DEVELOPING ADDITIONAL LEADERSHIP SKILLS

OF RECENT SEMINARY GRADUATES

IN PASTORAL MINISTRY

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A Project

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by

Daustin William Kratzer

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**APPROVAL SHEET**

DEVELOPING ADDITIONAL LEADERSHIP SKILLS

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Daustin William Kratzer


Read and Approved by:



_____
William F. Cook III (Faculty Supervisor)



_____
Terry J. Betts



Date _____

I dedicate this dissertation to salvation through Jesus, and to Jessica.

My two greatest gifts from God, in that order.

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PREFACE

This project was possible because of many churches and many pastors. First Baptist Church in Athens, Tennessee, was where I began the work for this project. It is because of my time there and with encouragement from strong brothers in the faith that I began this journey. Another church that played a major role in this project is Ninth and O Baptist Church in Louisville, Kentucky. The encouragement from those in my Bible Fellowship Group and the pastors of the church helped me press on to the finish. I am also grateful for those who were participants in this project. I hope this project was a blessing for all of the churches whose pastors participated.

Many others contributed to this work, and they should not be overlooked. I am grateful to have a father who is also a mentor. My father, Dallas Kratzer II, opened the Johari Window for me. My doctoral supervisor, Dr. William Cook, was a helpful guide through the process of defining the project. My father-in-law, Dean Allen, helped with the lay leadership perspective on much of the work. These three men influenced me greatly, and I hope to influence others as they have influenced me. Louden Wells produced excellent videos for the project that I plan to use many more times in the future.

Finally, Jessica Kratzer made this project a reality in the midst of an incredibly busy season of life. I will never be able to show her the kindness and patience she has shown to me through this process. "Not enough for me? You are everything."

<div align="right">Daustin Kratzer</div>

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

A pastor's time at seminary can be his favorite season of life. The thirst for knowledge and camaraderie is matched by the experience of deep wells of theology and community in this safe environment. For many pastors, these are the "good old days" that they talk about for years. However, once a pastor arrives at a church, he encounters issues not studied in-depth at seminary. He finds himself unable to utilize the library of theology beyond the weekly sermon and over time that biblical language seems to be a fog. The young pastor is asked to oversee committees and building projects or diagnose why volunteer numbers have plummeted, in addition to making hospital visits and mediating when members quarrel over minutia. As a result, the pastor assumes a reactive position to doing ministry. Leadership is a proactive action and reactive ministers find themselves unable to get out in front when leading their church toward a vision. Finding themselves in a constant state of reactivity causes them to think back to the glory days of seminary and long for the nostalgia of simply studying theology.

Pastors need leadership training in their ministry context to make two major shifts. First, young pastors have to understand the difference between reactive and proactive ministry to be effective leaders. Many pastors believe they are working proactively, but because there is no leadership vision, they are simply reacting to whatever may be the most recent issue or problem. The second major shift is to help young pastors understand the difference between doing ministry and equipping for ministry. Many in the church see a young pastor taking on many tasks as being a good leader, and this misconception has been applauded by congregations and mimicked by other leaders. Doing ministry is merely half of the equation and often leads to burnout. A leader equips

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others for ministry by showing them how to do ministry. These two shifts will assist in preparing the next generation of leaders to continue the discipleship legacy of the church.

## Context

Becoming a statistic can be a traumatic experience. While in seminary, many pastors may hear unfounded statistics about pastoral tenure. Not being able to last more than a handful of years in a church is perceived as a failure in the Southern Baptist Convention (SBC). In the first few years of ministry, when things become difficult, a certain anxiety can rear itself from this fear of failure. The problem is that many pastors do not even realize why things became difficult; hardship seems to appear out of nowhere.[1] Most pastors think they are doing kingdom work by completing the expected tasks of a pastor. Maybe one has been diligent in studying the Bible and presenting it clearly week in and week out. Perhaps another has forfeited many weekends and evenings while serving families during weddings and funerals. Despite these realities, it is too common to hear about a pastor not working out at a church and being asked to move on or finding another congregation to serve.

Despite dutifulness, pastoral turnover is an indicator that a variable is being missed in pastoral preparation. Curriculum at SBC seminaries at the master's level includes a course load much heavier than for a majority of other master's level degrees. The process of ordination and the examination by a council is quite rigorous when it comes to doctrine and character. Students and pastoral candidates alike are reviewed for content, quality of preaching, and oratory candor. Each graduating class seems to bring more hope for the future of the SBC than the last. Although these preparatory boxes have

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[1] In his preface, William Mounce discusses hardships he faced while writing his commentary on the Pastoral Epistles. He references his personal "disappointment in discovering first hand that the answers of the academy often do not answer the real-life issues of the church." William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 36 (Nashville: Thomas Nelson, 2000), ii.

been checked, pastoral turnover persists in this generation just as it did with previous generations.

In recent SBC history, the completion of a degree and ordination by a church have served as sufficient qualification in the hiring process for many churches. What is often not considered during this process—and is more difficult to measure—is the shepherding facet of pastoral ministry. Just as it is the responsibility of a shepherd to lead sheep, it is the responsibility of a pastor to lead his spiritual brothers and sisters. Leading is not an inherited skill. Just as pastors study hermeneutics to correctly interpret Scripture, they must also study leadership to correctly interpret vision and direction. The abundance of valuable courses at seminary is an asset when it comes to selecting a course load. Yet, students may look back at their time in seminary with a desire to have taken courses in disciplines where they now feel anemic in their current ministry setting. Requiring leadership courses to the standard master's level course load would extend timelines and could contribute to decreased matriculation rates. Others may not realize the practical aspect of the content received in leadership courses because they may be studying outside of a leadership role or not in an active ministry role.

This project aims to develop additional leadership skills in an active ministry setting when it comes to leadership training. In 2014, Thom Rainer wrote an article called "The Dangerous Third Year of Pastoral Tenure." He addressed the mystery and reasons for pastors leaving in their third year. Most of the reasons are due to a deficit in leadership ability and that is the reason this early tenure timeframe has been selected for this project.[2] The solution to this issue presents itself as needing on the job training for pastors in the area of leadership. The leadership training for pastors would be akin to accountants performing annual training when it comes to updates in tax code or to physicians receiving updated certification in their field of practice.

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[2] Thom Rainer, "The Dangerous Third Year of Pastoral Tenure," June 18, 2014, https://thomrainer.com/2014/06/dangerous-third-year-pastoral-tenure/.

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In the early years of pastoring, young pastors are either realizing they are missing something or someone has kindly informed them of this blind spot in their preparation for pastoral ministry. Jeff Robinson shares his experience in *15 Things Seminary Couldn't Teach Me* "I learned that advanced degrees from a leading theological institution had not transformed me into the godly, humble, wise, selfless leader this congregation desperately needed. Soon, I realized only suffering-laden service on the front lines of ministry could make me that man."[3] At that moment in the beginning of his ministry, Robinson realizes that there is a gap in his preparation to be a leader. The gap is not in his seminary education, but in his personal spiritual development required to lead well. Douglas Martz believes that, ideally, "the educational process would take place within a normative worshiping community of faith."[4] His reasoning is that developing as a leader cannot occur only in a classroom or in a vacuum. Martz is arguing that Robinson—and others—should have additional training while serving the local congregation. The training principles established at seminary should be built on in the active ministry setting. Many seminary students do not fully participate in an active ministry setting until after they complete their studies, as evidenced by a survey by George Hillman of 330 master's level students at Dallas Theological Seminary showing that less than 37 percent of respondents served more than ten hours a week in ministry during their seminary preparation.[5] In a perfect world, the seminary experience would be partnered with an active ministry setting where leadership skills could be developed both in theory and practice. The reality is that this fused-learning system does not exist, and

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[3] Jeff Robinson, Sr., *15 Things Seminary Couldn't Teach Me*, ed. Collin Hansen and Jeff Robinson, Sr. (Wheaton, IL: Crossway, 2018), 16.

[4] Douglas A. Martz, "Seminary Reform: A Blueprint for Revisioning," *Sewanee Theological Review* 41, no. 4 (1998): 357-66.

[5] George M. Hillman, "Leadership Practices and Current Ministry Experiences of Master's-Level Seminary Students," *Christian Higher Education* 5, no. 2 (April 2006): 154.

that follow-up is necessary when it comes to leadership development once in an active ministry setting.

The scope of this project is not meant to alter the amount of time that seminary students prepare for leadership while completing their theological studies. This project intended to connect with pastors that have recently graduated from seminary and are in their first few years of pastoring. The goal is for pastors to grow in leadership while serving in the community of faith—theoretical learning matched with practical experience. More specifically, this project interacted with recent graduates of The Southern Baptist Theological Seminary (SBTS) that are now pastors throughout the United States.

## Rationale

Many students complete their time at seminary without practical application of their leadership skills in an active ministry setting. Young pastors need active leadership training so they can cast vision and lead in the church. Otherwise, pastors are likely to fail as leaders in one of two directions. The first direction is that of reactive leadership, where their involvement in the kingdom is relegated to taking care of the most pressing task. On this topic, F. John Reh states, "Many managers believe that their job is to resolve problems that arise. While that is true, it is only the lesser part of the job. More importantly, a manager's job is to prevent problems."[6] Moving from management to pastoral ministry the same is true—proactive leadership is the main responsibility of the pastor. To overcome the reactive response and progress toward becoming proactive, Will Mancini and Warren Bird see vision crafting as the intersection: "Most churches have a generic sense of their vision rather than a clearly defined and contextually crafted

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[6] F. John Reh, "Predictive and Not Reactive Management," *The Balance Careers*, July 5, 2018, https://www.thebalancecareers.com/good-management-predictive-vs-reactive-2275893.

vision."[7] Reactive leadership is a symptom of leading without a vision that is clearly defined and road mapped for the future.

This lack of vision that causes reactive leadership creates another direction where a leader may fail. An environment can develop where the pastor attempts to do all of the ministry by himself. This may come as a result of pressure due to being compensated for his work, may be self-inflicted because he feels responsible to the people or the title, or may come from other sources. He believes the false assumption that the pastor has to be the point man for the whole of church life. Rainer interprets Ephesians 4:12[8] to convey that "pastors are to train the saints or believers to do the work of the ministry. It does not say pastors are to do all the work of ministry."[9] This mindset bypasses the process of equipping the saints for ministry and leaves a congregation underdeveloped in this area of sanctification and frustrated with their pastor. They are frustrated either because they expect him to visit more often or because he is not properly equipping them to serve one another in this manner.

The key piece of training for this project that binds all of this together is learning interpersonal awareness via the Johari Window.[10] This understanding of communication awareness is displayed by leaders throughout the Bible and is the fulcrum that young pastors need to develop other leadership disciplines. Since young pastors minister to people mostly outside of their own generation, the Johari Window is a key

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[7] Will Mancini and Warren Bird, *God Dreams: 12 Vision Templates for Finding and Focusing Your Church's Future* (Nashville: B & H, 2016), 13.

[8] Ephesians 4:12 says, "For the equipping of the saints for the work of service, to the building up of the body of Christ" (NASB).

[9] Thom Rainer, "Fifteen Reasons Why Your Pastor Should Not Visit Much," August 31, 2016, https://thomrainer.com/2016/08/fifteen-reasons-pastor-not-visit-much/.

[10] Joseph Luft, *Of Human Interaction: The Johari Model* (Palo Alto, CA: Mayfield Publishing, 1969). The Johari Window is a model for understanding interpersonal awareness in relationships and communication. Four quadrants of the window display the relationship between self and others depending on known and unknown information about the parties.

piece of the project for this target group. People of different generations communicate in different ways and with unique meanings from one another. By improving in interpersonal communication, young pastors are able to develop a vision that motivates their congregation to participate in ministry. Utilizing the Johari window, this project deconstructs five other leadership models based on geometric shapes to show young pastors how to move from the reactive model of completing tasks to the proactive model of equipping others for ministry alongside themselves.

## Purpose

The purpose of this project was to provide entry-level leadership training on interpersonal relationships using models based on different geometric shapes (window, square, pyramid, etc.) to pastors that are graduates from The Southern Baptist Theological Seminary under the age of 35 during their first five years of ministry.

## Goals

The goals for this project aimed to prepare pastors to lead their churches. To equip others, they need to be equipped themselves as leaders.

1. The first goal was to assess the current leadership training level and interpersonal relational ability of a group of 15-20 pastors under the age of 35 in their first five years of ministry.

2. The second goal was to develop a curriculum consisting of seven video sessions and companion leadership training guides to distribute to participants.

3. The third goal was to increase the leadership and interpersonal relational abilities of the project participants.

## Research Methodology

Three goals determined the effectiveness of this project. The research methodology used included pre- and post-surveys and an evaluation rubric.[11]

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

The first goal was to assess the current leadership training level and interpersonal relational ability of a group of 15-20 pastors under the age of 35 in their first five years of ministry. This goal was accomplished by administering a Leadership and Interpersonal Relational Inventory (LIRI)[12] to the pastors included in the project. The LIRI was a multiple-choice survey ranging from "very weak" to very strong" with a numerical value assigned to each response (i.e., very weak=0, weak=1, slightly weak=2, etc.). "Very strong" was the desired response of each item. The survey was tabulated by adding all responses into a single LIRI score. This goal was considered successfully met when at least twenty participants completed the LIRI.

The second goal was to develop a curriculum consisting of seven video sessions and companion leadership training guides to distribute to participants. This goal was accomplished once the curriculum was written, produced into video, and evaluated. The evaluation of the curriculum was conducted by an expert panel who utilized a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. [13] This goal was considered successfully met when a minimum of 90 percent

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[12] See appendix 1, "Leadership and Interpersonal Relational Inventory." The LIRI is a modified format of Boersma's Managerial Competencies. Stephen Anthony Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD thesis, Oregon State University, 1988), 124-30. Used with permission. His dissertation was about the necessary management skills from the perspective of lay leaders, pastors, and seminary faculty. Since this project is a focus on leadership rather than management, it might be assumed that these are not compatible items for inventory. However, the instruction of leadership and interpersonal relationship through this project are meant to inform management skills. Stronger leadership and interpersonal relational skills affect a leader's ability in the realm of management of their team and responsibilities. Although Boersma designates all of the items in the index as management skills, some of the competencies are what I would consider leadership skills (vision, values, etc.). For the purpose of this project, one survey item was modified to be applicable to the instructional information. Item 49 was changed from, "Make use of techniques such as Management by Objectives as part of the control or evaluation program" to "Make use of leadership and interpersonal relational techniques when interacting with team members." This change was because "Management by Objectives" was not explained to the group during the pre-survey period and would be a confusing term. The change was made to the title of this project to retain a total of fifty questions and be more specific to what is being measured by the instrument.

[13] See appendix 2, "Evaluation Rubric for Leadership and Interpersonal Relationship Training."

of the evaluation criterion met or exceeded the sufficient level. If the 90 percent benchmark was not initially met, then the material was revised until it met the standard.

The third goal was to increase the leadership and interpersonal relational abilities of the project participants. This goal was accomplished by having the participant group view the seven webcast episodes. This goal was measured through a reassessment of the LIRI to determine if the content from this project increased leadership and interpersonal relational abilities. A *t*-test for dependent samples was used to measure any real difference from the seven-session course. This goal was considered successfully met when at least 15 participants recomplete the LIRI and when the LIRI demonstrated a positive significant difference in the pre- and post-survey scores.

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**Definitions and Limitations/Delimitations**

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The following definition of Johari Window were used in the ministry project:

*Johari Window.* The Johari Window is a tool for understanding interpersonal awareness in relationships and communication. Four quadrants of the window display the relationship between self and others depending on known and unknown information about the parties.[14]

Two limitations applied to this project. First, the accuracy of the pre- and post-series surveys were dependent upon the willingness of the respondents to be honest about their knowledge and self-assessment of their current leadership and interpersonal relational abilities. To mitigate this limitation, the respondents were promised that their answers would remain nameless. Second, the effectiveness of the training was limited by the consistency of attendance. If the participants did not attend all of the training sessions, then it would be difficult to measure how beneficial the training was. To mitigate this limitation, sessions were provided via the web to be completed at any time during the week in which they were offered.

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[14] Luft, *Of Human Interaction*.

Two delimitations were placed on the project. First, the project was for lead pastors who completed a Master of Divinity degree from SBTS and were in their first three to five years of local church ministry after the completion of the degree. These pastors could have been in some leadership role or assistant pastoral role before or during their degree but had to presently be in the lead pastor role. The lead pastor role could be defined by their designated title. In a multi-pastor ministry context, if the title did not designate a lead role, then this was determined if a majority of their responsibilities were associated with a combination of preaching and vision responsibilities. Second, the project was confined to a fourteen-week timeframe. This timeframe gave adequate time to prepare, produce, and teach the seven-session training sessions and conduct the post-series survey after sessions were completed.

**Conclusion**

Just as pastors are expected to be trained in the process of hermeneutics to properly teach the Word of God, they should be expected to be trained in basic leadership and interpersonal relational principles. Developing this aspect of a pastor's shepherding ability is helpful to the long-term ministry of a pastor with a congregation. Pastors should look to the God's Word and the person and work of the Lord Jesus for understanding leadership and interpersonal relationship development. Biblical examples of leadership and interpersonal relationships are explored in chapter 2, which explains the biblical and theological basis for this project.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR
PASTORAL TRAINING IN THE AREAS OF
LEADERSHIP AND INTERPERSONAL
RELATIONS

The author of the Bible never intended it to be a leadership manual, yet it presents numerous examples of leadership—both good and bad. As previously stated, pastors need to be well-rounded in leadership because this affects their communication when preaching. This chapter explores the biblical and theological foundations as to why leadership and interpersonal relations are key to pastoral training. A pastor's relationship with God shapes his relationship with and ability to lead followers. To state it in a different way, if a pastor does not understand what it means to be a follower, then he misses a crucial piece of what it means to be a leader. Followership is an important piece of training when it comes to leadership—and even more so for pastors leading churches because pastors are to be following God.

In this chapter, four Scripture passages are examined to show biblical examples of leadership relating to God and others. The point of this chapter is not to show an exhaustive set of leadership principles, but to explore four selections from Scripture that are important for developing young pastors. These four examples will model as a guide for young pastors the primacy of relating to and with God as a servant-follower so that they are prepared and capable of leading in the kingdom of God. The first of these examples is Moses' dialogue with God and interaction with the people of Israel in Exodus 32. This example serves as a base template for leaders interacting with God and those they lead. Next, the encounter between King Saul and David in 1 Samuel 18-28 shows the difference between how bad leaders relate to God compared to good leaders.

Then, 2 Timothy 4 provides a picture of how a lifelong personal relationship with God allows one to lead others at a personal level. Finally, Jesus' prayer in John 17 models the relationship leaders are to have with the Father and how that relationship affects their followers.

## Exodus 32: God, Moses, and Israel

A common misconception with leadership is that it is strictly a relationship between a leader and those following the leader. What many leaders fail to recognize is that they are an intermediary, that is a combination of both leader and follower. Every leader is responsible both to those they may lead but also to their own leader. In the pastoral sense, a pastor should learn leadership with this dually vertical approach in regard to God and the local church. Leadership must not be merely understood as a downline concept or technique. Instead, leadership has both an upward and a downward relationship. These relationships must be maintained simultaneously by the leader in order to be effective.

The interaction in Exodus 32 provides an example of this multi-directional relationship and also reveals key items for understanding the interpersonal relationship between Christian leaders and those under their care. In this passage, multiple dimensions need exploring: Moses' interaction with God at the outset, his close followers, his distant followers, and his follow-up with God.[1]

### Moses' First Interaction
### with God (32:11-13)

At this point in the narrative, the Golden Calf has been fashioned and God has made it clear to Moses how His anger burns against Israel. God has requested Moses to leave His presence and has even declared Moses to be the vehicle for fulfilling the

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[1] One may argue that God's interaction with Moses should be considered, but that has been exhaustively covered in other works. With a focus on the leader in this work, it would not be appropriate to cover the topic in this work.

Abrahamic promise at the expense of eliminating Israel. In his response, Moses could take God up on His offer and agree that Israel needs cleansing and a fresh start. This would yield his role as leader for the moment and to shift back into the singular role of follower. Moses could also take the route of leaving God alone and not responding at all and to lament over being away from Israel for so long. This option would be neither a leading nor following action. Moses could also flee to the desires of Israel as Aaron has done already. This would be the action of a leader without vision because he is no longer following anyone or anything of purpose.

Instead, Moses takes the route of simultaneously leading and following in his response to God. According to T. Desmond Alexander, "Responding sensitively to YHWH's pronouncement of judgment on the idolatrous Israelites, Moses carefully rephrases what God said in v.7."[2] Moses reviews what God has already said about Israel to formulate his response to God about them. By using God's own words and actions, Moses shows that he is a faithful follower of God and confirms whether his direction of leadership has changed. There is an issue regarding the former and the current instructions of God. Alexander goes on to state, "Moses invites him to consider how the destruction of the Israelites will be interpreted by the Egyptians. Will they not conclude that God intended from the outset to destroy the Israelites?"[3] This difference for Moses is something that must be reconciled by his leader for him to know how to lead those in his charge—because in this case it results in their destruction. Peter Enns adds, "Moses bases his argument ultimately on the very element that God seems to have discounted in the previous verses: the promise to the patriarchs."[4] Moses defends both his leader and his

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[2] T. Desmond Alexander, *Exodus*, Apollos Old Testament Commentary, vol. 2 (Downers Grove, IL: IVP, 2017), 624.

[3] Alexander, *Exodus*, 624.

[4] Peter E. Enns, *Exodus*, NIV Application Commentary (Grand Rapids: Zondervan, 2000), 572.

followers with this line of argumentation. He defends the original word of his leader and the future of those following him.

