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Leadership Lessons from Christ and Clergy

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LEADERSHIP LESSONS FROM CHRIST AND CLERGY

A Capstone Experience/Thesis Project

Presented in Partial Fulfillment of the Requirements for

The Degree Bachelor of Science with

Honors College Graduate Distinction at Western Kentucky University

By

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Dedication Statement

This thesis is dedicated to God. This is the next step in learning to lead well for Your glory. Thank You for generously giving Your wisdom when I am in need. James 1:5

ACKNOWLEDGMENTS

I would like to first acknowledge my Lord and Savior, Jesus Christ. Without receiving His free gift of grace, I would not have an overflowing wellspring of life to extend to others. Secondly, I am forever indebted to my parents. They have modeled what it means to love the Lord with a whole heart. The Lord has truly blessed me with having them as parents. Finally, without the support, guidance, and patience of my advisers, Dr. John Baker and Dr. Thomas Weakley, I would not have this completed thesis.

ABSTRACT

The purpose of this study is to develop effective pastoral leadership competencies based on the transformational and servant leadership theories and the life of Jesus. Christ's life and ministry in the four Gospels was evaluated using Dr. Bernard Bass's transformational leadership theory and Larry C. Spears' servant leadership theory. Five competencies were identified by the interviewer to be further investigated for their effectiveness in the application of pastoral leadership. An interview process was conducted with the local Southern Baptist pastors to discuss the effectiveness of the competencies in their ministries. The results of this research indicated the affirmation of the original five competencies as well as identified a sixth potential competency that are effective for pastoral leadership in a contemporary context.

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Chapter 1

Introduction

Define the Problem

Leadership has become an area of increased importance over the last several decades. Theorists have invested more time and resources into this study and organizations are seeking leadership that can move them where they want to go. The contemporary church in America has made efforts to identify effective leadership as well. The majority of these studies have primarily had the lens of the Bible and religion for their analysis. While these are foundational principles for analysis, the secular world has also compiled a wealth of information on successful leadership that could prove to be useful for the church.

No matter the context, leadership is desired for people and organizations to achieve what they exist to do. However, churches are hurting around the country because pastors have not lead them well. A great Bible teacher can be ignored by the congregation if he is not leading them well. This can result in congregants being hesitant to trust their pastors. Mark Dever, in his book *Understanding Church Leadership*, observes that having leaders who do not seem trustworthy and having congregants who cannot trust is a spiritual shortage (Dever, 2016). Therefore, the church must begin to holistically invest and prepare future and current pastors to fill the leadership gap that exists today.

The Purpose of this Study

The purpose of this study is to connect pastoral care with secular leadership research in order to provide future pastors with a framework for the purpose of developing and enhancing pastoral leadership. Two leadership theories that have been developed and researched in the secular world that could prove to be consistent with the

ideals of the contemporary church are transformational and servant leadership. Bernard Bass has proposed characteristics of a transformational leader based on his research. Larry Spears proposed characteristics of a servant leader based on his research. These theorists' research will be utilized to examine pastoral leadership development. The proposed characteristics and observations from these theorists have the ability to refine pastoral leadership.

Definitions

The following terms will be frequently used and should be considered in light of these definitions:

Leadership: The definition that best encapsulates the emphasis of leadership for this study comes from Dr. Peter G. Northouse. He articulates leadership as “a process whereby an individual influences a group of individuals to achieve a common purpose” (Northouse, 2012, p. 5). Leadership is a process that takes time. People are not changed and goals are not achieved overnight. Rather, leadership requires mutual investment from both leaders and followers.

Transformational leadership: transformational leadership is the process where leaders facilitate the growth of his/her followers by empowering them and inspiring them to do more than expected (Bass & Riggio, 2006).

Idealized Influence: Leaders who possess idealized influence act as role models who impact followers to strive for higher standards of action (Bass & Riggio, 2006).

Inspirational Motivation: Inspirational motivation causes leaders to communicate high standards for followers to pursue by sharing the organization's vision. (Bass & Riggio, 2006).

Intellectual Stimulation: Intellectual stimulation allows followers to be innovative and to challenge their and their organization's beliefs (Bass & Riggio, 2006).

Individualized Consideration: Leaders who embody individualized consideration carefully consider the needs of their followers and seek to uniquely address them (Bass & Riggio, 2006).

Servant Leadership: Robert Greenleaf, in his essay *The Servant as Leader*, defined servant leadership as "The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (1970, p. 6). Spears affirms this definition in his essay (Spears, 2000).

Listening: Listening allows a servant leader to understand and clarify a group's desire through verbal and nonverbal communication (Spears, 2000).

Empathy: Understand the unique perspective of each person and recognizes their gifting (Spears, 2000).

Healing: To assist their followers in the process of becoming whole (Spears, 2000).

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Awareness: To see various perspectives on a situation rather than just their own. This results in a more holistic perspective for addressing various challenges (Spears, 2000).

Persuasion: Make a personal appeal for change rather than a positional assertion of coercion. This is used to make decisions within the organization (Spears, 2000).

Conceptualization: To see past the daily activities and process the visionary aspects of the organization (Spears, 2000).

Foresight: Includes understanding what is going to happen, based on understanding the present as well as recognizing the patterns of the past (Spears, 2000).

Stewardship: Assumes that servant leaders have been given responsibility by their followers. Servant leaders are responsible to their followers' needs (Spears, 2000)

Commitment to the Growth of People: Emphasize their followers' intrinsic value by seeking to grow people in several areas of life (Spears, 2000).

Building Community: Create a sense of belonging for members of different institutions and organizations (Spears, 2000).

Pastoral Leadership: Robert Dale (1986), in his book *Pastoral Leadership*, outlines three tasks that encapsulate pastoral leadership: proclaim, care, and lead. A pastoral leader is to proclaim the Gospel through preaching, worship, and other

avenues. Care affects the church and community members through counseling, visitation, etc. (Dale, 1986). A definition for leadership has been given above.

Senior Pastor: Provides spiritual leadership for a church and its membership by fulfilling various tasks, such as preaching, counseling, vision-casting, etc. (payscale.com, 2018).

Research Question

In order for churches to remain healthy and promote growth, effective leadership is a necessity for congregations. The focus on leadership in church contexts has arisen due to the decrease of Christians in America from 2007 to 2014 (Pew Research Center, 2015). This study will focus on pastoral leadership in America with three questions:

1. What are the competencies needed for effective pastoral leadership in regards to transformational leadership?
2. What are the competencies needed for effective pastoral leadership in regards to servant leadership?
3. How do the pastoral competencies identified compare to the leadership competencies of Jesus?

These questions provide a framework for pastoral leadership in regards to secular literature in the transformational and servant leadership theories as well as examples of the behaviors of Jesus Christ. The analysis and conclusions drawn from these questions will provide leadership insights for pastors who are currently in the field as well as for those who are preparing to enter the ministry.

Limitations

In order to tailor the study to a specific area of interest, limitations were established. The first limitation that was set is the geographic location. The search for senior pastors to interview has been limited to the area of Warren County, Kentucky. This has been done for convenience for interviews to narrow the scope of this study.

Another limitation is the consideration of only senior pastors. This has been done to provide a consistency of perspective as the foremost leader of a church congregation. The senior pastor not only leads his congregants, but he leads other pastors as well.

Third, the limitation was to focus on the Southern Baptist denomination. This has been done to ensure a consistent viewpoint for the leadership context.

The church size that will be studied is a limitation to large churches. According to the Warren Association of Baptists, 500 or more members is seen as a large church for the area (John Mark Toby, personal communication, September 12, 2018).

A final limitation in this study is the choice of leadership theories. Transformational and servant leadership have been selected to form a framework for analysis for pastoral leaders. This is because transformational leadership is primarily associated with change. Change is the rhetoric that is frequently expressed in the church context. Also, servant leadership is commonly associated with leadership in the church.

Overview of Theories

Transformational Leadership

The concept of transformational leadership was introduced in a book by James V. Downton called *Rebel Leadership: Commitment and Charisma in a Revolutionary Process* (1973). This idea was then familiarized when it fell into the hands of James MacGregor Burns. Burns wrote a book titled *Leadership* (1978), in which he attempted to give a definition for “transforming leadership.”

In 1985, Bernard M. Bass took the foundation that Burns provided and provided different elements to the transformational leadership theory. The main contribution that Bass brought to the theory “was describing psychological mechanisms and setting forth ways of measuring the efficacy of the Bass Transformational Leadership Theory” (Leadership Central, n.d.). The four main factors that Bass saw to describe aspects of transformational leaders are: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These tenets were crucial in selecting this iteration of the transformational leadership theory for this study.

Servant Leadership

The term servant leadership was popularized by Robert K. Greenleaf in his essay “The Servant as Leader” (1970). In the essay, Greenleaf states that he received the inspiration for the concept from Herman Hesse’s novel *The Journey to the East*. As he became more dedicated to this theory of leadership, he founded the Greenleaf Center for Servant Leadership in 1964, though it was originally named the Center for Applied Ethics (Northouse, 2012). Greenleaf asserts that “the only authority deserving one’s allegiance

is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader” (Greenleaf, 1970, p. 3). This was a new paradigm for leadership. Most other leadership theories deal with how to effectively use the authority and power they have been given. However, Greenleaf is asserting that the power must be earned by putting the followers first. Gene Wilkes echoes this sentiment when he claims “servant leaders give up personal rights to find greatness in service to others” (Wilkes, 1998, p. 94).

Through the compilation of Greenleaf’s writings was eventually passed on to Larry C. Spears in 1990. Spears had the opportunity to interact with Greenleaf and later found several unpublished pieces about the leadership theory (Robert K. Greenleaf Center for Servant Leadership, n.d.). Spears took the concepts that Greenleaf wrote about and tried to condense those ideas into a list of characteristics that a servant leader would possess. These characteristics include: Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. Spears’ characteristics were the reason that this iteration of the theory was chosen for this study. Other leadership theorists have composed servant leadership theories, but the list that Spears provides the lens of servant leadership that will be utilized through this study.

