sup>22</sup>Andreas Köstenberger, “Shepherds and Shepherding in the Gospels,” in *Shepherding God’s Flock: Shepherds and Shepherding in the Gospel*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 56.

## Christians' Servanthood

Christ's disciples in Antioch were called Christians (Acts 11:26). As all Christians are baptized into Christ and receive the Holy Spirit into their hearts, they are privileged to serve God and others in a covenantal relationship with God. Paul said in Romans 12:6, "Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly." The terms "Christian," "disciple," and "God's servant" are interchangeable, meaning all Christians should demonstrate biblical servanthood at home, church, and wherever they are. Howell noted that active servants of God lead other Christians to imitate them, and thus scriptural servants become leaders. However, saints who stand out in Scripture as leaders are servants of the Lord; those individuals that God uses to further his saving purposes in the world demonstrates are called a servanthood pattern of leadership.<sup>23</sup>

Table 2. Luke 22:14-27 Passage core content

Scripture reference	Message
Luke 22:14	Jesus and the apostles' Passover meal
Luke 22:15	Jesus marked his suffering
Luke 22:16	Jesus implied his forthcoming death preventing his sharing future Passovers with the disciples
Luke 22:17	Christ commanded Christians to share suffering
Luke 22:19	Christ established the Lord's Supper for the remembrance of his sacrifice and suffering
Luke 22:20	Christ ratified the new covenant by his blood for the forgiveness of sin
Luke 22: 21-22	Christ announced misfortune to people who are against him
Luke 22: 25	Non-Christian leaders lead by lordship and control
Luke 22: 26	Serving others as the lowest in status
Luke 22: 27	Example of Christ (greatest) as servant (lowest)

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<sup>23</sup>Howell, *Servants of the Servant*, 4.

Luke 22:14-27, the first passage taught in the first lesson of the project, focused on equipping AGC members to lead through servanthood, imitating Christ's sacrifice and suffering as the governing objective for the lesson. Table 2 lists the core content for Luke 22:14-27.

### **Philippians 2:5-8**

In Philippians 2:5-8, Christ demonstrated leadership through servanthood with humility for salvation of all mankind. According to Paul, humility is to “regard one another as more important than yourselves” (2: 3). With this definition, Paul exhorted the church at Philippi to possess the virtue of humility, saying, “Don't do anything from selfish ambition or from a cheap desire to boast, but be humble toward one another, always considering others better than yourselves” (2:3).<sup>24</sup> This means that selfish ambition and self-importance has no place in servant leaders' life.<sup>25</sup> It is so because arrogance or pride, the opposite of humility, causes strife, jealousy, angry tempers, disputes, slanders, gossip, and disturbances (2 Cor 12:20).

The importance of humility in serving stems from the fact that Christ is the humble God who gave himself to humans for the forgiveness of sin. Thus, Christ's servants with humility can be “subject to everyone with respect to service,” while they understand that they are “subject to no body with respect to liberty.”<sup>26</sup> Consequently, servant leaders positing themselves as slaves of Christ during service are like Christ; they can enjoy being called Christ's friends (John 15:14).

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<sup>24</sup>From the Good News Translation.

<sup>25</sup>M. Anders, *Galatians-Colossians*, Holman New Testament Commentary, vol. 8 (Nashville, TN: Broadman & Holman Publishers, 1999), 224.

<sup>26</sup>Murray Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ* (Downers Grove, IL: InterVarsity, 1999), 86.



## The Humility of Christ

Scripture manifests Christ's humility candidly in Philippians 2:6-8. The Spirit wrote the message about the humility of Christ in Paul's mind from a hymn sung in the early church; and Paul used it to encourage the Philippians to possess a servant mind of humility (v. 5). In the hymn, Christ's humility is expressed through his dramatic change in status from the "form of God" to "the death on the cross." He, the incarnate God, entered human life as a slave; that is, a person with disadvantage, with no rights or privileges of his own for the purpose of placing himself completely at the service of all mankind. Jesus humbled himself in a descending sequence: from God to a person, from a person to a slave, and from an obedient slave to a criminal to be persecuted then killed—a death on the shameful Roman crosses (vv. 6-8). Jesus is "the supreme example of humility, love, and selflessness."<sup>27</sup> His humility is a model for his disciples to emulate. Rather than arguing over who is the greatest—as Jesus' disciples did in Luke 22:24, God's Word commends Christ's servants in the twenty-first century to have the same attitude as Christ (v. 5).

Servant leaders can have the humility of the Lord as the Greek word *φρονεῖτε* (*phronete*) in verse 5 reveals. The word *φρονεῖτε* in some English translations is rendered in a passive sense such as the KJV says, "Let this mind be in you, which was also in Christ Jesus." The Greek text, however, renders it in an active tense. And so, a better translation should be, "You think this in you which you think in Christ Jesus."<sup>28</sup> That means that the Philippians could think like Christ and so can Christ's servants today.

Christ's servants will be able to regard one another as more important than themselves if they possess Christ's humility.<sup>29</sup> In so doing, the problems of disunity

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<sup>27</sup>Anders, *Galatians-Colossians*, 225.

<sup>28</sup>R. R. Melick, *Philippians, Colossians, Philemon*, Holman New Testament Commentary, vol.3 (Nashville, TN: Broadman & Holman Publishers, 1991), 100.

<sup>29</sup>Melick, *Philippians, Colossians, Philemon*, 99.

would be solved in the Philippi church<sup>30</sup> as well as in contemporary churches. Thus, Christ’s servants must possess humility as their Lord does. Realizing humility as servant leaders’ assets, Fitzsimmonds says, “The greatness of God’s servant is attributed to the humility (gentleness) which God has displayed towards him.”<sup>31</sup>

Christlike humility is closely connected with affliction that is brought upon servant leaders by others, and sometimes attributed directly to the purpose of God, but is always with the purpose to produce humility in the servant leaders for service.<sup>32</sup> In addition, humility is a criterion made by Christ for his servants. He complemented Moses on his humility (Num 12:3) while he reprovved Belshazzar because he did not learn an attitude of humility (Dan 5:22). Furthermore, Paul in humility learned to be content in prosperity and affliction; he could do all things for the sake of the gospel through Christ who strengthened him (Phil 4:11-14). Christ’s servants need to serve with humility as Christ exemplified it. Table 3 lists the core content of the passage.

Table 3. Philippians 2:5-8 Passage core content

Scriptural Reference	Message
Philippians 2:5	Christ’s servants should possess a servant mind of humility
Philippians 2:6	Christ did not claim him as God
Philippians 2:7	Jesus humbled himself as a servant
Philippians 2:8	Christ traveled from the “form of God” to “the death on the cross”

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<sup>30</sup>Melick, 96.

<sup>31</sup>F. S. Fitzsimmonds, “Humility,” in *New Bible dictionary* 3rd ed., D. R. W. Wood et al. (Downers Grove, IL: InterVarsity Press, 1996), 491.

<sup>32</sup>Ibid.

## **1 Corinthians 9:19-27**

In 1 Corinthians 9:19-27, Paul exemplified biblical servanthood by enslaving himself for the gospel through disciplined living. Paul completely dedicated his life to the Lord without holding anything back. Not only did he diligently encouraged the saved to embrace what is on the heart of God by writing letters to various churches, but also he passionately evangelized in three mission journeys.<sup>33</sup> Moreover, Paul was ready to die for the sake of the gospel because “the sufferings of this present time were not worthy to be compared with the glory that is to be revealed to us” (Rom 8:18). With his determination to serve Christ, Paul lives for Christ; and to die for Christ will bring more benefit to him (Phil 1:21).

In contrast to Paul, some Americans’ mentality today, is very different. Currently in the United States most people desire to live a long life. A survey by the Stanford Center on Longevity, in partnership with *TIME* magazine, demonstrates that most Americans want to live to their 100th birthday. The surprise in this survey is, that despite the desire to live one hundred years, most people have done very little to prepare for the goal by developing habits such as a healthy diet and regular exercise.<sup>34</sup>

### **The Apostle Paul’s Self-Enslavement**

The apostle Paul’s leadership for Christ displays a profound level of servanthood— enslaving himself for the sake of the gospel. Paul as a chosen instrument of the Lord accomplished much in his ministry. Thus, some scholars portray him as the founder of Christianity.<sup>35</sup> However, Paul posits himself as Christ’s slave in serving the gospel of Christ. He then further enslaves himself to all men, both the Jews and the Gentiles, for the purpose of converting them to Christ Jesus (vv. 19-23).

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<sup>33</sup>Howell, *Servants of the Servant*, 301.

<sup>34</sup>Alexandra Sifferlin, “Longevity: Most Americans Want to Live to 100: Survey,” *Time*, February 10, 2016, accessed September 2017, <http://time.com/4216008/americans-live-to-100/>.

<sup>35</sup>Andreas J. Köstenberger et al., *The Cradle, the Cross, and the Crown: An Introduction to the New Testament* (Nashville, TN: B&H Publishing, 2009), 370.

To understand Paul's self-enslavement on a deeper level, it will help to look into the Greek verb ἐδούλωσα (*edoulowsa*) in 1 Corinthians 9:19. In verse 9:19, ἐδούλωσα in aorist tense reveals that Paul's service to the gospel of Jesus Christ as a slave happens in the past.<sup>36</sup> In the context of this passage, Paul refers to himself as a spiritual slave rather than a physical one. That is, his inward relationship with the Lord Jesus compels him to surrender his everything to the Lord: his passion, his family, his time, and even his identity as a Jew. During Paul's times, a slave in the Roman Empire is defined as a person whose being and service belong wholly to another.<sup>37</sup> That is, Paul humbly surrenders himself as a slave to all men for the sake of the gospel.<sup>38</sup>

Furthermore, Paul's enslavement to Christ goes deeper than just serving him. Differentiating between "slave" and "servant" in Scripture, Harris says, "Every slave is a servant in that he or she is obligated to do the bidding of a superior; but not every servant is a slave, for a servant may be a paid employee (e.g., a public servant is a person paid and employed by the government)."<sup>39</sup> It is noticeable that a slave does not have the servant's right to discontinue the service because a slave is "someone whose person and service belong wholly to another."<sup>40</sup>

Paul understands the difference between a slave and a servant; he was an educated Jew under Gamaliel, a leading rabbi of the Pharisees (Acts 5:34, 22:3). Paying no attention to his prominent background, Paul chooses to take on the lowest social status as a slave when he serves the Lord and all people for the sake of the gospel. Recognizing Paul's devotion to the Lord, Garland notes, "Paul would sacrifice his own convictions

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<sup>36</sup>A. C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: W.B. Eerdmans, 2000), 701.

<sup>37</sup>Harris, *Slave of Christ*, 25.

<sup>38</sup>*Ibid.*

<sup>39</sup>*Ibid.*, 187.

<sup>40</sup>*Ibid.*, 25.

and rights to identify with weak Christians who required gentle handling to avoid sabotaging their wispy thin faith.”<sup>41</sup> Paul truly demonstrates leadership through servanthood.

Paul’s servanthood focuses on winning converts for Christ. Because of that focus, Paul can be under the Mosaic Law or be without it; and he can become weak by being with those who are in low social status (v. 22). The word “weak” in verse 22 can have a social connotation as a class marker.<sup>42</sup> Paul fully focuses on strengthening new believers and evangelizing the lost so that he can become a partaker of the gospel, participating in the work of the gospel (v. 23).<sup>43</sup> His determination to win more converts is evident when he received, on five different occasions, thirty-nine lashes at the hands of the Jews (2 Cor 11:24). He is punished for bringing the gospel of Jesus Christ to the synagogue which violated Jewish law. The Mishnah lists thirty-six sins, including blasphemy, that warrants banishment from the community without warning. The banishment can be substituted by flogging. Paul chooses flogging because he wants to evangelize the Jews.<sup>44</sup>

Paul’s firm commitment to Christ for the sake of the gospel exemplifies for servant leaders in the church today the need to have a mindset of servanthood by surrendering to the Lord as his slaves. Paul’s life and work testify to the servant leaders that this surrender enables them to win converts to Christ for the glory of God and the edification of the church.

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<sup>41</sup>D. E. Garland, *1 Corinthians*. Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2003), 433.

<sup>42</sup>Ibid., 434.

<sup>43</sup>Ibid., 437.

<sup>44</sup>Ibid., 430.

## A Spiritually Disciplined Life

Using the metaphor of running a race, Paul commanded Christ's servants to exercise self-control in servanthood (vv. 24-25). He portrayed servanthood by providing the metaphor of running a race to enhance the notion of the urgency and motivation which leads the athlete to concentrate in order to attain the goal.<sup>45</sup> The servants, in living a life for the gospel, are like athletes running a race. To win a race, athletes need to control their emotions and desires by disciplined living during preparation for the race—eating right, spending long hours training, building strength, and developing mental stamina, day after day. Likewise, Christ's servants have to discipline themselves because merely wishing to win the race without willingness to endure the suffering will result in failure and disappointment. Servant leaders, just as athletes being trained to run a race, must devote themselves to spiritual development and self-discipline.<sup>46</sup>

Spiritual disciplines may include church and personal disciplines. In the pericope of verses 24-27, Paul refers to personal spiritual disciplines that enable one's self-control. Self-control is one of the fruits of the Spirit (Gal 5:22); it refers to the ability to control one's desires, emotions and behaviors.<sup>47</sup> For Paul, the goal for personal spiritual disciplines is to be Christlike. This goal is evident in his use of the phrases "in Christ" or "in the Lord" which appear more than two hundred times in his epistles. Kevin DeYoung lists a few of these phrases in his book *The Hole in Our Holiness*: "We are found in Christ (Phil 3:9), preserved in Christ (Rom 8:39), saved and sanctified in Christ (2 Tim 1:9; 1 Cor 1:30). We walk in Christ (Col 2:6), labor in Christ (1 Cor 15:58), and obey in Christ (Eph 6:1). We die in Christ (Rev 14:13), live in Christ (Gal 2:20), and

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<sup>45</sup>Thiselton, *The First Epistle to the Corinthians*, 709.

<sup>46</sup>R. L. Pratt Jr., *I & II Corinthians*, Holman New Testament Commentary, vol. 7 (Nashville, TN: Broadman & Holman Publishers, 2000), 152.

<sup>47</sup>Garland, *1 Corinthians*, 441.

conquer in Christ (Rom 8:37).”<sup>48</sup> Paul’s aiming at Christlikeness is clearly expressed in his writings.

Servant leaders, therefore, live a disciplined life to make the flesh a slave for the gospel (v. 27). That is, living for the gospel through spiritual disciplines so that the servant leaders can stand against complacency on the one hand, and for accomplishing God’s great Commission and Commandments on the other (Matt 28: 19-20; 22:37). Paul pleads with Christ’s servants by an example drawn from Greco-Roman competitive pursuits to illustrate the central issue: the need for self-control.<sup>49</sup> Table 4 lists the core content for the passage.

Table 4. First Corinthians 9:19-27 Passage core content

Scriptural Reference	Message
1 Corinthians 9: 19	Becoming a slave to all to win converts
1 Corinthians 9: 20-21	To contextualize cultures or customs that do not violate Christianity
1 Corinthians 9:22	To be like the weak in social status in order to win converts
1 Corinthians 9:23a	To do all things for the sake of the gospel
1 Corinthians 9:23b	To achieve partnership with converts in the gospel
1 Corinthians 9:24-27	Paul’s goal achieved by living a disciplined life
1 Corinthians 9: 24	The servant leaders’ life like athletes running a race
1 Corinthians 9: 25	To exercise self-control in all things to win converts
1 Corinthians 9: 26	To receive an imperishable reward
1 Corinthians 9: 27	To discipline the body for salvation

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<sup>48</sup>Kevin DeYoung, *The Hole in Our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness* (Wheaton, IL: Crossway, 2014), 95.

<sup>49</sup>Thiselton, *The First Epistle to the Corinthians*, 709.

## **Romans 8:26-39**

Romans 8:26-39 explicates that the Spirit helps his servants overcome infirmity and ensures their Glorification. The Spirit is God who by breath raised Adam from dust to life (Gen 2: 7) and resurrected Jesus from the dead (Rom 8:11), participated with God the Father and God the Son in creation (Gen 1:2; Ps 104:30), salvation (John 3:6, Titus 3:5), justification (1 Cor 6:11; 2 Cor 5:19, 21), and sanctification (1 Pet 1: 2). The Spirit, another *Parakletos* (Counselor, Helper, Advocate, Ally, Supporter, and Encourager), works closely with Christ's servants to accomplish God's will on earth (John 14:16, 16:13). He is sent by Christ on the Pentecost to his servants to teach them all truth (Acts 2:1-8), equip them with gifts for ministry work (Rom 12: 6-8; 1 Cor 12:7-10), impart Christ's nature to them (Gal 5:22-23), as well as refine and transform them into Christlikeness (Rom 8:28-30; Phil 1:6).<sup>50</sup>

The importance of the Spirit to the servants can never be over emphasized. Without his presence and work, Christian faith in the NT is left without reference.<sup>51</sup> Other noteworthy work the Spirit does includes bearing the Gospel with power (1 Thess 1:4-5), and creating faith within Christ's servants by the power of the gospel, pointing to Jesus Christ who is the object of faith. In turn, faith within Christ's servants gives them power to reach out, take hold of, and lean upon God's promises, especially at times of suffering. Realizing the impetus of faith for the servants, Wells says, "Faith is a supernaturally initiated gift without which Christ cannot be believed, justification cannot

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<sup>50</sup>David Wells, *God the Evangelist: How the Holy Spirit Works to Bring Men and Women to Faith* (Grand Rapids: Wm. B. Eerdmans Publishing, 1987), 4-7.

<sup>51</sup> *Ibid.*, 1.



be effected, Christian life cannot begin, the devil cannot be defeated, and God cannot be honored.”<sup>52</sup> The Spirit, therefore, is imperative to Christ’s servants.

### **The Spirit Helping His Servants**

The Spirit helps Christ’s servants overcome their infirmity rather than removing it.<sup>53</sup> He helps his servants specifically in the servants’ weakness in prayer. He works alongside his servants when they struggle to know what to pray (v. 26). “Prayer has always been one of the great mysteries of the spiritual life.”<sup>54</sup> God takes full account of the Spirit’s intercession for his servants and hears the Spirit’s intercession for his servants according to his will, not the servants’ will (v. 27).<sup>55</sup> Following God’s will instead of one’s own desire, God’s servants receive the Spirit’s help.

God causes all things to work together for the servants’ good—in the sense of final good. The final good is conformity to the likeness of Christ, as verse 29 implies. The servants’ good is not necessarily what we think is best (Rom 8:28). With this in mind, servants can see how their difficulties are part of God’s total plan for changing them from what they are by nature to what he intends them to be. The process of sanctification utilizes hardship more often than not.<sup>56</sup>

Hardship compels God’s servants to cry out to him. Often in times of trial, the servants turn to Paul’s reassuring words that God has not deserted them, but he is at work in every circumstance of life.<sup>57</sup> They, then, experience God’s Word as truth in reality. This experience increases their love for God and dependence on him. In light of Fromm’s

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<sup>52</sup>Wells, *God the Evangelist*, 42.

<sup>53</sup>L. Morris, *The Epistle to the Romans* (Grand Rapids: W.B. Eerdmans; Leicester, England : Inter-Varsity Press, 1988), 326.

<sup>54</sup>Stein, *Luke*, 816.

<sup>55</sup>Morris, *The Epistle to the Romans*, 329.

<sup>56</sup>R. H. Mounce, *Romans*, Holman New Testament Commentary, vol. 27 (Nashville, TN: Broadman & Holman Publishers, 1995), 188.

<sup>57</sup>Mounce, *Romans*, 188.

dimensions of love, God's servants who *love* God will (1) care for God's kingdom work, (2) be responsible for their service to God and others, (3) increase their knowledge about God and people, and (4) serve with respect of God's will.<sup>58</sup>

This loving relationship between God and his servants is preplanned. Romans 8:29-30 manifests to the servants that God established an intimate relationship with them in advance to transform them to Christlikeness. He then called them, justified them, and ultimately glorified them (Rom 8:29-30). The five verbs—foreknew, predestined, called, justified, and glorified—demonstrate an unbreakable chain of God's work for his servants and outline what God has done in fulfillment of his saving purpose.<sup>59</sup>

Many are in awe at thinking about how God outlines their lives and fulfills his plan of salvation from the five verbs. It will help to understand what God has done for his servants by studying two of the five, foreknew and predestined. First, the Greek word προέγνω (*proegno*) translated as foreknew shares the same root word as γινώσκω (*ginosko*) in Luke 1:34 regarding Mary, Jesus' mother on earth. It means to know both relationally and intimately.<sup>60</sup> This level of personally knowing is deeper than knowing the facts or qualities of a person. Second, "predestined" indicates that God planning ahead for his servants to grow into the image of Christ is based on the foreknowledge about how each of his servants will respond.<sup>61</sup>

Thus, these five verbs can be interpreted as the following: God plans beforehand for his servants; he loves them and keeps a close relationship with them. With an irrefutable call, God invites his servants to accept what Christ offers; he then justifies

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<sup>58</sup>Erich Fromm, *The Art of Loving* (New York: Harper and Row Publisher, 1962), 26. Erich Fromm connotes that the term "love" has four dimensions: care, responsibility, knowledge, and respect.

<sup>59</sup>Morris, *The Epistle to the Romans*, 332.

<sup>60</sup>Marshall, *The Gospel of Luke*, 68-69.

<sup>61</sup>Mounce, *Romans*, 188.

them. Finally, at the culmination of salvation, God will glorify the servants when they are completely transformed into the image of Christ (2 Cor 3:18). The glorification is certain so that it can be spoken of as already accomplished.<sup>62</sup>

### **The Spirit Ensuring the Servants' Glorification**

Called to participate in God's kingdom work, Christ's servants are given the assurance of receiving glory through suffering (vv. 31-39). Suffering with Christ is the ordained preparation for participating in Christ's glory; so both insignificant and significant sufferings can lighten the sense of the preparation, no matter how bitter and how long it takes. God uses suffering to mature the servants for their good and to God's glory.<sup>63</sup> Barrett asserts, "Suffering and persecution are not mere evils which Christians must expect and endure as best they can; they are the scene of the overwhelming victory which Christians are winning through Christ."<sup>64</sup>

God through the Spirit and the Word, however, provides assurance for his servants' ultimate victory. First, God is for them (v. 31); second, God justifies them (v. 33); third, God accepts them and no one can condemn them; and lastly, God protects them (v. 39). Consequently, Christ's servants, who suffer for Christ's sake, have the assurance of glory from the almighty God because of (1) his covenantal love for them, (2) his plan to transform them to be like Jesus, (3) his effectual call to serve, (4) his justification, and (5) his glorification of them. Paul refers to God's power that can assure the hope of glory because no created being is more powerful than God the Creator.<sup>65</sup>

Table 5 lists the core content for the passage.

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<sup>62</sup>Morris, *The Epistle to the Romans*, 334.

<sup>63</sup>R. Jamieson, A. R. Fausset, and D. Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, 1997), 242.

<sup>64</sup>Morris, *The Epistle to the Romans*, 339.

<sup>65</sup>*Ibid.*, 342.

Table 5. Romans 8:26-39 Passage core content

Scriptural Reference	Message
Romans 8:26-30	God's plan of salvation for his servants whom he foreknew to glorification
Romans 8:26a	The Spirit helps his servants overcome their infirmity rather than removing it
Romans 8:26b	The Spirit assists his servants to pray
Romans 8:27	The Spirit intercedes for the servants according to God's will
Romans 8:28	God causes all things to work together for good to those servants who love God and are called to do God's work
Romans 8:29	God established a close relationship and planned in advance for his servants to be conformed to Christlikeness
Romans 8:30	He called them, justified them, and ultimately glorified them
Romans 8:31-39	God assures of glory through suffering
Romans 8:36	God uses suffering for the servants' good and to God's glory
Romans 8:31, 33, 34, and 39	God assures his servants ultimate victory: God is for them (v.31); God justifies them (v.33); God accepts them and no one can condemn them (v.34); and God protects them (v.39).