One objection to this account is that it happened in real time for Moses and is not a living example for pastors today. In response, one should consider how Moses referenced previous words and actions of God to understand how God wanted him to lead. Alexander explains, "By way of supporting his petition, Moses recalls God's commitment to 'Abraham, Isaac, and Israel'. At the outset of Exodus God was motivated to intervene on behalf of the Israelites because of his covenant with the patriarchs (2:24)."[5] Similarly, when developing a vision, mission, and goals for a local congregation, a pastor must be completely familiar with God's words. A pastor must be careful to search the Scriptures, recall them, and pray Scripture to understand how to lead a church toward accomplishing its purpose in the kingdom of God. This is important because when sin, tragedy, or obstacles occur, the pastor can refer back to God's Word (in this case Scripture) to confirm the direction. Duane Garrett writes, "Moses appealed to God's greater plans, to God's glory, to God's compassion, and to God's promises. He did not make any excuses for the Israelites, and he did not suggest that their sin did not merit God's severest punishment."[6]

As a pastor, the situation will change—people will join the church, people will leave the church, attendance will fluctuate. When it comes to leading a congregation, a pastor must follow God, which is accomplished by communicating with Him through His Word and prayer.

**Moses' Interaction with His**
**Close Followers (32:17-24)**

This section examines Moses' interaction with two of his direct reports—Joshua

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[5] Enns, *Exodus*, 572.

[6] Duane Garrett, *A Commentary on Exodus*, Kregel Exegetical Library (Grand Rapids: Kregel, 2013), 627.

and Aaron.[7] First, Moses encounters Joshua as he descends from the mountain. Kaiser makes it seem like Moses meets Joshua, hears the noise, receives Joshua's update regarding the noise, and then "discerns otherwise" that it is not a war cry.[8] Based on the conversation Moses just had with God, there was no reason for him to discern this. Victor Hamilton agrees: "He [Moses] would be coming down the mountain totally naïve if God had not filled him in on the shenanigans below."[9] Moses knew what was happening and Joshua then states his opinion on the reason for the sound.

Victor Hamilton brings up another important piece of information that leaders should consider: "That Joshua does not comprehend the nature of the sound he hears indicates that Moses has not passed on to Joshua what the Lord has told Moses."[10] If Moses knew what was going on, should he not be more descriptive than just correcting Joshua's initial judgment on the type of sound he heard from the camp? Due to the silence of the text on the matter, one of two things occur in this timeframe. First, one could surmise that Moses was filling Joshua in on his interaction with God on the way to the camp. Second, due to the urgency of the matter, Moses did not speak about it on the way with Joshua after this initial statement. The latter is the more likely occurrence for the reader to understand. The correction of Joshua is not a rebuke of his ignorance on the matter; instead, it is Moses swiftly communicating to Joshua that he already has marching orders from his leader (God) on the matter and further discussion is not required.

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[7] All leaders should have levels of report below them. This does not necessarily mean that leaders should be accessible to only a select few and not all people, but instead that leadership development should be layered for the purpose of development and instruction. This is not necessarily the point of this passage, as Exod 17 would be a better passage to argue the point for layered leadership. This passage is merely an example of the importance and for the safety found in utilizing layered leadership development.

[8] Walter C. Kaiser, Jr., *Exodus*, in vol. 1 of *The Expositor's Bible Commentary*, rev. ed., ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2008), 541.

[9] Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker, 2011), 543.

[10] Hamilton, *Exodus*, 543.

At times, pastors need to exhibit patience and receive feedback from peers and direct reports when it comes to leadership decisions. However, in a situation where the directive is clear from the Lord, swift action should be taken with direct reports understanding their role to fall in line under Scripture. If Scripture is abundantly clear on a matter, ten additional information is a distraction to solving the problem. Moses follows God's leadership and Joshua's responsibility here is to follow quickly both levels of leadership (God and Moses) above him to lead those under him.

The second direct report that Moses encounters is Aaron, which occurs after the initial problem (the calf) is destroyed. Moses is very direct in his interrogation of Aaron. Garrett summarizes Aaron's response as an attempt to "deflect blame from himself and onto the people."[11] Aaron shirks responsibility and rescinds his followership of Moses—and ultimately God. Walter Kaiser understands this as a way to distance himself from the people after being the temporary leader: "Aaron must do some quick thinking to extricate himself from guilt as an accomplice in the people's reveling."[12] Aaron casts off his responsibility to his own leaders after trying to take leadership over the people. Enns clarifies this through Aaron's deceit: "What he [Aaron] does not tell Moses, however, is that he had a hand in the actual making of the calf."[13] Moses sees through this weak grasp of one-dimensional leadership and Aaron is humiliated in the process.

**Moses' Interaction with His Distant Followers (32:25-30)**

Moses executes the will of the Lord when it comes to the people, which is both in the justice of dealing with sin and in the aspect of mercy. If the first two discussed

[11] Garrett, *A Commentary on Exodus*, 632.

[12] Kaiser, *Exodus*, 541.

[13] Enns, *Exodus*, 575.

interactions of Moses show the downward trajectory of followership from the top down, then the remaining two interactions of Moses show the upward trajectory of leadership from the bottom up.

Justice is meted out by Moses according to the Lord on the people. This occurs not because Moses is a vengeful tyrant, but because of the rift Israel's sin has caused between God and Israel. Moses desires to restore Israel's relationship with God. Concerning Moses' reaction in 32:30, Hamilton notes, "Moses's use of 'perhaps' (*'ulay*) to introduce 'I can make atonement for you' is telling. Moses's 'perhaps' is closest to Amos's use of 'perhaps' (Amos 5:15). Both introduce a note of uncertainty about how God will respond."[14] This "perhaps" is not a nonchalant quip that Moses posits to Israel because they have been a rambunctious toddler. This is a serious concern for Moses—even the elimination of the physical idol and execution of evil men is not enough to restore Israel to God. Garrett captures the turn in the leadership trajectory: "Having seen how bad the idolatrous worship was in Israel, Moses knew that he had to go back and intercede for Israel yet again."[15] Now that Moses had seen what God had seen and was angered as God was angered over the idolatry of Israel, he needed to lead the people in seeking forgiveness and atonement.

**Moses' Second Interaction**
**with God (32:31-34)**

The second interaction with God completes the leadership cycle in this narrative. As he returns to the mountaintop, Moses carries the burden of the people to the Lord—forgiveness for the idolatry. In her analysis, Karla Suomala notes, "Moses' syntax illustrates his subordinate position in relation to God, and his ultimate dependence on

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[14] Hamilton, *Exodus*, 553.

[15] Garrett, *A Commentary on Exodus*, 632.

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God for the fulfillment of his requests."[16] Moses takes on ultimate responsibility for what has occurred, even by offering up his own life. Notice the antithesis this serves to Aaron's leadership. Moses makes no excuse. He does not blame God for keeping him on the mountain for forty days. He does not blame God for making them a stiff-necked people. Moses is quick to take responsibility for actions of those under his leadership. If a pastor is to lead the people of God, then he must be willing to take on the responsibility of errors. This is not just errors of the people of God against God himself, but also errors between the people of God against one another and outsiders.

Moses models more than just acceptance of responsibility; he demonstrates also the courage to make things right. For pastors, this includes, but is not limited to, intercessory prayer. Pray is precisely what Moses does, he goes to God and intercedes on Israel's behalf. Garrett takes this one step farther: "Moses's private intercession with God is also analogous to Christ's heavenly intercession in that the people of Israel did not even know it was happening or that they needed it."[17] If this is the case, then certainly pastors must maintain their relationship to God through prayer for themselves and others.

### First Samuel 18-26: King Saul and David

The encounters between King Saul[18] and David in the latter half of 1 Samuel display the difference between two leaders' relationship to God. The previous example of Moses modeled a direct interpersonal relationship that a leader should have with God. In this example, the focus shifts more to indirect relationships that a leader has with God. The way a leader interacts with other leaders—and those for whom they are responsible— has a direct correlation to their interpersonal relationship with God.

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[16] Karla R. Suomala, *Moses and God in Dialogue: Exodus 32-34 in Postbiblical Literature* (New York: Peter Lang, 2004), 28.

[17] Garrett, *A Commentary on Exodus*, 635.

[18] King Saul will be named with his royal designation throughout this work. The reason for this is that it ties into David's personal view of Saul as the Lord's Anointed.

In this section of Scripture, two differences will be highlighted concerning the way King Saul and David led. The first is their individual understanding of purpose and the second is how they balanced adversity/responsibility as a leader. In particular, the way David respected the Lord's Anointed throughout the narrative is indicative of his proactive planning (understanding of purpose) and reactive attitude (handling of adversity/responsibility) regarding his relationship with the Lord. These leadership differences are connected to their individual respect for the Law of God and their individual relationship with God.

**King Saul and David's Understanding
of Purpose**

Vision, mission, and goals are important factors for a leader when it comes to purpose. One can understand the purpose of a leader based on stated vision, mission, and goals, but one can know a leader based on actions taken. In studying patterns during the narrative of King Saul and David, Paul Borgman's fifth pattern is that "throughout David's flight from Saul, which dominates the last half of 1 Samuel, we hear repeated and significant references to spear and sword that help to further distinguish David from Saul."[19] Although Borgman argues a different meaning for this pattern, for this work this pattern demonstrates how actions and specifically the spear of King Saul serve as a metaphor for the difference of purpose of these two leaders. In this opening scene the purpose of King Saul is stated, but it is not until the final scene that the purpose of David culminates.

**King Saul's understanding of purpose: self-preservation**. King Saul's purpose centers upon his own power. As they return from battle, David is praised over and above King Saul and this reveals the King's striving for power. The praising is not

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[19] Paul Borgman, *David, Saul, and God: Rediscovering an Ancient Story* (New York: Oxford University Press, 2008), 65.

what causes this to occur, it merely reveals the King's internal fear.[20] Hans Hertzberg

notes, "Saul's reaction is felt to be exaggerated because of his sickness, but is

nevertheless—within the context of all the Saul-David material—regarded as justified:

David really has everything but the kingdom."[21] Saul tips his hand that his ultimate

purpose is to reign over the kingdom. Israel must be his and his alone—there is no room

for peers in the kingdom of Saul. On the heels of the statement from 18:9, where "Saul

eyed David from that day and forward," the spear is introduced as a marker that the

waves of conspiracy have begun swirling in King Saul's mind. To retain power, King

Saul must eliminate the competition, which a contextual reader would consider Philistia

but has now shifted to David.

This quest for power and kingdom consumes King Saul. His purposes for power

are set against the backdrop of foregoing his family and his relationship with God as he

attempts to retain the kingdom. When Saul's attempts to kill David with his own spear

prove unsuccessful, he tries to use the spear from Israel's enemies to eliminate him. At

this point, the remainder of the narrative for King Saul will be grasping for the kingdom

by attempting to eliminate David. He has no intention of leading the people, keeping the

law, or following the Lord. As Bill Arnold puts it, "His anger and jealousy have given

birth to such bouts of resentment and terror that he can only think of bringing David's life

to an end."[22]

Foolishly, King Saul attempts to utilize his children as pawns—which is a literal

demonstration of spurning the Lord's purposes for the kingdom. His children are meant

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[20] Arnold writes, "In any case, Saul now fears for his kingdom, as well he might—but not because of his misunderstanding of an innocently sung victory hymn." Bill T. Arnold, *1 & 2 Samuel*, NIV Application Commentary (Grand Rapids: Zondervan, 2003), 192. After David defeats Goliath in the previous chapter, certainly King Saul is suspicious of his own abilities to lead compared to David's.

[21] Hans Wilhelm Hertzberg, *I and II Samuel*, trans. J. S. Bowden, The Old Testament Library (Philadelphia: Westminster, 1964), 157.

[22] Arnold, *1 & 2 Samuel*, 275.

to retain Israel for himself rather than for God. He attempts to utilize his daughter(s) to eliminate David in 1 Samuel 18. Francesca Murphy notes, "This is not like loosing [sic] control and throwing a javelin. It took slow calculation and premeditation."[23] Then in 1 Samuel 20, after Johnathan saves David, King Saul lashes out at his son with the same reaction he previously had toward David. If he had been thinking clearly, King Saul would have never reacted this way because the perpetuity of his kingdom would have flowed through Jonathan. Instead Arnold notes, "For all intents and purposes, Jonathan and David are indistinguishable to Saul as he explodes in 'foul-mouthed anger.'"[24]

King Saul does not stop at utilizing his family as pawns, he also tries to use the prophet Samuel and priests against David (and God) to achieve his vision, mission, and goals of ultimate control. First, King Saul tries to capture David when he is found to be with Samuel in Naioth. One should not consider this prophecy a positive interaction for the King. Walter Brueggemann, among others, argues that it is "pitifully embarrassing," and the antithesis of the declaration of "Is Saul among the prophets?" in 10:12.[25] This proves a failure for the king. Robert Bergen describes the event: "But in a climactic tour de force, the Spirit of God made a mockery of the most ardent efforts of David's opponent."[26] The king is proven to be under the rule of God, but not in the purpose of God. As such, he is "stripped" of his position and purposes in this instance.

Then again, in 1 Samuel 22:6, as King Saul is clutching his spear, the reader is reminded about the purpose of self-rule and elimination of his rival. He prods his men to

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[23] Francesca Aran Murphy, *1 Samuel*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos Press, 2010), 191.

[24] Arnold, *1 & 2 Samuel*, 208. The quotes around "foul-mouthed anger" are an internal reference to Hertzberg's summary of the curses on Johnathan and his mother.

[25] Walter Brueggemann, *First and Second Samuel*, Interpretation (1990, repr., Louisville: Westminster John Knox, 2012), 145-46. The same connection to 10:12 is made by Arnold, *1 & 2 Samuel*, 201.

[26] Robert D. Bergen, *1, 2 Samuel*, The New American Commentary, vol. 7 (Nashville: Holman Reference, 1996), 210.

extract information about David's location, and he learns that David is among the priests at Nob. When the priests at Nob were unwilling to comply, Saul gave orders to execute them. What is surprising is that the sentencing was not because they did not fulfill their role to God, but because they did not fulfill their role to the king. This is the apex of King Saul's narcissism and final turn from God. King Saul resorting to an Edomite to kill the priests is representative of turning to the enemies of God to eliminate not just David, but anyone that even sides with David.[27] The purposes of King Saul from this event are made clear to all—he is all in for Saul and not at all for God.

A common temptation for pastors is to go down the same path as King Saul. In smaller congregations, a pastor is likely to be the only person from the congregation to think about the innermost details of the church daily. Other elders, deacons, and small group leaders have other professions and will likely be unable to devote as much attention as the pastor to the church. As the sole driver of purpose, a pastor must be careful to lead people toward kingdom work and not use people for his own personal agenda. Elders in the church should be wary of conspiracy or hiding information that should be public. Greater than this, outbursts of anger from a leader are indications that there may be more going on in the background that is negative. Purpose will be discussed in more detail in the following chapter, but a basic rule for the difference between planning and plotting is gospel purposes versus personal purposes.

**David's understanding of purpose: preservation of the Lord's anointed**. As Saul had selfish purposes, David had selfless purposes. The final chapters of this relationship between King Saul and David feature two scenes that display the purposes of David. The first scene is the more prominent scene in the narrative with the cave encounter

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[27] Bergen notes, "As an Edomite, Doeg had no compunctions about fulfilling the order." Then in a footnote he continues, "Edomites are frequently portrayed in the OT as a group of people at cross-purposes with Yahweh and his people." Bergen, *1, 2 Samuel*, 230. He then provides a number of references to this point.

in 1 Samuel 24. The other is the final scene between the two men in 1 Samuel 26, where David refuses to rebuke the Lord's anointed and instead focuses on Abner. This action reveals David's ultimate purpose—preserving the Lord's anointed.

At the cave, it seems as if David has an opportunity to eliminate the king and take his position. David Firth presents one point of view to this first event: "Although the overarching issue of David's preparedness to use force to grasp the throne is present, the chapter's focus is on how David and Saul express their understanding of what it means to be Yahweh's anointed."[28] This view may easily help the opinion of this work, but it diminishes the tension in the earlier part of the chapter. His position seems to lean more on David's statements in 24:7 and again in 24:11 that David would not harm the anointed of the Lord. The reality is that the actions of David are his true expression of purpose— which ultimately for David is the honoring and protection of the Lord's anointed. One could juxtapose this with King Saul's declaration in 24:16-21 and the fact that he continues to hunt after David in 26:2. The verbal expression is a whisper in comparison to his actions. David merely cuts the robe of Saul and Saul's heart is struck over the action.

The greater action that should be noted is that David came out of the cave and presented himself to the king. He gave King Saul exactly what he had been searching for. Klein gives a great perspective on David's action: "Convinced of his own innocence and of the guilt of the king, David was willing to let Yahweh decide the merits of the case and let him exercise his rule in deciding between the pair."[29] David exhibits faith in God by doing what is right, even when it may cost him his life—even knowing that he himself is the Lord's anointed. He presents himself not with a guard by his side or weapon in his

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[28] David G. Firth, *1 & 2 Samuel*, Apollos Old Testament Commentary, vol. 8 (Downers Grove, IL: IVP, 2009), 256.

[29] Ralph W. Klein, *1 Samuel*, Word Biblical Commentary, vol. 10 (Waco, TX: Word, 1983), 240.

hand, but with a fragment of cloth.[30] This action serves as the more prominent expression of David's purpose. The typical and expected response from the king here based on the previous narrative is a hurled spear. Instead, Saul is broken by the reality that the fulfillment of 1 Samuel 15:26-28 takes place in his sight and he begs for mercy for his descendants—a continuity of his purpose of self-preservation.[31] The actions of David clearly show his purpose of preserving the Lord's anointed.

In 1 Samuel 26, the imagery of the spear comes to completion. In this scene David steals the spear while sparing Saul's life and rebuking Abishai's purpose of eliminating Saul (26:9-11). David should be rebuking Saul for going back on his statements from the previous scene in 1 Samuel 24, but instead, David shows that he is bent on this purpose of protecting the Lord's anointed and instead rebukes Abner for not manning his post. By taking the spear, David renders King Saul unarmed; and by taking the canteen, he leaves the king without the most critical resource for sustenance. Philbeck points out why Abner is targeted: "David's sarcastic rebuke of one with such impeccable credentials point out the futility of having even the best of men try to do a job when God is not in it. Abner had failed, not because he was a poor guard but because the Lord was working against him."[32] David knew that the Lord was faithful to His Anointed. King Saul did not acknowledge this by evidence of going after David. Abner did not acknowledge this by not protecting Saul. Abishai did not acknowledge this in his attempt to persuade David.

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[30] This episode serves as a flashback to David's original battle with Goliath in 1 Sam 17. The faith from that first battle is also present is this present scene. The similarity is that David enters both scenes with poor attire for the battle from the world's perspective. However, in both events he is more than equipped because his faith is in God for the outcome. The fulfillment of God's promises and protection of the Lord's Anointed outweigh the obstacle placed before him.

[31] Bruce C. Birch, *1, 2 Samuel*, in vol. 2 of *The New Interpreter's Bible Commentary*, ed. Leander E. Keck (Nashville: Abingdon, 1998), 1159. Saul here again displays his selfish purposes for preservation, but now extends this to his family just chapters after condemning Jonathan. David had already made this commitment because of his purposes of preservation for the Lord's anointed back in 1 Sam 20: "Even in this matter, David has acted ahead of Saul in "steadfast love" (*hesed*) toward Jonathan."

[32] Ben F. Philbeck, Jr., *1 Samuel*, in vol. 3 of *The Broadman Bible Commentary*, ed. Clifton Allen (Nashville: Broadman, 1970), 78.

David was resolute in his purpose to protect the Lord's anointed that even his speech toward King Saul is respectful. All of his speech toward the king in this episode is couched in references to the Lord. Both in his interaction with Abishai in 26:9-11 or with the king in 26:18-20, David trusts in the Lord for the outcome because David understands—unlike any of the others present—that the will of the Lord prevails. David gives up the spear that missed twice because he wields a weapon that has now hit twice—fear of the Lord.

In comparing the two purposes, distinct leadership principles are evident. The first is a reliance on the Lord for purpose. Often, leaders utilize the Lord as a prop for personal goals and objectives. Arnold notes, "We are mostly driven by the need for personal success and vivid personal feelings . . . work [becomes] a vehicle for personal advancement, and the church a means for personal fulfillment."[33] To advance self, leaders forge the path of Saul and forego their relationship with the Lord and treat Him as an idol to elevate self. Pastors must realize that their position is moot without the Lord. They will have no inheritance and they will have no future if they think that they are the cornerstone of their congregation. These interactions demonstrate that purpose must be founded and remain on the Lord's Anointed—that is, Christ. Curriculum changes, sermon series, small group alignment, building projects, and other objectives like this are not what makes the church, the church. Leaders must be clear how Christ is to be honored in whatever action is taken—whether it be to garner change or remain steady on the current path. Personal advancement will dry up and pastors are soon forgotten. This approach to leadership requires great patience (that may amount to hiding in a cave from those that mean harm), but having a purpose grounded in Christ lasts.

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[33] Arnold, *1 & 2 Samuel*, 356.

**King Saul and David's Balancing of
Adversity and Responsibility**

If purpose displays the proactivity of a leader, then balancing adversity and

responsibility reflect the reactionary nature of a leader. The reaction that leaders have

reveals their commitment to the stated purpose and to what extent they are willing to

commit to that purpose. If leaders plan in advance for things not to work as planned, then

their reaction to any occurrence of adversity will be measured. On the contrary, if leaders

always anticipate for things to go as they have planned, their reaction to adversity could

be turbulent. The correct response for spiritual leaders in times of adversity is checking

back in with God to the original plan to confirm the purpose for the adversity. Not doing

this could lead down a path of potentially sinful methods of dealing with obstacles and

their outcomes. As a result of handling adversity, leaders must take responsibility for any

attrition or damages caused by deviations from the plan. This is particularly true when it

is the leader's fault due to poor planning, a poor response, or poor decision-making.