Significance of Study

This study seeks to advance pastoral leadership development for current and future pastors. The framework includes two prominent leadership theories, which merges secular research with religious application. Identifying specific competencies can begin the process of developing a pastor’s leadership holistically. Pastoral leadership has

become increasingly difficult and essential in navigating quickly changing cultural contexts. As the pastoral leader is refined in his practices and teachings, the congregants will benefit. The development of followers is a reflection of the way they are led. Therefore, a growing pastor should develop congregants.

For the researcher, this study provides specific areas of emphasis as pastoral development is occurring. Higher education may assist in providing accurate content for preaching, but leadership cannot be fully understood in a classroom setting. Interviewing those who have accumulated experience in the field of study will provide realistic insights. This coupled insights from the literature will provide a unique perspective for future pastoral ministry.

Chapter 2

Literature Review

Intent

The intent of the literature review is to provide a framework for work that has already been accomplished in the field of leadership theory and application for church leadership. Jesus, being the model of Christian leadership, has His life and ministry detailed in the four Gospels, Matthew, Mark, Luke, and John. The transformational and servant leadership theories provide a framework to analyze His actions and teachings. A summary of Jesus in view of each leadership theory characteristic is given along with two Biblical examples. The English Standard Version (ESV) translation of the Bible will be referenced throughout the research.

Research that has been proposed by academics and pastors has been interwoven through the 14 total leadership characteristics. This research has also been used to create an understanding of the proposed frameworks for effective contemporary pastoral care.

The emphases of Jesus' ministry in view of the two leadership theories as well as others' research provides several competencies that stand out among the rest. These competencies are chosen from the literature.

Transformational Leadership

Jesus' leadership impacted those who were affected by it. He took a group of 12 men from various backgrounds and unified them under a shared vision. He casted a vision of how humanity was designed, which inspired people to follow Him. The framework for diagnosing Jesus as a transformational leader is Bass' four tenets of transformational leadership.

Idealized Influence

Reading through the Gospels, the idealized influence factor seemed to be frequently tied in with Jesus' teaching. "In many ways his teaching was new and radical, yet he saw himself as fulfilling rather than replacing what was there before" (Ford, 1991, p. 55). As He would speak, the common people were in awe of His teaching, and He would gain credibility through being the embodiment of His teachings. Jesus also performed many miracles and signs that authenticated His teachings.

On the other side, the religious elite usually wanted to kill Him because of what He was teaching and for the miraculous physical healings that he was performing. His authority was questioned time and time again by the Pharisees and other members of the religious elite because of the signs He performed. They ultimately had Him put to death by crucifixion because of His life and teaching.

His resurrection and appearances brought to memory His behavior from His ministry, such as the claims He made about Himself and the miracles He performed. His fulfilling of the things that He had claimed had people coming to the conclusion that

Jesus was who He said He was. Two specific examples are given to show the idealized influence that Jesus had during His ministry.

Luke 24:19-35. The setting for this encounter is that Jesus Christ had just been crucified in Jerusalem. Two men were walking to a town outside of Jerusalem, and they were discussing the events of the week. A third man appears to them on the road and asks what they are talking about. Cleopas, one of the two, asks if he had not heard anything about what has been going on the last several days.

The third man asks about these things. Cleopas responds by stating that Jesus was a man that was “mighty in deed and word before God and all people” (v. 19). Cleopas states that the religious authority had condemned Jesus and crucified Him. The people that witnessed Jesus’ ministry were hoping that He was the One the prophets had testified about to redeem Israel.

The third man reveals that He is Jesus and the two men’s eyes had been kept from recognizing Him. Jesus then communicated the interpretation of Himself in Moses and the Prophets. The two men later found the 11 remaining disciples. The disciples, in verse 34, exclaim that The Lord has risen and has appeared to Simon. The two men recount their encounter with Jesus.

The attribution that the followers made of Jesus was that the people hoped that He was the Messiah, the One that was going to redeem Israel. By the end of this passage, they perceive that He is the Lord and He rose from the grave three days after He had been crucified and buried (verses 34-35).

The behavioral component is acknowledged when the two men on the road were conversing with Jesus and said that Jesus was powerful in word and deed before God and man. Also, His reappearing after His crucifixion three days later confirmed their earlier hopes.

John 11:27 & 12:1-3. The setting for this verse is that Lazarus has been dead for four days, and Jesus arrives at Mary and Martha's home (they were the sisters of Lazarus). Jesus tells Martha that her brother will rise again. Martha thinks that He is talking about the afterlife, but then Jesus claims to be the resurrection and the life. Anyone who believes in Him will live, though he die, and everyone who lives and believes in Him will never die (verses 25-26). Then, Jesus asks her if she believed this. Martha responds in verse 27 "Yes Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

The attributional component of idealized influence comes from Martha's proclamation that Jesus was the Christ and the Son of God. She attributes those titles to Him based on the teaching He had previously given. Mary, the other sister, showed her devotion for Jesus in the beginning of John 12. She takes expensive ointment and put it on Jesus' feet. Then, she uses her hair to wipe his feet. "Since most travel consisted of walking, feet were often the dirtiest part of the body" (White, 2013, p. 20). Mary, used her hair, instead of a towel, to wash Jesus' anointed feet. Judas, a disciple of Jesus at the time, got mad at Mary for not selling the expensive ointment and giving it to the poor. Jesus tells Judas that Mary had perceived the unique situation of having Him in her presence. As a result, Mary sacrificed her finest possession for Jesus.

The behavioral component is found in Jesus' teaching that had occurred about his claims of being the resurrection and the life. In verses 38-44, Jesus brings Lazarus back to life after being dead for four days. This affirms Martha's statement of His nature. Then, Lazarus was reclining at the table in chapter 12 when Mary anoints Jesus' feet with the expensive ointment. His action of resurrecting Lazarus inspired Mary to recognize Jesus' behavior in the way that she did.

Inspirational Motivation

The second factor of transformational leadership is inspirational motivation. Ford (1991) affirms inspirational motivation by saying "to mobilize followers and to ensure that they share a common mission is virtually impossible without the ability to communicate values and vision. In our modern world, leadership is increasingly seen as effective communication" (p. 224).

Throughout the Gospels, Jesus' reputation preceded Him as He spoke in different cities. People would hear of His coming and spread the news throughout the town (Matthew 14:13). As He was speaking, He would often speak in parables. These parables were stories that had a specific point for the people to grasp and understand. However, many people would walk away not understanding the parables and their meanings.

Therefore, Jesus was shown giving inspirational motivation when He would summarize a tough parable and attach practical application to it. Frequently, he was speaking to His disciples when giving these summaries. He would plainly explain the meaning of the parable and then challenge His disciples. These 12 men were the ones that

had left everything and followed Him for the three years of His ministry. Therefore, they were set on following the unifying vision that Christ was consistently teaching.

Also, they were attempting to learn the lessons that He gave and apply them to their lives. Sanders (2007) observes that God's leaders inspire followers to sacrificial service. The results of this were seen after Jesus' ascension. Peter, one of His most loved disciples, went on to be the first specifically charged to carry this unifying vision and message to the Gentile people (Acts 10:9-16). Another example of a disciple that held on to Jesus' vision and spread it was James, son of Zebedee. James continued to share the work of Jesus and His teachings among the Jewish people. Soon, a new king came into power and killed James with the sword (Acts 12:1-2). Following are two examples of Jesus' inspirational motivation.

Matthew 28:19-20. These verses, better known as the Great Commission, were Jesus' last words to His disciples in the Gospel of Matthew. Jesus has resurrected from the dead and appeared to Mary Magdalene and another Mary. He asked for them to tell the disciples to travel to Galilee and He will meet them there.

The 11 disciples traveled to Galilee to see Jesus, and upon seeing Him, some doubted and others worshipped Him. He recognized the authority that had been given to Him and charged His disciples. His disciples were to develop others to share the same mission and vision that Jesus had given them. He provided high expectations by instructing them to teach others all that He had commanded them. As a result of these commands, the disciples became missionaries in places such as Greece, India, and Ethiopia. James stayed to lead the newly found organization of the church in Jerusalem (Kiger, 2015).

The disciples did not have to formulate a mission statement or vision for the organizations of which they were a part. Rather, they took what Jesus had taught them over the three years that they had together in order to determine the things they were to teach. A few disciples were authors of New Testament books. Matthew wrote the Gospel of Matthew. John wrote the Gospel of John, 1, 2, and 3 John, and Revelation. Peter wrote the letters of 1 and 2 Peter.

Luke 6:20-36. Jesus addresses His disciples after ministering to a multitude of people. He makes several statements describing the blessing that comes from negative situations happening now, because positive results will eventually come. Then, Jesus begins addressing the opposite. Woe to those who have the positive now, because the negative will surely come.

Jesus speaks less from a situational perspective and more to an action-oriented perspective. The approach that Jesus takes would prove to be countercultural, even for many still today. The religious elite would have been quick to recall Exodus 21:24, which states “eye for eye, tooth for tooth, hand for hand, foot for foot.” However, in this text, Jesus proposes for His followers to do something different. Justice would not be the primary motivation anymore for His followers.

Jesus calls His followers to live a life defined by love. He challenges them to the high standard of loving an enemy. When someone hates, do good! When someone curses, bless them! Verse 29 ushers in a new commandment. His followers are to turn their cheek rather than strike the other person’s. Then, Jesus makes a statement that is better known as the Golden Rule in verse 31: “And as you wish that others would do to you, do so to them.”

The teaching begins to shift as Jesus begins a comparison between how His followers are to live versus how people without love live. What benefit would it be for one of His followers to only love those who love them? What benefit would it bring to do good to those who do good to you? Even those who do not have love can do that. Therefore, Jesus is ushering in a new standard that calls His followers to an even higher standard than before because they have a mission and a vision that gives hope even for the simplest of men.

Intellectual Stimulation

Often, intellectual stimulation happened for Jesus when He was addressing the religious elite. The Pharisees would have been fluent in the Old Testament Law. They would have known the 613 laws of the first five books, also called the Torah.

Jesus was also known around several regions for what He taught. The explanations that He would give about Old Testament prophecy or law was different than the people had experienced from their regular religious teachers. As Jesus would teach in the synagogues, the religious elite would be there listening and monitoring what He said. This is because Jesus was revolutionary in His teaching of leadership that overturned the established structure (Sanders, 2007). He would make claims about His divinity in subtle ways or propose a different interpretation than what the Pharisees were offering. Ford (1991) asserts that Jesus' radical strategy was pursuing the previously neglected sections of society with His message of radical transformation. As a result, the Pharisees were feeling as if their authority was being challenged by Jesus.