### Hebrews 10:11-39

Hebrews 10:11-39 argues that Christ is his servants' confidence and reward through their servanthood for the church. Confidence is defined as "the belief that one can have faith in or rely on someone or something."<sup>66</sup> For example, Perpetua (A.D. 181-203), who was martyred because of her faith in Christ, demonstrated unwavering confidence in the Lord during her trial. She was raised in a prominent family; at the time of being arrested, she was young, married, and mother to a newborn. Her father kept pleading with her to remember her family's needs. Perpetua, however, learned in a vision that her sufferings would glorify the Lord; she then was determined to die. When the day came, she marched from the prison to the amphitheatre joyfully as though she was going

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<sup>66</sup>*Oxford Concise Dictionary in the Bible Word Study*, the Logos Bible Software (Bellingham, WA), accessed August 8, 2017, [www.logos.com](http://www.logos.com).

to heaven. She walked before the audience, singing a psalm with confidence and, disregarding everyone's stares, kept her own gaze to heaven.<sup>67</sup>

### **Christ: His Servants' Confidence**

Christ as his servants' confidence comes from a few avenues. First, the servants' confidence is increased when they develop unwavering trust in Christ.<sup>68</sup> With this confidence, the servants are steadfast in the midst of persecutions and temptations; and in times of trial and adversity, the confidence will prevent them from succumbing to despair (vv. 37-38).

Second, the servants' confidence in Christ is empowered by the Holy Spirit when he illumines the truth to them. The Spirit testifies to the servants' confidence in Christ through Christ's work on the cross (vv. 15-18).<sup>69</sup> In other words, the servants' confidence does not result from a vacuum, but is substantiated by God's righteousness through the work of Christ by the power of the Holy Spirit.

Third, the servants have access to the Lord with confidence whenever and wherever because Christ's one-time death and triumph over the grave opens continual access to God for them (vv. 12 and 14). That is, Christ's sacrifice offered permanent pardon to those who had offended God.<sup>70</sup> Thus, God looks upon his servants as saints, not as sinners, through Jesus and enables them to approach him ubiquitously.

Lastly, the servants' confidence in the Lord rests on God's promises. God's promise will be fulfilled because he has bestowed on Christ the glory of having authority

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<sup>67</sup> Gerald L. Sittser, *Water from a Deep Well: Christian Spirituality from Early Martyrs to Modern Missionaries* (Downers Grove, IL, 2007), 37-38.

<sup>68</sup>T. D. Lea, *Hebrews, James*, Holman New Testament Commentary, vol. 10 (Nashville, TN: Broadman & Holman Publishers, 1999), 193.

<sup>69</sup>Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (Grand Rapids: Wm. B. Eerdmans Publishing, 1997), 506-15.

<sup>70</sup>Lea, *Hebrews, James*, 184.

over all heavens and earth (v. 12). Christ's servants will be glorious in God's timing when the Lord has all his enemies, including Satan and death, subject to him (v. 13). Meanwhile, the servants are sanctified to perfection (v. 14); and in the process of sanctification, Christ put God's law upon their hearts through the Holy Spirit (v. 17). God's guidance and power are thus available to the servants through the Spirit.

The servants' sins, however, can destroy their confidence in Christ and result in guilt, shame, and humiliation. In the presence of sin, the servants' fellowship with God is hindered; their prayers are cut off before God; they are robbed of their peace and joy; and they lose their confidence in him.<sup>71</sup> Those who understand the truth about the gospel of Jesus Christ but continue to sin willfully and persistently will receive judgment from God (v. 30).<sup>72</sup>

Nevertheless, God provides his servants with the best reward they can have by sending his Son to shed his blood for them. With the blood of Jesus, the servants' sins are entirely wiped out because Christ's sacrifice has fulfilled what the animal sacrifice in the Mosaic Law cannot do (v. 11).<sup>73</sup> When God's servants confess and repent of their sins, the Lord wipes out their sin and restores them completely to their relationship to him.

### **The Servants' New Way of Living**

God's servants in NT times have a new way of living through their servanthood for the church. In contrast to OT times, the servant's new ways of living comes with Christ's blood. The blood consecrates the servants so that they have confidence in entering into God's presence (v. 21). With Christ as the High Priest, the servants serve God by holding fast to faith in Christ, loving and encouraging one another

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<sup>71</sup>Don Stewart, "What Are Some of the Effects of Sin on the Life of the Believer?" accessed September 17, 2017, [https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_562.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_562.cfm).

<sup>72</sup>Ellingworth, *The Epistle to the Hebrews*, 530-57.

<sup>73</sup>Jamieson, Fausset, and Brown, *Commentary Critical and Explanatory on the Whole Bible*, 467.

through servanthood in the church (v. 23-25). The mutual care that servants should express to each other as revealed in verse 24 cannot be sustained unless Christ' servants meet to encourage and exhort one another. The servants' failure to meet is associated with apostasy because they leave the church for other gatherings willfully and persistently (vv. 26–31).<sup>74</sup> Noticeably some Jewish Christians fell back to Judaism because of being persecuted or rejected by their community. God will judge persistently sinful servants by giving more severe punishment than that in the OT because their sin is an expression of (1) trampling underfoot the Son of God, (2) regarding as unclean the blood of the covenant, and (3) insulting the Spirit of grace (v. 29).

Assembling in the church is important in the servants' life. Christ's church is the locus of Christ's activity where the Holy Spirit indwells.<sup>75</sup> Without the church, the servants risk isolating themselves and drifting away from confidence in Christ. Through fellowship with God and with each other in a church that is Christ-centered, Spirit-led, and Word-saturated, the servants build close relationships to minister to and to be ministered by fellow servants, with love and encouragement.<sup>76</sup>

The servants' new way of living draws them near to God through servanthood for the church so that their confidence in Christ and their love for him and for others can grow. This new way of serving God and others is life giving because it is continually effective with Christ, the servants' High Priest, who intercedes on the behalf of the servants (v. 21). The servants have access to Christ at any time and place when they need him; and they participate in God's work through the church where God's people are called to glorify God together.<sup>77</sup> Christ's servants must meet together to grow and build

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<sup>74</sup>Ellingworth, *The Epistle to the Hebrews*, 527-28.

<sup>75</sup>Millard J. Erickson, *Christian Theology*, 3<sup>rd</sup> ed. (Grand Rapids: Baker Academic, 2013), 959-62.

<sup>76</sup>Ellingworth, *The Epistle to the Hebrews*, 515-30.

<sup>77</sup>Mark Dever, "The Doctrine of the Church," in *A Theology for the Church*, ed. Daniel L. Akin (Nashville, TN: B&H Publishing, 2014), 604. Dever connotes the nature of the church: "The church

each other up.<sup>78</sup>

### **Christ: His Servants' Reward**

The servants' best reward is Christ who gives eternal life.<sup>79</sup> Christ, the God whose name is "Faithful and True" (Rev 19:11), makes the servants' reward significant and tangible. It is by looking to the reward, Moses considered "the reproach of Christ greater riches than the treasures in Egypt" (Heb 11:26); and Paul counted all things as loss for the sake of Christ (Phil 3:7).

Christ as his servants' reward can be interpreted in different ways. First, God's promises are a reward to his servants when they obey his will. God promised to reward his servants even when they give a cup of water to others (Mark 9:41). His reward includes material and spiritual means on earth and in heaven by his promises (vv. 34, 36). The *New Bible Dictionary* defines promise as "a promise is a word that goes forth into unfilled time. It reaches ahead of its speaker and its recipient, to mark an appointment between them in the future. A promise may be an assurance of continuing or future action on behalf of someone: 'I will be with you'; 'They that mourn shall be comforted'; 'If we confess our sins, God will forgive us our sins.'"<sup>80</sup>

Second, Harris describes freedom as reward from the standpoint of being a slave of Christ: (1) freedom from spiritual death—having eternal life (John 5:24; cf. Eph 2:15; Col 2:13); (2) freedom from self-pleasing—those who live no longer live for themselves but for Christ (2 Cor 5:15); (3) freedom from people-pleasing—those who are slaves of Christ try to win God's approval not human approval (Gal 1:10; 1 Cor 4:3-4);

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is the body of people called by God's grace through faith in Christ to glorify him together by serving him in his world."

<sup>78</sup>Lea, *Hebrews, James*, 184.

<sup>79</sup>Ibid.

<sup>80</sup>J. W. L. Hoad, "Promise," in *New Bible Dictionary*, 3rd ed., edited by D. R. W. Wood et al. (Downers Grove, IL: InterVarsity Press, 1996), 963.



(4) freedom from slavery to sin—“everyone who sins is a slave of sin...If the Son sets you free, you will be indeed free” (John 8:34, 36; cf. Rom 6:14-23); (5) freedom from bondage to the Mosaic law—for every Christ’s servant, Christ is the end of the bondage of the Law in its relation to righteousness (Rom 10:4); (6) freedom from physical death—Christ conquered death; so will his servants (Heb 2:14-15); and (7) freedom from slavery to the elementary principles of the universe—not to be taken captive by empty deception and philosophy (Col 2:8).<sup>81</sup>

And lastly, the servants’ holiness and righteousness are rewards from Christ. Christ’s reward is inseparable from the new covenant to which his commands are annexed.<sup>82</sup> It includes holiness and self-devoting unselfishness for Christ’s sake as its own rich recompense (Heb 2:2, 11:26).<sup>83</sup> Therefore, Christ’s servants are rewarded through their good works in faith (Phil 3:12-14; 2 Tim 4:7-8); and God will welcome his people into everlasting joy in heaven. Packer made two points about the everlasting joy in heaven: “The first is when God rewards his servants’ works, he is crowning his own gifts, for it was only by grace that those works were done. The second is that essence of the reward in each case will be more of what the Christian desires most, namely, a deepening of his or her love-relationship with the Savior, which is the reality to which all the biblical imagery of honorific crowns and robes and feasts is pointing.”<sup>84</sup> A deepening relationship with the Lord and a crown are rewarded when God’s servants devote themselves to unselfishness for Christ’s sake.

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<sup>81</sup>Harris, *Slave of Christ*, 75-76.

<sup>82</sup>Farrer, “Reward,” in the *New Bible Dictionary*, 1019.

<sup>83</sup>Jamieson, Fausset, and Brown, *Commentary Critical and Explanatory on the Whole*, 469.

<sup>84</sup>J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Wheaton, IL: Tyndale House, 1993).

Table 6. Hebrews 10:11-39 Passage core content

Hebrews 10:11-18	Christ: the servants' reward
Hebrews 10:11	Christ's wiping out of sins is much more effective than animals' blood that only covers sin
Hebrews 10:17	God's guidance and power are thus available to the servants through the Spirit
Hebrews 10: 12, 14	Christ's death and triumph over the grave had continual effects in that he opens continual access to God
Hebrews 10:15-18	The Holy Spirit testified to God's covenantal relationship with the servants to bless them and to forgive their sins through Christ's sacrificial death
Hebrews 10:19-25	A new way of living in Christ through the church
Hebrews 10: 19-22	Christ's servants build close relationships with fellow believers to minister to and to be ministered by in love and encouragement
Hebrews 10:23-25	The servants hold fast to faith and to love and encourage one another through the church
Hebrews 10: 26-31	The consequences of willful sin
Hebrews 10:25-28	Failure in confidence and perseverance in Christ: leaving the faith community resulting in offending the Son of God and the Holy Spirit
Hebrews 10:29	Failure in worship and in practical acts of expressing love to God and fellow believers is to disregard the blood of the covenant
Hebrews 10:30	Judgment comes and vengeance belongs to the Lord
Hebrews 10:31	The consequences of sin are severe
Hebrews 10:31-39	Confidence in Christ and assurance of receiving reward
Hebrews 10:34	Christ's servants who endure hardship and suffering receive the lasting possession that was promised
Hebrews 10:35-36	In times of trials and adversity, the servants remain confident in Christ without succumbing to despair. With this confidence comes a great reward of all of God's promises
Hebrews 10:37	The devoted one lives with faith
Hebrews 10:38	Those who know the truth but continue to sin willfully and persistently will receive judgment promised from God

Christ is his servants' best reward as that includes his promises, freedom from bondage, and living a holy and righteous life. Christ's faithfulness and greatness assure that the servants' reward is significant and tangible. The rich rewards that Christ has in store for his servants are beyond human understanding (1 Cor 2:9). Table 6 lists the core

content for the passage.

### **Conclusion**

The five passages in this chapter present the biblical foundation that God has provided leadership with a mindset of servanthood that focuses on Christ and his work on the cross. The Word of God reveals the truth that Christ is the center of the biblical foundation and the Holy Spirit works closely with Christ's servants to accomplish God's will on earth.

Following the Word and the Spirit, servant leaders serve for the church in the new covenant with unwavering trust in Christ in facing trials and rejection. With determination to serve through suffering, the servant leaders will receive reward from the Lord who is also the ultimate reward for his servants. Christ loves his servants and bestows on them abundant blessings on earth and in heaven, material and spiritual. Servant leaders can be assured of their reward through Christ's goodness and faithfulness in Scripture, in their life, and in other's lives.<sup>85</sup>

This chapter thus testifies to the statement: God has provided leadership with a mindset of servanthood through his Son, his Word, his Spirit, and his church in a covenantal relationship with his servants.

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<sup>85</sup>Lea, *Hebrews, James*, 189–90.

## CHAPTER 3

### A THEORETICAL AND PRACTICAL FOUNDATION FOR LEADERSHIP THROUGH SERVANTHOOD

This chapter presents a theoretical and practical foundation for equipping leadership through servanthood at AGC in El Cerrito, California. Equipping leadership through servanthood transforms God's servants to Christlikeness through a process so that they can devote themselves to ministries. This equipping process requires AGC servant leaders' transformation into Christlikeness by four trajectories: understanding their identity, living a disciplined life, and involvement in teaching and in learning. Thus, biblical servanthood will not be achieved by wishfully thinking about leading others through servanthood; it requires transformation into Christlikeness. In other words, servant leaders for Christ who do not have genuine faith in Christ and who do not lead with a mindset of serving God and others are not authentic servant leaders.

For the purpose of equipping servant leaders, I will design a curriculum to provide knowledge that equips AGC servant leaders to lead through biblical servanthood in each of the lessons, a total of five, in this teaching project. In the curriculum, I will suggest that AGC servant leaders in the class take action to serve in a ministry, according to the knowledge taught in each lesson. Action at the end of the lessons varies, but is centered on leadership through servanthood that empowers the servant leaders to live a disciplined life, to serve, to teach, and to learn at home, at church, and at work with Christlikeness. At the end of the five teaching lessons, all AGC servant leaders participating in the five classes will demonstrate leadership with a mindset of servanthood by voluntarily serving in one or more ministries. Serving the church by assisting in a ministry presents the servant leaders in the context of involvement in

ministry for God's kingdom.

### **Rationale for Servant Leaders' Transformation into Christlikeness**

Reasons for servant leaders' transformation into Christlikeness presented in this chapter include (1) Christ's servant leaders are God's image bearers; (2) the servant leaders are in a process of transformation into Christlikeness; (3) they as Christ's disciples need to learn until Christ completes them; and (4) Christ commends servant leaders to teach. Details of these reasons are conveyed as follows.

First, Christ's servant leaders are God's image bearers, created to bear God's image in all aspects of a person including physically, intellectually, morally, socially and spiritually.<sup>1</sup> But because of Adam and Eve's fall, they are greatly impacted in both their physical and nonphysical dimensions and are in need of transformation to live a life that pleases God.<sup>2</sup> While servant leaders are not guilty of Adam's sin, God commends them to passionately seek restoration of the *Imago Dei* to its wholeness.<sup>3</sup>

Second, God's double grace is at work to fulfill the servants' restoration to the *Imago Dei*; this double grace is justification and sanctification. While justification is a declarative act of God for those who place their faith in Christ, sanctification is a process that transforms servant leaders to glorification in Christ (2 Cor 3:18).<sup>4</sup> Sanctification is defined as "the gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin,

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<sup>1</sup>James Estep and Jonathan Kim, eds., *Christian Formation: Integrating Theology and Human Development* (Nashville, TN: B&H, 2010). The book consists of six chapters that describe the development of those dimensions mentioned respectively.

<sup>2</sup>Ibid., 14. Estep notes that Christians are in the process of reimagining themselves according to the Creator's image.

<sup>3</sup>Diane J. Chandler, *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness* (Downers Grove, IL: InterVarsity Press, 2014), 18.

<sup>4</sup>Anthony A. Hoekema, *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 61.

renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him.”<sup>5</sup> Thus, as God’s image bearers servant leaders are in a transformational process.

Third, servant leaders as Christ’s disciples need to learn until the Lord completes them (Phil 3:12) or until Christ returns. Meanwhile, Christ commands his servants to learn in Matthew 28:19-20, “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.” In this pericope, servant leaders’ need of learning can be explained from the word study of the Greek word μαθητής (*mathetes*) for “disciple” in verse 19. The word μαθητής shares the same root as the word μανθάνω (*manthano*), meaning to learn. A disciple is therefore a *pupil or apprentice*, one who engages in learning from another.<sup>6</sup> Thus a disciple is by very definition one who has learned or been taught. In other words, a disciple is a student who engages in learning formally and informally. Contemporary use of “student” indicates that someone engages in formal education in a class. Thus, Christ’s disciples learn whenever and wherever they can.

Lastly, the servant leaders teach because Christ commands them to teach in the Great Commission as he says, “*teaching* them to observe all that I commanded you.” The Great Commission, therefore, simultaneously directs servant leaders to learn and to teach. Learning and teaching work together for the good of servant leaders; that is, to transform them to Christlikeness. Linking learning and teaching together, servant leaders grow spiritually and intellectually. To illustrate the affinity of learning and teaching, consider two sides of the same coin; they are very closely related, although they seem different. A

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<sup>5</sup>Hoekema, *Five Views on Sanctification*, 61.

<sup>6</sup>W. Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 609.

coin is incomplete with only one side. Likewise, learning and teaching are closely related to each other. John D. Trentham and James R. Estep note, “The nature of sanctification is such that it is never fully obtained (Phil 3:12), but is to be actively pursued (1 Tim 6:11). Propositional knowledge must therefore always be coupled with personal affirmation and application, bearing fruit in obedience and wisdom.”<sup>7</sup> Trentham and Estep’s word may imply that through learning, servant leaders pursue knowledge to obtain sanctification; and they teach to affirm and apply what they learned. Servant leaders therefore pursue sanctification to achieve spiritual maturity through learning and teaching.

Furthermore, in addition to the Great Commission, Scripture says much for servant leaders’ teaching. The examples include (1) older women should teach younger ones in manners of appropriate lifestyle (Titus 2:3-4); (2) the Hebrews writer urges servant leaders to teach while they strive to achieve spiritual maturity (Heb 5:12); (3) God expects servant leaders to teach one another through “psalms, hymns and spiritual songs” (Eph 5:19); and (4) to “teach and admonish one another with all wisdom” (Col 3:16).<sup>8</sup>

Moreover, servant leaders achieve their best in teaching and learning when they live a disciplined life. Hamilton refers to servant leaders’ discipline as they are disciples who are disciplined through teaching.<sup>9</sup> And to “discipline” means to provide teaching for informed and responsible living.<sup>10</sup> Living a disciplined life therefore is imperative for servant leaders. Fromm’s assertion further necessitates servant leaders’ living a disciplined life, “I shall never be good at anything if I do not do it in a disciplined

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<sup>7</sup>John D. Trentham and James R. Estep, “Early Adult Discipleship at the Intersection of Neurological and Phenomenological Research,” *The Journal of Discipleship & Family Ministry: Equipping the Generations for Gospel-Centered Living* 5, no. 2 (Spring/Summer 2016): 7-32.

<sup>8</sup>Gary A. Parrett and S. Steve Kang, *Teaching the Faithful, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: InterVarsity Press, 2009), 155.

<sup>9</sup>James M. Hamilton Jr., *God’s Glory in Salvation through Judgment* (Wheaton, IL: CrosswayBooks, 2010), 567.

<sup>10</sup>Arndt et al., *A Greek-English Lexicon*, 749.

way.”<sup>11</sup> Servant leaders thus serve God through disciplined living.

To sum up, equipping servant leaders at AGC requires their transformation by the four trajectories: understanding their identity, living a disciplined life, and involvement in teaching and in learning. While participating in the lessons of the project, servant leaders will be encouraged to volunteer to serve in ministries, then a personal growth plan I developed will further guide and support them. This plan is detailed in chapter 4.

The rationale for servant leaders’ transformation into Christlikeness is established above. The four trajectories are described in detail as follows.

### **Servant Leaders’ Transformation through Understanding Their Identity**

AGC servant leaders’ understanding of their identity impacts how they live;<sup>12</sup> their identity, who they are to become, defines what they will do. As Frederic Muse asserts, being a witness for Christ is primarily about the being and doing of those who witness.<sup>13</sup>

Servant leaders acquire a new identity at the time of conversion (2 Cor 5:17). With the new identity, God bestows on his servants the Spirit as a pledge (5:5); and he orchestrates situations and circumstances to transform the servants into the image of Jesus Christ who is the perfect *Imago Dei* (2 Cor 3:18; Rom 8:29).

God, who is perfect in planning, guiding, and will someday consummate the plan of redemption, employs his servants as vessels to fulfill his purposes. He uses Joseph—a betrayed brother, Priscilla—a tent maker, Peter—a boastful leader who denied

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<sup>11</sup>Erich Fromm, *The Art of Loving* (New York: Harper Publishing, 1956), 108.

<sup>12</sup>Eric Geiger, Michael Kelley, and Philip Nation, *Transformational Discipleship: How People Really Grow* (Nashville, TN: B&H Publishing Group and LifeWay Research, 2012), 95.

<sup>13</sup>Frederick Clay Muse, “Implementing a Strategy at CrossWay Christian Fellowship, Pelham, Alabama, to Develop Members Who Practice a Lifestyle of Evangelism.” DMin project, The Southern Baptist Theological Seminary, 2014. ProQuest Dissertation Publication, 3669668, 36.



his Lord, and other servants who competed for the greatest status in Christ's kingdom on earth. These servant leaders all received the Holy Spirit and were transformed into Christlikeness.

These examples all present three characteristics of servant leaders' identity in their servanthood: Christ-like character (being), the motive of God's glory, and Christ-centered agenda (doing). They encourage AGC servant leaders to be transformed as God's biblical servants were. These characteristics are explained below.<sup>14</sup>

### **Christ-like Character**

Christ-like character is the first characteristic of servant leaders' identity. With Christ-like character, a servant has the power to influence others for good. This influential power comes from the servant's faith, love, and integrity in Christ. Asserting the importance of Christ-like character Don Howell says, "Faith is steadfast confidence in the goodness and sovereignty of God, especially in difficult circumstances. Love is the daily choice to sacrifice one's personal preferences for the welfare of others. Integrity is that congruity of claim, character and conduct that wins respect and provides the moral authority to lead others."<sup>15</sup> Thus, a servant's moral quality is grounded in Christ-like character rather than focused on personality, role, temperament, or talents.<sup>16</sup> Consequentially, with Christ-like character, a servant possesses power to change other people.

The development of Christ-like character is often accompanied by suffering. While suffering may sound alarming to some, it actually is a productive field for faith that enables perseverance, and from perseverance refined character blossoms (Rom 5:1-

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<sup>14</sup>Don N. Howell Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 296-301. I listed three characteristics of servant leaders' identity that are similar to Howell's, but worded differently.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., 296.