**King Saul's responses to adversity**. In the present narrative it is important to

notice the difference in the response of King Saul and the responses of David to adversity.

Beginning with King Saul, three instances build the case for how he responded to

adversity. The first is in 1 Samuel 18:28-29. Brueggemann explains, "Chapter 18 is an

exceedingly skillful mapping of Saul's increasingly hopeless situation. . . . Saul is a

remarkably isolated man by the end of this chapter."[34] It is expected for one to call out

the spear-throwing as the major poor response from the king in this chapter, but it is

merely the first of many actions that render King Saul isolated. By the time the chapter

concludes, the facts from verse 28 where "the Lord was with David" and "that Michal

loved David" do not match up with the reaction from verse 29. If King Saul had responded

to the adversity of David by considering what had happened, why it had happened, and

sought the Lord, perhaps verse 29 would be a conclusion where the king changes his mind

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[34] Brueggemann, *First and Second Samuel*, 139.

and decides to be part of the Lord's plan by having this anointed David as the next King of Israel. Instead, since he has not planned for this adversity, the result is that "David has now become the most serious threat to Saul's dynasty, and so 'he [King Saul] remained his [David's] enemy the rest of his days."[35] The response in the narrative is unexpected as the king foolishly doubles down his hatred toward a man who has everything going for him.

The second example of King Saul's handling of adversity that paints a picture of his character is found in 1 Samuel 22. In this episode, the focus is on King Saul's denial of Ahimelech's answer regarding David. The king does not believe that David was just acting as the captain of his bodyguard and that the priests of Nob were aware of the conspiracy against the King. None of this was true. Richard Phillips comments on 22:16: "It was precisely because Ahimelech's reply was so noble and true that it drove Saul into a murderous rage . . . for having so clearly revealed Saul's unjust malice toward David, the priest and his entire household must die."[36] The king was not just upset about the supposed conspiracy, he was upset that the priests could see through the façade and understand his ultimate purpose for self-preservation. It is because of this that the king orders their death. In 22:17, there is a rejection of the king not only by the priests, but by his own officials. With adversity piled upon adversity, the king turns to Doeg to handle the execution of the innocents. The king has not just lost control of himself but now has lost control of his first level of leaders that report to him. They are able to see his wrong decision, communicate that to him with inaction, and yet he remains fixed on the notion of self-preservation to the extent that he would execute the priests at Nob.

The last example of the king's response to adversity best displays his responsibility for things going awry under his leadership. This example is found in two

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[35] Bergen, *1, 2 Samuel*, 205.

[36] Richard D. Phillips, *1 Samuel*, Reformed Expository Commentary (Phillipsburg, NJ: P & R, 2012), 379.

parts and is a repeated action from both times when David spared Saul's life in 24:16-20 and 26:25. In both instances, the king relents and in the second even characterizes himself as a fool. The point is that if the king had truly repented in chapter 24, then the event in chapter 26 would have not happened. The multiple scenes are not merely alternate memories,[37] but serve to show that the king had not yet given up his vengeful pursuit of David. The king could not handle being spared by David and continued to seek him out to kill him. Once David spares Saul's life a second time, the king finally abandons the hunt for David; however, even continuing the hunt after the first statement of repentance calls into question his second statement of repentance. Even David does not come over to the king with the spear in 26:22 and instead asks for someone to come get it because there is no reason for him to trust the king.[38] If the king does truly acknowledge wrongdoing and accepts responsibility it is far too late, and it requires too much time to regain the trust of David and others.

**David's responses to adversity**. King Saul displayed a proclivity of over-reaction and rapid reaction to adversity. This dangerous approach to handling adversity is indicative of a self-assuming style of leadership. On the contrary, David exhibits a patient and external searching style of leadership.[39] There are three examples of this and the first is in 1 Samuel 20 with his encounter with Jonathan. The first thing David does is convince Jonathan—King Saul's choice as heir of the kingdom—that the king is plotting to kill him. Instead of utilizing force as the king had done and does again in this episode, David shows

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[37] Arnold, *1 & 2 Samuel*, 351.

[38] Brueggemann notes, "Saul's word, perhaps spoken grudgingly, is Yahweh's word concerning David." Brueggemann, *First and Second Samuel*, 188.

[39] Whereas King Saul turned internal with his motives, David searched outside of himself when presented with adversity. The following chapter will provide methods for accomplishing this external search.

Jonathan that he is not fleeing because of disloyalty or a desire for gain.[40] David is successful in that Jonathan is the one that devises the specifics of the plan for communicating the danger. David encounters the adversity, patiently communicates the concern to his peer, and allows his peer to prove at Jonathan's own pace the reality of the conspiracy. Imagine if King Saul had reacted patiently to the priests at Nob to seek out the truth? David utilizes evidence and a direct witness to confirm the validity that Jonathan himself denied earlier (20:2). This effective strategy convinced Jonathan of the reality of the danger and influenced Jonathan's allegiance to him through the rest of the narrative as evidenced in 1 Samuel 23:16-18.

The next example where David has to respond to adversity is in 1 Samuel 23 in the Keilah episode. Here are four direct inquires (23:2,4,11,12) of the Lord by David in regard to what action he should take. These inquiries display a marked difference between the leadership of King Saul and David. Arnold notes, "David consistently inquires of Yahweh before making any important moves, whereas Saul is dependent on rumors and espionage."[41] Again, this is evidence of David's patience and search for answers beyond his own conscience. David is fully aware that the Lord knows better than him. Moreover, David has to effectively communicate the commands of the Lord to those in his charge. In response to a rebuttal from his men in 23:3 (likely in response to the slaughtering of the priests at Nob in chap. 22), as Pink explains, "David did not storm at his men, and denounce them as cowards . . . he turned once more to Jehovah."[42] David does not just declare the word of the Lord, although he had the right to do so since it was clear. Instead, for the sake of those under him, David returns to the Lord to confirm the instruction. One could juxtapose this with how King Saul taunted his own men in 22:7-8

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[40] Klein, *1 Samuel*, 210.

[41] Arnold, *1 & 2 Samuel*, 319.

[42] A. W. Pink, *A Life of David* (Grand Rapids: Baker, 1981), 1:95-96, quoted in Phillips, *1 Samuel*, 389.

and the responses of those following each leader. The king is only able to convince a non-Israelite to follow him to slaughter innocent priests of God without any fear of being pursued by enemies. On the other hand, David is able to prove God's instruction to follow him to eliminate the despicable enemies of God while being pincered by a king fixated on snuffing them out. The example here proves that being a follower of God instead of self is the desired style of leadership.

A final example are David's rebuffs of bad advice in 1 Samuel 24:4-7 and 26:8. Similar to the final coupled example by King Saul, there is a parallel here to David couplet of refuting the advice given to him when it comes to eliminating the king. One may object and say that this is not adversity encountered by David, but there is clearly tension present for David. This tension is more notable in the earlier encounter at the cave. Bergen notes, "David immediately recognized the powerful implications of his act and was conscience stricken."[43] Compared to King Saul's feeble attempt at repentance (that is undone within the span of a single chapter), David immediately repents of his error, but before confessing and making things right with the king, "David then worked to prevent his men from sinning in a similar manner."[44] David accepts responsibility for his action and then with ferocity demonstrates the error of his way. As fixated as King Saul was on the conspiracy of David, David was equally fixated on proving his commitment to the Lord and His anointed. Klein understands David proving this point: "He was still a loyal subject, who called Saul 'my lord' (vv 7, 9, 11) who recognized him as Yahweh's anointed, and who, therefore, would not stretch out his hand against the king (vv 7, 11; cf.26:9, 11, 23)."[45] David recalls his previous oath by patiently considering his

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[43] Bergen, *1, 2 Samuel*, 239. Bergen explains how this weak response from the King showed the transfer of power from King Saul to David and how this makes Saul's robe noncompliant with Torah requirements in Num 15 and Deut 22.

[44] Bergen, *1, 2 Samuel*, 239.

[45] Klein, *1 Samuel*, 240.

conscience. One may say that this is selfish and in line with the actions of King Saul, but the difference is that David's conscience directs him out of selfishness and back to obedience in the Lord—ultimately to a will outside of himself. David leads his men even through repentance of word and ultimately in his actions in the following events (which have been previously discussed).

In summary, there is a clear difference between how King Saul and David, as leaders, respond to adversity. When plans diverted from self-preservation for King Saul, he displayed a pattern of doubling his efforts through anger and force to reroute to his original plan. The result is that he continually lost more and more of the kingdom and those following him. By the time the king accepted responsibility for his actions there are shadows of doubt regarding the authenticity of his repentance.

David had a propensity toward patience and outward evidence in his response to adversity. Although it seems David is the one without time and opportunity to be patient, he is the one that displays this attribute when he faces obstacles. The result is that he remains obedient to the Lord and was delivered from his enemies. When he did fail, no one questioned his repentance, for he proved with actions that he loved the Lord. The unintended result is that the prophet, priests, and the in the cave willingly followed him as the newly anointed king.

**Second Timothy 4: Paul's Final Charge to Timothy**

Paul's final words to Timothy in 2 Timothy 4 demonstrate how a lifelong personal relationship with God enables one to lead others effectively at a personal level. In his closing words to his close companion in the faith, Paul charges Timothy to a work that he has always adhered. Whether intentional or unintentional, Paul references his own experiences that give Timothy an overview of the ministry given to them by God and utilizes this reminiscence to display how Timothy must carry on the ministry. In this final chapter, Paul also shares with Timothy the relationship he has with the Lord. He gives Timothy a first-person description of what it means to walk with the Lord. As he discusses

the brothers and sisters in the faith at the end of the chapter, Paul's leadership at a personal level serves as a reminder to Timothy about how people are the resource God uses in his kingdom.

**Paul's Lifelong Ministry**

In the opening section of this chapter, Paul charges Timothy with the details of the ministry that he is handing off to him. As he gives multiple responsibilities in his charge to Timothy, one can easily harken back to the times in Paul's ministry when he served as an example of these responsibilities. Paul is not asking Timothy to do something he has not been capable of—Paul's life up to this point has been a demonstration and should be encouragement to Timothy that he will be able to accomplish the same tasks as Paul. These examples serve not only as a charge for Timothy, but as a model for all pastoral leaders in the church. These will not all be covered, but three examples stand out.

First, Paul instructs Timothy in 4:2 to "be prepared in season and out of season" in regard to preaching the Word. An initial reading may give the impression that this image could be an agricultural season or season of opportunity, which would mean to always be ready. Köstenberger picks up on the Old Testament wisdom from Ecclesiastes 3:7 and that "conventional Greco-Roman rhetoric held similarly that a speaker must carefully discern whether or not certain forms of address are opportune in a given situation."[46] With this information, one may be swayed to the opinion that this was Paul's meaning. Perhaps this could be similar instruction to Jesus' words in Matthew 7 to not cast pearls before swine. Köstenberger reminds, "This defied both Jewish and Greco-Roman wisdom . . . judging by the book of Acts, this was also Paul's own practice."[47] An in-season example from Paul's life is in Acts 17 when he addresses the crowd at the Areopagus in

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[46] Andreas J. Köstenberger, *2 Timothy*, in vol. 12 of *The Expositor's Bible Commentary*, rev. ed., ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2006), 593. He makes a direct reference to *Phaed.* 272A, where Plato uses the same two Greek words.

[47] Köstenberger, *2 Timothy*, 593.

Athens. He is having a conversation with some Epicurean and Stoic philosophers and Paul was prepared for that conversation and utilized common ground to make a connection to the gospel. An out-of-season reference for this is a chapter earlier in Acts 16 with the Philippian jailer. After being severely flogged (16:23) and being in jail most of the night, there is a supernatural earthquake that frees all of the prisoners. The expectation is that Paul and Silas would run free since they were wrongly jailed. Instead, Paul was suddenly given a direct opportunity by the jailer to proclaim the gospel. Timothy had just joined up with Paul at the beginning of Acts 16, so some of these were his first experiences with Paul and the ministry that God had set before him. These experiences were likely imprinted in his memory and an example of Paul's lifelong ministry as he saw similar examples throughout the other journeys with Paul.

Continuing in 4:2, Paul instructs Timothy to "Correct, rebuke, and encourage—with great patience and careful instruction." Luke Timothy Johnson notes, "By advocating gentleness in teaching, Paul is faithful to his own manner in his churches. Among the Thessalonians Paul says he was 'gentle . . . like a nurse' (1 Thess 2:7)—again the use of medical imagery!"[48] Medical practice has vastly improved since the first century, so the use of the term *surgical* may not be appropriate, but this term still communicates the measured precision necessary in teaching Scripture. Timothy was familiar with this medical metaphor because his name is part of the greeting of 1 Thessalonians. This metaphor may have even been something that Paul had fleshed out in more detail with Timothy before or during his writing to the church at Thessalonica.

On the heels of this charge, Timothy is to apply this instruction to a future situation in 4:3-4, when Paul writes about those becoming callous to sound doctrine. Mounce believes this instruction is a response to the ongoing problem in Ephesus from Paul's first letter to Timothy: "The accumulation of teachers (v 4) also agrees with Paul's

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[48] Luke Timothy Johnson, *The First and Second Letters to Timothy*, Anchor Yale Bible Commentaries, vol. 35a (New Haven, CT: Yale University Press, 2001), 34.

description of his opponents as those wanting to be teachers of the law (1 Tim 1:7) . . . the assumption being that it refers to the current Ephesians."[49] Timothy had been present in Ephesus and was aware of the developing situation there. Paul is encouraging Timothy in 4:5 to stay the course in the same way he had over the many years of interacting with the Ephesian church. Leading in the church is not a quick-fix approach, but instead is a lifelong endeavor that may never see the harvest of past work.

Even in the absence of success or popularity, Paul reminds Timothy that the work is for the Lord and He is the one who rewards. Albeit that ministry is a lifelong pursuit, there is an end to this life and the ministry to be done this side of eternity. In 4:6-8, an emphasis of the finality for Paul signals a clear handoff to Timothy. George Knight notes, "Those words [v6a] give further urgency to the charge here by indicating that Paul will no longer be present and give further encouragement by his own example."[50] This reminder reinforces the need for Timothy to consider Paul's example and to reflect on it often as he serves the Lord. In 4:7, Paul's example of "hav[ing] kept the faith" could be a reference to either personal faith or a faithfulness with the message of faith. Tony Merida writes, "Paul is probably emphasizing his role as a steward of sound doctrine. . . . Paul held onto the truth and passed it on to Timothy and others."[51] Philip Towner argues, "This is a case where the ambiguity of the reference to 'keeping the faith' intentionally invites the wider rather than the narrower of possible meaning: if the widest meaning is intended (the loyalty of the apostle), it must incorporate the narrower specifics."[52] Taking

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[49] William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 36 (Nashville: Thomas Nelson, 2000), 574.

[50] George W. Knight III, *The Pastoral Epistles*, The New International Greek Commentary (1992; repr., Grand Rapids: Eerdmans, 2013), 457.

[51] Tony Merida, "2 Timothy," in *Christ Centered Exposition: Exalting Jesus in 1 & 2 Timothy and Titus*, ed. David Platt, Daniel L. Akin, and Tony Merida (Nashville: B & H, 2013), 215.

[52] Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 614. This quote includes a footnote by Towner pointing to Bultmann, *Theological Dictionary of the New Testament* 6:208 and Quinn-Wacker, 794, who make

the latter view of Paul's meaning expands the connection to the previous charge to Timothy. Having faith is not a singular action of either belief or teaching, but is something that occurs over a lifetime. Paul's whole life example shows that a life of leading in the church is not just clinging to the truth of Scripture but is a life of clinging to Christ.

**Paul's Relationship to God**

In this final letter to Timothy, Paul gives Timothy an authentic look at his relationship with God. It is likely from their time together that this had been a common occurrence for Paul and that this is not a sudden or surprising deathbed revelation. Instead, this likely repetition is again revealed in Paul's positively agonizing and verbose language of "being poured out." Pairing this language with the previous examples already discussed, Oden comments, "He was filled with a good conscience as he looked back over three decades of struggle, risk, and joyful obedience."[53] As Paul considers his ministry, Oden makes a connection back to Acts 20 with this celebration.[54] Where Oden comes short is that he fails to note that this comment should grab Timothy's attention; the language of finishing the race is exactly what Paul had said in his parting speech to the Ephesians. Considering that Timothy already had the church at Ephesus on his mind, the race/course metaphor should be an attention grabber relating back to those final moments with the Ephesians. For Paul, it surely went farther back than that, since in Acts 20:24 he says, "If only I may accomplish my course and the ministry which I received from the Lord Jesus." From the beginning, this was never Paul's ministry. It was always Jesus' ministry where Paul was the instrument. Timothy heard this before and now hearing it

similar arguments.

[53] Thomas C. Oden, *First and Second Timothy and Titus*, Interpretation (Louisville: John Knox Press, 1989), 172.

[54] Oden, *First and Second Timothy and Titus*, 172.

again is another clear case that Paul was wholly committed to Jesus. His ministry began, continued, and is ending as follower of Jesus who "longs for his appearance" (4:8). One can almost feel Paul stretching out for the Lord constantly in his time on Earth. Even the most seasoned and sanctified leaders must remember that they are a worker for a far superior King and must always yearn for Him and His kingdom.

Paul's connection to Jesus is not just a distant memory back to his conversion on the way to Damascus. In 4:17, Paul states that "the Lord stood at my side and gave me strength." One reading of this verse may see it as the presence of Jesus being there in a general sense. Dunn says that this unusual sense of the Lord's presence is "perhaps reflecting a sense of almost physical accompaniment, rather than Paul's more common mystical 'in Christ' (but perhaps also reflecting the language of Acts 23:11 and 27:23)."[55] Dunn's use of "almost" is even less clear than Scripture itself on the matter, making it seem like the idea of Jesus or the memory of Jesus empowered Paul. Jerome Quinn and William Wacker toy with the idea that this is a reference back to the original episode in Acts 23, but concede, "Considering the way in which Acts has repeated these interventions of the risen Lord in the apostle's life, the reference here is to still another (a third) such experience."[56] Comparing this event to the previous encounters Paul had with Jesus, this was likely a private episode that occurred in advance to arriving in court. Paul had a unique relationship with Jesus that included these personal interactions with the risen Savior. This example should drive leaders to pray constantly and seriously seek the face of King Jesus for help in defending the faith and making it known to all people.

[55] James D. G. Dunn, *1 & 2 Timothy*, in vol. 10 of *The New Interpreter's Bible Commentary*, ed. Leander E. Keck (Nashville: Abingdon, 1998), 858.

[56] Jerome D. Quinn and William C. Wacker, *The First and Second Letters to Timothy*, Eerdmans Critical Commentary (Grand Rapids: William B. Eerdmans, 1999), 824-25.

**Paul's Relationships with People**

A true relationship with God will always result in true relationships with God's people. In closing the letter, Paul maintains his usual posture of mentioning people and his relationship with these individuals. One of these people whose relationship should stand out is Mark. In Acts 15, Paul severs his work alongside Barnabas over Mark's previous deserting them in the field. Over time, the rift mended as Paul referenced Mark as a fellow worker in Colossians 4 and Philemon 24. Thomas Lea notes, "Now he indicated his desire to have Mark with him again because of his great helpfulness in service."[57] This request for Mark indicates growth for both of them. Paul does not just say kind things here about Mark—he wants him to come be with him and he needs his help. Mark had shown himself to be part of God's kingdom and Paul overcame the flesh to work alongside Mark again despite the previous disappointment. This relationship Paul has with Mark is a living metaphor for Timothy (and other leaders) of redemption and grace in Christian leadership.

These final words from Paul are not just indicative of a singular relationship that was restored with Mark. Paul had an extensive network of co-laborers in the faith. In his commentary on the contemporary significance of this passage, Walter Liefeld notes, "Today those in Christian ministry have a resource that, for the most part, their predecessors did not have. . . . That resource is the "ministry of the laity"—the contemporary movement to see all God's people as ministers."[58] It seems as though Liefeld does not consider some of the people named at the end of this letter as being laity. The inclusion of the household of Onesiphorus seems to indicate that his entire household had an impact alongside Paul in the work of the kingdom. With this inference, Paul has actually accomplished what Liefeld calls out as a contemporary advantage. The argument

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[57] Thomas Lea and Hayne P. Griffin Jr., *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 253.

[58] Walter L. Liefeld, *1 & 2 Timothy, Titus*, The NIV Application Commentary, 3rd ed. (Grand Rapids: Zondervan, 1999), 294-95.

here is not just that Paul utilized laity throughout his ministry, but that he is demonstrating to Timothy that others are necessary for Timothy to accomplish kingdom work. Paul is reiterating the functionality of the whole body of Christ—it consists of more than just leaders. By greeting, including, and referencing these people Paul is breaking down the dichotomy between clergy and laity. He is reminding Timothy once more—as is his regular practice at the end of letters—that people matter more than one person alone in the work of the kingdom.

## John 11, 12, and 17: Jesus and the Father

Jesus' prayer in John 17 ultimately models the relationship leaders are to have with the Father and how that affects their followers. A vivid understanding of Jesus' relationship to the Father is captured in the moments where He interacts directly with the Father when others are present. Three major prayers in John's Gospel showcase the Father/Son relationship in the Godhead. These are found in the account of Lazarus' resurrection, during a death prediction by Jesus, and then during the High Priestly Prayer. Each of these instances gives direct information as to what Jesus believes about the Father and the nature of the relationship between the Father and the Son.