Therefore, the Pharisees would attempt to manipulate situations to get Jesus to say the wrong thing or say something contrary to the Scriptures. In the presence of many, Jesus would have to find creative responses to convey what He meant and not to get in trouble. He was working on a specific timeline, and it could not be expedited. Therefore, His followers got to hear innovative answers that challenged the widely held beliefs of the time. Also, the explanations that He would provide for His parables to His disciples would challenge their beliefs. It gave them an opportunity to ask questions to gain clarity into what Jesus was teaching.

Matthew 21:23-27. This passage includes the religious elite seeking to force Jesus into a position to say something controversial. They wanted to trap Jesus so that they would have grounds to try Him in court and possibly kill Him. Jesus' teaching had gained a lot of influence, and the more influence that He had, the less the religious elite had. Therefore, they thought that the quicker they could get rid of Jesus, the better.

So, they approached Him and asked where He had the authority to do the things that He was doing. In this context, if Jesus would have stated that it came from the Father in heaven, as He does frequently in the Gospel of John, then that would have been grounds to try Him in court. He answered their question with a question. If they could answer it, then Jesus would answer their initial question.

The question that Jesus poses puts the religious elite in a tough situation. Jesus presents them two answers, and neither answer would have been beneficial for them. One would have in essence shown from where Jesus' authority lies. The other answer would have made the people upset with them. They were already losing influence because of Jesus' teachings. So, they cannot answer His question.

From doing this, the religious elite looked incompetent and Jesus got the upper hand in the conversation. This shows the beliefs of the temple being challenged by Jesus as well as giving the possibility for all those who were listening an opportunity to think for themselves. His creative response allowed people to think on their own accord rather than having the authority telling them what to believe.

Mark 10:23-31. Before Jesus began to teach his disciples, there was a man that came up to Jesus and was curious how to inherit eternal life. Jesus then pointed him to the Old Testament Law, providing a few examples. The man stated that he had kept those since his youth. Jesus knew that he lacked one thing. He prompted the man to go and sell all that he had and give it to the poor, for real treasure would be stored in heaven. The man then walked away from Jesus saddened because he had great wealth.

After this man departed, Jesus began to speak to his disciples. The religious elite had been teaching that material wealth indicated God's favor. Therefore, verses 23-31 was challenging for His disciples. In verse 23, Jesus states how it is difficult for wealthy people to enter into the kingdom of God. Because of what the religious elite were teaching, the disciples responded to that statement with amazement in verse 24. Jesus provides the imagery that a camel going through the eye of a needle is easier than a wealthy person going to enter the kingdom of God. The disciples were exceedingly astonished in verse 26 and they questioned "then who can be saved?" Jesus, after stating this concept which was challenging to the popular perspective, caused His disciples to wonder who could be saved. Although He taught a difficult reality, He responded in verse 27 that although it is impossible with man, anything is possible with God.

Peter then brings to remembrance that they had left everything to follow Him. Jesus says that they will be restored generously in the age to come. In verse 31, he claims “many who are first will be last, and the last first.” His teaching challenged many previously held beliefs of His followers, but they were able to engage with Him to better understand the things that He was teaching.

Individualized Consideration

Within the leadership that is accounted for in the Gospels, there were not many accounts of individualized consideration with His Apostles. A lot of His ministry was dedicated to teaching, healing, and foretelling His death and resurrection. There were few accounts of His Apostles approaching Him and expressing their needs.

Jesus’ accounts of individualized consideration were more associated with healing. He would hear the cries of specific people around Him and uniquely meet their needs. Often, Jesus would have a lesson of how their physical need pointed to a spiritual need, and He was the One who addresses both.

There were other times when His followers would be confused about a teaching that Jesus presented. When the disciples were alone with Jesus, they would tell Him that they did not necessarily understand what the parables meant. They needed Jesus to explain the parable. Taking the time to meet the disciples’ need for understanding in this way shows individualized consideration. He is hearing their need and meeting it. This happens a few times, but then He began to question if they still did not understand. Matthew 15:16 and Mark 8:21 are a few examples of when the disciples seek

understanding of what happened, and Jesus did not provide a supportive climate for those questions.

Overall, Jesus did show a few examples of individualized consideration, but there were also times when He did not provide the supportive climate needed. There were other times when a question would be asked of Him and He would answer with a question or indirectly. These things were done with purpose, but as a result, Jesus did not frequently show examples of individualized consideration. Following are two examples of when He did.

Matthew 13:10-23. At the beginning of Matthew 13, He went out of His house and went by the sea. A large crowd gathered, and after getting on a boat, He sat and began to teach the people that were on the shore.

He began to teach a parable of four different types of landing places for scattered seed and how those seeds developed. One landed on a path, which the birds ate. The next fell on rocky ground, where they sprang up without much anchoring for a root and they withered after being scorched by the sun. The third batch fell on thorns and the thorns choked them out. The final batch fell on good soil and produced a varying degree of grain.

In verse 10, the disciples come to Him and ask Him why He speaks in parables. He answers by sharing how uniquely the disciples had been valued. The secrets of the kingdom of heaven had been entrusted to just them. He goes on to explain that those who hear the parables will fulfill prophecy that Isaiah had given hundreds of years before. He then concludes His thought about the disciples' position by saying that many prophets

and righteous people longed to see what they see and hear, but the disciples get to hear and see it all.

He goes into the explanation of the parable that He had previously presented to the people. Jesus explained what the seed was and what the correlation was between the soils where the seed landed with the potential responses for someone hearing the teaching of Jesus. The disciples sought understanding from Jesus. Jesus provided an environment where the disciples were able to ask Him this type of question, and He responded by bringing clarity. He also brought perspective to His disciples, by showing them that the position that they have been granted has been desired by humankind since the beginning.

Mark 6:7-13. As Jesus started His ministry, He picked 12 men from diverse backgrounds to come follow Him (Mark 3:13-19). These 12 men got to experience life and ministry with Jesus over the time of His ministry. They heard Jesus teach in parables, saw Him heal people, and watched Him exercise dominion over nature.

In Mark 6, we see Jesus call together His 12 disciples. He paired them up two by two and provided specific instructions for the journeys they were about to take. He charged them not to take anything but a staff. They were not to carry a stock of sustaining materials, such as bread, a bag, or money. Rather, they were to go where they were welcomed and stay there until they left. If the people don't receive them, then they should shake the dust off of their sandals and move forward. Verses 12 and 13 summarize the time that the disciples spent in ministry. They preached to towns to repent and the disciples cured those who were sick.

Northouse (2012) describes an aspect of individualized consideration as using delegation to help followers grow through increased responsibility. Through sending out the 12, Jesus was allowing them each to experience ministry without Him being there to physically guide and teach them.

It is an experience for students to learn from their teacher, but it is another to put into action what they have learned. The 12 disciples got to attempt to put into action what they had learned through their initial time with Jesus. Later in the chapter, verse 30 shows the apostles returning to Jesus and telling Him all that they had done. Through this experience, the disciples could have gained a greater understanding of what Jesus was doing in His ministry. Also, receiving the delegation that Jesus gave them grew them each individually so that they could minister after He had left.

Servant Leadership

Jesus exemplified servant leadership throughout His time of ministry. Paul wrote of Jesus in Philippians 2:7 that He took the form of a servant and was born in the likeness of men. Jesus first desired to serve and leadership responsibility was later given to Him when He started the season of ministry. The framework for diagnosing Jesus as a servant leader will be Spears' (2000) 10 characteristics of servant leadership.

Listening

When looking at Jesus' ministry, the listening aspect usually came in the form of a question. His disciples would ask Him about a certain aspect of ministry or to explain His teachings. The religious elite would ask Jesus questions to attempt to trap Him into saying something that was worthy of arrest and trial.

There were few, if any, occurrences of someone coming to Jesus with an idea that fit into the mission and vision that He was casting with His time of leadership and ministry. For example, when Jesus took Peter, James, and John up to the scene of the Transfiguration in Mark 9, Peter tells Jesus that he could make three tents for Jesus, Moses, and Elijah.

What they did not realize was that accommodating Moses and Elijah was not the purpose of Peter, James, and John being there. Therefore, Peter's suggestion was not met with receptive ears. Since Jesus' ministry was difficult to comprehend in its present time, none of His followers completely understood the purpose of it until after it came to an end. As Jesus' disciples would approach Him, He would genuinely listen by seeking to understand with an open heart (Sanders, 2007). However, since Jesus' ministry was so

difficult to comprehend, the disciples, such as Peter, would miss the purest intentions of Jesus' teachings.

Therefore, the Gospels recount short listening passages. We do not see anything like a counseling session, where He sits and listens for the majority of the conversation to offer advice at the end of the time together. Rather, He is always seeking to teach about the things of God to the people. Following are two examples of when Jesus listened to those around Him and the results of those occurrences.

Matthew 14:22-33. In the setting of this passage, Jesus had just finished with the feeding of 5,000 men plus women and children. Then, at the beginning of this passage, He dismisses the crowds and sends His disciples on a boat to the other side of the sea. Jesus decides to go spend time by Himself in prayer. The evening came and the disciples were out on the boat a long way from the land. On this body of water, a violent storm started to brew. Late into the night, Jesus decides to go out to the boat by walking on the sea. This sets into motion three statements that the disciples tell Jesus. He would listen and then respond accordingly.

The first is when the disciples saw something coming toward them on the water. They thought it was a ghost, but then Jesus responds with understanding their fear and saying that it was Him and do not be afraid. The next is when Peter asks Jesus for validation that it really is Him. Peter asks for Jesus to command him to go to Him on the water. Since this had not happened before, Jesus responds to Peter's request by telling him to come. The third is when Peter gets out of the boat, on the water, and begins to walk to Jesus. When Peter was on the water, he began to look at the storm that surrounded them, and he began to sink. He cries out to Jesus to save him. Jesus hears

Peter's need and rescues him. That was Jesus' nonverbal response. However, when He begins talking to Peter, He asks Peter why he doubted. When Jesus and Peter got in the boat, the storm ceases and those in the boat recognize that Jesus is the Son of God, recognizing His divinity and ultimately submitting to His leadership.