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### **Motive for God's Glory**

The second characteristic of servant leaders' identity is a heart motivated for God's glory. To be right with the Lord at all times, servant leaders must frequently assess their motives for doing what they do. They should understand that the acts of righteousness in giving to the poor, praying, or evangelism depend on the underlying motive. Motives that are pure expressions of a grateful heart for the glory of God and motives that are self-glorifying acts performed for getting attention are clearly distinguished by the Lord (Matt 6:2-8; 16-18).

The servants' motives for what they are doing should stem from a desire for God's glory and a concern for the spiritual welfare of other human souls.<sup>17</sup> This desire is derived from the heart, the "wellspring of life" (Prov 4:23), where decisions are made. A heart for pursuing God's glory and the welfare of others nurtures resilience and releases leaders from self-aggrandizement and discouragement in the fluctuating nature of ministry. With such motive, servant leaders seek God's confirmation more than men's approval such as Paul who does not consider the opinions of others about him when his motive is aligned with God's will. He presses on toward a day of judgment when the Lord "will bring to light the things hidden in the darkness and disclose motives of men's hearts; and then each man's praise will come to him from God" (1 Cor 4:5).

### **Christ-Centered Agenda**

The third characteristic of servant leaders' identity is a Christ-centered agenda. Acknowledging God's greatness and his riches (Rom 11:33), servant leaders concentrate on God's agenda. They may not fully understand God's plan for them and others, such as how in his plan of saving humankind from eternal destruction, he can concurrently order

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<sup>17</sup>Howell, *Servants of the Servant*, 299.

the history of redemption and personal salvation, and orchestrate events in history; and how God can accomplish in space and time what he planned in eternity.<sup>18</sup>

Servant leaders in faith, however, surrender themselves to Christ's agenda, instead of their own agendas. Howell notes, "Servant leaders are not visionaries who devise a brilliant plan, then by dint of personal charisma draw others to fulfill those ambitions."<sup>19</sup> Consequently, servant leaders are Christ's faithful stewards who teach, evangelize, and nurture other fellow believers, having a laser-like focus on God's clearly stated desires. That is, the evangelization of the lost and the encouragement of the saved for the establishment of a vital church should be the servant leaders' focus in ministry. In so doing, servant leaders take the initiative to bring other people to devotion to Christlikeness, and extend Christ's saving rule over individuals and communities in quality (proven character) and quantity (winning converts).<sup>20</sup>

For example, the apostle Paul is driven by a Christ-centered agenda evidenced by his passionate commitment to Christ that compels him to three missionary journeys that lasted for his entire life. His agenda is filled with "a clearly defined mission (1 Cor 1:17), a regular reaffirmation of its core values and message (1 Cor 11:23-26), and the ability to contextualize the message to different audiences (1 Cor 9:19-23)."<sup>21</sup> With Christ-like character, a motive for God's glory, and Christ-centered agenda, Paul effectively served without mission ambiguity, mission confusion, and mission drift. He clearly identifies his servanthood in Christ; and he encourages AGC servant leaders to follow his steps in serving the Lord by recognizing their identity in Christ.

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<sup>18</sup>Howell, *Servants of the Servant*, 300.

<sup>19</sup>Ibid., 301.

<sup>20</sup> Ibid.

<sup>21</sup>Ibid.

## **Servant Leaders' Transformation through Living a Disciplined Life**

After the understanding of servant leaders' identity, AGC servant leaders will focus on transformation into Christlikeness by disciplined living through practicing spiritual disciplines. "Discipline is not only directed to holiness, but also presupposes it."<sup>22</sup> This means Christ-like holiness is the purpose of discipline. Thus, servant leaders live a disciplined life to obtain Christlikeness, understanding and imitating the life and work of Christ.

Living a disciplined life entails practicing activities related to spiritual disciplines that pave the way to Christlikeness.<sup>23</sup> These activities of spiritual disciplines are *means* to Christlikeness, not the end. This means that practicing spiritual disciplines does not automatically endow servant leaders with Christlikeness; to be Christlike is the work of the Lord's Spirit who is given by the Father God to those who receive Christ as their Lord and Savior. For example, the Pharisees who diligently observed ritual activities in the Mosaic Law were living a disciplined life, but were not transformed to Christlikeness. An evident reason for the Pharisees' misery is that they rejected Jesus as the Lord; their identity was not in Christ. Thus the Spirit is not at work for their transformation. The Spirit however works inside the servant leaders through the activities of spiritual disciplines to convict, to guide, and to empower; even the desire for being disciplined is the grace of God through the Spirit (John 14:16-18, 16:8-11; Phil 2:13).

Thus, transformation into Christlikeness is the work of the Holy Spirit through the servants' responsive lifestyle of worship, faith, and obedience.<sup>24</sup> That is, servant leaders' participation in their salvation by living a disciplined life.<sup>25</sup> The goal as well as

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<sup>22</sup>G. C. Berkouwer, *The Church* (Grand Rapids: W. B. Eerdmans, 1976), 377.

<sup>23</sup>Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 2014), 2.

<sup>24</sup>*Ibid.*.

<sup>25</sup>Chandler, *Christian Spiritual Formation*, 17. Chandler notes that Christians glorify God by

the means of spiritual disciplines is described as follows. Scholars have listed many forms of spiritual disciplines. However, I focus on six of them: worship, taking in God's Word, prayer, serving, evangelism, and persevering.

### **Goal for Spiritual Disciplines**

Living a disciplined life through practicing spiritual disciplines is a process of learning; it is best achieved with a goal. Research shows that goal-directed practice is important to make learning work.<sup>26</sup> Thus, servant leaders' practicing spiritual disciplines has a goal; that is, to be Christ-like.<sup>27</sup> Noticing the importance of Christians' transformation to Christlikeness, Trentham and Estep write, "Believers' personal, relational knowledge of God entails a transformative, progressive, pilgrimage of development as Christians are conformed to the *imago Christi* (Rom 8:29). The Bible thus encourages believers to 'put on Christ' (Rom 13:14) as they are 'transformed into the same image' (2 Cor 3:18)."<sup>28</sup> With the goal of Christlikeness, AGC servant leaders can live a productive and fruitful life with freedom.

However, at the onset, hearing the word "discipline," some may wish to avoid it, thinking that discipline places them in bondage; but it is quite the opposite. Considering a skillful pianist, who moves his or her fingers amazingly over the keys, he or she produces delightful music; such musical ability only comes from years of disciplined practice. Likewise, freedom through practice is seen not only in professional musicians, but also in successful writers, inspiring speakers, skilled athletes, superior students, and servant leaders who serve church and ministry well.

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stewarding through grace to be effective ambassadors in this broken world.

<sup>26</sup>Susan Ambrose et al., *How Learning Works: Seven Researcher-Based Principles for Smart Teaching* (San Francisco: Jossey-Bass, 2010), 125.

<sup>27</sup>Whitney, *Spiritual Disciplines for the Christian Life*, 3-4. Whitney cites 1 Tim 4:7-8 and concludes that Christians' godliness is Christlikeness.

<sup>28</sup>Trentham and Estep, "Early Adult Discipleship," 23.

Thus, living a disciplined life leads to freedom. AGC servant leaders who wishfully think of becoming like Christ, but do not engage in any form of discipline may result in an unprofitable life that bears little fruit—fruit of righteousness (Phil 1:11) and fruit in every good work (Col 1:10). In addition, without a disciplined life, they place themselves in great danger of drifting away from God (Heb 2:1). The following quote should alarm the undisciplined Christians, “The alternative to discipline is disaster.”<sup>29</sup>

### **Means of Spiritual Disciplines**

The means of spiritual disciplines are activities for AGC servant leaders to exercise for the purpose of being transformed into Christlikeness. The six activities—worship, taking in God’s Word—reading Scripture and more, prayer, evangelism, serving, and persevering —are explained as follows.

**Worship.** The Greek word προσκυνέω (*proskyneo*) means “to express in attitude or gesture one’s complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully.”<sup>30</sup> In worship, servant leaders expose themselves to the infinite God who can transform the entire world by his spoken word (Gen 1). God’s work in creation is beyond human comprehension, so is the effect of transformation in worship. Craig Dykstra asserts, “In Christ all things are transformed.”<sup>31</sup> Thus, worship to the Creator God consists of a transforming effect.

In worship servant leaders demonstrate their submission to God that is not confined to ritual during Sunday worship service.<sup>32</sup> This means that worship is a daily

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<sup>29</sup>Whitney, *Spiritual Disciplines for the Christian Life*, 21.

<sup>30</sup>Arndt et al., *A Greek-English lexicon*, 882.

<sup>31</sup>Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices* (Louisville, KY: Westminster John Knox Press, 2005), 37.

<sup>32</sup>M. H. Manser, ed., *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

personally devotional life that honors God. Servant leaders with manners of worship that last twenty-four hours a day, seven days a week, can worship God at any moment wherever they are.

**Taking in God’s Word.** Taking in God’s Word gives servant leaders access to be transformed into Christlikeness. The Word of God in the entire Bible from the OT to the NT testified to Christ the Lord, who himself is the focus of the entire Scripture.<sup>33</sup> Whitney asserts, “No Spiritual Discipline is more important than the intake of God’s Word.”<sup>34</sup> Servant leaders’ intake of God’s Word plays an important role in their life.

Ways of taking in God’s Word include hearing, reading, and meditating on it, then applying it to life, and ministering it through teaching. In all these ways, the Spirit of truth illumines servant leaders to understand the Word (John 15:26) and encourages them to “let the word of Christ richly dwell within you” (Col 3:16). In addition, when servant leaders minister the Word to the saved and unsaved, they often sense a need to learn more of God’s Word. Through intake of God’s Word, AGC servant leaders can stand firm in suffering for the sake of God’s kingdom because they know God intimately. The Bible says, “The people who know their God shall stand firm and take action” (Dan 11:32).

**Prayer.** Prayer is a form of God’s grace that transforms servant leaders to Christlikeness.<sup>35</sup> In the Bible, praying is an act of worship by which servant leaders adore, confess, praise and supplicate God. Prayer is not merely a natural human act, but one prays because God already touched his or her heart (John 4:24).<sup>36</sup>

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<sup>33</sup>“The Scripture,” in *The Baptist Faith & Message 2000 13<sup>th</sup> ed.*, ed. Baptist Faith and Message Study Committee (Nashville, TN: LifeWay Press, 2009), 7.

<sup>34</sup>Whitney, *Spiritual Disciplines for the Christian Life*, 22.

<sup>35</sup>Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 2001), 482.

<sup>36</sup>J. G. S. S. Thomson, “Prayer,” in *New Bible Dictionary*, 3rd ed., ed. D. R. W. Wood et al. (Downers Grove: InterVarsity Press, 1996), 947.

Prayer is important to servant leaders; the Bible says much about prayer such as “Devote yourselves to prayer...” (Col 4:2); Jesus in his ministry often prayed to God (Luke 5:16). With its importance, servant leaders pray in different ways. Among those ways of praying, Whitney notes that praying by meditating on Scripture has amazing effects. He lists two reasons behind it. Firstly, it makes praying more like a real conversation with God rather than a one way communication in which the person who prays does all the talking. Secondly, praying with meditation encourages servant leaders to know more of God’s Word, creating a connection between intake of God’s Word and prayer.<sup>37</sup> For example, George Muller, the minister who operated an orphanage with more than ten thousand orphans in Bristol, England in the nineteenth century, successfully carried out his mission without broadcasting his need or going into debt. His success in ministry was solely dependent on prayer through meditation and faith. He wrote,

I saw that the most important thing was to give myself to the reading of God’s Word, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the word of God, whilst meditating on it my heart might be brought into experimental communion with the Lord...The result I have found to be almost invariably this, that after a few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that , though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less to prayer.<sup>38</sup>

Praying by meditating on God’s Word is truly effective from Muller’s example. This way of praying can be effective for other servant leaders as well.

To pray effectively, however, takes disciplined practice. Andrew Murray noting the importance of practicing prayer says, “Reading a book about prayer, listening to lectures and talking about it is very good, but it won’t teach you to pray. You get nothing without exercise, without practice. I might listen for a year to a professor of

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<sup>37</sup>Whitney, *Spiritual Disciplines for the Christian Life*, 86.

<sup>38</sup>Roger Steer, ed., *Spiritual Secrets of George Muller* (Wheaton, IL: Harold Shaw Publishers; Robesonia, PA: OMF Books, 1985), 60.



music playing the most beautiful music, but that won't teach me to play an instrument.”<sup>39</sup> Thus, servant leaders who are disciplined in prayer pray regularly at certain times and certain places as well as praying without ceasing (1 Thess 5:17). Drawing themselves near to the throne of grace with confidence, servant leaders communicate with God in faith. Further, the Spirit helps the servants to pray when they are struggling to know what to pray (Rom 8:26). Thus servant leaders receive mercy and find grace in prayer for help in time of need (Heb 4:16); in turn they are transformed in the process of practicing prayer.

**Evangelism.** At Christ's command, AGC servant leaders will engage in evangelism, the proclamation of the gospel of Jesus Christ to the unsaved (Matt 28:19-20; Mark 16:15; Luke 24:46-47; John 20:21). Evangelism is defined as “presenting Jesus Christ in the power of the Holy Spirit to sinful people, in order that they may come to put their trust in God through Him, to receive Him as their Savior, and to serve Him as their King in the fellowship of His church.”<sup>40</sup> The Spirit supersedes acts of evangelism by which servant leaders invite the unsaved to trust in Christ the Lord. While the gospel warns unbelievers of the upcoming judgment and eternal darkness, this warning also admonishes the servant leaders to see the light of salvation as their joy and hope.<sup>41</sup>

Evangelism is the most important among the missions of the church. Deyoung and Gilbert assert three reasons for evangelism to be the prioritized task of the church beyond all other missions. Firstly, Christ commanded his servants to fulfill the Great Commission (Matt 28:19-20). Secondly, the early church in Acts primarily revealed how the Holy Spirit and the apostles worked together to spread the good news of Jesus Christ.

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<sup>39</sup>Whitney, *Spiritual Disciplines for the Christian life*, 85.

<sup>40</sup>Christopher Corbett, *Orphans Preferred* (New York: Broadway Books, 2004), 84.

<sup>41</sup>G. C. Berkouwer, *The Return of Christ* (Grand Rapids: Eerdmans, 1972), 413.

Lastly, the life of Paul was all about winning converts and building them up.<sup>42</sup>

Thus, evangelism is God's will for his servant leaders. Understanding the will of God and the importance of evangelism, AGC servant leaders will present Jesus to the unsaved through the power of the Spirit. As shaking a bottle filled with water will easily force the water out, evangelism is a flow of AGC servant leaders' lives led by the Spirit. When the servants are supernaturally led by the Spirit, evangelism can become a natural flow for them. At times, the rejection of faith in Christ may be overwhelming because transforming a person into belief in Christ from his or her attachment to wealth, sports, or addictions to alcohol or drugs takes time and patience.

Evangelism, therefore, takes discipline to accomplish. Sometimes, a group of servant leaders go out together; other times, servant leaders personally explain salvation at an opportune time to a family member at home, a co-worker at work, or strangers on other occasions. Either with a group or by oneself, servant leaders' witness to God's Word necessitates them to practice evangelism. Whether or not the prospect receives Christ as his or her savior, the servant leader obediently follows God's Word.

**Serving.** Serving God and others provides servant leaders with the opportunity to exercise faith and receive blessings from the Lord (Heb 10:35). When servant leaders gladly serve others, they are more blessed than those they serve (Acts 20:35). Pointing out the meaning of blessing in the context of servant leaders' covenantal relationship with God, Peter Gentry says, "Blessing means one's natural and personal capacity to fulfill God's intention and purpose is advanced and furthered."<sup>43</sup> Consequently, in serving God and others, God supernaturally increases servant leaders' capacity to make an impact on

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<sup>42</sup>Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway Publishing, 2011), 63.

<sup>43</sup>Gentry, Peter, and Stephen J. Wellum. *Kingdom through Covenant: A Biblical Theological Understanding of the Covenants*. (Wheaton, IL: Crossway, 2012), 242.

others. This capacity to service consists of seven dimensions in a servant leader: spirit, emotions, relationships, intellect, vocation, physical health and wellness, and resource stewardship.<sup>44</sup>

A variety of serving activities includes teaching and preaching as well as washing dishes and babysitting for others at home or at church. AGC servant leaders voluntarily and gladly serve as they follow the Lord (Ps 100:2) and “not under compulsion” (1 Pet 5:2). No matter what activity it is, servant leaders serve with Christlike character and prayerfully follow Christ’s lead through his Spirit. With Christ’s humility, servant leaders are called to first follow Jesus when helping people. In Christ servant leaders learn who they are and how they are to help and be helped.<sup>45</sup>

Servant leaders respond to Christ’s commandment to serve by living with an authentic faith community. Anthony Hoekema asserts that this living is as to “echo Trinitarian life on the finite level and to produce beings that will share in the life of the Father with the Son by the Spirit.”<sup>46</sup> One attribute of the Trinity life is love (1 Jn 4:16); so love, a critical factor for relationships, plays an imperative role in serving. Lacking genuine love, individuals and families in this lost world have been plagued with a lack of stability and structure in life. Diane Chandler notes, “Social problems such as drug and alcohol abuse, crime and incarceration have been directly linked to the instability and fracture of the nuclear family, while the epidemic of fatherlessness continues to rise.”<sup>47</sup> Love is an anchor for human souls. I observed that mothers, including myself, willingly serve their children beyond capacity and make serving a priority because of the love they

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<sup>44</sup>Chandler, *Christian Spiritual Formation*, 18.

<sup>45</sup>Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: IVP Books, 2006), 1. Elmer cites a quote from Stanley Hauerwas and William H. Willimon that says, “We are not called to help people. We are called to follow Jesus, in whose service we learn who we are and how we are to help and be helped.”

<sup>46</sup>Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: Eerdmann, 1986), 55.

<sup>47</sup>Chandler, *Christian Spiritual Formation*, 51.

have for the children. Likewise, when servant leaders love other fellow Christians or non-Christians as God loves them, they enjoy serving them.

Another factor that plays an important role in serving is humility. It is leaders' humility that elevates business organizations from good to great, as James Collins stated in *Good to Great: Why Some Companies Make the Leap...And Others Don't*, after careful research with his team that studied hundreds of business organizations. He asserted,

We were surprised, shocked really, to discover the type of leadership required for turning a good company into a great one. Compared to high profile-leaders with big personalities who make headlines and become celebrities, the good-to great leaders seem to have come from Mars. Self-effacing, quiet, reserved, even shy—these leaders are paradoxical blend of personal humility and professional will. They are more like Lincoln or Socrates than Patton or Caesar.<sup>48</sup>

Leaders' humility therefore is important to the success of an organization; and so is it to the success of servant leaders' ministries for God's kingdom.

**Perseverance.** Perseverance is tied in with servant leaders' transformation into Christlikeness. It is unbreakably connected with the assurance of faith, in which servant leaders face the future with confidence—not thinking “that all dangers and threats have been removed, but rather with the assurance that they shall be conquered indeed.”<sup>49</sup> This assurance of faith that enables the servants to persevere is attributed to God's faithfulness and grace, and not to their own strength.<sup>50</sup>

Perseverance is a postulate designed to help servant leaders overcome the uncertainty that accompanies living a disciplined life for God. For example, in her studies of talented youths who made significant contributions in their fields, Winner concludes, “Creators must be able to persist in the face of difficulty and overcome the many

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<sup>48</sup>James Collins, *Good to Great: Why Some Companies Make the Leap...And Others Don't* (New York: HarperCollins Publisher, 2001), 12-13.

<sup>49</sup>G. C. Berkouwer, *Faith and Perseverance* (Grand Rapids: Eerdmans, 1958), 11.

<sup>50</sup>Berkouwer, *Faith and Perseverance*, 14.

obstacles in the way of creative discovery.”<sup>51</sup> Bloom further notes that learners’ strong desire to reach a high level of attainment and a willingness to put in great amounts of time and effort matter to success.<sup>52</sup> Thus, servant leaders’ determination to fulfill God’s will for them and their willingness to persevere while facing hardship affect their service in ministries.

Perseverance therefore is one of servant leaders’ character traits that enables them to bear good fruit (Luke 8:15); produces in them Christlike character (Rom 5:4); and shields the servants to eternal life (Rom 2:7). Thus, servant leaders’ continuation of living a disciplined life until Christ completes them necessitates perseverance.

In conclusion, servant leaders’ perseverance is attributed to God’s faithfulness and grace. The Holy Spirit produces within servant leaders the desire and the power for the discipline to be like Christ, “For God has not given us a spirit of timidity, but of power and love, and discipline” (Phil 2:13; 2 Tim 1:7). Living a disciplined life through practicing spiritual disciplines is a source for receiving wisdom and strength from Christ through the Holy Spirit.<sup>53</sup> It paves the way for servant leaders to be transformed to Christlikeness.

### **Servant Leaders’ Transformation through Learning**

Learning is essential to the renewing of mind that leads to transformation (Rom 12:2). It is defined as “the process that produces the capacity of exhibiting new or changed human behavior (or which increases the probability that new or changed behavior will be elicited by a relevant stimulus), provided that the new behavior or

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<sup>51</sup>E. Winner, *Gifted Children: Myths and Realities* (New York: Basic Books, 1996), 293.

<sup>52</sup>Benjamin Bloom, *Developing Talent in Young People* (New York: Ballantine Books, 1985), 544.

<sup>53</sup>Jerry Bridges, *The Discipline of Grace: God’s Role and Our Role in the Pursuit of Holiness* (Colorado Springs: NavPress, 2006), 135.

behavior change cannot be explained on the basis of some other process or experience.”<sup>54</sup>

This means that learning occurs under many conditions. It is possible to learn individually such as one learns from a sibling’s behavior at home, watching television programs, and the expectations of peers. John A. Laska named this type of learning informal.<sup>55</sup>

Education, though, is formal learning; the intention of which is to achieve a planned learning goal by being guided, directed, or taught in a structured environment.<sup>56</sup> Public schools, for example, are institutions for formal learning, education, and training. The family, community, and other institutions may function just as public school and provide formal learning. The intention of the project is to offer the members of AGC a means of transformation by formal learning about leadership with a mindset of servanthood at the church on five Sundays after the worship service.

In the project, I will encourage AGC servant leaders to learn formally and informally, keeping their mind open to knowledge coming their way with a teachable attitude.<sup>57</sup> Learning formally and informally involves receiving knowledge, making choices, and being empowered to transformation; it is detailed in the following.<sup>58</sup>

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<sup>54</sup>John A. Laska, *Schooling and Education: Basic Concepts and Problems* (New York: D. Van Nostrand Company, 1976), 6. George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective*, 4<sup>th</sup> ed. (Berrien Springs, MI: Andrews University Press, 2006), 10.

<sup>55</sup>Laska, *Schooling and Education: Basic Concepts and Problems*, 6.

<sup>56</sup>Knight, *Philosophy & Education*, 10.

<sup>57</sup>Richard Robert Osmer, *A Teachable Spirit: Recovering the Teaching Office in the Church* (Louisville, KY: Westminster John Knox Press, 1990), 57. Osmer agrees with Calvin that a teachable spirit is the foundation of true spiritual piety.

<sup>58</sup>Rick Melick and Shera Melick, *Teaching That Transforms: Facilitating Life Change through Adult Bible Teaching* (Nashville, TN: B&H Publishing, 2010), 91-98.