### John 11:41-42

This first account of Jesus' direct interaction with the Father is where Jesus prays just before raising Lazarus from the dead. First, he thanks the Father for hearing him, but also claims that he already knows the Father would hear him. This comment appears as though he is pandering to the crowd rather than addressing the Father with respect. Rudolf Bultmann surprisingly brings clarity to this issue: "Since they would see the miracle in any case, even if he had not prayed . . . if they grasp that he is no magician . . . but does only that which the Father has given him to do."[59] The prayer develops the

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[59] Rudolf Karl Bultmann, *The Gospel of John: A Commentary* (Philadelphia: Westminster John Knox, 1971), 408.

relationship of the Son to the Father by showing that he is obedient to the Father. R. C. Sproul paraphrases what is happening to say that Jesus is praying to make sense of what is going on to the people watching—he is obeying the Father in order to cause people to believe in the Father because of the works of the Son.[60]

D. A. Carson sees another side of the purpose behind this vocalized prayer. Although he agrees with the prayer in showing Jesus' obedience to the Father, Carson also notes, "The prayer seeks to draw his hearers into the intimacy of Jesus' own relationship with the Father."[61] This prayer would be similar to the Lord's prayer in the Synoptic Gospels. The purpose is to demonstrate how to communicate with the Father but also to display that the Father is not completely transcendent, but likewise imminent. Jesus is showing those present that He has been in communication with the Father about this request in advance and is now doing so publicly so that they understand that there is a private and public aspect of one's relationship with the Father.

**John 12:27-30**

This passion prediction is the second occasion where the Father and Son have a micro-dialogue. If the seven signs were not enough in the book of John to convince the staunchest critic, now there is a case where a voice audibly responds to a prayer of Jesus. John Gill connects the statement made by the Father back to the resurrection of Lazarus and forward to the resurrection of Christ.[62] This response seems to stretch the context of the first half of the response of the Father, particularly because the "name" is the item being glorified. The context is more immediate on the prediction of Jesus' death, so Gill

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[60] R. C. Sproul, *John*, St. Andrew's Expositional Commentary (Lake Mary, FL: Reformation Trust, 2009), 211.

[61] D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1990), 418.

[62] John Gill, *An Exposition of the Gospel according to John* (Springfield, MO: Revival Literature, 2003), 402.

may be onto something with the latter half of the statement. Colin Kruse believes that the "it"/"name" mentioned in "I have glorified it" is the words and works of Jesus that have led up to that moment, which would then include the raising of Lazarus.[63] This argument makes more sense and helps develop Jesus' response to the voice in 12:30 when he again says it was for the benefit of those present and not his own. Jesus' is making the case that the Father approves of everything the Son has done up to this point and that the Father approves of what the Son is going to do, up to and including his death, burial, and resurrection.

Jesus' character is developed earlier here than in the Synoptic Gospels concerning his emotions regarding his impending death. Andreas Köstenberger notes that this emotional development may be a replacement or a connection to the Synoptic Gospels' reference to the suffering displayed in the Garden of Gethsemane.[64] This troubling of Jesus' soul clearly displays his humanity. No one looks forward to death in their right mind. Yet, there is an immediate reference to and reminder of his deity in the fact that the Father's response is in regard to Christ's glory. The great importance of this short interaction is that it develops speech-response interaction that Jesus models for his followers. Despite his concerns about the future, the Father responds and commends the work of the Son.

**John 17:1-26**

The High Priestly Prayer of Jesus in John 17 is the longest interaction Jesus has with the Father in John's Gospel. Although the veil has not yet been torn, this record of this prayer gives the reader of John a peek into what it is like to have perfect communion with the Father. In the opening of this prayer, Jesus asks that he would be glorified by the

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[63] Colin G. Kruse, *John*, Tyndale New Testament Commentaries, vol. 4 (Nottingham, UK: Inter-Varsity, 2008), 267.

[64] Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, ed. Walter Elwell, 2nd ed. (Grand Rapids: Baker, 2013), 123.

Father (17:1). Most consider this statement to be a reference to the cross, resurrection, and ascension. Then, in 17:4, Jesus says that he has accomplished the work that the Father has given him to do. These seem to be incongruent statements made by Jesus. Carson argues that these statements are part of the relationship the Son has with the Father: "For this glorification corresponds to what the Father has already granted the Son in principle for the express purpose of providing eternal life to those given him by the Father."[65]

If understood properly, this reference to glorification could be examined in two different ways. From an earthly perspective, it is an *a priori* argument because Jesus has completed the work up to this point then the rolling balance of the account proves that he will complete the work of the Father in the coming moments. From a heavenly perspective—or more clearly, an eternal perspective—Revelation 13:8 reveals that Jesus is the lamb slain before the foundation of the world. With this view, Jesus is praying about something he considers a sure ending. The other option is that Jesus is again praying this aloud for the benefit of those in his presence (the disciples).

If Jesus is praying for the benefit of those around him, then the result is that those in earshot are being taught something important and at the same time being instructed about the relationship between the Father and Son. Similar to the shift in the Upper Room above in John 12, 17:11 makes a shift from the vertical relationship between the Father and the Son to the horizontal relationship among those that believe in the Son. Since this prayer is not for the benefit of Jesus, it must be for the benefit of those listening. How then will the Father keep those that believe as one? This point has already been alluded to by Jesus, but Sproul makes the point, "There already is spiritual unity of all the saints; we are one with each other as the Father is with the Son—not by virtue of our activities or of our practices but by the spiritual unity that is wrought by the Holy

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[65] D. A. Carson, *The Farewell Discourse and Final Prayer of Jesus: An Evangelical Exposition of John 14-17*, reissue ed. (Grand Rapids: Baker, 2018), 207.

Spirit in our salvation."[66] Therefore, this prayer of Jesus is a commissioning of the Spirit. Jesus is concerned with the disciples after his departure, but if he knows the outcome of the cross at this moment already, then the concern is not a fear. Instead, following that these words are for those present and not so much himself, it is a request to God that they are to imitate. The connection to the Spirit could not be clearer than the discussion of sanctification beginning in 17:17. The Son is responsible for justification, the Spirit for sanctification, and the Father for glorification. With this reference to sanctification, Jesus is signaling that the process of their faith growing occurs without him present and with the Spirit being present.

The last portion of the prayer is filled with what seems to be repetitive logic regarding the relationship between the Father and the Son, which spills over into continuity about their collective relationship with those that believe. During this final part of the prayer a new shift develops in the language of Jesus. Rather than separately referring to the Father outside of himself, he switches pronouns and in a single instance utilizes the first-person plural pronoun. This is the apex of the prayer because it defines the unity of the Father and the Son in a new way. It is not their individual persons that he prays for believers to be in, but it is their collective singular unity that causes them to believe. Richard Bauckham gives the application of this point: "The general sense is that from the loving communion between the Father and the Son flows the love with which Jesus loved his disciples, a love that enables them to enjoy an intimate . . . relationship with Jesus and his Father."[67] This pronoun shift is Jesus' personal declaration of Trinitarian monotheism. It is the climax of all the unity references Jesus has made up to this point in John's gospel.

These final words of Jesus' prayer are filled with rich theology, but for the purpose of this work the focus will be on 17:24. This verse connects back to 17:5 and is

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[66] Sproul, *John*, 325.

[67] Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker, 2015), 36.

also a return to the promise to Thomas and Philip (and the rest) in the Upper Room. These two statements are a revealing statement about Jesus' origins. F. F. Bruce notes, "Jesus has prayed to be reinvested with the glory that he had with the Father before the world existed. . . . Now he prays that his followers may behold this glory and, by implication, have a share in it."[68] With the aforementioned pronunciation of Jesus' perfect unity with the Father, Jesus wants his preexistence to be experienced by those that believe. This process is initiated by the cross, but is revealed more fully in the resurrection, ascension, and eventually in his return. The return of Jesus is the height of his request because the death, burial, resurrection, ascension, and giving of the Spirit are only pieces of the glorification puzzle. They are appetizers of seeing Jesus most fully, but as before, Jesus makes this verbal statement so that those present can understand that these are foretastes rather than mere hopefulness on his part.

**Summary of the Relationship between
Jesus and The Father**

Obviously, there was no need for the Son to interact with the Father in front of others. Their relationship could be perfectly contained within the Trinity. In the Gospel of John, one sees that each time the Son speaks to the Father it is not because of the chasm caused by being wrapped in flesh, but it is for the benefit of those present. Each of these occurrences develops the understanding of the Father and Son's relationship for those present at the hearing of the prayers. Whenever Jesus talks to the Father, he is teaching deep truths about his relationship to the Father and is simultaneously teaching believers how to interact with the Father themselves. Those present are getting to peek behind the curtain of eternity to see the glory of the Son, which has been verified up to that point in the gospel. This action will then be ratified in the coming work of the death, resurrection, and ascension, which will finally be completed upon the return of Christ.

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[68] F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Grand Rapids: William B. Eerdmans, 1983), 336.

## Summary

This chapter purposed to provide biblical and theological foundations for pastoral training in the areas of leadership and interpersonal relations. Moses' example in Exodus provides evidence of how Christian leaders are simultaneously leaders and followers and how this perspective transforms relationships with God and people.

The relationship between King Saul and David demonstrates how actions and responses reveal the purpose and mettle of leaders in their relationships with other leaders and God. Leaders' purposes will be definitive in their relationships. A leader that has a self-seeking purpose will misuse people and have attrition in the ranks. A leader with gospel purposes will be focused on God and developing His people.

Paul demonstrates how a lifelong personal relationship with God allows one to lead others personally. Paul does not ask Timothy to attempt something that Paul was unwilling to attempt himself. Paul also has not kept his relationship to God private or as a mercenary for the gospel. He has intentionally involved others in his leadership as a way of preparing them to imitate and exceed his service for the kingdom of God.

Finally, the way Jesus interacts verbally with the Father is a model of how Christian leaders should interact with the Father. Jesus provides a reference point for leaders in how they should pray and seek the Lord. It is through this interaction that trust breeds and disciples are able to develop as followers of Jesus and future gospel leaders.

CHAPTER 3

THEORETICAL/PRACTICAL/HISTORICAL FOUNDATIONS
FOR PASTORAL TRAINING IN LEADERSHIP
AND INTERPERSONAL RELATIONS

Now that the biblical and theological foundations have been laid for pastoral training in the areas of leadership and interpersonal relations, this chapter will focus attention on theoretical, practical, and historical foundations. The foundations of leadership in this chapter are based around six shapes that form a baseline for leadership and interpersonal relationships in pastoral ministry. These additional foundations form the outline for the curriculum to be described in chapter 4 regarding continuing education for young pastors. Six works were selected for this project to comprise this curriculum: The Johari Window, Maslow's Hierarchy, Sinek's Golden Circle, Mancini's Horizon Storyline, Lencioni's Team Dysfunctions, and Maxwell's Levels. As defined in chapter 1, The Johari Window serves as the fulcrum; it is insufficient as a holistic leadership technique. This chapter will develop how this first technique informs the other techniques presented.

These works are purposefully chosen from both Christian leadership perspectives and non-Christian leadership perspectives. There are varying reasons for including a diverse body of work. The most important reason is because there are excellent leaders and excellent leadership materials that are not specifically Judeo-Christian.[1] In this work, The Johari Window and Sinek's Golden Circle are examples of non-Christian leadership perspectives. These two examples of general concepts of leadership and interpersonal relations easily synthesize with a Christian leadership perspective. Another reason for the diverse body of work is that some leadership

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[1] A biblical example of this would be Jethro from Exod 17, since he was outside of Judaism and gave advice to Moses.

perspectives need biblical clarity to be helpful for pastoral leaders. Some leaders see good techniques that apply to the world of business but have trouble bringing them into the realm of Christian leadership. With the inclusion of Maslow's Hierarchy—a humanistic psychologist's work—Christian leaders participating in the project were able to see an example of adapting a seemingly difficult non-Christian leadership perspective. Lencioni— a Catholic layman—is not a leader in the Christian world *per se*, but often writes and interacts with hypothetical leaders in the church. On the other hand, both Mancini and Maxwell are current leaders in the Christian world that are constantly seeking to develop and hone leadership principles. By utilizing a sampling of perspectives and ideas, young Christian leaders will be able to grasp entry-level leadership practices and apply them in their personal life and local context.

Each of these six leadership approaches offers a facet to provide a well-rounded approach to leadership. These techniques individually give more insight to a person when it comes to leadership, but when integrated they provide a broader perspective. These strategies each feature a geometric shape that will be highlighted with a figure in each section of this chapter. It is important to include the shape for each because they are reference points for discussion. Not only do the shapes serve as a memory device for self-reference, but they are also tools for leaders to share the insights they have gained with others.

The outline for each of these leadership approaches will examine three main areas. The first is to better understand why the leadership approach is needed in ministry and particularly for the purpose of this project. Next, a detailed description and visual representation of the strategy will be provided. Each section will conclude with interaction from other works in the field and how the approach can be utilized in current ministry.

# The Johari Window

Enhancing interpersonal skills for leaders has been seen as a need for at least a decade at the MBA level of education.[2] Interpersonal skills would seem like a prerequisite for leaders and pastors in the church, but they are often a presumption rather than a developed skill. One cannot conclude that being an extrovert and having interpersonal skills are synonymous. In contemporary ministry settings, notable buzzwords like "transparency" and "authenticity" are the common denominator for describing interpersonal skills. Many people overuse these words to describe themselves and ideal leaders because they sound good. There is nothing wrong with these words and it is understandable why they are frequently used to describe a leader. As common as it is to hear these words, it is just as uncommon to hear them described well. Therein lies the issue—no framework is provided for being a transparent or authentic leader. As a result, a young leader that hears these words may struggle in dealing with situations that require confidentiality (particularly in areas of confessions and counseling). Another may mistake authenticity for oversharing about personal details with their congregation (sharing family stores from the pulpit in the wrong manner). The first foundation in this chapter provides a framework for transparency and authenticity to help leaders know precisely how to develop in these areas. This foundation is called the Johari Window.

## The Johari Window Model

The Johari Window is a graphic model of interpersonal behavior.[3] It is the catalyst for interpersonal relationships and is the frame through which the rest of the shapes must be viewed. The window is a template for human interaction and awareness. The purpose of Luft's work is to "develop basic issues about human interaction with the aid

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[2] Pincus and Rudnick write, "In a 2007 survey released by executive search firm Spencer Stuart, corporate recruiters overwhelmingly agreed that MBAs need enhanced interpersonal skills." J. David Pincus and Harold E. Rudnick, "The Leadership Blind Spot," *BizEd* 12, no. 3 (May 2013): 41.

[3] Joseph Luft, *Of Human Interaction: The Johari Model* (Palo Alto, CA: Mayfield, 1969), 5.

of the model, and to illuminate interpersonal learning and the process of learning to learn."[4] Luft developed the Window with Harry Ingham over the course of a decade in the 1950s and 1960s. The method for developing this model was to study how peoples' behavior, feelings, and motivations are made aware to self and others. Awareness is the key for interpersonal development according to Luft's research. Awareness of self and awareness of others are the crucial components for human interaction.

In the Johari Window, four quadrants represent the total person in relation to other persons.[5] The four quadrants are cross-sections of self-awareness (un/known to self) and others-awareness (un/known to others) (see figure 1 below for a visual representation of the Johari Window). The first of the quadrants is called "The Open Quadrant," also known as the Arena, and it refers to the behavior, feelings, and motivation known to self and others.[6] In this quadrant, one can include small talk about the weather and current events as part of the shared relationship.

The next quadrant is called "The Blind Quadrant," also known as the Blindspot, and it refers to behavior, feelings, and motivation known to others but not to self. This quadrant can range from someone having a smear on their face to not realizing that they increase their speaking volume to the point of screaming when someone disagrees with their opinions.

The third quadrant is called "The Hidden Quadrant," and is commonly called the *façade*. It refers to the behavior, feelings, and motivation know to self but not to others. An example can be as innocent as dressing nicer than one can afford or as devious as insider trading.

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[4] Luft, *Of Human Interaction*, 8.

[5] Luft, *Of Human Interaction*, 13.

[6] Luft, *Of Human Interaction*, 13. Each of the four quadrant descriptions are from this same point of reference.

The final quadrant is called "The Unknown Quadrant," and it refers to behavior, feelings, and motivation known neither to self nor to others. An example is how someone reacts in an emergency situation that is extremely rare.

<div style="text-align:center">

*Known by Self*    *Unknown by Self*

Feedback →

</div>

| | Known by Self | Unknown by Self |
|---|---|---|
| Known by Others | Open (Arena) | Blind |
| Unknown by Others | Hidden (façade) | Unknown |

(Exposure ↓)
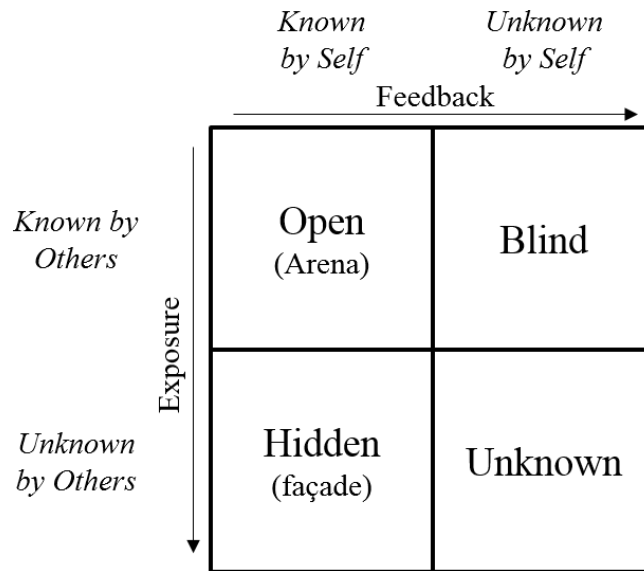
Figure 1. Johari Window

At first glance, it would appear that having a large Open Quadrant would be the goal of interpersonal relationships. In figure 1 two elements of the Johari Window still need explaining—these are the arrows on the outside of the window. The first arrow moves from the Open Quadrant to the Hidden Quadrant and it is labeled as "Exposure," which can also be understood as transparency. As a person reveals more of self to another, he is demonstrating transparency of his hidden area, which is an exposure of their known self. As the person removes his *façade*, there is more awareness between the two parties. The second arrow moves from the Open Quadrant to the Blind Quadrant and it is labeled as "Feedback." Another way to consider this is *authenticity*. When a leader allows a subordinate to interact with him regarding a blind spot, he is exposing his unknown self. Proper use of these arrows is the goal of the Johari Window. Through the channels of exposure and feedback the Open Quadrant increases in size, but the Open Quadrant is never the entirety of the window. There is always more to learn in

interpersonal relationships, which means that the most important aspect of the model is

the movement of awareness through exposure and feedback.

**Using the Johari Window in Ministry**

The Johari Window has had some small use in the realm of psychology of the

past half century but has had no apparent use in the realm of ministry since it was designed.

There is great opportunity for applying the Johari Window in ministry because of the

amount of human interaction that occurs in ministry. Saccone gives an example from

outside the world of ministry regarding a blind leader that is not too far from some

examples of ministry leaders:

> Have you seen an episode of the TV show *The Office*? It's a comical mockumentary
> revolving around Michael Scott. . . . He's the manager of a small, and increasingly
> struggling, fictitious paper company called Dunder Mifflin. One reason his character
> is so entertaining to watch is that he unknowingly embodies the leader who remain
> completely unaware of his own contradictory philosophies, offensive insecurities,
> and oblivious way of constantly insulting people. . . . Michael Scott represents the
> stereotypical supervisor who has no idea how his employers and friends view him.
> He's blind to his own dysfunctions, and completely unaware of all the contradictions
> in his leadership philosophy and practices. His inconsistencies are obvious to
> everyone, except of course himself.[7]

This example serves as a leader with an enormous blind spot that is unintentional. The

disappointing reality is that many leaders in churches have the same unintentional issues.

Some church leaders preach and teach missions from the Scripture with excellent ability

but lambast their own sermons by their actions in meetings with the missions committee.

Others are oblivious to the amount of time they spend in their office poring over books

with pre-scripted stories for their sermon introduction while neglecting opportunities for

staff member development or one-on-one time with a hurting member of the congregation.

This area is where feedback from the Johari Window model comes into view.

Saccone continues with three habits to cure the condition and improve in the Blind

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[7] Steve Saccone, *Relational Intelligence: How Leaders Can Expand Their Influence through a New Way of Being Smart* (San Francisco: Jossey-Bass, 2009), 25-26.

Quadrant. The first habit is learning to access the perceptions of those around them.[8] As he indirectly discusses the Hidden Quadrant, he concludes, "Knowing that some may see us more clearly than we see ourselves, why wouldn't we invite them to share their perceptions to help us navigate our complex inner world?"[9]

The second habit is learning to activate the reflective mind within.[10] This idea is explained by Saccone in terms of an athlete or actor reviewing film of their performance, taking notes, and improving. Since normal people do not have a constant video stream of their life, one must take time to review their performance. In the realm of ministry, pastors should review their own performance in meetings they lead with staff teams or lay leadership. They should have someone on the team that they can talk with after the meeting that will not just give positive feedback. Pastors should take time to reflect and pray about their own interaction in order to make amends, apologize when necessary, to better listen, and to observe the reactions of others.

The third habit is to write clarifying statements about the insights gained from others and through reflections about one's blind spot.[11] By reviewing these insights, pastors can understand how they are perceived in order to be a better pastor by welcoming feedback and changing from that feedback (unlike King Saul or Michael Scott).

Another area where the Johari Window can be useful in ministry is when it comes to the Hidden Quadrant and moving items from there into the Known Quadrant in relationships. When discussing the relationship between emotional intelligence and

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[8] Saccone, *Relational Intelligence*, 34-46.