Luke 2:46. Luke is the only Gospel that gives account of anything that happened in Jesus' childhood past infancy. In chapter 2, Jesus' parents present Him at the temple, according to the Law that is found in the first five books of the Bible, for purification. A man, named Simeon, arrived at the temple and he recognized the influence that this child would have on the nation of Israel. Then, after they had performed everything required of them, Jesus and His family returned to Nazareth, where He grew strong and filled with wisdom (verse 40).

After several years had passed, the family was going to Jerusalem to celebrate the Feast of the Passover. When Jesus was 12, He joined the family in traveling to Jerusalem. The feast ended, and the parents were returning home, but Jesus stayed at the Temple. His parents searched three days to find Him, and they found Him in the temple. Verse 46 shows that Jesus was listening and asking the teachers questions.

Since listening is a discipline, Jesus exhibits this discipline at a young age. Although those who heard Him were astounded with His comprehension (verse 47), it was a necessary discipline that Jesus learned.

The Gospel of John recounts many times in which Jesus states that what He had been teaching was from His Heavenly Father. In the same way, in verse 49 of Luke 2,

Jesus calls the temple His Father's house. He made it a regular habit to listen to His Heavenly Father throughout His time of leadership and ministry.

At the end of Luke 2, verse 52 shows the development of Jesus. He "increased in wisdom and stature and in favor with God and man." He learned to have a listening ear, but He had to discern to whom He listened. His mission and vision were specific, and He could not be swayed.

Other Examples. Listening is of the utmost importance for pastors in a church context. In order to most effectively apply a Biblical text to the congregants' lives, the pastor must first be hearing what is going on in their lives and in the community. Effective counseling comes from listening to the one who is struggling and showing the correct Biblical text. A pastor's success at home requires listening to his wife in order to know her needs and do his best to provide for her. A pastor's potential vision for the church must receive affirmation from his elders or it needs to be critiqued to best fit the church. Therefore, listening comes from a place of humble servitude.

Empathy

Jesus shows empathy in several occasions throughout the Gospels. Many times, Jesus' empathy was connected with teaching a specific message or performing a miracle. Often times, He sees how the people react to specific scenarios and can understand their hurt.

Other times, He is able to perceive the people's needs and provide a solution for them. For example, in the story of the rich young ruler in Mark 10, the young ruler had upheld all of the laws that Jesus mentioned. But, in verse 21, Jesus saw what he was

lacking, loved him, and told Him what he needed to do, which was to sell his riches. Jesus was able to perceive that the ruler's heart's primary allegiance was not with God. Rather, it was with his wealth. As a result, Jesus was able to speak into that scenario, understanding what the young ruler was encountering.

The author of Hebrews, when speaking about Jesus, calls Him the great high priest. He goes on to say that Jesus is able to empathize with humanity's struggles, for He has been similarly tempted, but successfully resisted (Hebrews 4:15).

Those that came to follow Jesus recognized that He had a heart of empathy. Since He lived the life that we live, He is able to understand our struggle. He has seen the deaths of loved ones. He has been betrayed by someone who spent three years with Him. He has been unfairly convicted in court, which eventually led to His death. Therefore, Jesus knows about some of the most difficult experiences that life has to offer. However, He stood firm in the face of trial and He never lost His heart for people. Empathy is one of the traits that makes Jesus' leadership unique and valuable.

Matthew 9:36-37. Jesus had been going from city to city, proclaiming the good news of the kingdom of heaven. He had also been healing as He was going. When He looked upon the crowds, verse 36 says that His heart went out to them, for they seemed to be like sheep without a shepherd.

The sheep simile is significant because Micah, an Old Testament prophet that prophesied about the Messiah, said in the first part of Micah 5:4, "and he will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God." Therefore, Jesus had the type of empathy that a shepherd has for his flock. The

sheep need to constantly be tended to and carefully guided. In feeling this way about the people, Matthew is insinuating that the religious leaders of the time were doing a poor job tending to their people. As a result, Jesus had empathy for the people.

Jesus was also training the disciples to be the next generation of leaders for people such as these. In verse 37, he begins to speak to His disciples with a different metaphor. He emphasizes that the harvest is plentiful. There are people who are willing to listen to the good news of the kingdom. However, the laborers are few. In other words, there is a small number of leaders that will care for the people well. He then instructs His disciples to ask the Lord for more laborers to be sent into the harvest.

As He was teaching them this lesson, He was also in the midst of preparing the quality leaders of which He spoke. The disciples would have the responsibility in the future to not only spread the same message that Jesus did, but also to train competent leaders to care for the people as a shepherd would his sheep. This is the empathetic heart that Jesus took into His leadership and desired to instill in the next generation of leaders.

John 11:33-35. As aforementioned, Jesus loved Mary and Martha, the sisters of Lazarus. Lazarus had fallen sick and they called for His presence, for they believed that He could heal Lazarus. When Jesus heard the news, He decided to stay where He was for two extra days. His delay was with purpose, though.

Jesus told His disciples before He left that Lazarus was dead, and verse 15 has Jesus saying that He did it for them, so that they may believe. His disciples journeyed with Him toward Lazarus and his family, and Jesus had an encounter with Martha. Martha goes back and tells Mary to go meet Jesus where He was. So, she begins to plead

with Jesus when she gets there that if He were there, He could have stopped Lazarus from dying. Verse 33 recounts that she was weeping and the Jews who had come with her were also weeping. As a result, Jesus was “deeply moved in his spirit and greatly troubled.” In verse 34, He asked Mary where Lazarus was, and Mary told Him to “come and see.” The pain that Mary and her company felt had Jesus feeling so deeply for them that in verse 35, He wept. From that point, Jesus went to the tomb and called Lazarus, who had been deceased for four days, out of the grave alive.

Mary and Martha had gone through the pain of losing their brother. Jesus had His heart put on display by hurting for them as they were hurting. However, it wasn't without purpose. This show of character and strength shows the ultimate purpose of His ministry.

The report of what had happened reached the religious elite. They recognized that Jesus had been performing many signs. If they were to let him continue, everyone would believe in Him, and the Romans would take their power. The Jewish leaders wanted to maintain their positions of authority and power over the people, so they attempted to stop the One who was a major threat to them. Jesus' empathy led to an increase in His influence.

Other Examples. Empathy becomes an important part of pastoral leadership. Pastors have a responsibility that stems past preaching. Rather, they are enlisting themselves to struggle with their people in their weaknesses and rejoice with them in their successes. Empathizing with them in the day-to-day allows for the emotional component of the relationship to be utilized. This leads to vulnerability in admitting weaknesses and an opportunity to address those from a Biblical stance. This will also eventually help to provide more wise insights from the pastor's preaching.

Healing

Throughout the Gospels, there are several accounts given of Jesus physically healing those who were sick, possessed, and impaired. This may account for an aspect of healing in a servant leadership context, but these occurrences do not embody the essence of what Spears is attempting to conceptualize.

In this context, healing seems to be a more holistic approach to making followers whole. Meeting physical needs are certainly an aspect of that. However, there is also the emotional, mental, and spiritual needs that followers desire to have met. Dr. Dale (1986) identifies this as one of the main functions of Christian ministry: “care for the church’s members and other persons in the community through pastoral counseling and visitation as well as family ministries and grief support” (p. 17). Jesus, in His leadership, was able to acknowledge the physical needs, but He also was able to perceive what people’s deepest needs were.

For people to be healed, they must first recognize the need of a physician to fix what is broken. Therefore, when people recognized their own brokenness, they will go to desperate measures to find healing. Once the healing has occurred, they come to appreciate it more deeply.

For example, at the end of Mark 11, a blind man hears that Jesus is coming through the town. He then begins to cry out for Jesus to have mercy on him (verse 47). He had to recognize His need before desiring to find a solution. There is no solution needed when nothing seems broken. Then, Jesus hears the man’s shouts and Jesus begins to talk with him. He asks what the man desires and he responds by saying that he wants

his sight back. This man wanted to follow Him. When people were physically healed by Jesus, they primarily had one of two responses. They wanted to leave everything and follow Him or they wanted to tell everyone of the work that had been done.

Matthew 18:21-35. This passage begins with Peter asking Jesus about how frequently someone should forgive a brother that has sinned against him. He proposes the amount of seven times, but Jesus responds by telling him seventy-seven times that forgiveness should be extended. Forgiving a brother has the implication of the relationship being broken because of the previous sin committed. Jesus desires for those that follow Him to be generous in extending grace to those who have sinned against him/her.

Jesus then begins to teach a parable and attempting to explain the kingdom of heaven. There is a king that has several servants that are indebted to him. He wishes to settle accounts with them, and one servant is called into his presence. The king demanded the debt that was owed be paid and the servant was unable to do so. The king responds by wanting the servant and his family to be sold and for the payment to be made. The servant responds by pleading with the master to have patience with him. He can pay the debt with more time. So, the king released the servant and forgave him all of the debt that he owed.

This servant then wants to settle accounts with those who are indebted to him. A fellow servant owed him a much smaller amount, and the freed servant choked the fellow servant when he could not pay. Then, the man fell down on his knees and pleaded for patience and he will pay. However, the freed servant had him imprisoned rather than forgiving him. The king heard about this and gave the servant that he forgave the prison

sentencing that he initially deserved. This parable shows that Jesus seeks to forgive those who have done Him wrongly, and the lives of His followers should be marked by healing in the form of extending forgiveness.

John 21:15-19. This passage shows a final conversation that is held between Peter and Jesus. Before Jesus had been crucified, He prophesied that Peter would deny Him three times before the rooster crows. John 18:15-27 recounts the fulfillment of Jesus' prophecy of Peter denying Him.

There is not a record of Peter and Jesus having another interaction before the crucifixion happening, so Peter's last conversation with his beloved leader was that Peter would deny Him three times and Peter would later prove it to be true. The guilt that Peter could have experienced would be crushing. The thought of failing his leader and not being worthy to be called one of His followers could have affected Peter's living.