## Receiving Knowledge

The Bible is servant leaders' primary source of knowledge; it stands at the core of Christian learning. Other materials related to the Bible are secondary.<sup>59</sup> Servant leaders receive knowledge on Christ Jesus to increase their faith by hearing and reading (Rom 10:17); it comes in four primary ways. First, reading Scripture can impart knowledge about truth in Christology, discipleship, and eschatology. Second, knowledge comes from hearing other Christians who teach the truth such as Bible teachers, preachers, or fellow believers who testify about God. Third, knowledge comes from meditation—dwelling on truth and seeking to apply it to life. Finally, Christian experience is valuable for teaching when the experience is evaluated and affirmed by truth in the Bible and well-developed science theories.<sup>60</sup>

Servant leaders' knowledge is derived from proper sources; one pertains to biblical truth, and the other well-developed sciences. Many Christian scholars affirm that all truth is God's truth when it is an interrelated and coherent whole, whether sacred or secular.<sup>61</sup> Christian educator James Estep asserts that God as the author of truth reveals truth in two ways: one is from Scripture—his revealed Word, from which humans derive theology; and the other is through nature—his creation, from which truth is derived in a more general or universal manner. Scholars, as seekers of the truth, use methods of exegesis and hermeneutics to correctly interpret the Scripture. Likewise, scientists use scientific method to explain and explore creation. Thus, both sciences and biblical theology can be said to be in the realm of God's truth.<sup>62</sup> As God places Christians in

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<sup>59</sup>Melick and Melick, *Teaching That Transforms*, 10-11.

<sup>60</sup>*Ibid.*, 92.

<sup>61</sup>Robert Harris, *The Integration of Faith and Learning* (Eugene, OR: Cascade Books, 2004), 1. See also Arthur F. Holms, *All Truth Is God's Truth* (Downers Grove, IL: InterVarsity, 1977), 23.

<sup>62</sup>James Estep, "The Role of Developmental Theories in Christian Formation" in *Christian Formation*. See also Holms, *All Truth Is God's Truth*.

secular vocations, they perform their duty in obedience to Christ and fulfill their responsibility for the work with their skills and knowledge received from the Bible and the sciences.

Servant leaders obtain knowledge from natural and supernatural revelation by the fear of God (Prov 1:7). In the fear of God, servant leaders' knowledge leads them to understanding, and understanding to wisdom. Wisdom, in turn, "begets further knowledge in an upward spiral."<sup>63</sup> Without fear of God, atheistic humanism sees man to be at the center of the process and in control of his or her learning to gain wisdom. This non-Christian approach to knowledge warns servant leaders to revere God as the basis of all knowledge.<sup>64</sup>

### **Making Choices**

God's servant has two selves, one old and the other new (Eph 4:22-24; Col 3:1-10). One's old self includes "immorality, impurity, passion, evil desire, and greed as well as anger, wrath, malice, slander, and abusive speech" (Col 3:5-7). The new self however, including "compassion, kindness, humility, gentleness, and patience" (Col 3:12), is Christ-like.

On the one hand, one's old self is impacted by his or her upbringing experience. Social sciences and the biblical view of life agree that social-environment influences the lives of all people according to how one experiences his or her cultural context.<sup>65</sup> Nevertheless, servant leaders receive the new self at the time of conversion (2 Cor 5:17); they begin to turn their back to the old self and put on the new one. Thus, servant leaders have choices to make between the old and new selves when encountering

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<sup>63</sup>William R. Yount, *Created to Learn: A Christian Teacher's Introduction to Educational Psychology*, 2<sup>nd</sup> ed. (Nashville, TN: B&H Academic, 2010), 15.

<sup>64</sup>G. Goldworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002), 40.

<sup>65</sup>Trentham and Estep, "Early Adult Discipleship," 25.



truth. They do not become what they want to become; instead, “they become what they choose to become.”<sup>66</sup>

Making choices may occur when servant leaders put their reputation, beliefs, safety and security, or even their lives on the line. They do so in the hopes of achieving some higher goal—“to risk the certainty of little for the chance of much.”<sup>67</sup> Scripture teaches servant leaders that they make choices by examining themselves in faith through their word and conduct (2 Cor 13:5). Thus, understanding that making spiritual, relational, and moral choices can result in life-long consequences, servant leaders make wise choices to align with the truth in Christ so that the old self in them can be transformed unto the new self resulting in Christlikeness.

### **Empowerment**

Taking action on the choices that one makes requires power to overcome emotional, physical, and circumstantial constraints. Often people decide to act on the truth acquired from reflection; yet they cannot successfully break deeply ingrained mental and behavioral habits. The Holy Spirit, however, empowers Christ’s servants to do what they are called to do (Rom 8:26). Servant leaders who love God and have a close relationship with him have the Spirit and the Word to guide them when they make choices.

In addition to the Spirit’s empowerment, servant leaders are empowered by their obedience to God (Phil 1:5; 2:12) when they have “a determined commitment to the ‘upward call’ (Phil 3:13-14).”<sup>68</sup> With the empowerment of the Spirit and the servant’s

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<sup>66</sup>Melick and Melick, *Teaching That Transforms*, 96.

<sup>67</sup>Terry Muck, *When to Take a Risk: A Guide to Pastoral Decision Making*, The Leadership Library, vol. 9 (Carol Stream, IL: Christianity Today; Waco, TX: Word Books, 1987), 9.

<sup>68</sup>Trentham and Estep, “Early Adult Discipleship,” 23.

obedience, servant leaders' participation in the gospel of Jesus Christ will culminate in Christlikeness.

In conclusion, servant leaders' formal and informal learning enhances them to be changed to Christlikeness through receiving knowledge, making choices, and be empowered to align with the truth. In the process, they must be committed learners to demonstrate a willingness to model their own lifestyle of learning and growth to other people, both the saved and unsaved.<sup>69</sup> Having a lifestyle of learning, as well as participating in the gospel, servant leaders can expect growth toward Christlikeness.

### **Servant Leaders' Transformation through Teaching**

All servant leaders have opportunities to teach. First, some of them are given spiritual gifts of teaching (Rom 12:7; 1 Cor 12:28-29). Second, older women should teach younger ones in manners of appropriate lifestyle (Titus 2:3-4). Similarly, Paul taught Timothy to entrust responsibility to reliable men who were qualified to teach others (2 Tim 2:2). In addition, the author of Hebrews admonished his readers to be teachers when they should not remain in elementary instruction of the faith (Heb 5:12). Moreover, servant leaders are expected to teach one another through "psalms, hymns and spiritual songs" (Eph 5:19) and to "teach and admonish one another with all wisdom" (Col 3:16).<sup>70</sup>

### **Servant Leaders' Roles in Teaching**

Servant leaders who teach, including preachers, teachers, and counselors at church, para-church organizations, Christian colleges and seminaries, participate in their hearers'/students'/counselees' transformation into Christlikeness. W. R. Yount explained

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<sup>69</sup>Trentham and Estep, "Early Adult Discipleship," 27.

<sup>70</sup>Gary A. Parrett and S. Steve Kang, *Teaching the Faithful, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: InterVarsity Press, 2009), 155.

elements in teaching as “The Triad of Teaching”: the thinking (content knowledge—the head), the feeling (learners’ affection—the heart), and the doing (behavioral aspect of teaching and learning—the hand).<sup>71</sup> These three elements intersect with each other in that sometimes they are all present, and other times they may be independent and only one of them is in play.

Servant leaders in teaching play many roles: coaches, guides, facilitators, and delegators.<sup>72</sup> Yount classifies teachers’ roles differently from the above by four aspects: the teacher as a person at center stage who grows in Christlikeness, the teacher as instructor who communicates the subject and motivate learners to receive knowledge, the teacher as educational manager who designs, manages, and evaluates the course, and the teacher as minister who instructs like a prophet, cares for learners like a shepherd, and leads learners like a king. This minister’s role is similar to Jesus’ role to his servant leaders in that Jesus is their ultimate Teacher, Prophet, Shepherd, and King. Christ Jesus reflects the knowledge element of teaching as a prophet (instructor), the affective element as priest (shepherd), and the behavioral element as a leader or king. Servant leaders emulating Jesus’ teaching often take on the minister role in teaching.<sup>73</sup>

With this role, servant leaders striving to glorify Christ the Lord wholeheartedly teach for learners’ transformation. They are mindful of the classroom as a mission field or congregation, taking teaching ministry as an opportunity from God for evangelism and discipleship.<sup>74</sup> No matter what subject servant leaders design or are assigned to teach, they keep the minister’s role in mind, bringing learners to encounter Christ for salvation and transforming them to be like Christ.

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<sup>71</sup>W. R. Yount, *Called to Teaching: An Introduction to the Ministry of Teaching* (Nashville, TN: Broadman & Holman Publishers, 1999), 4-15.

<sup>72</sup>Melick and Melick, *Teaching That Transforms*, 124.

<sup>73</sup>Yount, *Called to Teaching*, 15-16.

<sup>74</sup>*Ibid.*, 226-31.

The minister's role is faith-bound and largely depends on the teachers' devotion to the truth in Christ and the work of the Spirit. Teachers in this role bring learners' consciousness to the Word of God and the work of the Spirit which is embedded in activities and discussions. In applying God's Word to the topic of discussion in class, teachers help learners take notice of the work of the Spirit, and remind them to live in the light of the Word and the Spirit.<sup>75</sup> This faith-bound manner of teaching gives access to the fellowship of the Spirit similar to what Moltmann calls "the fellowship which corresponds to the gospel."<sup>76</sup> Dykstra describes it as "in Mystery through manners."<sup>77</sup> The mystery derived from the gospel of Jesus Christ not only is the teachers' focus but also is the ground for teaching. Servant leaders in teaching keep in mind that with the presence of the Spirit, teaching has a transcendent dimension which may arise as mystery through its own manners. Thus, teaching in faith leads learners to see the work of the Spirit in their lives; learners may experience faith more profoundly later on.<sup>78</sup>

### **Connecting Relationship to Learners**

When servant leaders connect to learners through trust, genuine love, and staying positive in teaching, they provide a safe environment of acceptance and mutual respect, which in turn enhances learning.<sup>79</sup> Details about why servant leaders connect to learners are explained as follows.

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<sup>75</sup>Dykstra, *Growing in the Life of Faith*, xx.

<sup>76</sup>Jurgen Moltmann, *The Church in the Power of the Spirit* (New York: Farrar, Straus & Giroux, 1961), 24.

<sup>77</sup>Dykstra, *Growing in the Life of Faith*, xix.

<sup>78</sup>*Ibid.*, xxi.

<sup>79</sup>Melick and Melick, *Teaching That Transforms*, 173.

**Trust.** Servant leaders are trustworthy teachers with Christ-like character, motivated to give God glory with a Christ-centered agenda for teaching. With the goal to achieve Christlikeness in teaching, trust between teachers and learners must be established as they work together as a team.<sup>80</sup> Trust is as essential to a team as blood is to a human body; without trust a team does not function right just as without blood, the body cannot work.

In the absence of trust, learners will doubt the teachers' words and action, thus cooperation and participation are diminished, and learning suffers. Lencioni, asserting the need of trust in a team, says, "Teamwork begins by building trust. And the only way to do that is to overcome our need for invulnerability."<sup>81</sup> Teachers' vulnerability fosters trust; it flows from teachers' commitment to humility as Jesus willingly and vulnerably surrendered himself to the Father's will—death on the cross. Being vulnerable, teachers are not afraid of admitting their mistakes in order to encourage learners by their examples while faithfully delivering teaching for learners' transformation. Their living testimony of how Christ transformed them encourages learners to be changed to Christlikeness.

**Genuine love.** Servant leaders teach with Christ-like character by genuinely loving their students. Genuine love includes giving— time and attention, caring— empathy for learners' weaknesses, and respecting and understanding learners.<sup>82</sup> Servant leaders consistently foster a positive environment of love and acceptance, knowing the best that leaders can offer others is themselves.<sup>83</sup> They teach the learner as well as, or even more than, the subject.<sup>84</sup> Thus, with genuine love inspired by the love of Christ,

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<sup>80</sup>Melick and Melick, *Teaching That Transforms*, 189.

<sup>81</sup>Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 63.

<sup>82</sup>Fromm, *The Art of Loving*, 26.

<sup>83</sup>Parrett and Kang, *Teaching the Faithful, Forming the Faithful*, 147.

<sup>84</sup>Yount, *Called to Teaching*, 229.

servant leaders do not focus on the performance of the learner, but first on spirituality that flows into other domains of growth.<sup>85</sup>

**Practicing positive leadership.** Servant leaders who practice positive leadership in teaching enhance learning outcomes because a positive climate in classroom influences learning.<sup>86</sup> Teachers with positive leadership look to learners' strength rather than weakness.<sup>87</sup> This approach is similar to "positive psychology" that asserts its focus to be less on curing illness than on increasing well-being. Thus, a positive approach to leadership concentrates on affirming learner's strength while recognizing their infirmity. Positive leadership has four key strategies:

1. Positive climate, demonstrated through compassion, forgiveness, and gratitude.
2. Positive relationships, demonstrated through the reinforcement of strength and the creation of "energy networks" (the types of interactions we have that make us feel more motivated and optimistic)
3. Positive communication, demonstrated through supportive collaborations and emphasizing what others see as their strengths and major contributions
4. Positive meaning, demonstrated through building a sense of community, recognizing what people see as their calling, and grounding actions in a set of core values<sup>88</sup>

Teachers with positive leadership open learners' possibility to success through a climate of learning, relationships, communication, and a sense of belonging to a community.

Teaching and learning thus thrive when positive leadership is in place.

## **Reflective Conversation**

Conversation is essential in teaching; through conversation teachers obtain knowledge about learners in order to direct them to the intended goal.<sup>89</sup> It is through

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<sup>85</sup>Yount, *Called to Teaching*, 229.

<sup>86</sup>Ambrose et al., *How Learning Works*, 158.

<sup>87</sup>Jeffrey L. Buller, *Positive Academic Leadership: How to Stop Putting Out Fires and Start Making a Difference* (San Francisco: Jossey-Bass, 2013), 7-9.

<sup>88</sup>Ibid., 10.

<sup>89</sup>Beverly C. John-Miller, "Conversational Teaching and Christian Formation," *Christian Education Journal*, series 3, 10, no. 2 (2013): 378-91.

conversation that servant leaders evaluate the effect of teaching to achieve the learning goal. This views conversation as a tool by which teachers and learners convey their questions, information, points of view, and attitudes on the one hand. Thus, teachers engage in conversation with learners to see the effect of teaching in their learners.<sup>90</sup>

On the other hand, reflective conversation serves as a tool for learning as learners bring their beliefs, values, feelings, thoughts and behavioral patterns to the discussion. In reflective conversation, learners reveal their basic assumptions which define for them “what to pay attention to, what things mean, how to react emotionally to what is going on, and what actions to take in various kinds of situations.”<sup>91</sup> Therefore, learners’ reflection on their assumptions is crucial to transformation. In this respect, Wiarda argues that Christ’s work in healing people’s disease and in exorcism by-pass a person’s mind, but the pattern that people are called to faith and repentance necessitates their assent to the truth. This means that Christ’s acts of physical healing caused by the Spirit’s direct power by-pass a person’s thinking. “In some cases the person affected (by God’s healing) is not even present or aware of what is being done for him or her.”<sup>92</sup> Luke 17: 11-17 records that of the ten lepers who were healed, only one thought to give thanks to the Lord, implying the other nine might not realize God’s healing happened to them. But Wiarda asserts that the pattern when people are called to faith and repentance is very different in that transformation always involves one’s understanding and submission to the truth.<sup>93</sup>

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<sup>90</sup>Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview Press, 2016), 231-32.

<sup>91</sup>Edgar H. Schein, *Organizational Culture and Leadership*, 4<sup>th</sup> ed. (San Francisco: Jossey-Bass, 2010), 29.

<sup>92</sup>Timothy Wiarda, “The Holy Spirit and Spiritual Formation,” a paper presented at Evangelical Theological Society Annual Meeting, San Francisco, November, 2011.

<sup>93</sup>*Ibid.*

Transformation to Christlikeness, therefore, necessitates understanding of and submission to the gospel. Transformation may take place as learners reflect and then make decisions based on the reflective insight resulting in their ascent to the truth. For example, learning to forgive others, one has to reflect on the experience with the knowledge of forgiveness from Scripture, and then choose to forgive or not to forgive. Reflective conversation thus empowers teaching for transformation by learners' alignment with the truth.<sup>94</sup>

### **Conclusion**

Equipping leadership through servanthood transforms God's servants to Christlikeness through a process by imparting the knowledge of biblical servanthood and applying the knowledge to action. This equipping process necessitates AGC servant leaders to undertake the four trajectories: identify with Christ, live a disciplined life by practicing spiritual disciplines, to teach, and to learn.

Consequently, in serving the church by assisting in a ministry, AGC servant leaders will demonstrate themselves as faithful stewards of God with uncompromising identity in Christ, exemplifying leadership through servanthood in the process, making a lasting impact on their ministry. To be authentic servants for Christ thus requires AGC servant leaders to be transformed to Christlikeness. This transformational process is a worthy journey for the apostle Paul (Rom 8:18) and will be so for AGC members who surrender themselves to the truth of biblical servanthood.

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<sup>94</sup>John-Miller, "Conversational Teaching and Christian Formation," 363.



## CHAPTER 4

### PROJECT DETAILS AND RESULTS

Chapter 4 contains details and results of the project with its accomplishment of four goals embedded in three phases. The four goals listed in chapter 1 were accomplished in the three phases that lasted for a total of fifteen weeks: the preparation phase, the implementation phase, and the follow-up phase. The completion of each goal was determined by a defined measurement.

In this chapter, the research methodology and instruments utilized to measure the success of each goal is detailed and the results are displayed. Guided by the content of the previous chapters and by Christ's Spirit, chapter 4 follows the blueprint of the biblical, theoretical, and practical foundation for leadership through servanthood in chapters 2 and 3. I applied the foundational truth to every detail in the project for equipping the members of my church, to lead through servanthood.

#### **The Preparation Phase: Accomplishing the First and the Second Goals (Weeks 1 through 7)**

In the preparation phase, I accomplished the first goal of chapter 4: to assess members regarding their current knowledge and practice of leadership with a mindset of servanthood in Week 1. In this phase, I also accomplished the second goal: to develop a curriculum to teach the members the biblical truth on leadership through servanthood in Weeks 2 through 7.

#### **Accomplishing the First Goal**

**Administration of BSS.** BSS (listed in appendix 1) was administered as a pre-survey. The survey containing biblical servant-leader perception and practice was

given to the members of AGC who showed interest in participating in the teaching project. After several weeks, seven surveys were completed. (The church's regular attendance was down to about twenty including adults and children during the summer time.) The results were then analyzed to understand current practices and areas for improvement in certain perceptions and practices of biblical servanthood.

**Analysis of BSS.** Analysis of BSS was conducted by using the four completed pre-surveys by the participants who also completed the post-survey. The other three completed pre-surveys were not included in the analysis because those three members did not complete the curriculum and did not complete the post-survey. Through the analysis of the four completed pre-surveys, the most significant practices and areas for improvement indicated by the survey were as follows. The response from the demographic information at Section I in BSS revealed that 75 percent had participated in some kind of formal classes related to servanthood, and that 100 percent were above forty years old and born again Christians. Section II assessed the knowledge of biblical servanthood: 50 percent received 100 percent correct on the eleven statements regarding biblical servanthood. Section III evaluated servanthood practice: 100 percent shared the gospel of Jesus Christ, with various frequencies, as they were led by the Spirit or others. Section IV assessed servant-leader character: 100 percent agreed that they were faithful servants toward others. Section V examined the participants' basic spiritual disciplines: 50 percent indicated that they had a specific time set for prayer; and 100 percent were currently serving in evangelism, encouraging, food and cleaning ministries. The area of the most needed improvement appeared to be living a disciplined life through practicing spiritual disciplines because 50 percent of the participants did not pray at a specific time. They prayed when they felt needed as they worked for a living or dived into activities of the day. This way of practicing prayer is good, but insufficient. A spiritual discipline for praying is necessary.

After the analysis of the pre-survey, I learned that (1) half of participants had certain levels of knowledge on servanthood; (2) half of them needed to live a disciplined life by setting a specific time to pray; and (3) all of them were committed to serving no less than four ministries. I then designed a curriculum referring to what I learned from the pre-survey results. Thus, the curriculum contains spiritual disciplines that were specifically designed to meet the need for living a disciplined life, including prayer. Moreover, I participated as part of the curriculum and taught by example.<sup>1</sup> That is, I have lived a disciplined life for more than a decade by which I daily meet God in Word and prayer early in the morning.

### **The Curriculum: Accomplishing the Second Goal of the Project**

To accomplish the second goal, in weeks 2 through 6, I created the curriculum that was presented through the five lesson plans. The curriculum was designed to provide one lesson for each week, a total of five lessons (see appendix 5). The completion of this goal was determined by the Curriculum Evaluation Rubric in appendix 2 as the defined measurement and a benchmark of success. In addition to the lesson plans, I designed a study sheet for each lesson so that learners could take notes and review after the class (see appendix 6). During Week 7, the curriculum with the lesson plans and study sheets were presented to the AGC pastor for approval. At the end of Week 7, the pastor approved the curriculum as exemplary, the best level in the Curriculum Evaluation Rubric.

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<sup>1</sup>Michael S. Wilder, "All Grown Up or Not: Shaping Adult Education Curriculum in the Church," in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville, TN: B&H Publishing, 2012), 268-69. Wilder noted that a curriculum includes both teacher and learner, not just the material and methods.

## **The Content of the Curriculum**

The Bible is the authority for Christian education. This teaching project of leadership through servanthood focuses on five passages in the NT as stated in Chapter 2 with varying emphases on servanthood. The first emphasis is servanthood by sacrifice and suffering with humility in Christ. The second is Paul exemplified biblical servanthood by enslaving himself for the gospel through disciplined living. The third is disciplined living for the purpose of Christlikeness. The fourth is the Spirit helps his servants overcome their infirmity and ensures their glorification. The last is Christ is his servants' confidence and reward through their servanthood for the church.

I designed each of the lessons with a governing objective that was aligned with one emphasis at a time; under the governing objective, each lesson held the following sections. First, "Introduction" was designed to be relevant to the passage core content by speaking of the importance of the objective of the lesson, presenting information from a survey related to the topic, a testimony, an inspiring story, or a short video (less than five minutes). Second, "Bible study" contained exposition of the Bible passage. This section included two parts: the author and background to help learners understand the context, and the passage core content explicated to the scriptural intent for its reader. Third, "Reflection" was for learners to encounter and internalize the knowledge from the exposition. Guided by the designed questions, learners' inner self could be exposed to and guided through the conversation in class. Fourth, "Application" solicited thoughts on how learners can apply the knowledge taught in class to his or her life in this contemporary world. Fifth, "Results" expected the learners to apply the knowledge and take action. Lastly, "Preparing for action" prepared the learners for taking action to serve God and others at home, church, or wherever they were. Table 7 lists these elements in each lesson and the key concept for each element.

Table 7. Major elements in each lesson plan

Major elements	Key concept
I. Governing objective	What learners will be able to do at the end of a lesson
II. Review and introduction	Making connection to the passage core content of the lesson
III. Bible study	Expositing Bible passage (s) culturally, contextually, and literally
IV. Reflection	Learners reflect on the knowledge from Bible study with guided questions
V. Application	Learners apply the truth taught in class to daily life
VI. Results	Actions learners can take from the truth
VII. Preparing for action	Preparing learners for serving God and others

Other miscellaneous elements of the curriculum included a study sheet which was designed in a cloze pattern to help learners follow along with the instruction. This study sheet also served as an aid for note-taking and review after the class. In addition, I provided a folder for each learner to organize the study sheets. Other materials related to the teaching in these five weeks were also provided: Bibles, pens, and paper for note-taking. Each class lasted an hour except Week 3 that lasted twenty more minutes than other classes due to the length of the content knowledge. Every class started about thirty minutes after the Sunday worship.