[9] Saccone, *Relational Intelligence*, 35.

[10] Saccone, *Relational Intelligence*, 36.

[11] Saccone, *Relational Intelligence*, 38.

spiritual maturity for pastors, Echols notes that anger can be an issue for ministers.[12]

Anger is often hidden from others because it is in response to pressures in the realm of

ministry. His advice is to begin with prayer to address the issue. This adds a layer to the

Johari Window since the sin is not necessarily hidden from God, but is something a

person might want to be hidden from God. By self-revealing the already known sin,

pastors can then repeat the admission to someone that does not know about it already

(since they are not omniscient) and expose what was previously hidden.

**Concluding Remarks on
the Johari Window**

Lack of awareness is inextricably linked to leadership issues, and the Johari

Window addresses issues in the realm of awareness. The Johari Window is a powerful

tool as a lens through which interpersonal relationships can be viewed. It is the catalyst

for interpersonal relationships and is the method through which the rest of the examples

must be viewed. As each of the other techniques are discussed, they will have either

direct or indirect references back to the Johari Window.

## Maslow's Hierarchy

In the 2017 movie *The Greatest Showman*, P. T. Barnum's character rises to

prestige through a museum of oddities that eventually becomes his circus. His show was

popular, but he was too eager for greater success in order to prove himself to his wealthy

father-in-law. He discovers an opera singer who is not part of the sideshow world and

signs a contract to go on a national tour as her manager. By doing this, he abandons his

family and also leaves the circus in the hands of his business partner. This decision ends

in disaster, as the opera singer kisses an unwilling Barnum at the end of a show, which is

photographed by the media. Upon his quick return home to alert his wife before she sees

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[12] Steve Echols, *Interpersonal Relationship Skills for Ministers*, ed. Jeanine Cannon Bozeman and Argile Smith (Gretna, LA: Pelican, 2004), 150.

the newspapers, protestors burn his circus theatre to the ground. As a result of this property loss, his house—which served as collateral for the business—was now being repossessed by the bank. Barnum finds himself surrounded by tragedy. In this pit of disaster, the climax of the movie occurs. In his grief, he realizes that the original members of his circus had never abandoned him. Returning to his roots, he embraces the financial "peanuts" of the circus and abandons his hopes for entering the elite class.

Pastors and leaders in the church sometimes feel as though nothing is going right. They may be anxious about a new ministry initiative that fell flat, that there are fewer people volunteering year over year, or there may be stressors inside of their own home contributing to a growing sense of tragedy. Nearly every pastor knows someone that has burned out in ministry or has had a moral failure that disqualifies them from pastoring. On the other hand, the prestige of leadership can ensnare a pastor that finds early success and become a form of self-worship and idolatry. This temptation can become a problem either of overextending self or creating a major façade similar to Barnum's character—and the result is impending doom. These compounding factors are overwhelming evidence that many pastors do not understand the left side of the Johari Window—they do not really know self. Maslow's Hierarchy of Needs theory is a deep dive into the "known to self" side of the Johari Window. By modifying Maslow's Hierarchy with a Christian emphasis, pastors can understand true self-actualization.

**Maslow's Hierarchy of Needs Model**

Wrought out of his Theory of Human Motivation, Maslow sees certain needs as the basis of human motivation.[13] Needs exist at different levels and are built upon one

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[13] Abraham H. Maslow, *A Theory of Human Motivation* (1943; repr., Eastford, CT: Martino Fine, 2013), 35.

another in this theory.[14] Beginning with his classification of Physiological Needs, basic building blocks are required for life to be sustained, including food, water, respiration, and other physical processes intrinsic to survival. The next level of the Hierarchy is the Safety Needs. The needs in this category could be physical in the sense of shelter, but also psychological in the realm of the freedom of fear. Maslow elaborates, "Just as a sated man no longer feels hungry, a safe man no longer feels endangered."[15]

If a person has the first two levels of needs met, the next level in the Hierarchy is the Belongingness and Love Needs. Here Maslow stresses community and neighborhood as his main points.[16] Next comes the Esteem Needs which Maslow clarifies as "the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom."[17] They keystone for the Hierarchy is the realm of Self-Actualization. The simple definition of this for Maslow is, "What a man *can* be, he *must* be. He must be true to his own nature."[18] When all of the other needs are met, one can finally achieve his or her full potential. Without those other needs being attended to, a person would be unable to truly know self because he would be working to take care of the lesser needs first. See figure 2 for a visual representation of how the levels of Needs build upon one another.[19]

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[14] This layering is clarified in his statement, "Any of the physiological needs and the consummatory behavior involved with them serve as channels for all sorts of other needs as well." Maslow, *A Theory of Human Motivation*, 36.

[15] Maslow, *A Theory of Human Motivation*, 41.

[16] Maslow, *A Theory of Human Motivation*, 43-44.

[17] Maslow, *A Theory of Human Motivation*, 45.

[18] Maslow, *A Theory of Human Motivation*, 46.

[19] Figure 2 is from Saul McLeod, "Maslow's Hierarchy of Needs," 2018, accessed August 15, 2019, https://www.simplypsychology.org/maslow.html. Used with Permission.
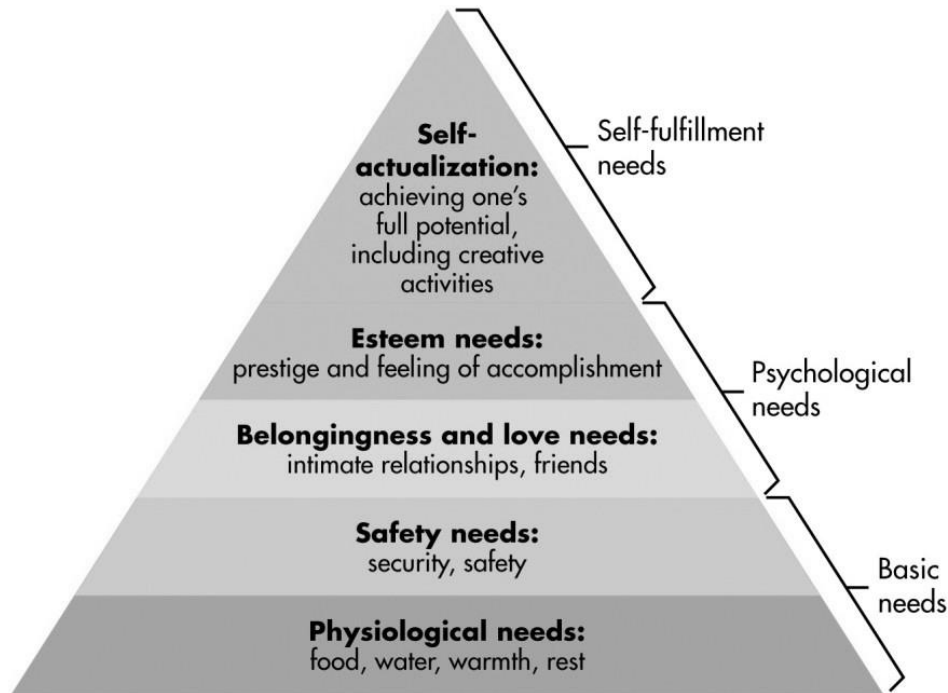
Figure 2. Maslow's Hierarchy of Needs

One must remember that Maslow writes from a purely humanistic view with a bias in his field of study. Regardless of this bias, this is a helpful framework for understanding self. For Christians, the Hierarchy of Needs should be viewed through the lens of identity being found in Christ. Considering Ephesians 2:1-3, the way that followers of Jesus formerly lived and had needs met at the different levels of Maslow's Hierarchy no longer apply. With this Christian perspective, new believers should reprocess all of their levels of needs. Even down to the basic level of Physiological Needs, Paul instructs the believer in 1 Corinthians 10:31 to understand that food consumption is different as a believer—since it is to be done to God's glory now. The issue for some pastors is that they have not reevaluated their identity in Christ at all the different levels of needs. For example, a pastor that was formerly an adulterer and found self-identity through sexual intimacy must absolutely have a corrected understanding of Belongingness and Love Needs. Proving growth in Christ is the reason why there are qualifications for

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leadership.[20] Too many are thrust into leadership roles in the church and have not had ample time to know self—pastors included. The result can be disastrous, which is the reason why a framework for understanding self, like Maslow's Hierarchy, is beneficial in pastoral leadership development.

**Using Maslow's Hierarchy in Ministry**

Maslow's Hierarchy should have both a personal and congregation effect for leaders. On a personal level, it serves as a tool of self-actualization for leaders and gives a proper method for understanding the left quadrants of the Johari Window. When Covey talks about the emotional bank account, he charges his reader to "Remember that quick fix is a mirage. Building and repairing relationships takes time."[21] It can be dangerous when leaders first discover self because they are eager to correct all of their past wrongs. As they self-reflect, they realize the harm they may have done and want to justify self. Covey helps a leader understand that this is a process and is not immediate.

One should not rush to conclude that he has have come to the point of self-actualization just because he has learned the concept of self-actualization. Learning this subject instead should cause pause in a leader to truly consider the other levels of the Hierarchy. As one opens up their Hidden Quadrant to others, a probing question to a friend may be on the topic of if they are part of the church community or just an arbiter existing over the community. Opening up about a sense of loneliness or detachment from a pastoral level should not be perceived as a sign of failure or self-actualization. Instead, it should be a starting point to address one's personal level of needs to improve in that area and move it into the Known Quadrant. Over time, this process can develop a

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[20] In this particular example, see 1 Tim 3:2 and 3:6. Being faithful to a wife is not enough to qualify someone for being an overseer. Not being a new convert is not enough to qualify either. A synergy must exist between these and the other qualifications. These qualifications serve as opportunities for a new believer to have time to self-evaluate and be sanctified in Christ before jumping into leadership.

[21] Stephen R. Covey, *The Seven Habits of Highly Effective People: Restoring the Character Ethic* (New York: Simon and Schuster, 1989), 190.

relationship to the point where self-actualization may be a discovery through the friendship.

The Hierarchy of Needs can also be modified to serve a congregation on a larger scale. In figure 3, the need categories have been redefined for the process of someone entering a church for the first time all the way through becoming a fully functioning member of the church. In his companion guide to his seminal work, Maslow makes the point for leaders to "assume that everyone prefers to be a prime mover rather than a passive helper, a tool, a cork tossed about on the waves."[22] Similarly, pastors should assume that every person in the church wants to have ownership in the local body rather than just being there to exist. If this desire to serve is to be assumed, then figure 3 serves as a framework for discipleship from the level of entry and into a role as leader. The Physical Needs of Maslow have been replaced with items like a place to worship and access to Scripture. These needs would be considered the most basic needs for a local congregation. Next comes the Safety Needs, which would be the ability for someone to ask questions and feel as though they are answered sufficiently through the previous need of Scripture. Safety Needs would also include being free from the fear of persecution—but not necessarily the freedom from being persecuted at all. The difference here is that once a church can come to terms with the potential of persecution and can overcome that fear, then small groups and fellowship will be correctly formed and not completely focused on the need of fearing persecution. Next, the two active level needs are the forming grounds for community and service. Through these needs a person has the freedom to explore and discover his or her spiritual gifting. Through community a spiritual gift can be confirmed, while through service one can exercise different gifts and areas of service to be confirmed by others. Finally, once community and gift have been defined, they know who they are

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[22] Abraham H. Maslow, *Maslow on Management*, 2nd ed. (New York: John Wiley & Sons, 1998), 20.

in the body of Christ and are ready to fully utilize their spiritual gift and lead others

through the same process that they have been through.[23]
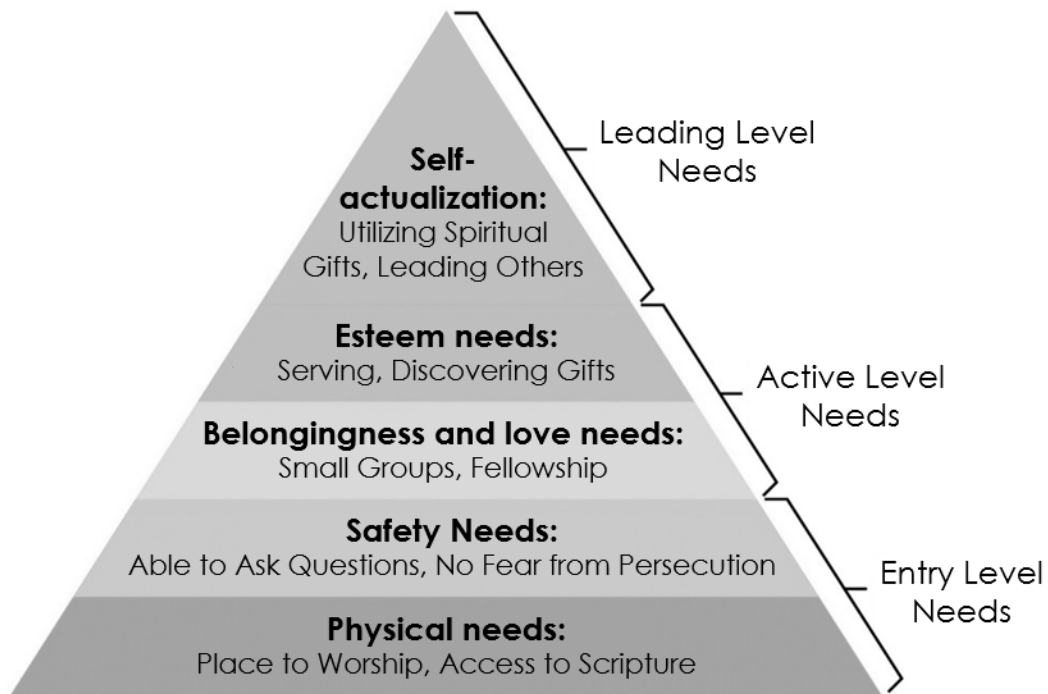


Figure 3. Hierarchy of Needs for the church

**Concluding Remarks on Maslow's**
**Hierarchy of Needs**

The prominence of leadership can cause a leader to ignore self-development

for the sake of furthering the organization. The responsibility of leadership can also reveal

great fear in a pastor that causes him to become inactive. Understanding self is important

for pastors and leaders in the church in order to avoid both of these dangerous positions.

It is vital for leaders to realize their own actual strengths and true weaknesses so that they

may seek out others to make up for their deficiencies. By understanding the right side of

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[23] Figure 3 is adapted from McLeod's, "Maslow's Hierarchy of Needs." The shape is the same, but the levels and labels have been redefined.

the Johari Window, a leader is now prepared to begin seeking out the left side of the Window by knowing others.

## Lencioni's *Advantage*

"The single greatest advantage any company can achieve is organizational health. Yet it is ignored by most leaders even though it is simple, free, and available to anyone who wants it."[24] This is how Lencioni opens *The Advantage*, his companion volume to *The Five Dysfunctions of a Team*. Both of the works are fable-based works that utilize stories to show where organizations are unhealthy and how they can transition into organizational health. Fitting *The Advantage* into the larger framework of this project, it serves as the right side of the Johari Window. Lencioni's approach to organizational health is the solution to authenticity—both personally and organizationally.

It is important to understand that organizational health is only able to be addressed once the left side of the Johari Window has been addressed. Sanzotta notes, "Attempting to understand the strengths and weaknesses of others before you have confronted and accepted your own strengths and weaknesses will undermine your objectivity."[25] After understanding self, a leader can truly gain access to the realm of feedback. If leaders do not understand self, then they are unable to help others work on the left side of others' Johari Window. A reciprocity exists between one leader's Window and the Window of a follower. Feedback is the variable that connects the leader and the followers as they work together to develop a healthy organization. As feedback flourishes among people, Lencioni sees this as the advantage to overcome team dysfunction.

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[24] Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012), 1.

[25] Donald Sanzotta, *The Manager's Guide to Interpersonal Relations* (New York: Amacom, 1979), 16.

**Lencioni's *Advantage* Model**

       To understand Lencioni's *Advantage*, one must know *The Five Dysfunctions of a Team*. These dysfunctions often appear to be separate issues, but Lencioni stacks them in a shape of a pyramid because he believes that the first dysfunction—absence of trust—is the foundation of a team.[26] He states, "This failure to build trust is damaging because it sets the tone for the second dysfunction: fear of conflict."[27] The continuation of the first two issues causes a lack of commitment, which in turn creates an avoidance of accountability. Finally, the result is an inattention to results. What is interesting about Lencioni's dysfunctions is that most leaders first recognize an issue with results and performance. In this gap, leaders have missed the existence of artificial harmony, ambiguity, and low standards. Instead, they are confronted with the status and ego from members of their team that serve as a false threat to their own position of authority.[28]



Figure 4. Lencioni's teams compared

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[26] Lencioni, *The Advantage*, 188-89. These pages of Lencioni's work are an overview found near the end of the work. To consolidate citations, all of the quotes and other Lencioni content of this paragraph is from this section of this cited work.

[27] Lencioni, *The Advantage*, 188.

[28] Figure 4 from Ben Janse, "Lencioni Trust Pyramid," 2018, accessed August 22, 2019, https://www.toolshero.com/leadership/lencioni-trust-pyramid/. Used with Permission.

To counter the dysfunction of an organization, Lencioni gives a Four

Disciplines model. He states upfront that this is not a linear process but is a continuing

pursuit for organizational health, but "that messy process can be broken down into four

simple disciplines."[29] The first of these disciplines is building a cohesive leadership team.

He breaks into his first chapter with a powerful question:

> What's it worth to you? Imagine two organizations.
>
> The first is led by a leadership team whose members are open with one another, passionately debate important issues, and commit to clear decisions even if they initially disagree. They call each other out when their behaviors or performance needs correction, and they focus their attention on the collective good of the organization.
>
> The second is led by a leadership team whose members are guarded and less than honest with one another. They hold back during difficult conversations, feign commitment, and hesitate to call one another on unproductive behaviors. Often they pursue their own agendas rather than those of the greater organization.
>
> The question: What kind of advantage would the first organization have over the second, and how much time and energy would it be worth investing to make this advantage a reality?[30]

This challenge opens the door for Lencioni to present the five behaviors that are solutions

to the five dysfunctions—which serve as the basis for building a cohesive leadership team.

These behaviors are building trust, mastering conflict, achieving commitment, embracing

accountability, and focusing on results.[31] The second discipline is creating clarity and its

goal is to achieve alignment through understanding the organization's purpose, values, and

goals. On the heels of this discipline comes the third discipline of overcommunicating

clarity in order to stay inside the guidelines of the purpose, values, and goals previously

defined in the second discipline. The final discipline is reinforcing clarity through

efficient meetings.

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[29] Lencioni, *The Advantage*, 15ff. Even though the information is presented in a linear fashion it will need to be frequently revisited in different situations at different points to readdress issues that may have already occurred.

[30] Lencioni, *The Advantage*, 18.

[31] Lencioni, *The Advantage*, 27-65.

Figure 5. Lencioni's *Advantage*

**Using Lencioni's *Advantage* in Ministry**

Besides simply walking everyone on a ministry team through Lencioni's works and making it the playbook of a leadership team, there are other constructive methods for applying Lencioni's *Advantage*. The first is defining and modeling authenticity. This process of defining and modeling authenticity begins and ends with the leader. If one is in the main leadership role of the organization, then one must take the lead to approach issues as opposed to avoiding those issues. A common way that leaders fail is having a *laissez-faire* approach to areas where they are uncomfortable to lead. One might hide behind the false piety of patience or prayer to avoid difficult issues. A healthy organization is one where even the pinnacle leader can receive feedback from subordinates and correct an error. Sanders notes, "Caution should not curb vision and initiative, especially when the leader knows that God is in control."[32]

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[32] J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1974), 128.

Another way that this strategy can be used in ministry is giving exposure to more people in the organization. In *Sticky Teams*, Larry Osborne shares how he changed his devotional time with his ministry board to focus on their role instead of being an additional devotional regarding the heart. He concluded, "Now that the board members were being exposed to the same things pastors and church leaders were being exposed to, they began to think like pastors and church leaders."[33] By exposing their Blind Quadrant, Osborne transformed his board from people to whom he reported into co-laborers equipped to expose areas in his decision making where he may be blind. This action bolstered trust from both sides in accomplishing the vision and mission. This move also addressed the conflict that existed by those not as deep in the ministries of the church with someone whose daily life was at the church. It gave a deeper commitment to both sides to find a path forward and gave them the ability to keep one another accountable. Instead of operating as two organizations at odds with one another trying to reach a compromise, they achieved new results as a single organization.

**Concluding Remarks on**
**Lencioni's *Advantage***

A healthy organization exposes blind spots and unknown areas by addressing problems as opposed to ignoring them. Through processing the right side of the Johari Window, a leader can promote authenticity of self and others to lay a solid foundation of trust. From this base, an organization can have a cohesive leadership team that utilizes communication to be proactive and gain results instead of floundering in reactivity. As an organization develops a full view of *The Advantage* and the Johari Window, it will need to further explore its purpose, values, and goals.

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[33] Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids: Zondervan, 2010), 130.

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<center>**Sinek's Golden Circle**</center>

Often in the lifecycle of an organization those presently responsible may lose sight of the things that once mattered most. This error of lost focus is visible in businesses when executives look to cut costs and corners at the expense of product quality. Others may see this in sports franchises when they forego incredible prospects in trades for popular names in pursuit of increased ticket and merchandise sales. In the church, lost focus usually becomes visible when accommodations are made to boost budget, buildings, and bodies at the expense of spiritual depth and growth. The reason this happens is because organizations become focused on results while abandoning their identity. Instead of pursuing results, leaders need to *Start with Why* to influence through inspiration and set the foundation for strategic planning.