Then, Jesus is resurrected and returns to His disciples and there is a recorded personal encounter between Jesus and Peter in John 21:15-19. Jesus asks Peter if he loved Jesus more than the other disciples. Peter responds that he does, and Jesus commands him to feed Jesus' lambs. Jesus asks Peter a second time if he loves Jesus. Peter responds that he does and Jesus again commands Peter to tend His sheep. A third time Jesus asks Peter if he loves Him. Peter affirmatively responds again and Jesus charges Him again to feed His sheep.

This text is seen as a healing in the relationship between Jesus and Peter that Peter needed to see. Jesus already loved Peter, but this conversation allows for Peter to see that His three previous rejections of knowing Jesus were replaced with three affirmative

statements of intent and followership. The passage ends with Jesus again calling Peter, as He had previously, to follow Him. This could be seen as the summation of the healing process for Peter's sake.

Other Examples. Ultimately, pastoral leadership is rooted in healing. Pastors may be able to assist in interpersonal conflict. However, the main purpose of ministry is to bring healing to humanity's broken relationship with God because of our sin against Him. The Bible tells the story of healing and redemption that God has orchestrated, and pastors get to share that with hurting people.

Awareness

In several of the parables that Jesus tells, the author of each Gospel will at times comment before describing the context. Sometimes, it would be a large mass of people. Other times, it would be directed toward the religious leaders. At various times, Jesus would be addressing the disciples specifically in the time that was set apart for them. The way that Jesus spoke in these various situations shows His keen sense of awareness.

Other times, the physical environment that surrounded Him influenced the way that He spoke and acted. For example, there are several times when it is mentioned that something happened on the Sabbath. Another example is when Jesus, a Jew, stops in midday to speak to a Samaritan woman at a well. The physical situation that Jesus was in had a purpose in the way that He spoke and sought people.

Jesus also acknowledged the social tensions that were arising. When He would speak harshly toward the Pharisees and religious leaders, they would plot to kill Jesus. There are times when they were closing in on Him to kill Him after He taught. However,

He was able to recognize this situation and the frustrations that some people had toward Him. Therefore, His actions were laced with discernment and He had an ability to escape hostile situations.

Ultimately, He was able to realize that when He entered Jerusalem, He would be taken into custody and eventually crucified. He had a specific time in mind for when this was to happen. There are several times that a Gospel author would note after a dangerous situation that it wasn't Jesus' time to face that reality yet. However, when it was time, He faced the situation, knowing its consequences, for the good of His followers.

Matthew 12:9-14. Matthew 12 starts out by setting the scene as being the Sabbath. Jesus and His disciples became hungry and started to pluck and eat heads of grain. The religious leaders saw this, and they remember that Exodus 20 instructed the people to keep the Sabbath holy. Therefore, the religious leaders imposed on the people that doing anything on the Sabbath would be defiling the day. As a result, the religious leaders confronted Jesus about His disciples' actions. Jesus rebukes them and reminds them of a story of the renowned Jewish King David and how he once ate on the Sabbath day. Jesus then challenged their perspective on the topic.

Then, this passage is addressed. Following that encounter in the grainfields, Jesus entered into the synagogue and saw a man with a withered hand. A question was posed to Him as to if it was lawful to heal on the Sabbath. This was done to try and accuse Him for an unlawful answer.

However, He speaks of a situation where a shepherd has a sheep that falls into a pit. He asks them if they would reach in and lift the sheep out. Since that is considered

work, it could be viewed as unlawful. However, the act of saving the sheep would be logical and good to do. Jesus then asserts through a rhetorical question that man is of more value than a sheep. Therefore, Jesus claims that “it is lawful to do good on the Sabbath” (verse 12). In the following verse, He healed the man with the withered hand.

Jesus, being keenly aware of His situation and surrounding, performed a miracle on a day that was seen as being restrictive in what actions were allowed. He did this to teach the people and rebuke the religious leaders for misconstruing the things of God to be burdensome rather than joyful. This passage concludes with the Pharisees conspiring how to kill Him because Jesus was undermining the authority that they frequently used and abused.

Luke 18:9-14. In the beginning of Luke 18, Jesus tells a parable with the intent of teaching that prayer is persistent and to not grow weary in their pursuit. That parable leads into the passage in verses 9-14. Verse 9 shows the audience that Jesus is addressing. These people trusted in themselves that they were righteous and better than others. They were proud and looked down on others with contempt.

Verse 10 begins the parable that is attempting to teach the audience and challenge them to think with a new perspective. The parable consists of two men, one was a Pharisee and the other was a tax collector. The Pharisees were the religious leaders and the tax collectors were seen as devious and constantly taking advantage of people’s finances.

The Pharisee begins to pray in front of the people at the temple. In the prayer, he states that he is thankful that he isn’t like the other men who were extortioners, unjust,

etc. The Pharisee points out the tax collector and states that he is thankful that he is different than the tax collector. He then begins to boast in his consistent fasting and giving of tithes.

Verse 13, shifts the focus of the parable from the Pharisee to the tax collector. The tax collector was far off from the people and was addressing his sinfulness and asking God to be merciful to Him. Jesus finishes the parable in this way and begins to teach about the characters. The tax collector went to his house justified rather than the Pharisee. For whoever seeks his own glory will be humbled, but the humble will eventually be exalted.

This is a parable that pointedly addresses the audience of people who were righteous in their own eyes. Jesus is teaching that the proud will eventually be humbled, and their actions are empty if they are done with selfish ambition. Jesus' awareness is shown through this story.

Other Examples. Pastors have been compared in their duty to their church as being like a shepherd to their flock. Pastors must be aware of what is happening with their people so that they can tend to their needs. Without a sense of awareness, there is a level of care that is missing from the pastor to church member relationship. Taking an invested interest in people's lives makes the pastor's words more meaningful. Malphurs (2013) comments that leadership is a strong determinant for the ministry's health. Being able to objectively judge strengths and weaknesses will benefit the leader and the church at large.

Persuasion

Throughout the Gospels, Jesus speaks about a few subjects consistently. Several parables are centered on the kingdom of God. There were a few instances, such as in Mark 4 and Luke 13, where He uses several examples to attempt to explain the kingdom of God.

In using these parables, Jesus wasn't clearly communicating the details. Several people would walk away confused from His teachings. However, if someone was to understand, he/she would want to learn more and tell others about it.

Another common theme that Jesus spoke about was to follow Him. However, there were several times when the attached details were seemingly unattractive. For example, Jesus once claimed that "If anyone would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23). Carrying a cross was a person's last act before crucifixion, and Jesus was not sugarcoating the cost of following Him.

A final theme that is consistently addressed is belief. Jesus, several times throughout the Gospels, is emphasizing the importance of belief in Him. There are times, such as in John 14:1, where belief is connected with peace. However, there are times when a lack of belief is surrounded by condemning rhetoric, such as in John 3:18.

Overall, Jesus uses consistent communication about several topics throughout His ministry. However, the communication wasn't always clearly perceived by the hearers. Also, a lot of occasions were recorded when the invitation of persuasion was coupled with unpleasant consequences. Although His invitations were rather harsh, they were

with purpose and He drew a significant number of followers and people gathered to hear His teachings.

Matthew 4:18-22. John the Baptist had just been arrested and Jesus went into Galilee. Then, he went up to Capernaum by the sea and He began to preach the mission and vision that He and His followers would live: “Repent, for the kingdom of heaven is at hand” (Matthew 4:17).

While He was walking by the Sea of Galilee, He saw Simon (who was later named Peter) and his brother Andrew. These two men were working as fisherman and were casting their nets. Jesus then approaches them and tells them to follow Him, and they will become fishers of men (verse 19).

Jesus did not present an elaborate explanation as to why they should leave everything that they had known to follow a man with whom they had no previously recorded interaction. However, the next verse recounts that Simon and Andrew left their nets and followed Him. Jesus then saw another pair of brothers, James and John, working with their father Zebedee. He called them to follow Him, and they too left their nets and their father to follow Him.

Although His message was simple, it was persuasive enough to attract people to follow Him on His journey for the duration of His ministry. With Simon and Andrew, He used a connection of their occupation with what they would be doing with Him. They don't ask any questions for clarity. Rather, they just follow Him. James and John's interaction with Him doesn't have recorded details. However, Jesus' simple call to them was persuasive enough to get the brothers to leave their father as he was sitting in the

boat. This section of Scripture shows the calling of His first disciples to follow Him for the next three years. His persuasive life found many others desiring to do the same as these four.

John 8:12-30. Jesus addresses the Pharisees by stating that He is the light of the world. Those who follow Him will have the light of life (verse 12). Jesus is using the phrase “I am” to trigger the Pharisees’ remembrance of Exodus 3:14, where God says to Moses “I am who I am.” Using this appeal with the Pharisees, they say that He is bearing witness about Himself. The Old Testament dictated that a testimony must be validated by two or three witnesses in order for the testimony to hold true (Deuteronomy 19:15).

Jesus agrees with this point, and says that His testimony about Himself is valid enough to make it true. However, the Father who sent Him also bears witness to who He is. The Pharisees ask where His Father is. Jesus responds by saying that if they truly knew His identity, they would also know who His Father is.

Jesus proceeds to teach them again, saying that He is going to leave and they cannot come where He is going. The people were confused about what He was saying. He harshly claims that they would die in their sins unless they believe that He is the light of the world (verse 24). They again question who He was. Jesus responds with “just what I have been telling you from the beginning” (verse 25). He had been consistently telling them who He was and trying to persuade them, but the people didn’t clearly understand. Jesus tells them that they will understand everything when the Son of Man had been lifted up and they will know that He had been working on His Father’s accord. As He was saying all these things, verse 30 recounts that the result of His persuasive and difficult communication was that many believed in Him.

Other Examples. In the pastoral leadership context, pastors should not use fear of spiritual matters to mentally coerce someone to convert to Christianity. The Christian lifestyle was never designed to operate like this. Rather, pastors should lead humbly, looking to use empirical evidence and proven realities to present a case for Jesus Christ. Pastors should also be looking to meet the needs of the people that they are surrounded by. Knowing individuals helps to tailor the information to their needs.

Conceptualization

In Jesus' ministry, conceptualization was often found in parables. The parables would be seeking to explain a larger purpose by using stories of common elements of the culture. There was also another component to His teaching. The larger picture would serve as motivation to press through the difficult occurrences that marked the lives of those that followed Him. He also experienced the difficult situations, so He could speak with an ethos appeal to those around Him.