### **The Pedagogy for the Curriculum**

To effectively achieve the learning goals aligned with the five emphases mentioned earlier, the instruction served as the axis of learning. Personal devotion to Christ through servanthood outside the class was as important as it was in the class. So, information learned in class might be applied after the class and shared in the next class.

The following class norms were set in order to encourage learners to achieve the governing objectives: (1) creating openness and trust in relationships, (2) developing insight into self and others, (3) being respectfully assertive, (4) investing cooperatively in

group dynamics whether leading or following, and (5) taking a reconciliatory perspective when faced with conflict.

In classes 2 through 5, before the introduction, learners were divided into two teams to compete by sharing what they learned from the prior class with a game called “Go and Tell.” This competition first, encouraged learners to review what they learned from the class; second, provided an opportunity to reinforce what had been learned; and lastly, made the learning fun. Right answers from each team were recorded and the winning team was announced. At the end of the five lessons, the winning team was rewarded with a party and the other team was invited to the celebration.<sup>2</sup> Details about the game were listed in appendix 7.

In addition, in order to enhance personal devotion to Christ through servanthood, I opened communication channels through emails, texting, and phone calls to follow up throughout the week. Moreover, I am convinced by “Being a role-model is the most powerful form of educating.”<sup>3</sup> I therefore practiced and demonstrated servanthood for the learners by providing and serving a meal for them, which also developed a sense of community in the class. Table 8 lists the key elements of the pedagogy in the project.

### **The Compelling Nature in the Curriculum**

I hold the conviction that Christians are servants of God and others. Scripture richly reveals the truth of biblical servanthood which Jesus sought to exemplify. For example, after the Lord washed his disciples’ feet, he said to them, “If you know these things you

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<sup>2</sup>Joseph Grenny et al., *Influencer: the Science of Leading Change*, 2<sup>nd</sup> ed. (San Francisco: McGraw Hill Education, 2013), 80-81. Grenny et al. suggested that making learning fun helped achieve the leader’s intended goal.

<sup>3</sup>John Wooden, *A Lifetime of Observations and Reflections on and off the Court*, accessed on October 21, 2017, <http://www.goodreads.com/quotes/419717-being-a-role-model-is-the-most-powerful-form-of>.

are blessed if you do them” (John 13:17). And another one, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matt 20:28).

Table 8. Major elements of the pedagogy

Major elements	Key concept
Class norms	Encouraging learners to achieve the objective
Time in class	Serving as the axis of learning
Time outside the class	Continuing personal devotion to Christ through communication by face-to face and technology such as phone calls, emails, and texting.
Fun in learning through competing in game	Game: Go and Tell
Teacher role-modeling	Serving learners with lunch and materials such as pens, folders, and Bibles

I wholeheartedly embrace Scripture as the Word of God and believe that “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim 3:16). In my twenty-year experience since being converted from idol worship to serve the living and true God, my desire to serve for Christ has grown through God’s grace and knowledge. I am convinced that being a servant of God and others is a true blessing. It is by being a servant of God and others through sacrifice and suffering that servant leaders receive honor and glory from God. In contrast to biblical servants, non-Christian leaders often result in destruction as when Agrippa I did not have biblical servanthood (Acts 12:20-23).

The curriculum designed for the project thus consisted of three components: the content knowledge, the pedagogy, and the compelling nature. With these components in place, the project was ready for implementation.

### **The Implementation Phase: Accomplishing the Third Goal of the Project (Weeks 8 through 12)**

In this phase, I accomplished the third goal of chapter 4, that is, to increase members' knowledge of leadership through servanthood by using the developed curriculum. Five teaching lessons aiming at the goal took place during the implementation phase. For detailed lesson plans, please see appendix 5. The completion of this goal was measured by administering the BSS the second time—as a post-survey, which was used to measure the change in learners' knowledge and practice. This goal was considered successfully met when the t-test for dependent samples showed a positive significant difference between the pre- and post-survey scores. The t-test was used to measure that actual learning had occurred.

#### **Week 8**

The focus in Week 8, first week of the teaching lessons, derived from the exposition of Luke 22: 14-27 and Philippians 2:5-8, was servanthood through sacrifice and suffering with humility in Christ. The governing objective was: learners demonstrated understanding of servanthood through sacrifice and suffering on account of Christ's humility and love for them. Since this week was the first class of the teaching project, the logistics for a dynamic class was introduced: (1) norms for the class, (2) a follow-up communication through emails, texting, or phone calls after the class, and (3) team effort to compete and make the learning fun. Then, the introduction was made relevant to the core content knowledge by addressing the importance of learning to know and to practice biblical servanthood.

The introduction led to a Bible study on the passages, Luke 22: 14-27 and Philippians 2:5-8. I had spent an extensive amount of time on exposition, hoping and praying to possess deep content knowledge for the lesson. The reflection questions were developed to lead learners to reflect upon their own ideas concerning what was addressed in the lesson. After the reflection, learners were encouraged to discuss what they could



apply to their lives from the scriptural principles found in Luke 22: 14-27 and Philippians 2:5-8. Consequently, learners were held accountable for knowledge received in the class and were encouraged to take action resulting from their new knowledge. The core content was related to what learners did to apply the passage to their own lives. The application resulted in action responses that I might suggest; I hoped and prayed that AGC servant leaders would follow the principles found in the passages.

The method I used to prepare learners to be obedient in response to my suggested actions was as follows: the learners in pairs practiced sharing how Christ served our needs and how we could learn from him. See Week 1 of the lesson in appendix 5 for a detailed lesson plan.

## **Week 9**

The focus in Week 9, the second week of the teaching lessons, derived from the exposition of 1 Corinthians 9: 19-27, was about the apostle Paul who voluntarily made himself a slave of Christ for the sake of the gospel. The governing objective was: learners would surrender to Christ to win converts through living a disciplined life. Before introduction to the learning content, there was a review section formatted as a game called “Go and Tell.” In the game (lasting about three minutes), the two teams competed with each other by sharing what they learned from the first week of the instruction.

Then, the introduction was about a survey by the Stanford Center on Longevity, in partnership with *TIME* magazine, addressed in chapter 2. A surprise from the survey was that most Americans want to live to their one hundredth birthday, but do not want to eat healthy or exercise regularly. The surprise from the survey makes a strong contrast with a saint like the apostle Paul, who was ready to die for the sake of the gospel and took on the discipline of working out salvation for the sake of God’s kingdom (Phil 1:21-26; 1 Tim 4:7-8).

The core passage content developed gradually into two key concepts: (1) to become a slave of Christ to win converts; and (2) to live a disciplined life for the sake of the gospel. See Week 2 of the lesson in appendix 5 for a detailed lesson plan.

### **Week 10**

Week 10 focused on spiritual disciplines. Titled “Spiritual Disciplines for the Purpose of Christlikeness,” I aimed at deep understanding of spiritual disciplines and how to develop them. The example of living a disciplined life was drawn from the apostle Paul, who achieved his ministry goal by self-control that resulted from his Christlikeness, the goal for all spiritual disciplines. Spiritual disciplines, therefore, are crucial to leading through servanthood for servant leaders. This lesson had its own selected Bible verses and lasted twenty minutes more than other lessons due to the length of the content.

The governing objective was: learners would discipline themselves with habits of worship, Bible intake, prayer, evangelism, serving, and persevering. Spiritual disciplines may include more activities than what is mentioned above. However, due to time constraint, six activities were explicitly taught and learners were expected to acquire knowledge of them. The learners were also expected to put the knowledge into practice.

Each of the six activities was richly supported with Bible verses. For example, the discipline of taking in God’s Word contains hearing God’s Word, studying it, memorizing it, meditating on it, and applying it. The content knowledge included the following sections to encourage learners to stay on course with spiritual disciplines: pursuing spiritual disciplines as the Lord expected, finding freedom in practicing spiritual disciplines, and the danger in neglecting spiritual disciplines. A detailed lesson plan is available at Week 3 of the lesson in appendix 5.

### **Week 11**

The focus of Week 11, the fourth week of the teaching lessons, derived from Romans 8:26-39, was God’s Spirit helps his servants overcome their infirmities and

ensure their glorification. The governing objective was: learners would demonstrate the understanding to serve God and others with the assurance of the Spirit's help to achieve glorification. After the governing objective was presented to learners, I led them to review what they learned from prior lesson by the game "Go and Tell." This practice of retrieving and sharing their knowledge was effective use of time in class for many reasons. First, learners can have a sense of how telling other people about God's truth looks and feels. Second, the knowledge they retrieved and shared reinforces the learning. Lastly, even though the format of the review, a competition that made Sister G. nervous, it was actually fun for all learners.

After the review and introduction, the two key points from the passage's exposition were that God helps Christians whom he foreknew (Rom 8:26-30); and that God assures of hope in glory through suffering (Rom 8:31-39). God's promises of his servants' ultimate victory provide an unshakable anchor for faith in Christ.

Then, the four questions listed in the lesson plan guided learners to reflect on (1) the work of the Holy Spirit in their lives, (2) the importance of being transformed to Christlikeness, (3) the ways of staying in a close relationship with Christ, and (4) reasons of God's assurance of glorification through suffering and sacrifice. Sister G. shared that staying close to Christ through worship and prayer eased the sadness caused by her daughter's passing away five years ago. Sister G. is a widow and her daughter Patricia had been a help and comfort for her after her husband died. She said that once she was in a train of sadness in missing her daughter, then she heard the Lord said to her, "Patricia is with me; she is doing fine."

Sister G's testimony was soul-lifting to me as well as other learners; we were reminded of the goodness of the Lord. The Lord does not want his servants to live with sadness, but to focus on him. Sister G's reflection was an example of how the Spirit helped his servants overcome their infirmity. The lesson plan of Week 4 is detailed in appendix 5.

## **Week 12**

The focus of Week 12, the last week of the teaching lessons, was that Christ is the servants' confidence and reward through the church. The governing objective was: learners would demonstrate confidence in Christ through serving in the church. Learners were introduced to Perpetua (A.D. 181-203), who was martyred because of her faith in Christ, demonstrated unwavering confidence in the Lord during her trial. Four key points in the core passage content were that first, Christ is Christians' reward (Heb 11:10-18); second, servant leaders have a new way of living in Christ through the church (Heb 10:19-25); third, the consequences of willful sin can be severe (Heb 10:26-31); and lastly, Christ's servants have confidence in Christ and assurance of receiving reward (Heb 10:31-39).

Understanding Christ as his servants' confidence and reward empowers the servants to follow the Lord's will during hardship. Sister P. reflected on question 4 (do you have assurance for receiving reward from Christ) of the "Reflection." After the Lord healed her cancer twice, she devoted herself to serving him through assisting every activity in the church. She learned of the Lord's goodness to her and so she surrendered herself to him. I saw Sister P's service whenever there was activity in the church such as Bible study on Wednesdays, small group meeting on Mondays, Family night on Fridays, and worship on Sundays as well as Sister K's baby shower on a Saturday.

Then, in the "Results" of the lesson plan, I suggested learners to (1) demonstrate faith in Christ and continue to make worship God a priority even if it is inconvenient or life is too busy; (2) demonstrate Christ-like character by serving at home, at church, and at work with something he or she didn't do before; (3) prayerfully sign up a job he or she can do at church, out of a motive to glorify God; and (4) have confidence in Christ and increase in faith through servanthood. The lesson plan is available at Week 5 in appendix 5.

At the end of the five teaching lessons, I accomplished the third goal of the project. In the last class, I administered the BSS as a post-survey to understand the learning outcomes of the members' knowledge of leadership through servanthood. I was thus ready for the follow-up phase to fulfill the last goal in the project.

### **The Follow-up Phase: Accomplishing the Last Goal of the Project (Weeks 13 through 15)**

The follow-up phase accomplished the last goal of the project: to develop a personal growth plan for the members to grow spiritually with a mindset of servanthood. In Week 13, I compared the pre- and post-surveys on knowledge of biblical servanthood utilizing a t-test for dependent samples. I also compared three other domains of servanthood in BSS: practice, character, and spiritual disciplines. During Week 14, I developed a personal growth plan for the participating members' servanthood in ministries. During Week 15, the pastor evaluated the personal growth plan. The completion of this goal was determined by the Personal Growth Plan Evaluation Rubric in appendix 3 as a defined measurement and a benchmark of success. This goal was measured by the pastor who utilized the rubric to evaluate the functionality of the plan, training elements, and action steps.

### **Findings from the Post-survey**

At the end of the last teaching session, four post-surveys and four Curriculum Evaluation Rubric forms were completed by the participants of the instruction. Three of the Curriculum Evaluation Rubric marked it exemplary, the best level in the Curriculum Evaluation Rubric. Using the BSS for the post-survey, the researcher presents the findings as follows.

Section II assessed the knowledge of biblical servanthood; 75 percent received 100 percent correct on the eleven statements regarding biblical servanthood while the pre-survey showed that 50 percent received 100 percent correct. This indicated that an

increase of the knowledge of biblical servanthood by 25 percent had actually happened. The t-test score, however, did not indicate the results of instruction as statistically significant. The t-test score was carefully calculated as it was -0.086; the needed score for being statistically significant was 2.447 with null hypothesis  $p < .05$ . So, the conclusion was that there was little statistical difference in the sample of four completed surveys. Figure A1 in appendix 4 illustrated the differences of scores in the knowledge and practice of biblical servanthood between pre- and post-survey of BSS.

The responses to Section III that evaluated servanthood practice were highlighted by the following: the participants were strong in praying for others (100 percent regularly devoted themselves to praying for others); 100 percent regularly inviting people to church or to a small group; and 100 percent regularly sharing the gospel as they were led by the Spirit. The weak area in servanthood practice appeared to be teaching God's word—50 percent regularly taught God's word. After it was compared with the pre-survey, the frequency of the servant leaders' practice of servanthood showed a slight increase in the post-survey. A detailed review is available in figure A2 in appendix 4.

Section IV assessed servant-leader character. The strengths of the participants' character were as follows: 100 percent considered themselves to be light and salt through action; 100 percent cared about God's approval more than others' approval; and 100 percent were willing to suffer for Christ's sake. The weakness of the participants' character was: 50 percent considered themselves as light and salt in their speech. See details from table A4 to A16 in appendix 4.

Section V examined the participants' basic spiritual disciplines as well as serving in ministries. The strength of spiritual disciplines of the participants was 100 percent prayed more than once per day. The weakness was not setting aside a specific time for prayer: 75 percent indicated that they did not have a specific time set for prayer. That led to the most important area of spiritual life was to be living a disciplined life

through practicing spiritual disciplines for prayers. In the area of serving in ministries, 75 percent were serving in food ministry and prayer ministry. Detailed responses are available from figure A17 to A22 in appendix 4.

### **The Personal Growth Plan**

The purpose of the personal growth plan was to engage AGC servant leaders in ministries with servanthood and, through service, they could continually grow to become more like Christ. My role in the plan was as mentor to the servant leaders; I prayed for them, served with them when they served in their ministries, communicated with them as a friend, and provided feedback on their servanthood.

As a mentor, I first asked God for AGC servant leaders' continual growth in knowledge and practice of servanthood by praying for them. Engaging AGC members in servanthood, I was convinced that Christ is the head of overall rule and authority (Col 1:10) and the head of the church (1:18). So, Christ is the ultimate Leader of this personal growth plan; through prayers, one of the great mysteries in spiritual life, I could be guided and directed by God in leading servanthood for AGC.

Second, my purpose in serving with the servant leaders when they served in their ministries was to share not only the knowledge of biblical servanthood, but also to share my life with them (1 Thess 2:8). From serving together, the servant leaders and I understood each other at a deeper level. In addition, they could learn from each other by practicing servanthood. This learning could foster growth in servanthood. For example, I assisted the participants when they served in food and cleaning ministries and observed how they served. This usually happened during the fellowship after the worship service on Sundays. Once or twice a month, it also happened on Friday evenings during family night or other activities.

Third, I communicated with the servant leaders as a friend by meeting inside and/or outside of the church for feedback on servanthood on a weekly basis for a total of

four weeks. After the four weeks, the mentorhood would gradually fade out. By meeting and communicating with each other I provided feedback on servanthood to the servant leaders according to my observation of their service in the ministries.

The personal growth plan was presented to the pastor of AGC on the fifteenth week of the project. The pastor evaluated the plan with the rubric as exemplary, the highest level of the rubric.

### **Conclusion**

The four goals of the project embedded in the three phases were completed at the end of the fifteen weeks. Each goal was measured according to the plan stated in chapter 1; and the results are displayed in the appendixes respectively. The results from the three phases: preparation, implementation, and follow-up, including (1) the differences between the pre- and post-surveys, (2) the findings from the surveys, (3) the curriculum developed for the purpose of increasing knowledge of servanthood, (4) the five-week instruction with the lesson plans, and (5) the completed personal growth plan, marked the completion of the project. Figures and tables are displayed to illustrate the results. The next chapter that evaluates the project provides feedback on many aspects of the journey through the project. Among them is included theological and personal reflection on leadership through servanthood.



## CHAPTER 5

### EVALUATION OF THE PROJECT

In chapter 5, I evaluated the purpose and the goals of the project and described the strengths and weaknesses to determine what could be done differently in the future. In addition, the theological reflection as well as personal reflection on what the Lord has accomplished during the project through his Son, his Word, his Spirit, and his church is important to address.

#### **Evaluation of the Project's Purpose**

The purpose of this project is to equip AGC members to lead through servanthood by acquiring the knowledge of servanthood and practicing the knowledge for the good of the church and to the glory of God. This purpose consistently permeated through the phases of preparation, implementation, and follow-up that guided the participating members to a transformative process of learning and practicing biblical servanthood from four trajectories: identity in Christ, living a disciplined life through practicing spiritual disciplines, teaching and learning.

Overall, the purpose of this project was accomplished and the participating members were equipped to lead through servanthood. The achievement of the purpose was documented by the following evidence. First, the curriculum was carefully designed for the specific purpose and was evaluated by the pastor as exemplary, the highest level in the Curriculum Evaluation Rubric. Second, during each of the teaching lessons, the participants were engaged in learning by listening attentively to the teaching and conversing interactively with the teacher and the other learners on the objective of the lesson. They also reflected on their experiences of servanthood according to the objective. At the end of each lesson, they were prepared for action to serve God and

others at home, church, work place or wherever they were. Their vocalization of what they learned in the review section of a lesson, and during conversations and reflections, demonstrated their understanding of the lessons.

For example, at the end of Lesson 3, the participants were eagerly learning the Roman Road method for evangelism that illustrates salvation by using Bible verses from Romans. They all carefully took notes of every verse in the Roman Road method. After I explained and modeled how to evangelize using the Roman Road method, the learners practiced with paired peers. As evangelism is one of the most important missions of a church, I saw that the enthusiasm and capacity of the participants for evangelism were displayed through this activity. The participants were equipped to evangelize either individually or with the church when an opportunity arises. These participants are ready to lead for evangelism.

Lastly, after the teaching lessons, the participants confirmed servant leadership by their involvement in ministry. All of them continued to serve the ministries they have been serving and some of them signed up to serve in new ministries. For example, 50 percent signed up to serve in evangelism ministry. I noticed that the participants were the members who had already been committed to serving in church; they were very involved in the food ministry. One of them was Sister K. whose husband was deported to Mexico in 2010. She served the Lord with faith that earned my respect for her. With a newborn baby whom she conceived when she visited her deported husband, K. served the food ministry out of her own tight financial means. Raising her eight-year-old daughter and the new baby, K's time for a ministry at AGC was limited.

### **Evaluation of the Project's Goals**

The first goal of this ministry project, assessing AGC members regarding their current knowledge and practice of servanthood by using BSS, was accomplished. The participants completed the BSS and gave information about themselves in the five areas:

knowledge, practice, character, spiritual disciplines, and current and future involvement in ministries. The data from the analysis of the responses in the pre-survey helped me to design the curriculum by identifying the participants' strengths and weaknesses in Biblical servanthood.

The second goal, developing a curriculum to teach the members the biblical truth of leadership through servanthood, was accomplished. The curriculum, containing five lesson plans, systematically enacted biblical servanthood through the Son, the Word, the Spirit, and the church to transform the servant leaders into Christlikeness. At the end of each lesson, I prepared the participants for action by small group discussion or peer pair practice so that the servant leaders could be doers of faith, not just hearers. The AGC pastor assessed the curriculum as exemplary, the highest level in the Curriculum Evaluation Rubric. In addition, at the end of the fifth class, 75 percent of the participants marked the curriculum as exemplary using the same Curriculum Evaluation Rubric.

The third goal, increasing members' knowledge of leadership through servanthood by using the curriculum, was accomplished. Biblical truth of servanthood, revealed by my exposition of the texts and devotion to the Word of God, kept the participants' undivided attention during my instruction. Those in the class, internalizing the truth and sharing their testimonies, created meaningful and rich interaction between me and the learners. The dialogue in the interaction helped to deepen the learning. The comparison of the raw scores between the pre- and post-surveys showed that an increase in the knowledge of biblical servanthood by 25 percent had actually happened.

The last goal, developing a personal growth plan for the members to grow in servanthood, was accomplished. The plan consisting of mentorship between the participating members and me would enable biblical servanthood to grow after the implementation phase. It could provide opportunities for continual growth in biblical servanthood for me and the participating members. The AGC pastor assessed the personal

growth plan as exemplary, the highest level in the Personal Growth Plan Evaluation Rubric.

### **Strengths of the Project**

One of the strengths of the project was the Christ-centered paradigm throughout the fifteen weeks. The God of the OT and NT intended to have Christ be servant leaders' wisdom (1 Cor 1:30). This Christ-centered message for transformation to the image of the Son is on the heart of God and was powerfully ministered throughout the project. It was powerful because the Christ-centered message invites the presence of the Spirit, who testified about Christ (John 15:26). In other words, non-Christ-centered messages are not as powerful as the Christ-centered message. Christ, the center of servant leaders' faith, is illustrated in Scripture as follows. During biblical times, people desired to see Jesus. A group of Greeks went to Philip, one of Jesus' disciples, saying, "Sir, we wish to see Jesus" (John 12:21). Contemporary servant leaders still desire to see Christ their Lord in the church through messages because deep in their hearts, no one and nothing can really satisfy their emptiness except Jesus Christ the Lord. The wisdom and strength they need to overcome circumstances can only come from Christ the Lord by the Spirit.

Another strength this project offered was the emphasis on living a disciplined life through spiritual disciplines for the purpose of becoming like Christ. By nature, most people want to stay away from discipline, thinking that they will lose freedom. The results from BSS in both pre- and post-surveys showed that discipline in praying was not as strong as other areas. The emphasis on spiritual disciplines raised the awareness of praying by setting a specific time everyday as well as praying without ceasing during daily activities when needs arise. Even though the post-survey still showed that the most needed improvement was to practice spiritual disciplines for prayers, this does not mean that the curriculum did not address the need nor the participants were not aware of the

need of praying with discipline. There might be reasons that the participants did not become disciplined in prayer during the two weeks after the third lesson ended, when they took the post-survey. The reasons may be found when the mentorship of biblical servanthood starts in which the researcher and the participants spend time on one-to-one dialogue.

Learners' reflection guided by questions in the teaching lessons contributed to mutual understanding between me and the learners. The "Reflection" in the lessons was a strength of the project. Through reflection, I observed learners' point of view and guided them to the learning objective; I learned from my students' experiences of servanthood through their reflection. Over all, learners' full participation in the lessons demonstrated their active learning when they voiced their thoughts on the subject. There was no one who did not participate in reflection; they all shared what they knew about servanthood with enthusiasm.

Furthermore, the communication after class was another strength of the project; I connected with learners by emails, phone calls, and texting, showing care and reinforcing the learning elements. Doing so, action needed for biblical servanthood after class was emphasized by telecommunication as well as the game in the review section of the lessons. The game, a competition between two teams to retrieve what had been learned in the lessons, not only made learning fun, but also motivated learners master the discipline of taking in God's word.