**Sinek's Golden Circle Model**

The Golden Circle model is made up of three questions: why, how, and what. When explaining these three elements, Sinek begins with "what" because it is "everyone is easily able to describe the products or services a company sells or the job function they have within that system."[34] Most organizations use the "what" as their starting point. Their identity is bound up in their product and when that is the driver of an organization it is easy to lose the original identity of the organization in a changing world.

The next element is that "some companies and people know HOW they do WHAT they do. . . . HOWs are often given to explain how something is different or better."[35] Finally, the third part of the equation is the "why." Sinek states, "Very few people or companies can clearly articulate WHY they do WHAT they do. . . . By WHY I mean what is your purpose, cause or belief? WHY does your company exist?"[36] His logic

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[34] Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York: Portfolio, 2011), 39.

[35] Sinek, *Start with Why*, 39.

[36] Sinek, *Start with Why*, 39.

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here is that the identity of a company should be founded in the "why" as opposed to the "what,, but for some reason the formula is typically reversed.[37]
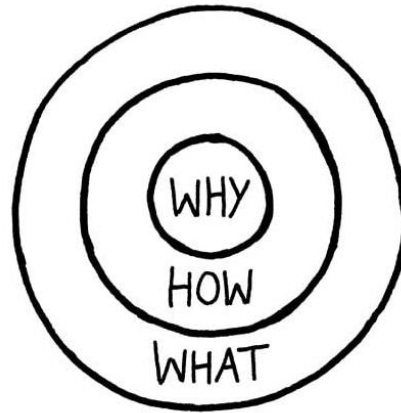


Figure 6. Sinek's Golden Circle

In discussing the failure of putting paperwork before people work, Finzel notes, "The most profound changes in our lives come through the people who have *directly* influenced us."[38] Sinek believes that the reversal of the Golden Circle is due to some leaders motivating by inspiration (positively) or manipulation (negatively).[39] Leaders that motivate through manipulation are more concerned with results first as opposed to values and purpose. Leaders that motivate by inspiration flow from the "why" out to the other circles because they want their followers to understand core values and purpose. By leading through inspiration, a new generation of leaders will also lead through inspiration as opposed to manipulation.

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[37] Figure 6 from Sinek, *Start with Why*, 37. Used with Permission.

[38] Hans Finzel, *The Top Ten Mistakes Leaders Make*, new ed. (Colorado Springs: David C. Cook, 2007), 47.

[39] Sinek, *Start with Why*, 37. This statement connects to the previous section where Lencioni's second discipline is creating clarity and its goal is to achieve alignment through understanding the organization's purpose, values, and goals.

Sinek illustrates the Golden Circle using a marketing example based on the technology company Apple:

> If Apple were like most other companies, a marketing message would move from the outside in of The Golden Circle. . . . A marketing message from Apple, if they were like everyone else, might sound like this:
>
>> We make great computers.
>>
>> They're beautifully designed, simple to use and user-friendly.
>>
>> Wanna buy one? . . .
>
> Let's look at that Apple example again and rewrite the example in the order Apple *actually* communicates. This time, the example starts with WHY.
>
>> Everything we do, we believe in challenging the status quo. We believe in thinking differently.
>>
>> The way we challenge the status quo is by making our products beautifully designed, simple to use and user-friendly.
>>
>> And we happen to make great computers.
>>
>> Wanna buy one?[40]

This example demonstrates the clear difference of starting with "why." Instead of highlighting the resulting product, starting with purpose and vision is what captures the attention and intrigues those inside and outside of the organization. It is the motivating factor for buy-in from those that are part of the organization. In the above example with Apple, starting with "why" removes any doubt regarding the hidden quadrant of the Johari Window. Sanzotta states, "In time, the effects of persuasive communication tend to wear off."[41] If a consumer or participant understands the purpose of a product or team, then he will feel as though he can make an informed decision regarding his investment. When the "what" is presented first, investing seems more like shopping than commitment.

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[40] Sinek, *Start with Why*, 40-41.

[41] Sanzotta, *The Manager's Guide to Interpersonal Relations*, 106.

**Using Sinek's Golden Circle in Ministry**

From the perspective of leading others, Sinek's Golden Circle can serve as a foundation for building a strategy for a local congregation or even a ministry that is a part of that church. Instead of addressing what a children's ministry would accomplish at a church, perhaps a ministry leader should consider why a children's ministry is even needed. If the reason is just because other churches have it, then that is not a valid "why." An example would be a pastor that takes over a church undergoing revitalization that has no one under the age of 50 coming to the church, but desperately wants to start a children's ministry. Suddenly having a children's ministry will not make children appear. Instead, the why that needs to be addressed first is why no one under the age of 50 is coming to the church. There may be other bars to entry as opposed to just not having a children's ministry, because there are many churches flourishing with young families without a children's ministry.

Sinek's Golden Circle can also be utilized as a basic entry point for leaders. Whether hiring a new staff member from outside of the church or promoting volunteers inside the church, the Golden Circle can serve the church (and those being interviewed) by giving them the key principles of the organization. Going back to the marketing example with Apple, imagine a prospective staff member is told,

> We make great disciples.
>
> They know the Scriptures, have great fellowship, and love mission trips.
>
> Wanna be part of the team?

Just like before with Apple, look at the example again and rewrite it. This time, the example starts with WHY,

> In everything we do, we believe Jesus influences every aspect of our lives. We believe in living differently.
>
> The way we live differently is by centering our lives around his Scripture and his people and introducing others to him.

And we happen to make great disciples.

Wanna be part of the team?[42]

A purpose statement like the one above immediately defines what matters to the church and why the church does anything. It is all about living a Christocentric life. The way the church lives this life is by being focused on Scripture and growing in Christ together. The result is that great disciples are growing at the church. By presenting the purpose of the church in this way, people are inspired to be influenced by Jesus as opposed to being focused on completing tasks.

**Concluding Remarks on
Sinek's Golden Circle**

To escape the danger of actions driving values, leaders need to *Start with Why*. This approach will inspire others to join in on the purposes of the organization as opposed to shopping for an organization that produces their desired results or offers their preferred programs. The Golden Circle is also a starting point for more detailed strategic planning, which will be discussed more in the following topic of Mancini's Horizon Storyline.

<div align="center">

**Mancini's Horizon Storyline**

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According to George Barna, "Less than one out of ten senior pastors can articulate what he believes is God's vision for the church he is leading."[43] There is a great difference between understanding purpose and having a vision for what to do with that purpose. Understanding why one is doing something is a great foundation but should not serve as a final step. With a proper understanding of purpose, a framework can be built regarding vision. Vision building happens as an organization moves to discussing how to

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[42] Sinek, *Start with Why*, 40-41. This example is based on Sinek's Apple example.

[43] George Barna, *The Second Coming of the Church* (Nashville: W Publishing, 1998), 36.

accomplish its purpose. Church leaders must move past a clear purpose and have a clearly defined vision.

Venturing into defining a vision can be done from the perspective of an architect or as a foreman. As an architect, a leader can craft new blueprints for a unique situation. Each dimension can be carefully crafted in advance based on what is already visible. As a foreman, a leader can take a prefabricated process and build from already existing blueprints. This approach can be used to craft an organization based off the original. There are advantages and disadvantages to each, but there is also a third option. Mancini's Horizon Storyline combines these perspectives by giving a leader access to multiple blueprints for strategy building and providing a method for fusing them to build a specific vision.

**Mancini's Horizon Storyline Model**

For Mancini, "The Horizon Storyline is a tool to develop the right amount of vision content for the right time in the future, for the entire leadership team."[44] A vision building tool considers building strategy for both the short-term and the long-term. Using the metaphor of a picture, Mancini believes that strategy has layers of focus. These layers of focus range from the Foreground, Midground, Background, and Beyond-the-Horizon Vision.[45] He summarizes these layers into time periods: 90 days, 1 year, 3 years, and 5-20 years, respectively. For each of these layers, Mancini believes that a maximum number of ideas should be accomplished during that time frame. Figure 7 gives a representation of the block segments inside each layer.[46]

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[44] Will Mancini and Warren Bird, *God Dreams: 12 Vision Templates for Finding and Focusing Your Church's Future* (Nashville: B & H, 2016), 51.

[45] Mancini and Bird, *God Dreams*, 54-55.

[46] Figure 7 from Mancini and Bird, *God Dreams*, 55. Used with Permission.
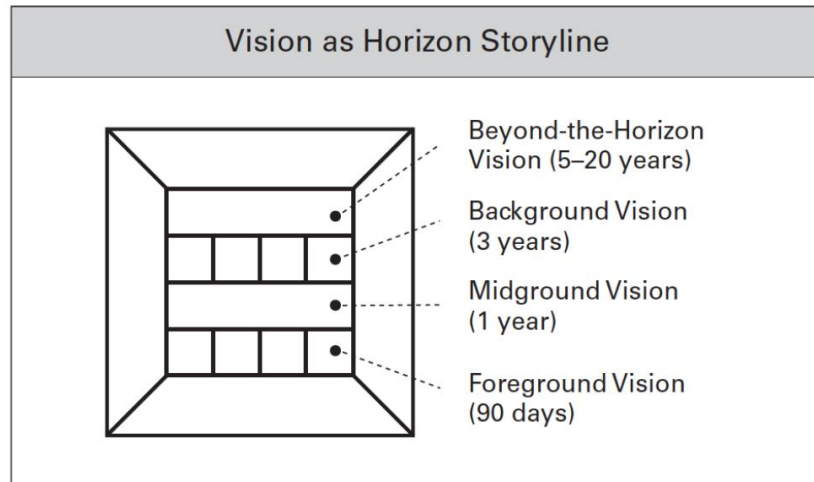
Figure 7. Mancini's Horizon storyline

After providing this form for vision building, Mancini moves on to provide blueprints a leader can use to fit the form. He calls these blueprints "templates."[47] These templates come from four basic shapes: "Overflow," "Advance," "Become," and "Rescue." Each of these categories has three templates, making up a total of twelve Vision Templates. With these templates, two are to be selected and fused into a single vision that is unique to context of the church.[48] With the combined templates, the leadership can then work from Beyond-the-Horizon Vision down to the Foreground Vision to map out the strategy. In this way, a church has a clear path forward and mile-markers along the way to make sure they are on track for accomplishing the vision.

**Using Mancini's Horizon**
**Storyline in Ministry**

One of the major benefits of mapping out the Horizon Storyline is that it provides congregational alignment. Osborne shares a time when he had to address a political handout being put on cars at his church. Reflecting on the matter, he notes, "That day I learned an important lesson about congregational alignment. Church members are

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[47] Mancini and Bird, *God Dreams*, 66.

[48] Mancini and Bird, *God Dreams*, 137.

just like board members. . . . I had wrongly assumed that alignment around our mission and goal automatically meant agreement about the best methods to get there."[49] By utilizing the Horizon Storyline, not only is a leader showing where the church is going, but how to get there. The details at the Foreground and Background levels give an opportunity for followers to see the path necessary for accomplishing the vision. Leaders must balance keeping the eyes of followers on the ground and then back on the sky. This healthy balance teeters between motivation to complete tasks and inspiration to achieve new heights.

Another important reason to utilize the Horizon Storyline is the reality that a church will have other pastors in the future. Finzel notes, "Success without a successor is failure."[50] Whether a pastor is suddenly removed from their role at one church or leads there for many years, the Horizon Storyline sets up the next pastor for success. The alignment provided by this organizational tool gives the remaining leaders at the church a culture in which they are welcoming the new leader. No matter the size of the church, this is a helpful tool for ministry continuity as a church searches for a new pastor. It is also a way to introduce potential candidates to the culture of the church.

When building a framework for ministry, it is important to take note of the potential dangers that framework can pose. On the topic of freedom and responsibility within a framework, Collins writes, "The good-to-great companies built a consistent system with clear constraints, but they also gave people freedom and responsibility within the framework of that system. They hired self-disciplined people who didn't need to be managed, and then managed the system, not the people."[51] The purpose of the Horizon Storyline is not to manage people. Instead, it is a way to inspire a congregation and

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[49] Osborne, *Sticky Teams*, 160.

[50] Finzel, *The Top Ten Mistakes Leaders Make*, 160.

[51] Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York: Harper Business, 2001), 125.

discover how people can manage the vision. Even for Mancini, the amount of time and ideas at the different levels have room to differ based on the context of the church. As a pastor introduces this concept to a congregation, he must take great care to build margin into the categories and timelines.

**Concluding Remarks on Mancini's**
**Horizon Storyline**

The Horizon Storyline is an excellent method for a pastor to expand the purpose of a church. Through the process of discovering the templates for a church's vision, a pastor can gain consensus amongst the elders or leaders of the church. From there, he can gain commitment from the congregation as he carefully shows them how to get from where they are to where God wants them to go. When reading about this process, a pastor may become overzealous and want to take off with this new information. In some cases, this would be a dangerous decision because the pastor does not yet have the level of leadership needed to begin this process. The next section will address levels of leadership so that a pastor can understand when a concept like the Horizon Storyline can be introduced to followers.

## Maxwell's 5 Levels of Leadership

For some reason, humans do not enjoy change. There is no mascot. There is not a fan club. There are no card-carrying members. That is, unless, one is the incoming pastor at a church. New pastors love change. This is not because there was a "Change 101" course at seminary. It is because they are new to an environment that may not have experienced change for some time. It may be something simple—such as lack of signage for restrooms or guest parking—or it could be a sin issue being overlooked by the congregation. In addressing the process of starting change as a young pastor, Jeff Iorg shares,

> My understanding of leading change as a young leader can be summarized by three
> strategies: teach the Bible (shaded to support the change I wanted), lecture people
> (on how and when I wanted the change done), and steamroll the opposition (since

resistance is evidence of rebellion or failure to submit to authority). Any questions why my early attempts at leading significant change weren't very successful?[52]

Many young leaders share this same experience. They are met with opposition and doubt instead having their eagerness matched by followers. Iorg believes, "One of the biggest mistakes leaders make is attempting too much change too soon in their relationship with their followers."[53] To avoid this mistake, Maxwell's Levels provide boundaries that show where relationships need to grow before leading into the realm of the new.

**Maxwell's Levels Model**

Maxwell's Levels are built on the concept that leadership is influence.[54] As leaders grow in relationship with followers, their influence increases and they have a greater capacity to lead. The first level is Position Leadership.[55] An easy way to understand this level is that a title usually accompanies this kind of leader. Being called as a new pastor of a church merely gives the title of being pastor. This is usually accompanied with a basic reverence or respect, but it does not extend past this level. The next level is Permission Leadership. This level of leadership is relationship based for Maxwell. Maxwell does not mean that the other levels are not relationship based, but instead, this is more of likeability as opposed to a deep friendship. Leaders at the Permission Level not only have the title but have a friendliness that draws followers and seems authentic. The third level is Production Leadership. A leader gains influence at this level because of the things they have accomplished at their organization. If a leader produces results, then followers respect them more and allow them more influence. Level 4 is People

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[52] Jeff Iorg, *The Painful Side of Leadership: Moving Forward Even When It Hurts* (Nashville: B & H, 2009), 211.

[53] Iorg, *The Painful Side of Leadership*, 212.

[54] John C. Maxwell, *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential* (New York: Center Street, 2013), 2.

[55] Maxwell, *The 5 Levels of Leadership*, 7ff. All levels are briefly summarized at the outset of Maxwell's book and are presented together here to limit footnotes.

Development Leadership. A simpler way to understand this level is leaders at this level reproduce leaders like themselves.[56]



Figure 8. Maxwell's Five Levels of Leadership

The fifth level is Pinnacle Leadership. Maxwell states that this level is where

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[56] Figure 8 from Maxwell, *The 5 Levels of Leadership*, 6. Used with Permission.

"people follow them because of who they are and what they represent."[57] The first part of this statement is on the topic of identity. The Johari Window, Maslow's Hierarchy, and Sinek's Golden Circle have highlighted the importance of identity, both the identity of a leader and their purposes in leading organizations. Identity does not suddenly become visible at this fifth level, but is something developed, revealed, and committed to throughout the process of gaining influence. The second part of this statement is on the topic of vision. Sinek's Golden Circle, Lencioni's Advantage, and Mancini's Horizon Storyline are methods through which leaders can express what they represent via vision casting. Just as with identity, a leader does not wait until reaching Pinnacle Leadership to begin vision casting. Pinnacle leadership is where trust and influence overflow into full commitment by an organization because of the incredible relationship that exists between the leader and followers.

**Using Maxwell's Levels in Ministry**

It would be nice if attaining the next level of leadership was as clear as receiving a diploma or an updated nametag featuring the achievement. Due this lack of clarity, how can leaders know they have reached a new level of leadership? Leaders often realize their amount of influence based on the positive or negative response they receive after walking out of a meeting or away from a conversation with a follower. A negative response is not an ideal way to receive an update regarding one's level of leadership.

New pastors need to be especially careful in their first years of ministry. Looking back to the example from the beginning of this section about change, some from the congregation may have not had the same experience as that new pastor and vice versa. Perhaps past pushes for change have failed miserably and hurt several people at the church. Maybe some people have never been a part of a church where what the new pastor is proposing has worked. Relationships need to grow at each level before a new pastor has

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[57] Maxwell, *The 5 Levels of Leadership*, 10.

opportunities to make modifications. Others may be skeptical of a new pastor and need to spend time with him before they will give him permission to lead. Time spent in developing relationships is not wasted time in God's kingdom. Jesus' main teaching opportunities happened over meals in people's homes. When it comes to Production Leadership, Maxwell reminds young pastors that "nothing of significance was ever achieved by an individual acting alone."[58] A church's vision is not achieved by a pastor doing all the work. Just because a pastor's work has produced results, does not mean the supply and reach are unlimited. Pastors will wear out and they will not be able to connect with every human. A church's purpose and vision can only be developed after a pastor has healthy interpersonal relationships with the people of that church. Otherwise, the purpose and vision will be only his and will not inspire the people of the church.

**Concluding Remarks on Maxwell's Levels**

There is one way a leader can move into greater levels of leadership—studying leadership and loving people. Although two things, it is one way. As a leader learns the prerequisites of leading and gains new perspectives on leadership from others, he will discover new ways to influence others. The study of leadership can never be separated from the love of people. Interpersonal relationships are the catalyst of gaining influence. Influence is never meant to be something gained to manipulate people. Since interpersonal relationships are the catalyst, the Johari Window was the first topic to be discussed. A pastor must develop interpersonal relationships authentically to grow in his influence. Eventually, people are likely be exposed to what is fake, and inauthenticity is one of the more detestable qualities a leader can display. Leaders must never stop learning and loving people and building relationships as they move toward Pinnacle Leadership.

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[58] John C. Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (2001; repr., Nashville: Thomas Nelson, 2013), 2.

**Summary**

This chapter describes the theoretical, practical, and historical issues for pastoral training in the areas of leadership and interpersonal relations. The foundations of leadership in this chapter are based around six shapes that form a baseline for leadership and interpersonal relationships in pastoral ministry. Six works were selected for this project to comprise the curriculum: The Johari Window, Maslow's Hierarchy, Sinek's Golden Circle, Mancini's Horizon Storyline, Lencioni's Team Dysfunctions, and Maxwell's Levels.

The Johari Window provides a framework for leaders to develop interpersonal relationships—particularly in the areas of transparency and authenticity. Maslow's Hierarchy of Needs theory is a deep dive into the "known to self" side of the Johari Window. By modifying Maslow's Hierarchy with a Christian emphasis, pastors are able to understand self and can help their church by knowing itself. On the other side of the Johari Window, Lencioni's approach to organizational health is the solution to authenticity—both personally and organizationally. With a healthy understanding of self and organization, leaders need to heed Sinek's call to *Start with Why* to influence through inspiration and to set the foundation for strategic planning. Mancini's Horizon Storyline is an excellent method for a pastor to take the "why" of a church and use it to influence a kingdom-based vision that is unique for the people of that congregation. Finally, Maxwell's Levels provide boundaries that show where relationships need to grow before leading into the realm of the new.

CHAPTER 4

THE LEADERSHIP CURRICULUM PROJECT

This project was crafted to continue developing pastors as they lead their churches. Three goals were established for this project: assess current leadership/ interpersonal relational abilities, develop a curriculum, and increase leadership/ interpersonal relational abilities through the developed curriculum. These goals were set to be accomplished through five phases of the project: the curriculum preparation phase, evaluation and video-production phase, participant preparation phase, curriculum distribution phase, and reflection and results phase.

**Curriculum Preparation Phase**

The first phase of this project was to prepare the curriculum for the project. With the number of available leadership techniques, one could easily get lost in the process of selecting what leadership insights to highlight. For this project to be most helpful, the leadership insights needed to have a logical flow. The catalyst for the project was the Johari Window because it is not a direct focus on leadership, but instead focuses on interpersonal relations. With the passages of Scripture referenced in the project, interpersonal relations are the key factor. With the framework of the Johari Window, there is a natural connection from Scripture to the rest of the leadership techniques. The Johari Window gives cohesion for the rest of the techniques in the project—it is not the ultimate leadership strategy on its own.

Maslow's Hierarchy of Needs was the second technique studied, because it gives further insight to the left side of the Johari Window. Then, Lencioni's *Advantage* opens up the perspective on the right side of the Johari Window. With both sides of the

Johari Window explained, a leader can then give attention to strategic planning. This is where Sinek's Golden Circle and Mancini's Horizon Storyline were next to be introduced. Finally, Maxwell's Levels of Leadership help a leader understand when they have earned the right to move into the next phase of interpersonal relations.