Conceptualization was also used by Jesus to correct the doctrine of the time. The religious elite would question Jesus of a practice of His or His disciples. They would point back to the Old Testament Law as a means to seek to condemn what was happening. Then, Jesus would respond in ways to show the true meaning behind different ideas.

For example, in Mark 2:27, Jesus corrected the view of the Sabbath from the people's common understanding. Jesus asserted that the Sabbath was intended to serve man, not man for the Sabbath. The religious elite had been abusing the Sabbath to

condemn those that did not follow their interpretation of it. However, Jesus brought insight into the situation to provide provision for the people.

In conclusion, the characteristic of conceptualization showed Jesus' unique ability to consistently take common occurrences and reveal the larger reality of life. There were various avenues in which He did this, but His followers benefitted from understanding larger truth. This larger truth consistently pointed back to an aspect of the Kingdom of God.

Mark 10:42-45. James and John, two of Jesus' disciples, approached Him with a demand. Jesus asked what they were going to request. Then, they asked Him if one of them could sit at His right and one at His left. Jesus responds to them by saying that they do not know what they are asking. He then questions if they could pay the toll that is required for those positions. They claim that they are able to do it. Jesus says that they will endure the cup that He will drink and the baptism that He will undergo. The positions, however, aren't His to grant. When the other ten disciples heard of this conversation that has taken place, they were upset with James and John. Jesus must pull them together and teach them a larger reality of leadership.

Jesus, in verse 42, begins to address how the disciples understood leadership. Those around them have flaunted their authority over their subjects. The rulers of the Gentiles could exercise their authority any way they wanted. However, this type of leadership is not the way that His followers would lead. Jesus then provides countercultural advice that "whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (verses 43-44). A common Jewish interpretation of the coming Messiah was that He would come in power to His

time on Earth. James and John are carrying this false presupposition into their conversation with Jesus. Jesus takes this opportunity to teach about an aspect of His ministry as a whole.

Even He, Jesus, came to serve rather than to be served. This came to a culmination in giving His life as a ransom for many (verse 45). His leadership philosophy and major part of His teaching was unique to Him, and He was attempting to teach this ideology to His disciples.

John 13:34-35. At the beginning of John 13, Jesus washed the disciples' feet and acknowledged that one of those men's allegiances weren't primarily to Him. Then, He began to teach them the purpose behind the washing of their feet.

When he finished, He then said before the 12 that one of them was going to betray Him. The disciples then were beginning to look at each other, concerned as to who it may be. John then leaned back and asked Him who it was. Jesus said that it was going to be whoever He gave a morsel of bread. Jesus got up and gave it to Judas Iscariot.

Jesus told Judas to quickly do what he had been planning to do as Jesus handed him the bread (verse 27). The other disciples were again confused about why He spoke to Judas in this way. Judas proceeded to get up and leave the room. After Judas left, Jesus began talking about how the Son of Man is glorified and God is glorified in Him. Jesus claims that He will be with them for a little while longer, and they cannot come where He is going.

After all of this, Jesus begins to introduce a new principle for how they should treat others. He instructs them with a new commandment to "love one another: just as I

have loved you, you also are to love one another” (verse 34). This is a radical statement for two reasons: the way that He loved Judas, the one who was to betray Him, and the way He gave up His life in love for those around Him.

Jesus goes on saying that others will know that they are followers of Jesus if they love one another. Therefore, another major cornerstone of Jesus’ ministry that He wanted to instill in His followers is a heart of love that permeated their actions and words. The truth was validated by the motive of love that infected His followers.

Matthew 28:19-20. Earlier in Matthew 28, the disciples were told by Mary Magdalene and the other Mary that they had seen Jesus and they were to meet Him at Galilee. As the 11 were heading to Galilee, the Roman guards reported that Jesus’ body was no longer in the tomb. The Roman officials created a narrative to rationalize the events, and the story was spread throughout the Jewish community.

When the 11 reached Galilee, they encountered Jesus on the mountain that He had directed them (verse 16). The disciples’ reactions were mixed: some worshipped while others doubted what they were seeing. Jesus attempts to reassure them by approaching them and saying that all authority has been given to Him. In light of this, verses 19 and 20 end the Gospel of Matthew. In these verses, Jesus provides the conceptual level of processing for His followers’ future ministry. The disciples were commanded to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (verses 19-20).

Jesus' words provide direction of the disciples' purpose moving forward. They were to teach others to observe the same commands that Jesus gave them. This constitutes the replication of disciples. When others accepted the teachings of Jesus, they were to be baptized in the name of the Trinity. Jesus ends His command with a promise: that He would be with His disciples until the end of the age.

Other Examples. Pastoral leadership must always have the vision in mind. Dale (1986) furthers this principle by stating that pastoral leaders must be consistently aware of the purpose propelling life and ministry. Every day must serve as a reminder to the church's purpose. Handling unique and difficult situations in this context should only be handled in light of the vision. Malphurs (2013) provides two questions to aid pastors in processing these situations with a vision: "What kind of culture should you shape? How will you implement it?" (p. 188). Pastors inevitably hear of heinous situations that occur in the cities and communities in which they minister. Their response should be founded upon God and His Word. Any other response would be a disservice to the office that the pastoral leader holds.

Foresight

Jesus had a gift for foresight. He had an extraordinary understanding of the Old Testament. This is shown in the way that He references it throughout His teachings. The clarity He brought to the meaning of Old Testament texts was unprecedented. That is why people were in awe of His teaching and saw Him as someone with authority. Matthew 7:28-29 recounts a crowd being astonished of the authority of Jesus' teaching. Even when the religious elite sought to kill Him after His teachings, it was because of the authority and respect He garnered.

Coupled with His understanding of the past and the Old Testament was His ability to perceive present situations. For example, He waited two extra days where He was when He received the news that Lazarus was ill. Jesus did this through an understanding of the situation and with a purpose.

Therefore, He was able to use those things to speak clearly about the future. He used Old Testament prophecy to reveal sections of His ministry. For example, in Luke 4, Jesus teaches from the prophet Isaiah to show a summary of what His ministry will look like. Also, a lot of His foresight concerned the events surrounding His death and the implications that it will have on Him, the Father, and the people around Him. He could have used foresight about this subject specifically because, in retrospect, it brought clarity about the central theme of His ministry on Earth.

Matthew 12:38-42. To understand this passage, the hearer of Jesus' teaching would have to have the knowledge of a man named Jonah. There is a book in the Old Testament dedicated to the journey of Jonah that taught about God. The referenced portion of the story in this text is the time of Jonah in the belly of a great fish. Jonah had three days in this fish and there He had a time of prayer and reorientation. Through this time, the fish spit him onto the shore after those three days and He goes to accomplish the mission to which He had been called, which was to go to Nineveh.

Knowing this story, Jesus appeals to His listeners in Matthew 12. The Pharisees asked Him for a sign. He answers them by calling them evil and adulterous (verse 39). He talks about how they desire to see a sign and only the sign of Jonah will be revealed to them.

He begins to draw a comparison between Jonah's story and what He says will happen to Him. As Jonah spent three days in the belly of a fish, so the Son of Man will spend three days in the heart of the Earth. The men of Nineveh rose up with judgment at the teaching of Jonah, and something greater than Jonah is here.

Then, the last verse references the renowned King Solomon of Israel. The Old Testament tells of His great wisdom that He received from God for His humility (1 Kings 3:12). Because of his wisdom, the Queen of Sheba came to see if the reports of his wisdom were true (1 Kings 10:6-7). In the same way, Jesus refers to the queen of the south that will judge the generation and condemn it, for something greater than Solomon is here. Jesus exercised foresight by using these historical references to Jonah and Solomon in the present to foretell what was going to happen to Him. This appeal that He made was bold, and it was fulfilled by His resurrection after being in the tomb for three days (Luke 24:7).

Mark 10:32-34. Through this point in His ministry, Jesus had foretold of His impending death twice (Mark 8:31 & 9:31). In verse 34, Jesus was leading the group of people toward Jerusalem, and the disciples were amazed and the other people that were following Jesus were afraid. This is because in Matthew's account of foretelling His death for the first time, Jesus foretold that "He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed" (Matthew 16:21).

The followers of Jesus were recognizing the event that had been spoken about on three separate accounts was about to become reality. In Mark 10:33, Jesus says that they were going up to Jerusalem and He will be arrested by the religious authority, condemned to death, and be delivered to the Gentiles. The fulfillment of these words are found later

in Mark. Mark 14:43-50 show Judas betraying Jesus and turning Him over to the chief priests and scribes. Later in that chapter, verses 53-65 recount the condemnation of death by the high priest and being beaten by the guards. He was then sent to Pilate, a Gentile judge, to determine His ruling, which was to hand Him over to death (Mark 15:1-15).

Mark 10:34 has Jesus claiming that He will be mocked, spit on, flogged, and eventually killed. However, after three days, He will rise over the grave. Jesus was mocked, spit on, and flogged in Mark 15:16-20. He was later crucified, and the events were recorded in Mark 15:24-39. Finally, He resurrected three days later, and the resurrection is recorded in Mark 16:1-6.

Jesus used foresight to tell of these events, and then His disciples were able to see and record the events unfolding. He prepared His followers by telling them what was to come, and His divine nature was affirmed by moments such as these. The foretelling of this sequence of events three times shows the importance and emphasis that they had when looking back on His ministry.

John 17:14. John 17 contains a prayer that is spoken by Jesus to His heavenly Father. The prayer is saturated with a desire for people to see the connection that Jesus and the Father have. Jesus begins by realizing that His work has been accomplished and His time has come. He also petitions the Father to glorify Him through the upcoming process. An eternal relationship between Jesus and His Father is cherished throughout the first five verses.

Jesus transitions His focus to specifically address the disciples with His Father. Jesus begins to trace their development and seems to be advocating for them to the

Father. He speaks of soon leaving His disciples (verse 11). However, Jesus is petitioning the Father to sustain them in His name.

In verse 14, Jesus acknowledges that He has passed on His Father's word to His disciples. As a result of having His word, the world will hate them because they are no longer of the world. In the same way, Jesus is not of this world. Foresight is occurring because in John 15:18, Jesus acknowledges that the world has hated Him before it has hated any of His followers. Therefore, Jesus is using past experience to understand the weight of the present and look into the future implications of the disciples' ministry.