Lastly, the entire project is goal-directed coupled with targeted feedback. The four goals embedded in the three phases gave me clear directions for each goal. The feedback on each goal accompanied with different evaluation rubrics informed me about the performance of my responsibilities for the project. This practice of goal-directed coupled with targeted feedback enabled me to be attentive to the results of the project. Without goals, the governing objective for each of the lessons might be unclear. This would cause the project to be finished without achieving any outcome.

Instead, being goal-directed, I carefully designed the curriculum by governing each lesson with an objective to guide me and the participants. They understood what they were expected to accomplish at the end of each lesson. For instance, the lesson's Bible passage is the backbone of the governing objective; the "Introduction" is relevant to the Bible passage; the "Reflection" was based on the passage with questions to ponder; the "Application" was to meditate on the biblical truth from the message in order to apply the truth; "Results" was to list actions that one could take from the truth; and "Preparing for Action" was a taste of action for the application.

In addition to having objectives for each of the lessons, learners also provided with feedback on learning results in three ways: (1) the Go-and-Tell game revealed each participant's knowledge learned from prior lesson; (2) conversations between teacher and learners during interaction in the classes served as formative assessment that demonstrated how much learners understood biblical servanthood; and (3) the post-survey served as a summative assessment of the participants' knowledge of servanthood.

### **Weaknesses of the Project**

One of the weaknesses of the project was the small number of participants; only four members (one fourth of the church) committed to attending the lessons. The cause of the small number might be the timing of the lessons—immediately after church worship service during the summer. In the summer time, the attendance was down to about twenty including adults and children. And after church service, about noon, seven members regularly headed to the main church in San Francisco for the worship service there at two o'clock in the afternoon. Moreover, some mothers and couples with toddlers and young children did not attend because child care was not provided for the lessons.

Another weakness might be related to my role in the church as an evangelist, not as a teacher. The pastor announced my teaching as needed for the doctoral program I worked on, instead of my teaching as needed for the church. The pastor set up leaders and

teachers according to their seniority; he designated one brother and one sister to teach the small groups in February 2017. (Both of them were with the church for ten years.) Before that, at the end of October 2016, a few months after I joined the church, he realized my devotion to Christ and designated me to lead an evangelism program. I was the first designated evangelist of the church under the current pastorship. The pastor's view of me might have been a factor for a few members who could attend the lessons, but chose not to.

The last weakness, if it were, was that to some Christians the message conveyed in the project might be too challenging. That is, the message presented in the project was solid food for dedicated Christians who desire to serve God biblically. It was though not for worldly Christians who are not ready for solid food (1 Cor 3:1-2).

### **What I Would Do Differently**

In documenting and evaluating the results, I would promote participation in the project by first persuading the pastor to officially designate me to be a teacher for AGC. Then, the pastor should be the main advocate for the project as it is needed for the growth of the church. After that, I should solicit members to participate as much as possible. Moreover, I would find a way to provide childcare for the members with toddlers and young children.

The promotion should begin no later than eight weeks before the project starts so that AGC members could arrange their schedule for participation. The promotion could include announcing the benefit of the project at the church, and reminding the members through the church's communication tools such as church weekly bulletin, emails, and texting. In addition, I would invite members to participate in a personal way. After all, this project is biblically sound and is needed for AGC to grow qualitatively and quantitatively.

With the pastor's agreement, I will try my model of equipping members for servanthood on Sundays in the fall or the spring at AGC, when the church attendance goes up. Alternately, the teaching lessons can be on Wednesday evening as AGC usually has its Bible study at that time. The church did not have any lessons on Sundays, before this project, for the past three years.

### **Theological Reflections**

The God of all ages who manifests himself as the Father, the Son, and the Spirit powerfully demonstrated his wisdom through this project. Scripture says, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!" (Rom 11:33) God's wisdom in leadership surpasses humans' wisdom; and only by authentic servanthood in Christ can leadership truly fulfill God's Great Commission. How amazing it is that God, who provides wisdom and knowledge of leadership through servanthood, is ultimately the Leader and the Servant for his servant leaders. God was the Leader of the project by guiding my every step throughout the project. Through the Spirit's guidance, the biblical, theoretical, and practical foundation for leadership through servanthood was revealed. After being the Guide, God provided the participating members to learn from the teaching lessons. God supernaturally provided all that was needed for the project. He served my needs throughout the project.

In addition, God manifested himself as Spirit of truth who testified about Christ (John15:26). The Spirit led the biblical, theoretical, and practical foundation for leadership through servanthood to be Christ-centered for the project. Left alone, as weak and fragile as I was, had no way to work out the Christ-centered paradigm by myself. The Christ-centered paradigm remarkably stood out in each teaching lesson that made the equipping process possible to transform AGC servant leaders to Christlikeness. "Christ



the power of God and the wisdom of God” (1 Cor 1:24). God faithfully worked his power and wisdom throughout the Christ-centered message in the project.

Furthermore, it is God who provided leadership through servanthood at AGC. Biblical servanthood could only be addressed at a Christ-centered church. Without the Christ-centered church, equipping leadership through servanthood would be impossible because the church would not be willing to receive biblical servanthood. Establishing Christ-centered churches is God’s eternal will for servant leaders and God paid a heavy price for it—sending his Son not just to die, but to die on the cross. The project was completed at AGC because AGC is a Christ-centered church where biblical servanthood is affirmed by the pastor and fellow believers of the church.

Lastly, God also provided leadership through servanthood at AGC through fellowship. Fellowship in the body of Christ during and after the teaching lessons had direct effects on me and the participating members. It also produced indirect effects on other AGC members, who did not join the project, when they observed the service the participating members offered and when they heard testimonies from the servant leaders. When the participating members shared their experiences in fellowship, other members were encouraged to serve as well. The fellowship would continue in the follow-up phase to apply what they had learned in class until the truth of biblical servanthood is deeply ingrained in their hearts.

### **Personal Reflections**

The purpose of the project was to equip the members of AGC church to lead through servanthood which originally was directed toward the learners, attempting to transform them to Christlikeness. However, the Lord transformed me through the phases of preparation, implementation, and follow-up by his Word as I studied along the way for the project. In the process of preparing the project, God wrote his Word in my heart such

as, “For though I am free from all men, I have made myself a slave to all, so that I may win more” (1 Cor 9:19). Being a slave to all for the sake of the gospel marked a milestone of my servanthood in Christ. I learned that the most important goal among other goals for church mission was winning converts; from then on, I had no more confusion about my mission. I thus am committed to being a slave to all for the sake of the gospel to win more for Christ.

The Lord greatly encouraged my servanthood throughout the project by the testimonies of the participating members in the class and outside the class. Through the project I knew the participating members at a deeper level and understood that they were among the best servants of God. For example, Sister K.’s strength in servanthood touched me as I realized that faith in Christ was so crucial for all people. It was because of faith that the Lord protected K. from the evils of oppression when the deportation separated her husband from her. After I realized K.’s situation, I often lift up K. before the Lord for wisdom and strength for her hardship of raising children as a single mother. I also pray for other participants who are loyal members of AGC. These participants were retired from their secular job, but not from serving the Lord.

The journey of fulfilling the project had bumps in the road that hampered my work on the project. Outside pressure rested with the pastor and the church: would the pastor and the church support such a project? There was also pressure from inside: would I be up to the challenge of the project? These inside and outside pressures often compelled me to kneel before the Lord for wisdom and strength to keep me going. And God in Christ through the Spirit encouraged me by my coworker’s word. Once when

someone asked me if I would finish the project on time, a coworker who answered for me said, “Yes, she will, because she is driven and disciplined.”

The Lord’s Spirit closely walked with me through my prayerfulness by which I was disciplined to pray at certain times a day as well as pray without ceasing. Spirit faithfully guided me when I needed help or got stuck between ideas or words for the project. The Spirit demonstrated God’s faithfulness and love by providing help for his servants. The Spirit, the true *Paracletos*, worked alongside me so that I could be a servant to God and to others. In the process of completing the project, I depended more on God; and in turn, the relationship between me and God was deepened.

Deeply ingrained in my mind during and after the project was a yearning to be like Christ. The mystery of the Lord made me want to know more about Christ. Amazingly, the more I knew him, the more I wanted to know him. This Christ-centered project brought me to another level of spiritual growth. I might be somehow “addicted” to Christ; and I understood the addiction to Christ would ground my life in joy, not like any other addictions that bring trouble to a person’s life. Christ to me is all encompassing: God, Lord, Savior, Leader, Husband, Guide, Deliverer, and Protector.

Christ has led me to recognize the power of servant leadership that comes from the Holy Spirit through the life and work of him in Scripture. The power generates confidence within the servants’ heart when they follow the Word with unwavering trust in Christ in facing trial and rejection. I cherished that confidence and was determined to follow Christ’s guidance in my entire life: to lead through servanthood by sacrifice and suffering.

This ministry project required a teamwork that involved the church, family, and friends to accomplish. Working with the team toward the goals for the project humbled me to be a learner throughout the entire process. Learning took place when I learned from the results of the pre-survey; when I expounded Scripture passages; and when I interacted with learners who were sharing in class. Going through this process, I was transformed to Christlikeness.

### **Conclusion**

Equipping church members for service in ministry is the focus of educational ministry for healthy churches. This teaching project has made an impact on the ministry leadership at AGC and will continue to influence the spiritual health of the church in the following ways. First, members of the church, including the pastor, recognize the need of being equipped to lead through servanthood because lacking instruction, God's servants may go astray (Prov 5:23).

Second, AGC should apply this project as a prerequisite to all current and future servants in ministries by small groups or one-to-one discipleship. Administering the project to members of the church will enable them to rightly serve God and others as they receive the knowledge of servanthood and are prepared for practice through the teaching.

Third, when using the curriculum, the leader must be saturated with the biblical, theoretical, and practical foundation of leadership through servanthood before teaching takes place. That means that the leader who teaches this course must possess a servant mindset so that teaching may be effective through role-modeling. This is due to the leader-teacher being part of the curriculum and teaching accompanied by role-modeling is powerful.

To teach effectively, teachers should be committed learners and understand that “real learning is often hard and uncomfortable;”<sup>1</sup> teachers for Christ’s church are called to the serious business of “rightly dividing the word of truth” (2 Tim 2:15 NKJV).

With the reasons addressed above, the next application of the project is to prayerfully seek an opportune time to administer the project again until all members complete the course. After all, biblical servanthood is a critical component of spiritually healthy churches, and this project can equip AGC members to lead through servanthood so that they can devote themselves to service in ministry. Thus, the church may grow spiritually.

With faithfulness and greatness, Christ will continue to employ his servant leaders to accomplish his will on earth, just as he used his servants in the OT and NT, until Christ the Lord comes back. This project concentrating on servant leadership demonstrated God’s truthfulness for his churches through Christ-centered messages to transform servant leaders. God himself is the Leader and Servant in Christ through the Holy Spirit for his servant leaders in the project; and that made the journey in fulfilling the project worthy of my, as well as AGC members’, time and effort. It will be worthwhile for all Christ’s followers to undertake the journey of being his servant leaders.

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<sup>1</sup>W. R. Yount, *Called to Teaching: An Introduction to the Ministry of Teaching* (Nashville, TN: Broadman & Holman Publishers, 1999), 176.

## APPENDIX 1

### BIBLICAL SERVANTHOOD SURVEY (BSS)

#### **Agreement to Participate**

The survey in which you are about to participate is designed to assess your current level of understanding of a mindset of servanthood. It is conducted by Lydia Chou for the purpose of collecting data for a ministry project. In this survey, you will answer questions at the beginning and you will answer the same questions at the end of the project. Any information you provide will be confidential, and at no time will your name be identified with your responses. Participation is voluntary and you are free to withdraw at any time. It is preferable that you include your name below, rather than completing the survey anonymously. If you prefer to be anonymous, however, please use the last four digits of your phone number for future reference.

By completion of this survey, you are giving informed consent for the use of your responses in this project.

I agree to participate personal ID# \_\_\_\_\_ (last 4 digits of your phone number)

I do not agree to participate

#### **Section I**

The first section of the BSS will collect some demographic information about the individuals taking this survey.

Directions: Answer the following questions by filling in the blank space provided.

1. What is your current age? \_\_\_\_\_
2. How long have you been a born again Christian? \_\_\_\_\_
3. How long have you been a member of AGC? \_\_\_\_\_
4. Are you married?  
\_\_\_ A. Yes  
\_\_\_ B. No
5. Do you have any children age 18 or younger living in the home?  
\_\_\_ A. Yes  
\_\_\_ B. No

## **Section II**

The second section of the BSS will assess your knowledge of the biblical understanding for servanthood.

6. Have you ever been participated in any kind of formal classes related to serving God and others?

- A. Yes  
 B. No

7. Which of the following describes biblical servanthood? Check all that apply:

- A. Surrendering himself or herself to serve the Lord with love and loyalty
- B. Praying deepens our relationships with the Lord
- C. Acting with a mindset of servanthood at home, at work, and wherever he or she is
- D. God desires his children to learn to be like Christ through practicing spiritual disciplines
- E. Christians' life and service wholly belong to the Lord
- F. The church's greatest mission is evangelism
- G. Glorifying God by servanthood through sacrifice and suffering
- H. Christians exercise self-control at all times and in all things
- I. Biblical servants have a covenant with Jesus Christ
- J. Christ is the source of confidence and reward for Christians through the church
- K. Christians are servants to all for the sake of the gospel

## **Section III**

The third section of the BSS is a self-assessment of your practice of basic servanthood.

**Directions:** The questions in this section ask you to give your opinion using the following scale: NE = never, IN = infrequently, OC = occasionally, RE = regularly, FR = Frequently; please circle the appropriate answer.

8. Check all that apply:

- A. Devoting myself to praying for myself and others  
NE IN OC RE FR

B. Visiting the sick and the weak

NE IN OC RE FR

C. Inviting people to church or to a small group

NE IN OC RE FR

D. Sharing the gospel as I am led by the Spirit or others

NE IN OC RE FR

E. Speaking the good news of Jesus Christ to family members, friends, or strangers

NE IN OC RE FR

F. Having a role in serving the church

NE IN OC RE FR

G. Teaching God's word

NE IN OC RE FR

H. Managing the building program

NE IN OC RE FR

I. Helping the needy I encounter

NE IN OC RE FR

J. Exemplifying servanthood to my family members

NE IN OC RE FR

K. Helping others at work even though it is not my responsibility

NE IN OC RE FR

#### **Section IV**

The fourth section of the BSS is a self-assessment of your character as biblical servants and Christ followers.

Directions: The questions in this section ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

9. I consider myself to be salt and light in my speech.

SD D DS AS A SA



10. I consider myself to be salt and light through my actions.  
SD D DS AS A SA
11. I consider myself to be well respected by other church members.  
SD D DS AS A SA
12. I consider myself to be a faithful servant towards others.  
SD D DS AS A SA
13. I consider myself free from any addiction to substance abuse.  
SD D DS AS A SA
14. I consider myself to be a good steward of my finances.  
SD D DS AS A SA
15. I consider myself to be kind towards others.  
SD D DS AS A SA
16. If asked, I could articulate the gospel with confidence.  
SD D DS AS A SA
17. I consider myself to be grounded in sound doctrine.  
SD D DS AS A SA
18. I am a servant of the Lord.  
SD D DS AS A SA
19. I am a servant of others.  
SD D DS AS A SA
20. I care about God's approval more than others' approval.  
SD D DS AS A SA
21. I am willing to suffer for Christ's sake.  
SD D DS AS A SA

### **Section V**

The fifth section of the BSS is a self-assessment of your practice of the basic spiritual disciplines.

22. I read my Bible (check only one)
- A. more than once per day
- B. once per day
- C. several times per week
- D. once per week
- E. several times per month

F. Never

23. I meditate on Scripture (check only one)

- A. more than once per day
- B. once per day
- C. several times per week
- D. once per week
- E. several times per month
- F. Never

24. I pray (check only one)

- A. more than once per day
- B. once per day
- C. several times per week
- D. once per week
- E. several times per month
- F. Never

25. I have a specific time set aside for prayer.

- A. Yes
- B. No

26. I am currently serving God by being involved in

- Evangelism
- Music ministry
- Food ministry
- Prayer ministry
- Technology ministry
- Encouraging ministry
- Financial giving
- Administration
- Cleaning ministry

27. I will start serving in a ministry soon. Check all that apply

- Evangelism
- Music ministry
- Food ministry
- Prayer ministry
- Technology ministry
- Encouraging ministry
- Financial giving
- Administration
- Cleaning ministry

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

<b>Equipping Servanthood Curriculum Evaluation Tool</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issues of biblical servanthood.					
The material is faithful to the Bible's teaching on servanthood.					
The material is theologically sound.					
The thesis of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clearly presented.					

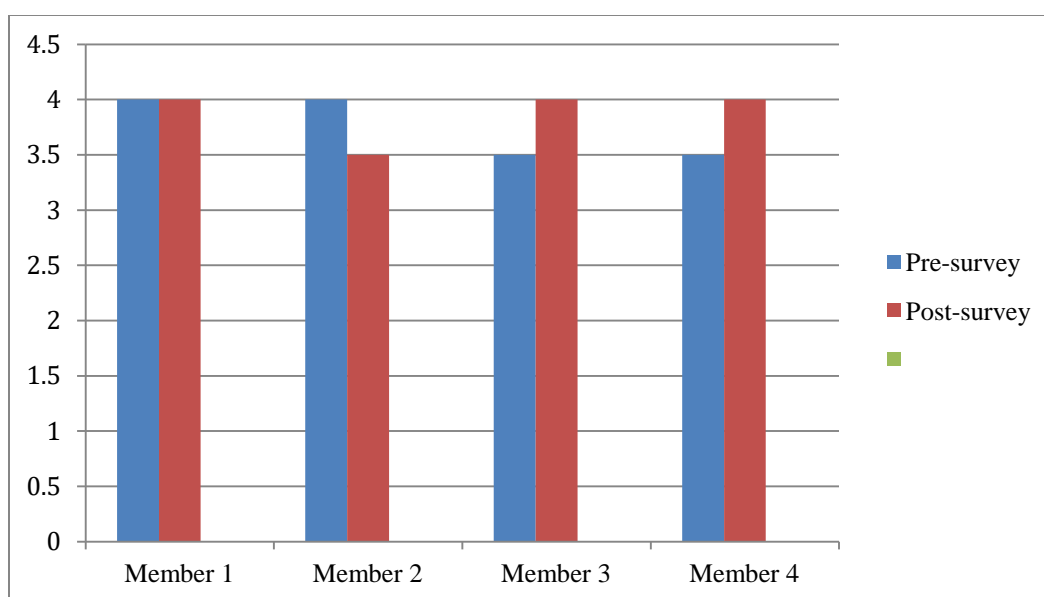
APPENDIX 3

PERSONAL GROWTH PLAN EVALUATION RUBRIC

<b>Personal Growth Plan for Follow-Up Servanthood: Evaluation Tool</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
Criteria	1	2	3	4	Comments
The element of mentorship improves the process of individual growth in servanthood.					
The element of mentorship helps to engage the participating members in biblical servanthood.					
The element of mentorship helps to indicate the growth of the participating members in servanthood.					
The ministry assignments accurately reflect the biblical role of servanthood.					
Successful completion of the ministry assignments helps to indicate the Christian's readiness for service.					
The element of ministry assignments improves the structures of the leadership process at AGC.					
Overall, the personal growth plan is clearly stated.					
The action steps of the leadership process are clearly stated.					

APPENDIX 4  
SURVEY RESULTS

PRE-TEST AND POST-TEST COMPARISON AND T-TEST



The scale represents 4 as full score, 100% accuracy and 3.5 as 87.5% accuracy

Figure A1. Responses to question 7 pre- and post-test

Mean of the pre-test= 10.5; mean of the post-test= 10.75;  $df=6$ ;  $p<.05$ ; 2.447 needed to reject the null hypothesis; the t-test score is -0.086. The score is smaller than what is needed to reject the null hypothesis. That leads to the conclusion that there was little statistical difference in the sample of 4 completed pre-and-post-surveys.

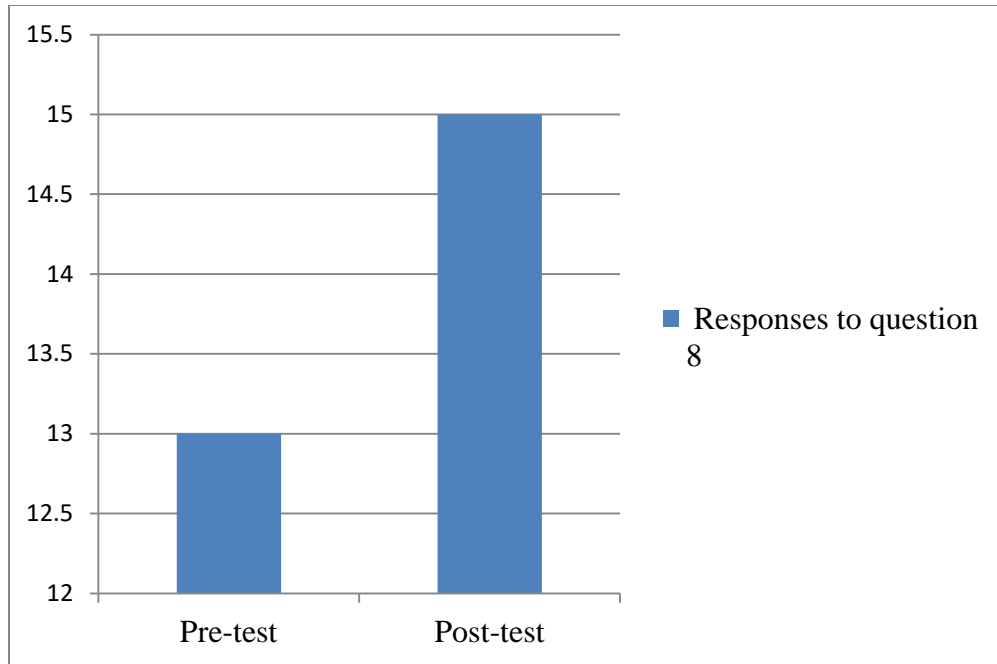


Figure A2. Responses to question 8: pre- and post-test

Mean of the pre-test is 3.25; mean of the post-test= 3.75;  $df=6$ ;  $p<.05$ ; 2.447 needed to reject the null hypothesis; the t-test score is -0.045. The score is smaller than what is needed to reject the null hypothesis. That leads to the conclusion that there was little statistical difference in the sample of 4 completed pre-and-post-surveys.