Once the specific leadership techniques were selected, they needed to be outlined and prepared for video presentation. Not every aspect of every technique was able to be explained. The authors of the works have already done that in their larger volumes. This project repackaged and condensed the work of the authors. The content was first repackaged to be viewed through the lens of the four main Scriptures used for the project. After giving the reasons why each leadership technique was included, they were then connected to one of the four passages of Scripture. Next, the content from each author was condensed so that the specifics of interpersonal relations and leadership in a pastoral ministry context would be explained. This provided a format for a consistent presentation of each technique: why it was needed, how it connects to Scripture, and what it can affect in a pastoral ministry context.

Originally, the project curriculum was going to only be six sessions. As the curriculum was being developed, I realized that a more detailed description of the Scripture passages would serve as a helpful prelude to the project. By having the passages explained from an expository standpoint with a view on leadership, certain aspects of the texts would be easier to recall by the participants. Instead of presenting the connection to Scripture as a new thing in each of the six sessions, it was a reference point back to the first session. With this realization, I added a seventh session that ended up being the first session viewed by participants.

With the seventh session added to the project, it was time to create a participant guide. This companion piece is part of the second goal of the project, but I did not want it to serve as a stand-alone handout. If the handout contained all of the information, then there would be a risk that participants would read the handout and not view the video for

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that session. The handout was constructed in a way to buttress the content of the video sessions and give participants a workspace for developing their thoughts. The handout did include large swaths of information from the video to make sure participants were connected to the video content without the constant concern of potentially missing important information. In addition, large block quotes were included in the handout for participants to reference that information at a later time. Once the curriculum pieces were selected, content was repackaged and condensed, and participant handouts were crafted, the project moved to the evaluation and video production phase.

### Evaluation and Video Production Phase

To confirm that the content of the curriculum met certain standards, it was distributed to an expert panel of three professionals in the realm of leadership to be evaluated. The rubric for evaluation has four major areas. The first is in terms of biblical faithfulness to check if the course is biblically and theologically sound while also effectively establishing the scriptural basis for leadership and interpersonal relations. The second area is in terms of the scope of the project confirming that the curriculum adequately covers each topic it addresses, for the target audience of pastors that are seminary graduates, and provides a basic understanding of the leadership and interpersonal relationship concepts presented. Methodology is the next area to be evaluated to examine that the curriculum is effective and varied in the methods utilized. Finally, the project is evaluated to ensure that it is applicable to the target participant group. The evaluators measured each of these items on a four-point scale consisting of insufficient, requires attention, sufficient, and exemplary.

As stated in the goals of the project, more than 90 percent of the evaluation criteria was required to be at the sufficient or exemplary level to proceed to the Video-Production portion of this phase. In selecting an expert panel to evaluate the project, I wanted to have a diverse panel to examine the curriculum from multiple points of view. As such, none of the members of the panel were from the same institution and do not

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have any vocational or scholarly connections. In addition, I wanted both male and female perspectives of the project even though the target audience for this project is likely all male participants. The reason for this is that the followership of the leaders participating in this project will include both males and females and the content needed to be applicable to both genders. The panel needed to be diversified in its sphere of influence, not just overseeing the pastorate. To meet this criterion, the panel was selected because of their interaction with academia, the military, and non-profit organizations. The three evaluators for this project were Amy Morys, Becky Wall, and Steven M. Hays. Morys was selected as an evaluator due to her significant contributions through the Council for Adult and Experiential Learning (CAEL) and leadership development in the United States Air Force. Based on her evaluation, all areas were sufficient or exemplary and minimal feedback was necessary.[1] Wall was selected as a second member of the expert panel due to her extensive service to Campus Crusade for Christ (CRU) and her development of interpersonal relations through that organization for over a decade at the University of Louisville. She also oversees training in the Kentucky and Tennessee regions for CRU. Similar to Morys, Wall marked all areas as sufficient or exemplary and minimal feedback was necessary. Hays served as the third member of the expert panel for evaluating the project. Hays holds a Doctorate in Strategic Leadership (DSL) from Regent University and has been teaching strategic leadership, leadership communications, and moral and ethical leadership courses at the college and university level for fifteen years. With his evaluation also marking all areas as sufficient or exemplary, this portion of the project exceeded the proposed standards by receiving 100 percent approval from all areas evaluated by the expert panel. The project benefitted from having a diverse evaluation team of professionals because it confirmed that the curriculum would be meaningful to a diverse group of participants.

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[1] See appendix 2 for expert panel evaluation results.

By passing the evaluation by the expert panel, it was time to produce the videos. The goal for the video production portion of this phase was to film the videos in a familiar location for the participants and to complete all of the videos in a single session. Louden Wells was hired for his videography services. Wells is a graduate of The Southern Baptist Theological Seminary, making him a valuable resource for content editing during the process of producing the videos. He assisted with the entire filming process, which included selecting a location for filming. The videos were filmed from the Duke K. McCall Sesquicentennial Pavilion theatre room, which would be a familiar setting for the project participants. Wells also aided with the editing and final production process to produce final versions of the videos. The videos were filmed on location on September 21, 2019. They were edited and master copies were available in early October for distribution. They were then uploaded to the internet to be queued for participants through the project.[2]

## Participant Preparation Phase

This project operated differently than most Doctor of Ministry projects conducted by SBTS students. Typically, a project operates within the scope of a pastor's church and involves members of the laity as participants. Since the target audience for this project was pastors in a certain age/ministry range, the participants had to be recruited from outside the typical processes. The first group of participants that I contacted were pastors that I knew met the requirements for the project. To keep them from skewing the data, I explained to them the importance of protecting the integrity of the data collection process. Only four participants were recruited by personal invitation.

With only four participants from personal invitation, I turned to social media for additional participants. Since I do not have a personal social media account, I asked a few close friends to post the details of my project to see if their connections were qualified and interested in the project. This process yielded no additional participants.

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[2] All videos were uploaded to YouTube. See appendix 5 for each YouTube link.

After the lack of response via social media, I had to get creative to meet the requirements set out for the project. I reached out to Academic Records and Alumni Services at SBTS. This process began with contacting Norm Chung in Academic Records. I explained the project and my long association with the institution, and detailed my request. Chung directed me to send him an email with the correspondence that I would like his office to send to past graduates that qualify for the project.[3] This information was delivered to Chung, and he worked with Alumni Services to get the contact information for the target population of the project and approval from the Communications Department to send the message. The message was eventually approved and sent out to alumni with the instructions to reply to my personal email address. As participants replied to that message, I confirmed that they were signed up and provided them a schedule for their participation in the project.[4] With this approach, the number of participants grew from 4 to 29. This number met the required level for the scope of this project and provided a healthy sample size for data analysis.

## Curriculum Distribution Phase

This phase of the project included the pre-course survey, distribution of the videos, and post-course survey. The pre-course survey for the project was the first time that participants completed the LIRI, which is the fifty-item inventory introduced in chapter 1. This survey was based on participants' current knowledge and abilities regarding leadership and interpersonal relationships. The survey was administered before and after the seven video sessions to research the difference made by viewing the content of the videos. Participants were encouraged to answer the questions accurately to provide viable feedback for this project.

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[3] See appendix 3 for correspondence.

[4] See appendix 4 for correspondence.

Participants were given one week to complete the pre-course survey before the first video was released. The first video was released on Thursday, October 10, 2019. Every video after this was released on subsequent Thursdays. The logic was that Thursday was usually the best day in a pastor's schedule for an additional task. Sundays and Wednesdays are focused on on-campus church services, Mondays are usually when meetings occur, Saturdays are off days, and Tuesdays and Fridays are typically when preparations are made for the next on-campus church services. This type of schedule leaves Thursday as the main opportunity for a video to fit in as an additional activity. However, participants had until the following Thursday to watch the video so that they could fit it into the most convenient part of their schedule. Having a week also gave time for participants to digest the content mentally and consider how the content affects their ministry context. Links to each video were emailed to participants and they were required to reply via email once the video was viewed.

In the first week, the session focused on the biblical and theological foundations of the project. The four major passages of Scripture were presented: Exodus 32, 1 Samuel 18-28, 2 Timothy 4, and John 17. Beginning with Moses in Exodus 32, the three movements in the passage show the northward and southward relationship a leader has with God and their followership. Then, the dichotomy between King Saul and David in the latter half of 1 Samuel gave insight to a leader's understanding of purpose and the balance of handling adversity and responsibility. Paul in 2 Timothy 4 demonstrates how a lifelong personal relationship with God enables one to lead others effectively at a personal level. Finally, Jesus's prayers in John model the relationship leaders are to have with the Father and show how that affects their followership.

In week 2, the session explored the first extra-biblical leadership technique that is part of the project—the Johari Window. This concept is a catalyst for understanding interpersonal relations. It provides the framework for buzzwords like *transparency* and *authenticity*. Another way to understand the Johari Window is that it is a template for

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human interaction and relational awareness. This technique connects to the example in 1 Samuel 24 when David is hidden in the cave, but King Saul is blind to this and at the same time David is hidden as the true leader and the King is blinded by his lack of followers. Another connection made to Scripture was Jesus opening up his hidden area to his followers when praying audibly for them to hear his interaction with the Father. Next, connections to ministry were made for the participants to understand how pastors can see the harm of their blind spots or intentional hidden areas.

Session 3 discussed Maslow's Hierarchy of Needs. This was a continuation of the Johari Window session because it helped explain the left side of the Johari Window. Although it has a humanistic psychological point of view, an understanding of identity being found in Christ informs how this technique can be utilized from a Christian perspective. This session was connected to Scripture by David's moment of self-actualization in 1 Samuel 24:5. This technique was then applied to ministry with a reworking of the hierarchy based on the church as an organization and how it could be utilized as a pathway for discipleship.

With the left side of the Johari Window explained further in session 3, session 4 interacted with the right side of the window. The technique for this session was Lencioni's *Advantage*, because it is a catalyst for knowing others. The differences between a cohesive team and a dysfunctional team were presented. Then, the pathway for moving from dysfunction to cohesion—or the *Advantage*—was presented to help participants know how to achieve organizational health. This technique finds an example in Exodus 32 when seeing the dysfunction of Aaron versus Moses taking advantage and responsibility for the situation. In ministry, pastors should model opening up the right side of their Johari Window instead of just expecting it from others.

By establishing an understanding of awareness in sessions 2 through 4, session 5 set the precedent for formulating strategy. This session taught Sinek's Golden Circle and the importance of starting with "Why." Now that there was a format for knowing self

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and others, leaders could explore influence through inspiration to set the foundation for strategic planning. Sinek explains that most organizations focus on what they do, which causes a vision breakdown later when people question purpose and intent. This connects to the Bible with John 17 because Jesus starts with purpose in the High Priestly Prayer and works outward from the Golden Circle to the results of his work. To connect this concept to ministry, Sinek's classic example of how Apple markets their products was reworked to show how a church can redefine their purpose using the Golden Circle approach.

Session 6 was an extension of the premise of session 5, wherein Mancini's Horizon Storyline is how to implement strategy after establishing purpose using Sinek's Golden Circle. The Horizon Storyline is a way to create a long-term strategy for an organization that also includes short-term goals that serve as mile markers as achievement points along the path. Mancini also shows how vision building can be done through combining the work of an architect and foreman to create something new from already existing blueprints. These vision templates are a way for a church to create a vision that needs strategy to achieve. In connecting this to Scripture, King Saul only had foreground vision—he just wanted David eliminated. In comparison, David had a larger vision and strategy for accomplishing his purpose. In ministry, Mancini's approach is a way to form (or reform) a board to get alignment to inspire a church to action.

The last session served as a reminder to the participants that they need to walk and not run now that they have learned these new leadership concepts. Maxwell's Five Levels of Leadership provide boundaries to show where relationships need to grow before leading into new areas. As leaders look to inspire and grow as leaders, they need to make sure they are at the right level of leadership to earn the right for making changes. Understanding one's current level of leadership is a great way for young leaders to exert patience in the decision-making process of the church as an organization. In Scripture, Paul is an excellent example of reaching Pinnacle Leadership (the top level of leadership)

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because people followed him because of his identity, not just his results. When it comes to ministry, this is a great reminder that interpersonal relations always need to improve for leaders. Relationships matter more than projects or programs.

At the same time that the seventh video session was sent to participants, the post-course survey for the project was also distributed. This was the second time that participants completed the LIRI. Participants were reminded that it was the same survey administered before the seven video sessions to observe the difference made by viewing the content of the videos. Just as with the pre-course survey, they were asked to answer the questions accurately to provide viable feedback for this project. Participants had one week to complete the post-course LIRI, meaning the project would be complete for participants before the Thanksgiving holiday.

During this phase, I kept a tracking document to capture when participants viewed the courses. To confirm that participants were watching the sessions over time, I had them reply to the email where I sent them each video session and participant guide. If participants had not watched the video by the end of the week, I sent an email reminder. This reminder email had success with some participants, but others needed additional correspondence. Since participants were pastors, often this did not take priority over their many other duties and responsibilities. Also, the project occurred during fall break, so some participants waited until the next week to watch that session in order to spend that time with their family.

## Reflections and Results Phase

The fifth and final phase of the project is where results from the post-course survey were compared to the pre-course survey results. The details of this comparison are detailed in chapter 5. Similarly, there are many things on which to reflect and consider regarding this project. These items are also discussed in the following chapter.

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CHAPTER 5

EVALUATION OF THE PROJECT

Leadership training for pastors is essential for the kingdom. A leader must know how to be a good follower of God, understand self, and inspire others to fully achieve their calling. The expectations for this project were that a base curriculum would be developed to start leaders down the path to completing these objectives. In this final chapter, this purpose for the project is evaluated in addition to the predefined goals for the project that were stated in chapter 1. After this evaluation, the strengths and weaknesses of the project are assessed and discussed. Based on this assessment, changes for the project (if attempted again) are reviewed. This chapter closes with a discussion on theological and personal reflections from the project.

**Evaluation of the Project's Purpose**

The purpose of this project was to provide entry-level leadership training on interpersonal relationships using models based on different geometric shapes (window, square, pyramid, etc.) to pastors that are graduates from SBTS under the age of 35 during their first five years of ministry. The first aspect of this purpose statement was in regard to providing entry-level leadership skills. To accomplish this, the project set out to create a survey-style curriculum of leadership skills that were essential for young pastors. By providing a broad group of strategies from both a natively Christian authorship and from authors that were modified with a Christian worldview, the curriculum reached into leadership areas that were unlikely to be covered during master's level studies at SBTS. In addition, the training was based on developing interpersonal relationships. This was

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accomplished by introducing the Johari Window and interacting with this method in the subsequent sessions.

As discussed with the aim of the project, the purpose was almost meant to be developed in an active ministry setting (hence, the "first five years of ministry"). With the help of the Academic Records at SBTS, I was able to contact pastors that met these qualifications to participate in the project. These pastors were in the midst of the busy Autumn calendar at their churches and were making plans for the following calendar year. The participants were all actively engaged in ministry and were already in positions of leadership in their churches. Since they were "live on the floor," the content from the provided curriculum addressed current and upcoming opportunities for them to develop as leaders. By releasing the curriculum over the course of seven weeks, they were able to process the information at a pace where they could apply it to their ministry setting. This release pace allowed participants to grow in their leadership abilities while serving in the community of faith—theoretical learning matched with practical experience.

**Evaluation of the Project's Goals**

The goals for this project aimed to prepare pastors to lead their churches. To equip others, they need to be equipped themselves as leaders. The goals were shaped around three main objectives: assess leadership and interpersonal relational abilities, develop a curriculum, and increase the leadership and interpersonal relational abilities of the project participants.

The first goal was to assess the current leadership training level and interpersonal relational ability of a group of 15-20 pastors under the age of 35 in their first five years of ministry. To assess these levels, a baseline was established. This goal was accomplished by administering the LIRI from Stephen Boersma's research where

participants completed a fifty-question pre-course survey.[1] This survey was the assessment of their leadership and interpersonal relational abilities. All 16 participants successfully completed the LIRI pre-course survey, so this part of the goal was successfully met.

The next part of goal 1 was to reach a targeted group of participants that had three qualifications to be met. These requirements were a data population of 15-20 participants, under the age of 35, and in their first five years of ministry.[2] A majority of the participants were contacted through the Academic Records office, who helped filter the contact group to graduates from the past five years. After giving a brief description of the project to those that received the correspondence, those interested were instructed to contact me and self-report their qualifications for the project. The project officially consisted of 16 participants, all of whom were under the age of 35, and in their first five years of ministry.  By meeting the parameters of the participant group goal and by all participants completing the assessment, the first goal of the project was successfully met.

The second goal was to develop a curriculum consisting of seven video sessions and companion leadership training guides that was distributed to participants. This goal was accomplished by the curriculum being written into a companion guide format for participants and being produced into video format. Once this was completed, it was evaluated by an expert panel who utilized a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. This goal was successfully met since 100 percent of the evaluation criterion met or exceeded the sufficient level.

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[1] Stephen Anthony Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD thesis, Oregon State University, 1988), 124-30. See appendix 1.

[2] As discussed in the delimitations of the project, "These pastors could have been in some leadership role or assistant pastoral role before or during their degree, but must presently be in the lead pastor role." All of the participants met this delimitation of the project.

The third goal was to increase the leadership and interpersonal relational abilities of the project participants. This goal was accomplished by having the participant group view the seven webcast sessions and take a reassessment of the LIRI as a post-course survey to determine if the content from this project increased their leadership and interpersonal relational abilities. A *t*-test for dependent samples was used to measure any difference from the seven-session course. This goal was considered successfully met when at least 15 participants recompleted the LIRI after the sessions and when the LIRI demonstrated a positive significant difference in the pre- and post-survey scores.[3] The measure for this goal included a post-training survey, and the goal was met when a *t*-test for dependent samples demonstrated a positive, statistically significant difference between pre and post-training survey scores: $t_{(15)} = -5.633$, $p < .0001$. Since the t-stat is larger than both the t critical one tail value (1.753) and the t critical two tail value (2.121), the teaching intervention made a difference. Since the p value is $< .0001$, which is less than the required value of $p < .05$, the difference was not by chance. These results prove that the project made a significant increase in the leadership and interpersonal relational abilities of the project participants.

## Strengths of the Project

There were two major strengths to this project. The first strength was the quality of the video production. Credit is owed to Louden Wells for filming, editing, and producing these videos. Wells agreed to spend a Saturday morning with me filming all of the videos on location at SBTS in the meeting room of the Duke K. McCall Sesquicentennial Pavilion. We wanted to capture the content of the videos in a place that was familiar to SBTS graduates who would be participating in the project. The edge of the room provided the features necessary to keep the video from seeming too much like a classroom while still presenting the content in the form of a lecture. The videos were

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[3] See appendix 6 for *t*-test result tables.

filmed in a single three-hour session using multiple camera angles with minimal post-edits required. The lighting and microphones used in the filming process created a very presentable final product for participants.

        The second strength of the project was the curriculum and the diversity of methods presented to participants. As I began the project, I knew that I wanted to present the Johari Window because of how much it has affected my ability to know self and relate to others. In the process of selecting what items would be featured, the Maslow and Lencioni content were a natural fit since they zoomed in on different parts of the Johari Window. The flow to the rest of the selected content was a natural progression and made it easy to present as a complete work. The process of using secular leadership techniques also made the application to ministry a great exercise in discovery. With the Maslow section, I was thrilled when the Lord gave me the idea to apply the Hierarchy of Needs to the church as the individual. It developed into a methodology for member assimilation. Similarly, in the Sinek section, the church purpose statement comparison to Apple was a major breakthrough. It is a purpose statement that I plan to use for ministry and leading my family.

### Weaknesses of the Project

        The key weakness of the project was the lack of relationship that I had with a majority of the participants. For most of the participants, I was merely a positional leader because they knew I was a doctoral candidate. In a project on interpersonal relationships, much of the communication happened via email and video lectures. The participants could view the videos, but they are unable to interact with me as I delivered the content. Some sent emails and text messages to share a current experience where they wanted advice, but those interactions may have been helpful for the participant group to hear as a whole. The content would be best communicated in a context where participants better know the instructor.

Another weakness of the project was tracking participation. To confirm that participants were watching the sessions over time, I had them reply to the email where I sent them each video session and participant guide. They had a week to watch the session, but I found that many were waiting until the end of the window each week. I began sending mid-week updates to those that had not watched the video to make sure that they viewed the content. Others would fall behind a week and I would have to send those participants additional correspondence. I used a tracking document for this process, and I noticed that a few had not watched any of the videos. By week 6, I asked those that had made no progress to step out of the project because I was concerned it may result in bad data. This result may have been because they would have completed the videos in a hurry without retaining the content or that they may take the post-course LIRI without viewing the videos.

## What I Would Do Differently

It is easy to know the right thing to do after it has already happened. Fortunately, this is not the last time I plan to teach young pastors on leadership. The next time that I do this, the main change I would make is that I will be physically present for the teaching sessions. Pre-recoded video lectures have their purpose, but the interpersonal relationships content seems disconnected from relationship if the teacher is pre-recorded. Ideally, this content would be taught to lay leaders at a church where I serve or shared with a group of pastors from an area where I live. This type of content could be taught in multiple venues, but whatever the case may be, I plan to do it in person or through a live format.

Another change I would have made for the project would be in promoting the project for participation. One way I could have improved attendance would be by using the connections I have in ministry to ask for participants. More than this, I could have made a short video clip introducing myself, explaining the project, and asking for people to participate. A number of people that replied to the email sent from Academic Records had basic questions that I think would have been helpful to others considering being a

participant. I believe that many did not participate because the initial correspondence could have been clearer.

One final change that I would make would be to simplify the LIRI survey. During the project methodology course, I assumed that the instrument used for measuring the success of the project could not have major changes made from the original format. If I could do this again, I would remove many of the questions that lean more on the management side of the spectrum. During the Participant Preparation Phase, one participant dropped out from the project because, "After looking at the questions on this survey, I am not sure I am the right guy for this project. After 4 years as a lead pastor, I am growing more and more passionate about less organizationally focused churches. These questions made me die a little inside." I believe that if he had remained a participant, he would have discovered the videos helpful even in how to keep his church inspired while removing unhealthy aspects of the organization.