Other Examples. Pastoral leadership has about 2,000 years of church history to recognize where people have gone astray in theological teaching and pragmatic application. Knowing that, as well as recognizing the recent struggles of the corporate church helps for pastors to refine their beliefs. Also, learning from the past and current situations provides a framework for what to anticipate in the coming years. Therefore, pastors must apply this knowledge when leading their congregations so that he does not lead them away from the Truth.

Stewardship

While there are certain instances of Jesus recognizing the stewardship that He had been given in the first three Gospels, the Gospel of John is filled with Jesus referring to the leadership that God the Father entrusted to Him. Although He recognizes that He has "all authority in heaven and on earth," He also recognizes that it has been given to Him (Matthew 28:18).

Since the U.S. government has representatives that are elected by their people, the leaders have an obligation to the ones who put them in power. However, power and authority have a way of corrupting individuals and corroding relationships between the representatives and their people.

Jesus had the most authority given to any individual human. In a similar way, He is the representative of a Kingdom that is to come, the Kingdom of God that He talks about throughout His ministry. However, He didn't lord His authority over His followers like the Gentile leaders do (Mark 10:42). Rather, He remembered where His authority came from, and He was ultimately responsible to the One who gave Him the authority.

Through the theme of stewardship, Jesus remained humble throughout His years of ministry by recognizing the responsibility that He was given. He remembered the purpose for His ministry. He attempted to instill this same thought process and perspective in those who followed Him, especially His disciples. Jesus was successful in avoiding pride and the pitfalls that it creates. This pride comes as a result of forgetting the accountability and responsibility that comes with power. Every leader is accountable to someone and proper leadership is done in view of this reality, which Jesus embodied.

Luke 10:21-24. At the beginning of Luke 10, Jesus sends out 72 disciples to do ministry work in His name. He instructs them on what to do during their time ministering. Then, he pronounces woes to unrepentant cities. To those who listen to them listen to Him, those who reject them reject Him, and those who reject Him reject the One who sent Him. The 72 return to Jesus, declaring the report of their service. He tells them of the authority He has given them, but to remember the true reason for rejoicing is found in their eternal security.

Finally, Luke 10:21-24 shows Jesus rejoicing in the Holy Spirit and thanking the Father, the Lord of heaven and earth. He is thankful that the things of the kingdom of God had been hidden from those who were seen as wise and understanding. However, God had revealed the truth of the kingdom of God to those that were like little children.

He continues on that all things have been handed to Him by His Father and begins to explain the intimate relationship that is found between Jesus and His Father. This relationship was at the core of His stewardship as a leader, and His intimate connection to the source of accountability gave Him joy and humility in His ministry.

Then, Jesus turned to His disciples and spoke of the privilege that they were experiencing. Many of the prophets and kings of old desired to see Jesus and His works, but they did not get to see it or hear it. However, the disciples got to witness all of these, and they were blessed to see them. Therefore, the disciples had a responsibility to cherish the experiences they were having and to attempt to emulate His heart and actions in their own leadership in the future. The 72 disciples received a taste of the stewardship that would mark their lives after Jesus ascended.

John 10:16-18. Jesus begins John 10 by speaking about the relationship between sheep and their shepherd. Anyone who does not enter the sheepfold by the door must be an intruder. However, the shepherd enters through the door. The gatekeeper opens the door for him and the sheep respond to his voice. He leads them out of the gate and they will follow Him. However, if a foreign voice seeks to direct them, they will not flee.

Then, Jesus goes on to claim that He is the door of the sheep. People who have come before Him are intruders, but the sheep do not listen to them. If anyone enters

through Jesus, the door, then he will be able to enter, exit, and find pasture. The thief comes only to steal, kill, and destroy, whereas Jesus has come to give life abundantly.

Jesus then identified Himself as the good shepherd. The truly good shepherd sacrifices himself for his sheep. A hired hand is not as committed as the shepherd is to the sheep. He knows His sheep and His sheep know Him. Then in verse 15, Jesus uses this imagery to draw a parallel to how Jesus knows His Father and how His Father knows Him.

Verse 16 shows the stewardship that Jesus has accepted from His heavenly Father in His leadership role. He recognizes that there are other sheep not of the original fold. He will bring them to His fold because they will listen to His voice. Therefore, there will be one shepherd and one flock. Because of this reality, the Father loves Him. His willingness to lay down His life and take it up again plays into this dynamic between Him and the Father. He continues by stating that He lays down His life by His own accord and to take it up again by His authority. The last sentence of verse 18 explicitly outlines the stewardship of His being the shepherd: “This charge I have received from my Father.” His life, love, and ministry are under the authority of God the Father, which shows the credibility of His leadership and the heart that He seeks to replicate in His followers. This principle is affirmed in John 12:49 and John 5:19. Jesus explicitly states that His words and actions are not His own. Rather, they are the Father’s, and Jesus is doing what the Father tells Him to do and say. This is showing the magnitude of the stewardship that Jesus has been entrusted.

Other Examples. Pastoral leaders recognize first and foremost that their ministry has been entrusted to them by God. God has called and equipped them for the service to

His kingdom. The people that the pastor serves are not his people, but rather God's people. This acknowledgment inspires an extra degree of care with which pastors lead people.

Commitment to the Growth of People

Most of Jesus' emphasis with growing people was found in personal development. He did not provide networking opportunities to aid His followers' employment opportunities or on-the-job training opportunities. Rather, Jesus' three years of ministry primarily focused on personal development. For example, if a man's character includes integrity, then he will do the right thing when making decisions on the job.

Jesus also showed commitment to those of whom He was growing. Through His three years of ministry and leadership, He had 12 specific men that were accompanying Him. He taught them unique lessons, delegated to them, and provided for their needs. Through the entirety of those three years, Jesus was devoted to His followers' increasing in knowledge about God and His kingdom.

This devotion was primarily seen with His disciples, but it extended past them as well. Jesus was willing to engage in dialogue with His opponents, attempting to win them over. He was dedicated to valuing the undervalued. He was committed to healing the sick. As He won people over, He would want them to recognize the truth behind the kingdom of God if they had not recognized it through His workings.

Therefore, His primary dedication was not to physically prosper those around Him. Rather, He sought to enhance each person's understanding of that kingdom of which He frequently spoke. The disciples left their places of occupation to follow Him

wherever He went. Professional development was almost nonexistent in His time on earth, but His personal impact has been passed through the generations.

Luke 19:1-10. In this story, Jesus was passing through Jericho. In Jericho, there was a man named Zacchaeus. Zacchaeus was a tax collector and was wealthy. His significant wealth was partially a result of taking money from people that was in excess of the Roman tax rate in order to personally profit.

As Zacchaeus heard about Jesus passing through, he desired to see Him. There was a great crowd surrounding and waiting upon Jesus. Zacchaeus could not see over the others, as he was a short man. Therefore, he decided to climb a tree so that he would be able to see Jesus. As Jesus was walking by, He looked up into the sycamore tree where Zacchaeus was perched and asked him to come down. Jesus was going to spend time with him.

When the people around Jesus saw this happen, they all grumbled. They recognized Zacchaeus and the fraudulent actions that he had done to them. Therefore, their perception of Jesus may have been altered in that moment.

When Zacchaeus arrived next to Jesus, he recognizes his corruption and pledges to give half of his good to the poor and to restore anything stolen fourfold (verse 8). Jesus responds that salvation has come to Zacchaeus's house and that he was also a son of Abraham.

As Jesus showed Zacchaeus consideration, Zacchaeus responds by recognizing his wrongdoing. In the midst of that recognition, he desires to make the situation right. Jesus' desire to grow those around Him is found in verse 10: "For the Son of Man came

to seek and to save the lost.” Zacchaeus was changed because he was recognized by a righteous and holy man. Jesus acted as He did, despite the disapproval of those around Him, because His heart sought to grow those with a desire for something greater than themselves. He found that desire in Zacchaeus, so He invested in him.

John 13:1-17. This story is set before the Feast of the Passover. The Passover was commanded to be a feast of remembrance of the Jews’ deliverance from Egypt. The Mosaic Law contains the mandate to celebrate the Passover (Deuteronomy 16:1-8). Then, King Josiah restores the Passover celebration by instituting that it should be celebrated in the land that the Lord has given them, Jerusalem (2 Kings 23:21-23).

Knowing that the Passover must be celebrated in Jerusalem, and the time of Jesus’ departure from Earth was pressing (John 13:1), He sought to make a statement with His disciples. He knew what Judas Iscariot was soon going to do. So, He stood up from dinner and wrapped a towel around His waist. Then, He took a basin filled with water and began to wash His disciples’ feet.

When He arrived at Peter, Peter asked why his Lord was going to wash his feet. Jesus responds by saying that they will not understand what He was doing in the moment, but they will understand in retrospect. Peter then states that he will not let his Lord wash his feet. Jesus answers that comment by saying if He does not wash Peter, then he has no share with Jesus (verse 8).

Upon hearing this, Peter completely changed his position and asks Jesus to wash not only his feet, but also his hands and head. Jesus remarks that those who have bathed

do not need to be washed, except for the feet. Peter was clean, but Jesus also states that not everyone was clean.

Jesus finishes washing their feet, and He begins to explain why He has done it. He taught them that although He was their leader, He served them. Ford (1991) acknowledges from this event that Jesus' servanthood was not motivated by weakness, but it was motivated from a strong understanding of who He was. In the same way, His disciples should serve others. Jesus had set forth an example for the disciples to receive and emulate in their future ministries. This type of example was a potent symbol to conclude three years of teaching and ministry together.

Other Examples. Within the church leadership context, pastors develop their congregants on a personal level by spending time with them and by sharing the Truth of the Word of God. Development on a personal level means that the congregant can fluently articulate his/her beliefs and have a steady foundation to go through life. On a professional level, pastors can intentionally mentor future pastors. Also, a pastor could connect a young professional with an older person in the same field since the pastor may not have the intricate knowledge of the specific industry. Bradley (2009) contributes in *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders* "one of the most revered traditions in pastoral ministry is the privilege, unique to experienced and older pastors, of nurturing, guiding, and watching over the lives and ministries of young people" (p. 98).