Table A1. Responses to question 8 in post-survey

Q 8: What is your practice of servanthood? NE=Never, IN=Infrequently, OC=Occasionally, RE=Regularly, FR=Frequently Respondent 1=25%, 2=50%, 3=75%, and 4=100%					
	NE	IN	OC	RE	FR
Devoting myself to praying for myself and others				1	3
Visiting the sick and the weak			1	3	
Inviting people to church or to a small group				3	1

Table A1—*continued*

Sharing the gospel as I am led by the Spirit or others				3	1
Speaking the good news of Jesus Christ to family members, friends, or strangers				1	3
Having a role in serving the church				3	1
Preaching and teaching God’s word	1		1	2	
Managing the building program	1			2	1
Helping the needy I encounter			1	2	1
Exemplifying servanthood to my family members			1	1	2
Helping others at work even though it is not my responsibility			1	1	2

Table A2. Responses to question 8 in pre-survey

Q 8: What is your practice of servanthood? NE=Never, IN=Infrequently, OC=Occasionally, RE=Regularly, FR=Frequently Respondent 1=25%, 2=50%, 3=75%, and 4=100%					
	NE	IN	OC	RE	FR
Devoting myself to praying for myself and others				2	2
Visiting the sick and the weak			1	3	
Inviting people to church or to a small group				3	1
Sharing the gospel as I am led by the Spirit or others				3	1
Speaking the good news of Jesus Christ to family members, friends, or strangers			1	1	2
Having a role in serving the church				3	1

Table A2—*continued*

Preaching and teaching God's word	1		1	2	
Managing the building program	1			2	1
Helping the needy I encounter			1	2	1
Exemplifying servanthood to my family members			1	1	2
Helping others at work even though it is not my responsibility			1	1	2

Table A3. Responses to question 9

Q 9: I consider myself to be light and salt in my speech				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly		2		50%
Agree	2	1	50%	25%
Strongly agree	2	1	50%	25%

Table A4. Responses to question 10

Q 10: I consider myself to be light and salt through my actions				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly				
Agree	2	2	50%	50%
Strongly agree	2	2	50%	50%



Table A5. Responses to question 11

Q 11: I consider myself to be well respected by other church members				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly		1		25%
Agree	3	1	75%	25%
Strongly agree	1	2	25%	50%

Table A6. Responses to question 12

Q 12: I consider myself to be a faithful servant towards others				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly	0	1		25%
Agree	3	2	75%	50%
Strongly agree	1	1	25%	25%

Table A7. Responses to question 13

Q 13: I consider myself free from any addiction to substance abuse				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly		1		25%
Agree slightly	1		25%	
Agree	1	1	25%	25%
Strongly agree	2	2	50%	50%

Table A8. Responses to question 14

Q 14: I consider myself to be a good steward of my finances				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly	1	1	25%	33%
Agree slightly				33%
Agree	1	1	25%	33%
Strongly agree	2	2	50%	

Table A9. Responses to question 15

Q 15: I consider myself to be kind towards others				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly	1	1	25%	25%
Agree	1	1	25%	25%
Strongly agree	2	2	50%	50%

Table A10. Responses to question 16

Q 16: If asked, I could articulate the gospel with confidence				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly	1	1	25%	25%
Agree slightly				
Agree	3	2	75%	50%
Strongly agree		1		25%

Table A11. Responses to question 17

Q 17: I consider myself to be grounded in sound doctrine				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly		1		25%
Agree slightly	1		25%	
Agree	2	1	50%	25%
Strongly agree	1	2	25%	50%

Table A12. Responses to question 18

Q 18: I am a servant of the Lord				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly		1		25%
Agree	3	1	75%	25%
Strongly agree	1	2	25%	50%

Table A13. Responses to question 19

Q 19: I am a servant of others				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly		1		25%
Agree	2	1	50%	25%
Strongly agree	2	2	50%	50%

Table A14. Responses to question 20

Q 20: I care about God's approval more than others' approval				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly				
Agree	2	1	50%	25%
Strongly agree	2	3	50%	75%

Table A 15. Responses to question 21 on servants' character

Q 21: I am willing to suffer for Christ's sake				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Strongly disagree				
Disagree				
Disagree slightly				
Agree slightly				
Agree	2	2	50%	50%
Strongly agree	2	2	50%	50%

Table A16. Responses to question 22 on servants' spiritual disciplines

Q 22: I read my Bible				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
More than once per day	2	3	50%	75%
Once per day				
Several times per week	1	1	25%	25%
Once per week	1		25%	
Several times per month				
Never				

Table A17. Responses to question 23 on servants' spiritual disciplines

Q 23: I meditate on Scripture				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
More than once per day	3	2	75%	50%
Once per day		1		25%
Several times per week				
Once per week				
Several times per month	1	1	25%	25%
Never				

Table A18. Responses to question 24 on servants' spiritual disciplines

Q 24: I pray				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
More than once per day	4	4	100%	100%
Once per day				
Several times per week				
Once per week				
Several times per month				
Never				

Table A19. Responses to question 25 on servants' spiritual disciplines

Q 25: I have a specific time set aside for prayer				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Yes	2	1	50%	25%
No	2	3	50%	75%

Table A20. Responses to question 26 on servants' spiritual disciplines

Q 26: I am currently serving God by being involved in				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Evangelism ministry	4		100%	
Music ministry				
Food ministry	4	3	100%	75%
Prayer ministry	3	3	75%	75%
Technology ministry				
Encouraging ministry	4		100%	
Financial ministry	3	2	75%	50%

Table A20—*continued*

Administration ministry	1		25%	
Cleaning ministry	3	3	75%	

Table A21. Responses to question 27 on servants' spiritual disciplines

Q 27: I will start serve in a ministry soon				
Possible responses	Respondents		Percentage	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Evangelism ministry	2		50%	
Music ministry				
Food ministry	4		100%	
Prayer ministry	2		50%	
Technology ministry				
Encouraging ministry	2	1	50%	25%
Financial ministry	2	1	50%	25%
Administration ministry	3		75%	25%
Cleaning ministry	3	1	75%	25%



## APPENDIX 5

### LESSON PLANS FOR THE CURRICULUM

#### **Week 1: Servanthood by Sacrifice and Suffering with Humility in Christ**

**I. Governing Objective:** Learners will demonstrate understanding of servanthood through sacrifice and suffering on account of Christ who led by servanthood through humility and love.

**II. Introduction (3 to 5 minutes):** A. Logistics: (1) norm of the class, (2) required effort to achieve the goal, and (3) being a team player. B. Biblical servanthood builds up a home, a church, a school, and a nation on truth from the Bible. Christians need to understand Christological truth about servanthood.

**III. Bible study: Read Luke 22:14-27; Philippians 2:5-8 (20 to 25 minutes)**

#### **A. Author and Background:**

1. Luke is the author.
2. He traveled with the apostle Paul.
3. Written from Rome to Theophilus for the purpose of defending Christian faith, useful for both evangelism and discipleship.
4. Rome was the center of the known world and was in turmoil from political and cultural unrest.

#### **B. Passage Core Content:**

1. The occasion of Jesus and the apostles' Passover meal (Luke 22:14).
2. Christ marked his suffering (Luke 22:15).

3. Christ implied his forthcoming death would prevent him from sharing future Passovers with the disciples (Luke 22:16).
4. Christ commended Christians to share suffering (Luke 22:17).
5. Christ established the Lord's Supper for the remembrance of his sacrifice and suffering (Luke 22:19).
6. The new covenant was established by Jesus' suffering through shedding his blood (Luke 22:20).
7. Christ announced misfortune to people who are against him (Luke 22:21-22).
8. Non-Christian leaders lead by arrogant superiority and control (Luke 22:25).
9. Serving others as the lowest in status (Luke 22:26).
10. Example of Christ (greatest) as servant (lowest) (Luke 22:27).
11. Christ's servants should possess a servant mind of humility (Phil 2:5).
12. Christ did not claim him as God (Phil 2:6).
13. Jesus humbled himself as a servant (Phil 2:7).
14. Christ traveled from the "form of God" to "the death on the cross" (Phil 2:8).

**IV. Reflection (8 to 10 minutes):**

1. What is Luke's purpose in writing the gospel?
2. How did Christ Jesus serve the need of humankind?
3. What does servanthood in covenant with Christ look like to you?
4. What is the difference between Christian and non-Christian servanthood?

**V. Applications (8 to 10 minutes):**

1. Christological servanthood exemplifies sacrifice and suffering for us—his servants.
2. The Lord's Supper as a rite of the church today is for us to recreate Christ's sacrifice and suffering.

3. Servants are leaders, and leaders are servants.
4. We as Christians are servants in covenant with Christ the Lord and should demonstrate faithfulness, loyalty, love and obedience to the Lord for receiving blessings from him.
5. Christ's servants should possess a servant mindset of humility as Jesus exemplified it.
6. Christ's servants regard others as more important than ourselves when we serve.

**VI. Results (3 to 5 minutes):**

1. The learner will surrender himself or herself to serve the Lord with faithfulness, love and loyalty, and obedience to the Lord.
2. The learner will adopt a mindset of servanthood to serve the Lord and serve others.
3. The learner will develop a mindset of humility at home, at work, and wherever he or she is.
4. The learner will ask God about what God wants to accomplish in his or her life.
5. The learner will glorify God by servanthood through sacrifice and suffering.
6. The learner will regard others as more important than himself/herself when he/she serves.

**VII. Preparation for Action (3 to 5 minutes):**

The learners in paired practice share how Christ serves our need and how we can learn from him. In a group of two, one speaks on the topic above, the other one listens and then they switch roles.

## **Week 2: Paul, a Slave of Christ through Spiritual Disciplines**

**I. Governing Objective:** Learners will surrender to Christ to win converts through living a disciplined life.

**II. Review and Introduction (3 to 5 minutes):** 1. Game: Go and Tell; 2. In the United States, most people desire to live to their 100<sup>th</sup> birthday; but they have done very little toward the goal such as developing habits like a healthy diet and regular exercise. However, the apostle Paul is a very different case.

### **III. Bible study: Read 1 Corinthians 9:19-27 (20 to 25 minutes)**

#### **A. Author and Background:**

1. Paul is the author.
2. Corinthian church was founded by Paul in 50-52 A.D. during his second missionary journey.
3. In Paul's time, Corinth was a city with a population larger than Athens (approximately 200,000) and was infamous for its immorality.
4. The Corinthian church was challenged by disunity, immoral practices by its members, lawsuits, and abuse of the Lord's Supper and spiritual gifts.
5. The purpose of this letter is to address practical issues such as schisms in the church, the exercise of church discipline, questions related to idolatry, Christian marriage, God's stipulations, spiritual gifts, and theological issues of salvation and resurrection.

#### **B. Passage Core Content:**

1. Definition of slave in the Roman Empire of the first century: someone whose person and service belong wholly to another (1 Cor 9:19).
2. Becoming a slave to all to win converts (1 Cor 9:19).

3. To be like others in culture or customs that do not violate Christianity (1 Cor 9:20-21)
4. To be like the weak in social status in order to win converts (1 Cor 9:22)
5. Do all things for the sake of the gospel (1 Cor 9:23a).
6. To become a partner of converts in the gospel (1 Cor 9:23b).
7. Paul's goal achieved by living a disciplined life (1 Cor 9:24-27).
8. The Christian life is like athletes running a race (1 Cor 9:24).
9. Exercise self-control in all things to win converts (1 Cor 9:25).
10. To receive an imperishable reward (1 Cor 9:26).
11. To discipline the body for salvation (1 Cor 9:27).

**IV. Reflection (8 to 10 minutes):**

1. Did Paul serve as a slave for Christ? Why or why not?
2. What does becoming a slave to all to win converts for Christ mean to Paul? What does it mean to you?
3. Why is it important to Paul to achieve his goal by living a disciplined life?
4. Is living a disciplined life for Christ important to you? What will "living a disciplined life" look like in your life?

**V. Application (8 to 10 minutes):**

1. Christ's servants' life and service wholly belong to the Lord.
2. Christ's servants submit to others in their culture and customs but do not violate principles of Christianity.
3. Christ's servants are aware of their words and behavior when non-Christians are present in order to win them.
4. Christ's servants exemplify the gospel of Christ in all things and toward all people they encounter.

5. Christ's servants live a disciplined life, like an athlete running a race, for the sake of the gospel of Jesus Christ.
6. Christ's servants exercise self-control at all times and in all things.
7. Christ's servants will receive rewards from the Lord.

**VI. Results (3-5 minutes):**

1. The learner will accept the concept of living a disciplined life for Christ.
2. The learner will prayerfully seek God's guidance on learning to submit and to serve others.
3. The learner will ask God for opportunity to practice servanthood for winning converts.

**VII. Preparation for Action (3 to 5 minutes):**

The learners will be given time to seek God's will for the three items in the result section by praying individually.

**Week 3: Spiritual Disciplines for the Purpose of Christlikeness**

**I. Governing Objective:** To be like Christ, learners will discipline themselves with habits of worship, Bible intake, prayer, evangelism, serving, and persevering.

**II. Review (Game: Go and Tell) and Introduction (3 to 5 minutes):**

1. Discipline without direction is drudgery (hard and tiresome work).
2. Discipline yourself for the purpose of godliness—Christlikeness (1 Tim 4:7).
3. Whatever the discipline, its most important feature is its purpose.
4. The alternative to discipline is disaster (Vance Havner 1901-1986, writer and preacher for Christ).

### **III. Bible Study: Read selected passages (35-40 minutes):**

#### **Passage Core Content**

##### **A. Worship**

God's servants worship the Father in Spirit and in truth (John 4:23). Worship means "to express in attitude or gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully." Worship demonstrates servant leaders' dependence on God and acknowledges his infiniteness in contrast to their limited capacity. In addition, worship responds to God's greatness by submitting to him in obeisance. Not only should Christians participate regularly in worship gatherings with other believers (Heb 10:25), but also they should have a personal devotional life that honors him.

##### **B. Taking in God's Word**

###### **1. Hearing God's Word**

- a) Luke 11: 28 - Jesus commands to follow the Great Commandment
- b) Romans 10: 17 - Faith comes from hearing the word of Christ
- c) Sources of hearing God's Word: (1) hearing the sermons and the songs while attending Sunday worship service; and (2) attending Bible study.

###### **2. Studying God's Word**

- a) Ezra 7:10—(1) "set his heart," (2) "to study the word of God," (3) "and to practice it," (4) "and to teach its statutes and ordinances in Israel."

b) Acts 17:11—noble-minded Christians in Berea eagerly received God’s word and examined Scriptures daily for words they heard.

c) 2 Timothy 4:13—Paul asked for his parchments to be brought to him.

### **3. Memorizing God’s Word**

a) Psalm 119:11—treasure God’s word in the heart so that we do not sin against him.

b) Ephesians 6:17—when the Holy Spirit brings a specific verse to your mind, the Word of God is referred as the sword of the Spirit.

c) Matthew 4:1-11—memorizing supplies spiritual power.

d) Proverb 22:17-19—memorization strengthens your faith.

e) Psalm 119:24 and Ephesians 4:29—memorization is a means of God’s guidance.

f) Memorization helps meditation.

### **4. Meditating on God’s Word**

a) Psalms 19:14 and 104:34—let Christians’ meditation be pleasing to God.

b) Meditation means deep thinking on the truths and spiritual realities revealed in Scripture for the purpose of understanding, application, and prayer.

### **5. Applying God’s Word**

a) James 1:22-25—to be doers of the Word and not merely hearers.

b) John 13:17—be blessed by doing what you know.



c) 1 Corinthians 10:30—in all things we do to give glory to God including eating and drinking.

### **C. Praying:**

(1) Matthew 6:5-9—Jesus taught his disciples how to pray.

(2) Luke 11:9—pray persistently by asking, seeking, and knocking.

(3) Luke 18:1-8—Jesus expects us to pray and have faith in him.

(4) Colossians 4:2—devote yourself to prayers.

(5) 1 Thessalonians 5:17—pray without ceasing

### **D. Serving:**

(1) Romans 12:9-13—dedicated service motivated by loving God and loving each other

(2) Psalm 100:2—serve the Lord with gladness

(3) 1 Peter 5:2—“not under compulsion...is the will of God”

### **E. Evangelism:**

1) Evangelism is defined as “presenting Jesus Christ in the power of the Holy Spirit to sinful people, in order that they may come to put their trust in God through Him, to receive Him as their Savior, and to serve Him as their King in the fellowship of His church.”

2) Matthew 28:19-20—the Great Commission

### **F. Persevering:**

(1) Ephesians 6:13—take the armor of God, doing everything possible, and stand strong in Christ. Worship, Scripture reading, prayer, evangelism, and serving require perseverance in the disciplines.

(2) Joshua 1:9—be strong and courageous as opposed to being weak and cowardly.

### **G. Pursuing spiritual disciplines (SDs) as the Lord expects**

(1) 1 Peter 1:15-16 —be holy because God is holy.

(2) Proverbs 23:12—apply your heart to discipline and listen to words of knowledge.

(3) Matthew 11:29—take Christ’s work and learn from him.

(4) Luke 9:23—deny our personal will and take up God’s will daily and follow Christ.

(5) Galatians 5:22-24—demonstrate our life with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control by crucifying the flesh with its passions and desires.

(6) Holiness is not an option for those who claim to be children of the Holy One, so neither are the SDs.

(7) Learning to play an instrument needs discipline, so does becoming Christlike. Reach the destination by SDs and not by personal preference, or wishful thinking.

### **H. Finding freedom in practicing the spiritual disciplines**

(1) We see an accomplished musician able to take a new piece of music and play it without a hitch.

(2) SDs reward us with freedom to grow into Christlikeness.

(3) Choose for yourselves today the one you will serve: devotion to God or to yourselves.

### **I. The danger in neglecting the SDs**

(1) 1 Corinthians 12:4-7—we are all given spiritual gifts.

(2) Hebrews 2:1—do not drift away from God’s words.

### **IV. Reflection (8 to 10 minutes):**

1. Why is practicing SDs important to Christians?
2. In developing habits of worship, Bible intake, prayer, evangelism, serving, and persevering, which one(s) have you been undertaking? And which one(s) are you considering?
3. How have you found freedom in practicing SDs?
4. What will you do differently to practice SDs? What changes will you need to make in order to be more like Christ?

### **V. Application (10 to 15 minutes):**

1. God desires his servants to learn to be like Christ through practicing SDs.
2. God’s Word is Christ servants’ spiritual food that helps spiritual growth.
3. God’s Word is power to conquer spiritual and fleshly temptations.
4. Studying God’s Word helps the servants dwell in Christ.
5. Memorizing God’s Word helps meditation and prayer.
6. Understanding God’s Word guides the servants to know God’s will.
7. Praying deepens the servants’ relationships with the Lord.
8. Christ’s servants are to serve the Lord, and serve one another, with gladness.
9. The church’s greatest mission is evangelism.
10. Christ’s servants are to persevere in doing God’s work.

## **VI. Results (3 to 5 minutes):**

1. It is SDs that bring me to the goal, not my personal preference.
2. The learner practices discipline by regularly taking in God's Word.
3. The learner prays in a disciplined way and prays without ceasing.
4. The learner practices evangelism regularly at home, at work, and everywhere he or she goes.
5. The learner practices discipline by regularly serving God and serving others such as voluntarily cleaning, ushering, greeting, serving the physically weak church members and newcomers, visiting homebound believers, or teaching the children's Sunday school, or leading small groups.
6. The learner practices perseverance through servanthood.

## **VII. Preparation for Action (3 to 5 minutes):**

The learners in peer pairs practice evangelism with the Roman Road method which uses Romans 3:23, 6:23, 5:8, Ephesians 2:8-9, and Romans 10:9-10 as the message. As a pair, one speaks on the topic above, the other one listens, and taking turns.

### **Week 4: God's Spirit Helps His Servants' Glorification**

**I. Governing Objective:** Learners will demonstrate understanding of serving God and others with the assurance of the Spirit's help to achieve glorification.

#### **II. Review (Game: Go and Tell) & Introduction (3 to 5 minutes):**

1. Christians share with non-Christians the experience of making spiritual, relational, and moral choices that can result in lifelong consequences.
2. The contrast between "in Spirit" and "in flesh" makes clear the consequences: the mind set on the Spirit is life and peace, but the mind set on the things of flesh is death (vv. 5-6).

### **III. Bible study: Read Romans 8:26-39 (25 to 30 minutes)**

#### **A. Author and Background:**

1. Paul is the author.
2. Paul wrote the epistle to several congregations in Rome likely in the mid- to late 50s A.D.
3. The purpose is to proclaim the truth of the gospel to unite the Jews and Gentiles.
4. The book of Romans is regarded as a theological treatise of the Christian doctrine.

#### **B. Passage Core Content:**

##### **A) God helps Christians whom he foreknew to glorification (Rom 8:26-30)**

1. The Spirit helps Christians' infirmity rather than removing it (Rom 8:26a).
2. The Spirit helps us to pray (Rom 8:26b).
3. The Spirit intercedes for the saints according to God's will (Rom 8:27).
4. God causes all things to work together for good for those who love God and are called to do God's work (Rom 8:28).
5. God established a close relationship and planned in advance for Christians to be conformed to Christlikeness (Rom 8:29).
6. God then called them, justified them, and ultimately glorified them (Rom 8:30).

##### **B) God Assures of Hope in Glory through Suffering (Rom 8:31-39)**

1. Trials and difficulties in doing God's work are unavoidable (Rom 8:36).
2. God assures his servants ultimate victory:
  - a. God is for them (v. 31);
  - b. God justifies them (v. 33);
  - c. God accepts them and no one can condemn them (v. 34);
  - d. God protects them (v. 39).
3. Consequently, Christians, who suffer for Christ's sake, have the assurance of

glory from almighty God because of:

- a) God's covenantal love for them,
- b) his plan to conform them to be like Jesus,
- c) his effectual call to serve,
- d) his justification, and
- e) his glorification of them.

**IV. Reflection (8 to 10 minutes):**

1. What has been the work of the Holy Spirit in your life?
2. Why is it important for Christians to be conformed to Christlikeness?
3. How is a close relationship to Christ Jesus crucial in serving God and serving others?
4. Why does God assure Christians' glorification through suffering and sacrifice?

**V. Application (3 to 5 minutes):**

1. The Holy Spirit works in the same way as He worked during biblical times because God is unchangeable.
2. Truth is not changed. The assurance of glory through suffering for God's servants is the same.
3. Since God is for us, no one can be against us if we do what God commands us.
4. Christ's servants' victory in Christ is assured because the God we serve is unconquerable by anything or anyone.

**VI. Results (3 to 5 minutes):**

1. The learner will learn to trust God during trials and difficulties through the assurance of the Spirit as his or her helper and the Word of God.
2. The learner will submit to God's will even if it entails suffering.
3. The learner will practice servanthood and will be conformed to Christlikeness by serving at church, at home, and at work.

## **VII. Prepare for Action (3 to 5 minutes):**

The learners will be divided into small groups with no more than three in a group to share what service they have been doing and what they plan to do after the class.

### **Week 5: Christ, His Servants' Confidence and Reward through the Church**

**I. Governing Objective:** Learners will demonstrate confidence in Christ through serving in the church.

**II. Review (Game: Go and Tell) & Introduction (3 to 5 minutes):** Perpetua (A.D. 181-203), who was martyred because of her faith in Christ, demonstrated unwavering confidence in the Lord during her trial.

### **III. Bible Study: Read Hebrews 10:11-39 (25 to 30 minutes)**

#### **A. Author and Background:**

1. The author is unknown.
2. The epistle was written to the Jewish-Christian congregations in Rome around 65 A.D.
3. The purpose is to warn people in these Jewish-Christian congregations against returning to Judaism in order to avoid being persecuted as Christians.
4. The theme is the supremacy of Christ over angels and the OT heroes such as Moses, Abraham, and others.

#### **B. Passage Core Content:**

##### **A) Christ: Christians' reward (Heb 10:11-18)**

1. Christ's wiping out of sins is much more effective than animals' blood that only covers sin (Heb 10:11).
2. God's guidance and power are thus available to Christians through the Spirit (Heb10:17).

3. Christ's death and triumph over the grave had continual effects in that he opens continual access to God (Heb 10:12, 14).
4. The Holy Spirit testified to God's covenantal relationship with Christians to bless them and to forgive their sins through Christ's sacrificial death (Heb 10:15-18).

**B) A New Way of Living in Christ through the Church (Hebrews 10:19-25)**

1. Christ's servants build close relationships with fellow believers to minister and to be ministered to in love and encouragement (Heb 10:19-22).
2. Christ's servants hold fast to faith; they love and encourage one another through the church (Heb 10:23-25).

**C) The Consequences of Willful Sin (Heb 10:26-31)**

1. Failure in confidence and perseverance in Christ: leaving the faith community resulting in offending the Son of God and the Holy Spirit (Heb 10:25-28)
2. Failure in worship and in practical acts of expressing love to God and fellow believers is to disregard the blood of the covenant (Heb 10:29)
3. Judgment comes and vengeance belongs to the Lord (Heb 10:30).
4. The consequences of sin are severe (Heb 10:31).