## Theological Reflections

When I started this project, I was serving at First Baptist Church in Athens, Tennessee, as the Associate Pastor of Discipleship. As a second-chair leader, there were many challenges to not being the primary decision maker. Although the lead pastor was not violent like King Saul, our leadership styles were extremely different similar to the King Saul and David dynamic. Studying the narrative in 1 Samuel between these two leaders developed a large part of this project. The relationship between the king and incumbent shepherd boy started me down the path to discover why leaders who are Christians sometimes lead in unhealthy ways. In the process, I found that disconnecting administrative tasks from the spiritual aspect of leadership is one of the main reasons good Christians end up leading in a bad way.

One other theological reflection on the project is how the biblical examples from the project spoke to the Father. The prayers of David are interesting in 1 Samuel 23 because he does not just ask God once about attacking the Philistines and then about King

Saul later in the same chapter. Often, when one receives what seems to be an affirmative answer from the Lord, the issue is settled. David exhibits a spiritual patience that has taught me to be more discerning and concrete in my prayers. The prayers of Moses in Exodus 34 demonstrate how a leader can be candid with the Father, but this frankness can only be supported by praying Scripture. In the same way, Jesus in John 17 is very direct in his prayer with the Father. These examples have developed how I interact with the Father to be more authentic in my prayers,

**Personal Reflections**

As I think back over the project, over three years have passed. My oldest child believed and followed Jesus during the course of this project. We moved states and I changed my job during this same time. I drove for a ride-share company as an additional job during this phase and had the opportunity to talk about my project with countless strangers. These conversations usually ended with the same exhortation: "There are so many pastors that could benefit from learning how to be a better leader." There were both Christians and non-Christians that made these statements. Knowing that this was a needed topic, it helped me press on to finish the task.

Two of the major reflections I have during the project came as I was sitting at my desk in the evening. The first was Maslow's Hierarchy conversion to the church assimilation process and the second was the modified purpose statement from Sinek. Each time I had one of these ideas, I ran over to one of my co-workers who stayed late, and I bounced the idea off of him. Then I called my father, and he helped me work through the details to get them to their presented format. The purpose statement has already made a significant difference with others because my peers are in the phase of life where their children are in a number of activities. One struggle I often hear from people in this phase of life has to do with sports league and how they infringe on Sunday worship times. I believe the purpose statement is a great way to set the precedent as a

family that church matters most, and it is a kind way to inform and invite others of your beliefs.

## Conclusion

Continuing leadership training in a pastor's ministry context is vital. If pastors are going to effectively lead others, they must start by understanding what it means to know oneself in Christ. With that knowledge, they can then cast purpose and vision from that framework for other believers gathered as a local congregation. There is no silver bullet when it comes to being fully trained as a leader, so this is an on-going exercise for leaders. The intent of this project was to create a foundation of leadership essentials that would cast a trajectory for young leaders to embrace a lifelong study of honing their leadership skills. My hope is that churches will be filled with Pinnacle type leaders to help guide many people to Jesus.

LEADERSHIP AND INTERPERSONAL
RELATIONAL INVENTORY

**Agreement to Participate**
The research in which you are about to participate is designed to assess your level of ability of leadership and interpersonal relations as a pastor. This research is being conducted by Daustin Kratzer for purposes of project research required for the Doctor of Ministry (D.Min.) degree at The Southern Baptist Theological Seminary. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

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

Thank you for participating in this project! This survey is based on your current knowledge and abilities regarding leadership and interpersonal relationships. This will be administered before and after the 7 video sessions to research the difference made by viewing the content of the videos. Please answer the questions accurately to provide viable feedback for this project. There are 50 questions total, so you will need an appropriate amount of time to complete this inventory. Most important: Remember your PIN!

Please enter a Unique 5-digit PIN (You will need to remember this for the post-course survey to compare your progress. Make this unique, but memorable, without revealing your identity).[1]

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[1] This survey was powered by a Google Form (https://docs.google.com/forms/d/17wNQshC19NwVTaoS-A52bg1FGPAlomf2ik0goDplx7A/ ) and the only personal information captured from participants was their unique 5-digit PIN. This survey was also used post-course to compare improvement as a result of the project and was again administered via Google Form: https://docs.google.com/forms/d/1ANBqNQ6zXw3eVuVSzWxtJBg15FeHpSUpqT4XvS4z9o8/. The "Leadership and Interpersonal Relational Inventory" is adapted from Boersma's Appendix E, "Pastoral Management Competencies Questionnaire." Stephen Anthony Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (PhD thesis, Oregon State University, 1988), 124-30. Used with permission.

Rate your ability of leadership and interpersonal relations for the following statements.

1. Participate with the governing body of the church in defining individual qualifications required for each staff and leadership position.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

2. Group activities to facilitate communication, decision-making, and problem solving while providing for the ongoing tasks of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

3. Apply policies, procedures, and rules to all personnel uniformly.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

4. Involve the existing staff and lay leadership in the process of developing a mission or purpose statement.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

5. Plan and initiate change (when needed) effectively so as to minimize alienating members of the congregation.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

6. Harmonize the personal goals of individuals with the goals of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

7. Make decisions and give clear, concise direction to the work of paid/volunteer staff.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

8. Maintain an evaluation program that provides on-going, continuous feedback on all major areas of activity throughout the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

9. Adjust plans and take corrective action to put activities or programs back on target when required.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

10. Modify the organizational plan to take into account available staff and volunteers.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

11. Develop and maintain a church-wide organizational chart that depicts line and staff authority relationships, responsibilities, and promotes communication among the church staff, boards, committees, and general congregation.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

12. Help other staff and lay leaders develop and write specific activities or actions, including setting target dates, time frames, and criteria for evaluation.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

13. Identify issues and/or situations, both within the church and the community, that could potentially threaten the church's ability to accomplish its stated goals or objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

14. Budget the allocation of resources, both financial and otherwise, required to support approved programs.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

15. Develop and maintain a staffing plan that is based upon the church's goals and objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

16. Assist in recruiting, selecting, training, and developing staff, lay leadership, board and committee members, and volunteers.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

17. Plan and use time effectively in setting priorities for workload.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

18. Plan and implement a "needs" assessment analysis with the congregation to identify the strengths and weaknesses of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

19. Develop and set policies and procedures in line with the church's stated mission and plans meet the needs of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

20. Develop with staff and lay leaders a statement of values that identify the important constraints on the planning process.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

21. Develop and administer a leadership training program designed to provide an ever increasing number of potential leaders.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

22. Identify and prioritize, in an orderly fashion, key activities or programs to help bring about effective accomplishment of the stated goals/objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

23. Have a thorough knowledge of the skills of the planning process and the ability to use it to assess the planning needs of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

24. Develop a reporting system to monitor the implementation of the plan.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

25. Develop and maintain an organizational plan/structure to fit the church's strategic plan, goals and objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

26. Develop and set individual performance standards for members of the staff.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

27. Determine what, when, and how critical data should be gathered to monitor overall progress towards the church's goals and objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

28. Delegate authority and responsibility to the lowest competent operational level among the staff and lay leaders in a manner that assures their ability to accomplish the results expected of them.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

29. Make use of well-planned information system to communicate with staff and leadership.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

30. Use knowledge and skills of leadership techniques in managing the activities of staff.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

31. Work to create harmony of all activities to facilitate achieving goals and objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

32. Develop and/or maintain specific, written job descriptions for paid staff and leadership positions to meet the changing needs of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

33. Design or modify individual positions to fit capabilities and/or motivation of the existing staff.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

34. Develop and keep up-to-date a philosophy statement which supports his/her position on ministry and the role of the pastor in the local church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

35. Develop and keep up-to-date a mission or purpose statement that identifies the reason for the existence of the church (Develop and articulate a vision or "scenario" for the future).

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

36. Apply knowledge of appropriate communication techniques in directing both staff and congregation towards achievement of personal and group goals and objectives.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

37. Develop and keep up-to-date written, measurable statements of goals/objectives, both short and long-range, that translate into action the "mission" of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

38. Plan staff and membership development activities, including orientation.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

39. Participate in continuing education programs to broaden personal understanding and abilities in such areas as: motivation, communication, encouragement, and evaluation.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

40. Develop and maintain a human resource plan that identifies the skills and talents of the church membership to match competencies and talents of individuals to the needs of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

41. Understand and use knowledge of power and authority effectively.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

42. Develop and practice group leadership skills with boards, committees, and other groups within the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

43. Understand and apply skills of conflict management to resolve differences and encourage independent thought.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

44. Create an environment where independent thought is encouraged and occasional failure accepted.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

45. Build and maintain staff morale (esprit de corps).

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

46. Develop and use evaluation standards that are accurate, suitable, objective, flexible, economical, and mirror the organizational pattern of the church.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

47. Involve staff and lay leadership in the development of performance standards.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

48. Apply standards of evaluation in monitoring activities that are consistent with the church's mission, philosophy, objectives, and management plan.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |

49. Make use of leadership and interpersonal relational techniques when interacting with team members.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

50. Conduct consistent staff evaluations which effectively tie rewards (praise, remuneration, and discipline) to performance and counsel staff and leadership on means to improve performance.

| Very Weak | Weak | Slightly Weak | Slightly Strong | Strong | Very Strong |
|-----------|------|---------------|-----------------|--------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 |

APPENDIX 2

EVALUATION RUBRIC AND RESPONSES
FOR THE PROJECT

The following evaluation rubric was sent to an expert panel. The panel evaluated the course curriculum, measuring its biblical faithfulness, scope, teaching methodology, and applicability.

Name of Evaluator: _____

| Evaluation Rubric for Leadership and Interpersonal Relations Curriculum | | | | | |
|---|---|---|---|---|---|
| 1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary | | | | | |
| Criteria | 1 | 2 | 3 | 4 | Feedback/Comments |
| **Biblical Faithfulness** | | | | | |
| The course curriculum is biblically and theologically sound. | | | | | |
| The course curriculum effectively establishes the scriptural basis for leadership and interpersonal relations. | | | | | |
| **Scope** | | | | | |
| The course curriculum adequately covers each topic it addresses. | | | | | |
| The course curriculum is content appropriate for pastors that are seminary graduates. | | | | | |
| The course curriculum provides a basic understanding of leadership and interpersonal relationship concepts. | | | | | |
| **Methodology** | | | | | |
| The course curriculum effectively teaches a basic leadership and interpersonal relations methodology. | | | | | |
| The course curriculum effectively utilizes various leadership and interpersonal relationship methods. | | | | | |

| Applicability | | | | | |
|---|---|---|---|---|---|
| The course curriculum is applicable for leadership and interpersonal relations. | | | | | |
| The course curriculum will effectively equip in leadership and interpersonal relations. | | | | | |

Please include any additional comments below:

Below is the evaluation from Dr. Amy Morys. Amy is a Military Prior Learning Assesment Practitioner and is a Higher Education consultant. She earned an Ed.D. in Ethical Leadership from Olivet Nazarene University. She also currently serves as an Instructor and Senior Consultant for the Council for Adult and Experiential Learning (CAEL), as an Adjunct Faculty Member at National Louis University and Fontbonne University, and as a Master Sergeant in the United States Air Force. Based on her evaluation, all areas are sufficient or exemplary and minimal feedback was necessary.

Name of Evaluator: Dr. Amy Morys

| Evaluation Rubric for Leadership and Interpersonal Relations Curriculum | | | | | |
|---|---|---|---|---|---|
| 1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary | | | | | |
| Criteria | 1 | 2 | 3 | 4 | Feedback/Comments |
| **Biblical Faithfulness** | | | | | |
| The course curriculum is biblically and theologically sound. | | | | X | |
| The course curriculum effectively establishes the scriptural basis for leadership and interpersonal relations. | | | | X | |
| **Scope** | | | | | |
| The course curriculum adequately covers each topic it addresses. | | | X | | I like the inclusion of the Johari Window exercise. Since we know pastors often end up leading diverse pastoral teams, consider incorporating other leadership-style assessments, such as the Clifton StrengthsFinder. |
| The course curriculum is content appropriate for pastors that are seminary graduates. | | | | X | |
| The course curriculum provides a basic understanding of leadership and interpersonal relationship concepts. | | | | X | To provide foundational knowledge of leadership theory and paradigms, consider incorporating applicable sections or chapters of Northouse's *"Leadership: Theory and Practice"* and/or Schein's *"Org Culture & Leadership"* texts. I find this academic foundation often helps leaders identify which leadership paradigms apply to them as well as members of the leadership team they facilitate. <br><br> I like that you are incorporating texts/readings that are relevant to today's business environment. Consider the diversity of authors/ideologies in your curriculum, perhaps including research or discussion from academic authors such as Angela Duckworth or Brene Brown - or leadership books from authors like Carly Fiorina. |

| | | | | | |
|---|---|---|---|---|---|
| **Methodology** | | | | | |
| The course curriculum effectively teaches a basic leadership and interpersonal relations methodology. | | | X | | We know that church leadership often entails the business of running the church – where leadership and management intersect. It may be valuable to insert reading or discussion regarding: Org Change/Change Mgmt and Strategic Planning, |
| The course curriculum effectively utilizes various leadership and interpersonal relationship methods. | | | | X | |
| **Applicability** | | | | | |
| The course curriculum is applicable for leadership and interpersonal relations. | | | | X | |
| The course curriculum will effectively equip in leadership and interpersonal relations. | | | X | | |

Please include any additional comments below: None

Below is the evaluation from Dr. Steven Hays. Dr. Hays hold a Doctorate in Strategic Leadership (DSL) from Regent University in Virginia Beach, VA (2008) and has been teaching strategic leadership, leadership communications, and moral and ethical leadership courses at the college and university level for over fifteen years.

Name of Evaluator: Dr. Steven M. Hays

| Evaluation Rubric for Leadership and Interpersonal Relations Curriculum | | | | | |
|---|---|---|---|---|---|
| 1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary | | | | | |
| Criteria | 1 | 2 | 3 | 4 | Feedback/Comments |
| **Biblical Faithfulness** | | | | | |
| The course curriculum is biblically and theologically sound. | | | | X | From a Biblical leadership perspective the course curriculum is extremely well done |
| The course curriculum effectively establishes the scriptural basis for leadership and interpersonal relations. | | | X | | The only area that I see lacking in this area is that there is no discussion regarding leadership lessons gleaned from the book of Nehemiah, which is a model for Biblical leadership; if this could be incorporated or added, I feel it would only strengthen an already well done course |
| **Scope** | | | | | |
| The course curriculum adequately covers each topic it addresses. | | | X | | See above |
| The course curriculum is content appropriate for pastors that are seminary graduates. | | | X | | Will prove very valuable for seminary graduates who go on to pastor churches |
| The course curriculum provides a basic understanding of leadership and interpersonal relationship concepts. | | | X | | One area of interpersonal relationships that I saw lacking to a degree was the role of prayer on the part of pastors for those they lead; i.e. see Nehemiah 1:4; Biblical foundations section would be strengthened by looking at this concept (again if time permits in the curriculum) |
| **Methodology** | | | | | |
| The course curriculum effectively teaches a basic leadership and interpersonal relations methodology. | | | | X | Well done |
| The course curriculum effectively utilizes various leadership and interpersonal relationship methods. | | | | X | Well done |
| **Applicability** | | | | | |
| The course curriculum is applicable for leadership and interpersonal relations. | | | X | | Course will prove extremely valuable to current and future leaders in the church |
| The course curriculum will effectively equip in leadership and interpersonal relations. | | | | X | |

Please include any additional comments below: None

Below is the evaluation from Becky Wall. Mrs. Wall serves as the Director for Ministry Partner Development for Campus Crusade for Christ (CRU) and has served that organization for over a decade at the University of Louisville. She also oversees training in the Kentucky and Tennessee regions for CRU.

Name of Evaluator: Becky Wall

| Evaluation Rubric for Leadership and Interpersonal Relations Curriculum | | | | | |
|---|---|---|---|---|---|
| 1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary | | | | | |
| **Criteria** | **1** | **2** | **3** | **4** | **Feedback/Comments** |
| **Biblical Faithfulness** | | | | | |
| The course curriculum is biblically and theologically sound. | | | | X | Yes! |
| The course curriculum effectively establishes the scriptural basis for leadership and interpersonal relations. | | | X | | Good Examples |
| **Scope** | | | | | |
| The course curriculum adequately covers each topic it addresses. | | | | X | |
| The course curriculum is content appropriate for pastors that are seminary graduates. | | | | X | |
| The course curriculum provides a basic understanding of leadership and interpersonal relationship concepts. | | | | X | |
| **Methodology** | | | | | |
| The course curriculum effectively teaches a basic leadership and interpersonal relations methodology. | | | | X | 6 shapes are very helpful and makes it practical |
| The course curriculum effectively utilizes various leadership and interpersonal relationship methods. | | | | X | Absolutely |
| **Applicability** | | | | | |
| The course curriculum is applicable for leadership and interpersonal relations. | | | | X | |
| The course curriculum will effectively equip in leadership and interpersonal relations. | | | | X | Yes! Of the vision, "why" and need for this is received – they will take action & be more equipped |

Please include any additional comments below:

Great job! You hit the heart of it. The vision and "why". Those things are what captivates and motivates. This will then help equip pastors and seminary graduates…and leaders. Great practical steps and "6 Shapes"/examples to help start them on the right direction.

APPENDIX 3

COMMUNICATION REGARDING PARTICIPATION
IN THE PROJECT

The following communication was used to enlist participants for the project. This email was distributed by Norm Chung from SBTS Academic Records to all graduates from SBTS in the past five years as defined in the scope of the project. A modified version of this message was also used via Social Media to enlist participants.

"Greetings, your help is needed with one of our Doctoral projects!

One of our Doctor of Ministry students is conducting a ministry project on continuing Leadership training for pastors post-seminary.

The project consists 3 main pieces. Taking a pre-survey inventory of your leadership abilities, viewing 7 videos between 20-25 minutes over the course of 7 weeks, and taking a post-survey inventory to measure the effectiveness of the project.

You are eligible if you meet the below 3 requirements:

1. You are under 35 years old

2. You are an SBTS Master's level graduate

3. You have been the Lead Pastor at your church for less than 5 years

If you are interested AND meet these requirements, please email Daustin Kratzer at daustink@gmail.com.

Thank you!"

APPENDIX 4

COMMUNICATION OF PROJECT SCHEDULE ONCE
PARTICIPANTS AGREED TO PARTICIPATE

The following communication was sent to participants once they agreed to

participate. This was done to set calendar expectations and to retain commitment from

participants throughout the project.

"Awesome! Thank you! I have you signed up.

Here is a timeline of the project. I will communicate via email as new items

come up.

September 18 - Sign-Ups Open
September 30 - Pre-Course Survey Sent to Participants
October 3 - Sign-Ups Close
October 7 - Pre-Course Survey Due by Participants
October 10 - First Video Released
October 17 - Second Video Released
October 24 - Third Video Released
October 31 - Fourth Video Released
November 7 - Fifth Video Released
November 14 - Sixth Video Released
November 21 - Final Video Released
November 21 - Post-Course Survey Sent to Participants
November 27 - Post-Course Survey Due by Participants
DONE BEFORE THANKSGIVING!

Thank you again for signing up! I hope you are looking forward to this as

much as I am!

-Daustin"

APPENDIX 5

PROJECT VIDEO WEBLINKS

Below are the weblinks for each video session:

Session 1 – https://youtu.be/5xy49uxp5aY

Session 2 – https://youtu.be/c-qZplGw-tM

Session 3 – https://youtu.be/Jd2Kld0OdxI

Session 4 – https://youtu.be/pk5W0hJl3I4

Session 5 – https://youtu.be/HjolNkDgwUQ

Session 6 – https://youtu.be/aVGtbzz_r-s

Session 7 – https://youtu.be/AD_VptdIMXs

Post-Survey Detail – https://youtu.be/dv5qf0WR0LY

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ABSTRACT

DEVELOPING ADDITIONAL LEADERSHIP SKILLS
OF RECENT SEMINARY GRADUATES
IN PASTORAL MINISTRY

Daustin William Kratzer, DMin
The Southern Baptist Theological Seminary, 2020
Faculty Supervisor: Dr. William F. Cook

This project provides entry-level leadership training on interpersonal relationships using models based on different geometric shapes (window, square, pyramid, etc.) to pastors that are graduates from SBTS under the age of 35 during their first five years of ministry. Chapter 1 examines the rationale behind the project and identifies the need for the research.

Chapter 2 provides biblical and theological support for leadership training in the realm of interpersonal relationships. This chapter examines the leadership of biblical examples of Moses, King Saul, David, Paul, and Jesus.

Chapter 3 explains the six theoretical and practical models that compose the entry-level leadership training on interpersonal relationships. These six models are The Johari Window, Maslow's Hierarchy of Needs, Lencioni's *Advantage*, Sinek's Golden Circle, Mancini's Vision Frame, and Maxwell's 5 Levels of Leadership.

Chapter 4 describes the details of the project. This chapter reviews the seven-session course presented to participants.

Chapter 5 is the summary of the project and an examination of the post-course results of the project.

VITA

Daustin William Kratzer


EDUCATION
       BS, Boyce Bible College, 2008
       AdvMDiv, Southern Baptist Theological Seminary, 2014

MINISTERIAL
       College Pastor, Ninth and O Baptist Church, Louisville, Kentucky, 2009-2013
       Associate Pastor of Discipleship, First Baptist Church, Athens, Tennessee,
          2014-2017