**D) Confidence in Christ and Assurance of Receiving Reward (Heb 10:31-39)**

1. Christians who endure the hardships and sufferings will receive the lasting possession that was promised (Heb 10:34).
2. In times of trials and adversity, Christians are to remain confident in Christ without succumbing to despair. With this confidence comes the great reward of all of God's promises (Heb 10:35-36).
3. The devoted one will live by faith (Heb 10:37).
4. Those who know the truth and still sin willfully and persistently will receive judgment as promised from God (Heb 10:38).



**IV. Reflection (8 to 10 minutes):**

1. Why is Christ superior to angelic beings and the OT prophets?
2. What does fellowship with Christ and his saints through the church look like?
3. What are consequences of persistent and willful sin?
4. Do you have assurance of receiving rewards from Christ? Why?

**V. Application (3 to 5 minutes):**

1. Confidence in Christ comes with rewards.
2. In Christ, servant leaders have continual access to God.
3. In the covenantal relationship, God blesses those Christians who serve him.
4. Servant leaders build close relationships with fellow believers to minister to and be ministered to in love and encouragement. And so they attend the church regularly and encourage each other.
5. Servant leaders hold fast to faith and love and encourage one another through the church.

**VI. Results (3 to 5 minutes):**

1. The learner will demonstrate faith in Christ and continue to make worship God a priority even if it is inconvenient or life is too busy.
2. The learner will demonstrate Christ-like character by serving at home, at church, and at work with something he or she didn't do before.
3. The learner will prayerfully sign up a job he or she can do at church, out of a motive to glorify God.
4. The learner will have confidence in Christ and increase in faith through servanthood.

**VII. Preparing for Action (3 to 5 minutes)**

The learner will sign up a job to serve at the church at the page in the BSS (Biblical Servanthood Survey) and answer all other questions in the survey. He or she will also complete the curriculum evaluation form.

## APPENDIX 6

### STUDY SHEETS OF THE CURRICULUM

#### **Week 1: Servanthood by Sacrifice and Suffering with Humility in Christ**

**I. Governing Objective:** Learners will demonstrate understanding of servanthood through sacrifice and suffering because Christ led servanthood with humility and love.

**II. Introduction (3 to 5 minutes):** Biblical \_\_\_\_\_ builds up a home, a church, a school, and a nation on truth from the Bible.

**III. Bible study: Read Luke 22:14-27 (25 to 30 minutes)**

#### **A. Author and Background:**

1. \_\_\_\_\_ is the author.
2. He traveled with the apostle Paul.
3. Written from Rome to Theophilus for the purpose of defending Christian faith, useful for both evangelism and discipleship.
4. Rome was the center of the known world and was where people were in turmoil from political and cultural unrest.

#### **B. Passage Core Content:**

1. The occasion of Jesus and the apostles' Passover meal (Luke 22:14).
2. Christ marked his suffering (Luke 22:15).
3. Christ implied his forthcoming death (Luke 22:16).
4. Christ commended Christians to share \_\_\_\_\_ (Luke 22:17).

5. Christ established the Lord's Supper for the remembrance of his sacrifice and suffering (Luke 22:19).
6. The\_\_\_\_\_ covenant was established by Jesus' suffering through shedding his blood (Luke 22:20).
7. Christ announced woe to people who are against him (Luke 22:21-22).
8. Non-Christian leaders lead by arrogant superiority and control (Luke 22:25).
9. Serving others as the lowest in status (Luke 22: 26).
10. Example of Christ (greatest) as servant (lowest) (Luke 22:27).
11. Christ's servants should possess a servant mind of humility (Phil 2:5).
12. Christ did not claim him as God (Phil 2:6).
13. Jesus humbled himself as a servant (Phil 2:7).
14. Christ traveled from the "form of God" to "the death on the cross" (Phil 2:8).

**IV. Reflection (8 to 10 minutes):**

1. What is Luke's purpose in writing the gospel?
2. How did Christ Jesus serve the need of humankind?
3. What does servanthood in covenant with Christ look like?
4. What is different between Christian and non-Christian servanthood?

**V. Applications (8 to 10 minutes):**

1. Christians are \_\_\_\_\_ in covenant with Christ the Lord.
2. Salvation comes through judgment.
3. Christological servanthood exemplifies sacrifice and suffering for us—his servants.
4. The Lord's Supper as a rite of the church today is for us to recreate Christ's sacrifice and suffering.
5. Servants are leaders, and leaders are servants.

6. We as Christians are servants in covenant with Christ the Lord and should demonstrate faithfulness, loyalty, love and obedience to the Lord for receiving blessings from him.
7. Christ's servants should possess a servant mindset of \_\_\_\_\_ as Jesus exemplified it.
8. Christ's servants regard others as more important than ourselves when we serve.

**VI. Results (5 minutes):**

1. I will \_\_\_\_\_ myself to serve the Lord with love and loyalty.
2. I will \_\_\_\_\_ a mindset of servanthood to serve the Lord and serve others.
3. I will \_\_\_\_\_ a mindset of servanthood at home, at work, and wherever I am.
4. I will ask God about what he wants to accomplish in my life.
5. I will glorify God by servanthood through sacrifice and suffering.
6. I will regard others as more important than myself when I serve.

**VII. Preparation for Action (3-5minutes)**

The learners in paired practice share how Christ serves our need and how we can learn from him. In a group of two, one speaks on the topic above, the other one listens and then they switch roles.

**Week 2: Paul, a Slave of Christ through Spiritual Disciplines**

**I. Governing Objective:** Learners will surrender to Christ to win converts through living a disciplined life.

**II. Review and Introduction (3 to 5 minutes):** 1. Game: Go and Tell: team competition by taking turns to share what is being learned from last week. 2. In the United States, most people desire to live to their 100<sup>th</sup> birthday; but they have done very little toward the goal such as developing habits like a healthy diet and regular exercise. However, the apostle \_\_\_\_\_ is a very different case.

**III. Bible study: Read 1 Corinthians 9:19-27 (20 to 25 minutes)**

**A. Author and Background:**

1. Paul is the author.
2. Corinthian church was founded by Paul in 50-52 A.D. during his second missionary journey.
3. In Paul's time, Corinth was a city with a population larger than Athens (approximately 200,000) and was infamous for its immorality.
4. The Corinthian church was challenged by disunity, \_\_\_\_\_ practices by its members, law suits, and abuse of the Lord's Supper and spiritual gifts.
5. The purpose of this letter is to address practical issues such as schisms in the church, the exercise of church discipline, questions related to idolatry, Christian marriage, God's stipulations, spiritual gifts, and theological issues such as salvation and resurrection.

**B. Passage Core Content:**

1. Definition of slave in the Roman Empire of the first century: someone whose person and service \_\_\_\_\_ wholly to another (1 Corinthians 9: 19).
2. Becoming a slave to all to win converts (1 Corinthians 9: 19).
3. To be like others in culture or customs that do not violate Christianity (1 Corinthians 9: 20-21)

4. To be like the weak in social status in order to win converts (1 Corinthians 9:22)
5. Do all things for the sake of the \_\_\_\_\_ (1 Corinthians 9:23a).
6. To become a partner of converts in the gospel (1 Corinthians 9:23b).
7. Paul's goal achieved by living a disciplined life (1 Corinthians 9:24-27).
8. The Christian life is like athletes running a race (1 Corinthians 9: 24).
9. Exercise self-control in all things to win converts (1 Corinthians 9: 25).
10. To receive an imperishable reward (1 Corinthians 9: 26).
11. To discipline the body for \_\_\_\_\_ (1 Corinthians 9: 27).

**IV. Reflection (8 to 10 minutes):**

1. Did Paul serve as a slave for Christ? Why or why not?
2. What does becoming a slave to all to win converts for Christ mean to Paul?  
What does it mean to you?
3. Why is it important to Paul to achieve his goal by living a disciplined life?
4. Is living a disciplined life for Christ important to you?

**V. Application (8 to 10 minutes):**

1. Christ's servants' life and service wholly belong to the Lord.
2. Christ's servants \_\_\_\_\_ to others in their culture and customs but do not violate principles of Christianity.
3. Christ's servants are aware of their words and behavior when non-Christians are present in order to win them.
4. Christ's servants exemplify the gospel of Christ in all things and toward all people they encounter.
5. Christ's servants live a disciplined life like an athlete running a race for the sake of the gospel of Jesus Christ.
6. Christ's servants exercise self-control at all times and in all things.

7. Christ's servants will receive rewards from the Lord.

**VI. Results (3 to 5 minutes):**

1. I will accept the concept of living a disciplined life for Christ.
2. I will prayerfully seek God's guidance on learning to submit and to serve others.
3. I will ask God for opportunity to practice servanthood for winning converts.

**VII. Preparation for Action (3 to 5 minutes):**

Members spend a moment in prayer for items 2 and 3 from "Results".

**Week 3: Spiritual Disciplines for the Purpose of Christlikeness**

**I. Governing Objective:** To be like Christ, learners will discipline themselves with habits of worship, Bible intake, prayer, evangelism, serving, and persevering.

**II. Review and Introduction (3 to 5 minutes):**

1. Servant leaders' identity: refined character, motive for God's glory, and Christ-centered agenda.
2. Discipline yourself for the purpose of godliness—\_\_\_\_\_ (1 Timothy 4:7).
3. The alternative to discipline is disaster (Vance Havner 1901-1986, writer and preacher for Christ).

**III. Bible Study: Read selected passages (25-30 minutes):**

**Passage Core Content:**

**A. Worship**



1. God's servants \_\_\_\_\_ the Father in Spirit and in truth (John 4:23 GNT).
2. Worship means "to express in attitude or gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully."

## **B. Taking in God's Word**

### **1. Hearing God's Word**

- a) Luke 11:28—Jesus commands to \_\_\_\_\_ the Great Commandment
- b) Romans 10:17—Faith comes from hearing the word of Christ

### **2. Studying God's Word**

- a) Ezra 7:10—(1) "set his heart," (2) "to \_\_\_\_\_ the word of God," (3) "and to practice it," (4) "and to teach its statutes and ordinances in Israel."
- b) Acts 17:11—noble-minded Christians in Berea eagerly received God's word and examined Scriptures daily for words they heard.

### **3. Memorizing God's Word**

- a) Psalm 119:11—treasure God's word in the heart so that we do not \_\_\_\_\_ against him.
- b) Matthew 4:1-11—Jesus responded to temptation by God's words; memorizing supplies spiritual power.

### **4. Meditating on God's Word**

- a) Psalms 19:14 and 104:34—let Christians' meditation be pleasing to God.

b) Meditation means \_\_\_\_\_ thinking on the truths and spiritual realities revealed in Scripture for the purpose of understanding, application, and prayer.

### **5. Applying God's Word**

a) James 1:22-25—to be doers of the Word and not merely hearers.

b) John 13:17—be blessed by doing what you know.

c) 1 Corinthians 10:30—in all things we do to give glory to God including \_\_\_\_\_ and drinking.

### **C. Praying:**

(1) Matt. 6:5-9—Jesus taught his disciples how to pray.

(2) Luke 11:9—pray persistently by \_\_\_\_\_, seeking, and knocking.

### **D. Serving:**

(1) Romans 12:9-13—dedicated service motivated by \_\_\_\_\_ God and loving each other

(2) 1 Peter 5:2—“not under compulsion...is the will of God”

### **E. Evangelism:**

(1) Evangelism is defined as “presenting Jesus Christ in the power of the Holy Spirit to sinful people, in order that they may come to put their trust in God through Him, to receive Him as their Savior, and to serve Him as their King in the fellowship of His church.

(2) Matthew 28:19-20—the Great Commission

### **F. Persevering:**

- (1) Ephesians 6:13—take the armor of God so that you can stand firm.
- (2) Joshua 1:9—be strong and courageous against being weak and coward.

### **G. Pursuing spiritual disciplines (SDs) as the Lord expects**

- (1) 1 Peter 1: 15-16—be holy because God is holy.
- (2) Proverbs 23: 12—apply your heart to discipline and listen to words of knowledge.

### **H. Finding freedom in practicing the SDs**

- (1) SDs reward us with freedom to grow into Christlikeness.
- (2) Choose for yourselves today the one you will serve: devotion to God or to yourselves.

### **I. The danger in neglecting the SDs**

- (1) 1 Corinthians 12:4-7—we are all given spiritual gifts.
- (2) Hebrews 2:1—do not drift away from God’s words.

### **IV. Reflection (8 to 10 minutes):**

1. Why is practicing SDs important to Christians?
2. In developing habits of Bible intake, prayer, evangelism, serving, and persevering, which one(s) have you been undertaking? And which one(s) are you considering?
3. How have you found freedom in practicing SDs?
4. What will you do differently to practice SDs?

### **V. Application (8 to 10 minutes):**

1. God desires his children to learn to be like \_\_\_\_\_ through practicing SDs.
2. God's Word is the servants' spiritual food that helps spiritual growth.
3. God's Word gives \_\_\_\_\_ to conquer spiritual and fleshly temptations.
4. Studying God's Word helps the servants dwell in Christ.
5. Memorizing God's Word helps meditation and \_\_\_\_\_.
6. Understanding God's Word guides the servants to know God's will.
7. Praying deepens our relationships with the Lord.
8. Christ's servants are to serve the Lord and serve one another with gladness.
9. The church's greatest \_\_\_\_\_ is evangelism.
10. Christ's servants can persevere in doing God's work by the Spirit's power.

**VI. Results (3-5 minutes):**

1. With the understanding that SDs brings me to the destination, not my personal preference, I ask God to conform myself to be like Christ in all areas of my life.
2. I practice discipline by regularly taking in God's Word.
3. I pray in a disciplined way and pray without ceasing.
4. I practice evangelism regularly at home, at work, and everywhere I go.
5. I regularly and voluntarily serve God and serve others such as cleaning, ushering, and greeting, and serve the physically weak church members and newcomers.
6. I practice perseverance through biblical servanthood.

**VII. Preparation for Action (3-5 Minutes)**

The learners in peer pairs practice evangelism with the Roman Road method which uses Romans 3:23, 6:23, 5:8, Ephesians 2:8-9, and Romans 10:9-10 as the message. As a pair, one speaks on the topic above, the other one listens, and taking turns.

## **Week 4: God's Spirit Helps His Servants' Glorification**

**I. Governing Objective:** Learners will demonstrate understanding to serve God and others with the assurance of the Spirit's help to achieve glorification.

### **II. Introduction (3 to 5 minutes):**

The contrast between “in Spirit” and “in flesh” makes clear the consequences: the mind set on the \_\_\_\_\_ is life and peace, but the mind set on the things of flesh is death (vv. 5-6).

### **III. Bible study: Read Romans 8:26-39 (25 to 30 minutes)**

#### **A. Author and Background:**

1. Paul wrote the epistle to several congregations in Rome likely in the mid- to late 50s A.D.
2. The purpose is to proclaim the truth of the \_\_\_\_\_ to unite the Jews and Gentiles.
3. Is regarded as a theological treatise of the Christian doctrine.

#### **B. Passage Core Content:**

##### **A) God helps Christians whom he foreknew to glorification (Romans 8:26-30)**

1. The Spirit \_\_\_\_\_ Christians' infirmity rather than removing it (Romans 8:26a).
2. The Spirit helps us to pray (Romans 8:26b).
3. The Spirit intercedes for the saints according to God's will (Romans 8:27).
4. God causes all things to work together for good for those who love \_\_\_\_\_ and are called to do God's work (Romans 8:28).
5. God established a close relationship and planned in advance for Christians to be conformed to Christlikeness (Romans 8:29).
6. God then called them, justified them, and ultimately glorified them (Romans 8:30).

## **B) God Assures of Hope in Glory through Suffering (Romans 8:31-39)**

1. Trials and difficulties in doing God's work are unavoidable (Romans 8:36).
2. God assures his servants ultimate \_\_\_\_\_:
  - a. God is for them (v.31); b. God justifies them (v.33);
  - b. God accepts them and no one can condemn them (v.34);
  - c. God protects them (v.39).
3. Consequently, Christians, who suffer for \_\_\_\_\_ sake, have the assurance of glory from almighty God because of:
  - a. God's covenantal love for them, b) his plan to conform them to be like Jesus,
  - b. His effectual call to serve, d) his justification, and e) his glorification of them.

## **IV. Reflection (8 to 10 minutes):**

1. What is the role of the Holy Spirit to Christians?
2. Why is it important for Christians to be conformed to Christlikeness?
3. How is a close relationship to Christ Jesus crucial in serving God and serving others?
4. Why does God assure of Christians' glorification through suffering and sacrifice?

## **V. Application (8 to 10 minutes):**

1. The Holy Spirit works in the same way as He worked during biblical times because \_\_\_\_\_ is unchangeable.
2. Truth is not changed. The assurance of glory through suffering is the same.
3. Since God is for us, no one can be against us if we do what God commands us.

4. Christians' victory in \_\_\_\_\_ is assured because the God we serve is unconquerable by anything or anyone.

**VI. Results (3-5 minutes):**

1. I will learn to trust God during trials and difficulties through the assurance of the Spirit as my helper and the Word of God.
2. I will submit to God's will even it entails suffering.
3. I will practice servanthood and will be conformed to Christlikeness by serving at church, at home, and at work.

**VII. Results (3-5 minutes):**

The learners will be divided into small groups with no more than three in a group to share what service they have been doing and what they plan to do after the class.

**Week 5: Christ, His Servants' Confidence and Reward  
through the Church**

**I. Governing Objective:** Learners will demonstrate confidence in Christ through serving in the church.

**II. Review and Introduction (3 to 5 minutes):** Perpetua (A.D. 181-203), who was martyred because of her faith in \_\_\_\_\_, demonstrated unwavering confidence in the Lord during her trial.

**III. Bible Study: Read Hebrews 10:11-39 (25 to 30 minutes)**

**A. Author and Background:**

1. The author is unknown.

2. The epistle was written to the Jewish-Christian congregations in Rome around 65 A.D.
3. The purpose is to warn people in these Jewish-Christian congregations against returning back to Judaism in order to avoid being persecuted as Christians.
4. The theme is the supremacy of \_\_\_\_\_ over angels and the OT heroes such as Moses, Abraham, and the rest.

**B. Passage Core Content:**

**A) Christ: Christians' source of reward (Hebrews 10:11-18)**

1. Christ's wiping out of sins is much more effective than animals' blood that only covers sin (Hebrews 10:11).
2. God's guidance and power are thus available to Christians through the \_\_\_\_\_(Hebrews 10:17).
3. Christ's death and triumph over the grave had continual effects in that he opens continual access to God (Hebrews 10: 12, 14).
4. The Holy Spirit testified to God's covenantal relationship with Christians to bless them and to forgive their sins through Christ's sacrificial death (Hebrews 10:15-18).

**B) A New and Living Way in Christ through the Church (Hebrews 10:19-25)**

1. Christians build close relationships with fellow believers to minister and to be ministered to in love and encouragement (Hebrews 10:19-22).
2. Christians hold fast to faith and to love and encourage one another through the \_\_\_\_\_(Hebrews 10:23-25).

**C) The Consequences of Willful Sin (Hebrews 10:26-31)**



1. Failure in confidence and perseverance in Christ: leaving the faith community resulting in offending the Son of God and the Holy Spirit (Hebrews 10:25-28)
2. Failure in worship and in practical acts of expressing love to God and fellow believers is to disregard the blood of the covenant (Hebrews 10:29)
3. Judgment comes and vengeance belongs to the \_\_\_\_\_ (Hebrews 10:30).
4. The consequences of sin are severe (Hebrews 10:31).

**D) Confidence in Christ and Assurance of Receiving Reward (Hebrews 10:31-39)**

1. Christians who endure the hardships and sufferings will receive the lasting possession that was promised (Hebrews 10:34).
2. In times of trials and adversity, Christians are to remain \_\_\_\_\_ in Christ without succumbing to despair. With this confidence comes a great reward of all of God's promises (Hebrews 10:35-36).
3. The devoted one will live with faith (Hebrews 10:37).
4. Those who know the truth and still sin willfully and persistently will receive judgment promised from God (Hebrews 10:38).

**IV. Reflection (8 to 10 minutes):**

1. Why is Christ superior to angelic beings and the OT prophets?
2. What does fellowship with Christ and his saints through the church look like?
3. What are consequences of persistent and willful sin?
4. Do you have assurance for receiving reward from Christ?

**V. Application (8 to 10 minutes):**

1. Faith in \_\_\_\_\_ comes with reward.

2. In Christ, Christians have continual access to God.
3. In the covenantal relationship, God blesses those Christians who serve him.
4. Christians build close relationships with fellow believers to minister to and be ministered to in love and encouragement. And so they attend the church regularly and are involved in other Christians' well-beings.
5. Christians hold fast to faith and to love and encourage one another through the church.

**VI. Results (5 minutes):**

1. I will demonstrate faith in Christ and continue to make worship God a priority even if it is inconvenient or life is too busy.
2. I will demonstrate Christ-like character by serving at home, at church, and at work with something I didn't do before.
3. I will prayerfully sign up a job I can do at church, out of a motive to glorify God.
4. I will have confidence in Christ and increase in faith through servanthood.

**VII. Preparing for Action (3 to 5 minutes)**

The learner will sign up a job to serve at the church at the page in the BSS (Biblical Servanthood Survey) and answer all other questions in the survey. He or she will also complete the curriculum evaluation form.

## APPENDIX 7

### RULES FOR THE GAME: GO AND TELL

1. The teacher and all participants practice servanthood in the game.
2. Ask for a volunteer to be the scorekeeper.
3. Divide the participants into two teams with an equal number of people on each team.
4. Each person in a team and each team take turns to tell in one sentence what he or she learned from the prior lesson. For each correct answer, a point is earned.
5. At the start of each turn, the team has 3 seconds to begin speaking; if not, it will be another team's turn.
6. Repeating a key point or principle which has been stated will not earn a point.
7. The teacher is the judge who announces whether an answer gets a point.

Table A22. Score keeping chart of Go and Tell

Team 1					Team 2				
Name	Week 2	Week 3	Week 4	Week 5	Name	Week 2	Week 3	Week 4	Week 5
Member 1					Member 1				
Member 2					Member 2				
Member 3					Member 3				

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## ABSTRACT

### EQUIPPING LEADERSHIP THROUGH SERVANTHOOD AT ABOUNDING GRACE CHURCH

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This project was designed to equip biblical servants for ministry at Abounding Grace Church (AGC). The training process involved assessing and increasing the knowledge of participating members in regard to the biblical qualifications and practice of servanthood. Included at the end of the initial training process was a personal growth plan for engaging future ministry leaders at AGC.

Chapter 1 introduces the ministry context of AGC, along with the rationale, purpose, goals, research methodologies, definitions, and delimitations of the project. Chapter 2 provides the biblical and theological basis for leadership with a mindset of servanthood. Foundational to the design of the equipping curriculum are five biblical passages: Luke 22:14-27, Philippians 2:5-8, 1 Corinthians 9:19-27, Romans 8:26-39, and Hebrews 10:11-39. Together, these passages explicitly teach the participating members that God has provided biblical leadership with a mindset of servanthood in a covenantal relationship with him through his Son, his Word, his Spirit, and his Church. Chapter 3 explains that transforming biblical servants to Christlikeness can be done through spiritual disciplines in light of the theoretical and practical foundation for leadership through servanthood. Contrary to non-Christian leaders, servants of Christ are to be exemplary leaders that give glory to God and not to self-aggrandizement. Chapter 4 details the process and the results of this project. Chapter 5 concludes with an evaluation

of the project, and suggestions for improvement and further development.

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