Building Community

Jesus, throughout His leadership, presented a reality that was bigger than any individual. His parables, miracles, and sacrifice were rooted in a singular purpose, which was to present and personify the kingdom of God. Those who He taught, He challenged to pursue that kingdom. Those for whom He did miraculous events, He presented that kingdom. Those for whom He sacrificed His life and took it up again, He invited them to join that kingdom.

His disciples had a unique perspective to understanding the kingdom of God through Jesus' leadership. When situations seemed too great, Jesus proved He was greater. When resources seemed scarce, Jesus provided for those in need. Through these things, Jesus proved that He could sustain His followers.

The situations were not always safe for those involved with Jesus. When people were ready to stone Jesus, such as in John 8:59, that must have been a dangerous position for those associated with Him. When Jesus was being tried to be crucified, and the people saw Peter, Peter could have been in a dangerous situation for following Jesus. However, despite all of the dangerous situations and all of the near celebrity status moments, the cause of Jesus was worth sacrificing anything and everything. His followers recognized that and they decided to follow Jesus for those three years of His leadership and ministry. Even though Jesus was seemingly harsh in His answers at times, His followers still felt welcome to ask Him questions. The cause was so great that they were called to carry, that they found community with and around their leader.

Mark 3:13-19. Earlier in Mark 3, Jesus was withdrawing with followers of His to the sea. There was a great crowd that was following Him through several territories. He had performed many physical signs of healing.

After these things, verse 13 shows that Jesus went up on a mountain and called specific people to Himself. As they came to Him, He created a new community. The 12 men that He had called were given a unique privilege and responsibility from that day forward.

Verses 14-15 recount the purpose of the appointed 12 disciples. They were going to be sent out to preach and have authority over unclean spirits. Jesus had shown several followers the significance of His presence in Mark 2:18-22. The importance of His life flowed into His disciples. Then, an important message flowed out of them those whom they would preach.

The calling of these 12 men and the uniqueness of His ministry gave His disciples a purpose greater than themselves to serve. Most of these men were vocationally working in order to provide. However, the ministry of Jesus was enough for them to leave everything else behind to follow Him.

Therefore, since all of those men were, in essence, starting a new life, they found their community in the men on that mountaintop and in their leader. They had been given a mission and they had been given the time and space to learn for the next three years. The purpose of enjoying and sharing the kingdom of God was the primary unifying force for this community.

The journeys that this group took together, the conflict that they encountered, and the near death experiences all furthered their cohesion as a community and instilled more confidence in their leader as the time passed. The community continued after Jesus had left, which showed the potency of His vision, teachings, and relationships.

John 20:19-21. As the previous example was the formation of the community between the 12 and Jesus, this section encapsulates one of the last interactions that Jesus has with His disciples. After Jesus had fulfilled the events that He foretold about His death, the disciples were afraid of what may happen to them. Then, earlier in John 20, Mary Magdalene told Peter and John that Jesus' tomb was empty. Those two raced to the tomb to find the cloths laying there and the body of Jesus was not. After seeing this, the two disciples went to their homes.

Then, in verse 19, the disciples were in hiding. They saw what had happened to Jesus in His crucifixion. Therefore, they assumed that the Jews may be seeking their lives soon. They locked the doors of the building, but Jesus got in. He spoke to them "Peace be with you."

In that moment, it would be easy for the disciples to rationalize the event as a spirit or a hallucination. However, Jesus shows His nail-pierced hands and His cut side in order to prove the validity of His resurrection. The disciples recognized that their leader had returned and their hearts were glad (verse 20).

Throughout the Gospel of John, Jesus spoke of how He had been sent by His Father with a purpose. Everything that Jesus was able to do was because of His Father. With this knowledge, Jesus charges His disciples with a similar mission to what He

initially gave them. He states “as the Father has sent me, even so I am sending you” (verse 21).

Therefore, the community of serving a purpose larger than themselves was perpetuated after Jesus ascended into heaven. They would have a common bond of ministry and sharing the kingdom of God for as long as they lived. Jesus was then able to continue the community after His earthly leadership had come to an end.

Matthew 16:18. Jesus poses a question with His followers of people’s perception of who He is (verse 13). The prophets respond by saying that people say that He is John the Baptist, Elijah, Jeremiah, or another prophet (verse 14). Jesus could not have been John the Baptist because he was the one to proclaim that Jesus was the Lamb of God who was to reconcile the world to God (John 1:29). Jesus could not have been Elijah because Jesus acknowledges that John the Baptist is fulfilling the role that Elijah was said to play (Matthew 11:10). Elijah was prophesied to come back in this capacity in Malachi 4:5. Jesus could not have been another prophet because He was making claims to be divine (John 5:18).

Jesus then poses the question of who the disciples say that He is (verse 15). Peter responds by saying that Jesus is the Christ, the Son of God (verse 16). Jesus recognizes that Peter’s understanding was granted to him by the heavenly Father.

In light of this interaction, Jesus claims that He will build His church on the rock (verse 18). The people who will later compose the church will be unified around the ministry of Jesus.

Other Examples. Pastoral leadership synonymously assumes the community of a church. Some church communities don't function as vulnerably or honestly as others, but an opportunity for community is present. Pastors as servant leaders get to provide a context for honesty in discussion and support in turbulence. When a church community is functioning well internally, it seeks to add people into it. Therefore, people are added to the community through the church's care and hospitality, but a shared belief of Jesus allows for full immersion into this context.

General Pastoral Leadership

When looking for effective pastoral leadership for contemporary pastors, a multitude of possibilities are asserted. One group of Christian leaders, mostly connected to higher education through teaching at a seminary level, turn to the business world for ideas of application. This group takes the ideology of Christian business leader, Max De Pree, and provides insight for effective pastoral leadership.

Jacobsen (2009) remembers De Pree identifying three tasks for leadership: “defining reality, saying thank you, and servanthood” (p. 1). Defining reality is the first task proposed by De Pree. Wilkes (1998), author of *Jesus on Leadership: Timeless wisdom on servant leadership*, also recognizes De Pree’s model of leadership. He echoes that good leaders communicate their purpose to those around them. De Pree, and therefore the contributors of these books, believe that the best avenue to define and shape reality is through service. Dr. Siang-Yang Tan (2009), a contributor, notes that servanthood is more than a leadership method; it is a way of life. Leaders, in this context, should exemplify service before they receive responsibility. Having a heart that yearns to serve and a mind that sees through the lens of service are powerful tools in the development of a leader.

The second task that De Pree proposes is to say thank you. Dr. Dale (1986) discusses how to motivate those inside of the church’s ministry to action. A suggestion that he has to building the necessary climate would be to have a spirit of affirmation. Payment for ministry volunteers should be in the form of thank you and other confirmations. He also details how the pastoral leader needs to be affirmed by his followers as well. Affirmation can produce consistent and secure leaders.

The third task that De Pree suggests is servanthood. Servanthood shapes reality for pastoral leaders. Wilkes (1998) speaks of Jesus' model of leadership through servanthood. Jesus' was relentlessly pursuing the mission of His ministry, which was to do the will of the Father. He did not abandon His mission in attempts to fulfill other people's wishes. Wilkes claims that leaders fail when satisfying followers causes them to leave their mission. Jesus, when He was about to wash His disciples feet, cited His mission as His motivation for action. He came to serve and this was passed on to His disciples.

Dr. Malphurs (2013) adapts a different secular line of thought to shape the process of pastoral leadership. He turns to the realm of psychology and focuses on Kurt Lewin's model of organizational change. Lewin's three-stage process includes "unfreezing a culture, changing the culture, and then refreezing it" (p. 175). Malphurs proposes a four-step model based on Lewin's: read the culture, unfreeze the culture, transition the culture, and re-form the culture. Ultimately, being perceptive in recognizing the current culture and seeking to change it is a part of the psychological thought on leadership. Dr. Dale (1986) applies this line of logic in his book *Pastoral Leadership* when he speaks of perceiving the health of the church is a key trait for pastoral leaders to possess.

Another lens to see application for contemporary pastoral leadership would be through the lens of Scripture. Dr. Dale (1986) claims that "Servanthood would become the leader approach for the kingdom of God" (p. 28). He then cites Jesus' reading of Isaiah's prophecy in Luke 4:18-19 to show the overarching mission of Jesus' leadership as being a servant. A mission that is shaped by Jesus' life allows contemporary pastors to become servants. McNeal (2000), in his book *A Work of Heart: Understanding How God*

Shapes Spiritual Leaders asserts that Jesus' mission as the Messiah was to fulfill the role of a suffering servant. He uses Jesus' example to show that the greatness of leadership is found in serving followers. Ford (1991), in his book *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*, echoes the thought of Jesus as a servant leader when he says, "if the kingdom is Jesus' master thought, then servant leadership is his master principle" (p. 154). A final example is presented by Wilkerson, Jr. (2018), pastor of VOUS Church and author of *Friend of Sinners: Why Jesus Cares More about Relationship than Perfection*. Wilkerson cites the message of Matthew 11:29 of followers taking Jesus' yoke instead of bearing their own. Wilkerson acknowledges that a yoke implies labor. However, Wilkerson wants to bring his readers to the realization that Jesus is the One who serves through pulling the weight that is a burden for His followers. Jesus' servanthood toward His followers liberates them to serve others in a similar way.

Conclusion

After reviewing several perspectives on Jesus' life and leadership, the researcher chose five competencies that seemed to be influential for effective pastoral leadership in a contemporary context. These competencies are: empathy, foresight, intellectual stimulation, conceptualization, and healing.

Empathy seems to be important to contemporary pastoral care because ministry is effective when pastors understand the people that surround them. Once pastors recognize needs that their congregants have, then the Scripture that is taught on Sundays can specifically show how the Scripture addresses the root of those needs. Also, empathy compels pastors to share the Gospel with those outside of the church. If a pastor loses the element of empathy in his leadership, he would seemingly lose the compelling force for the ministry.

Next, foresight would seem to be a central characteristic of pastors. Life experience and ministry history would begin to show general trends of people's desires and intentions. As a pastor gets further into his tenure, he would be able to use past interactions in order to perceive current trends or failings. Recognizing current circumstances would lead to reasonable future projections. Based on the potential future, actions could be taken in order to prevent negative results. This competency would help to put out fires before they start.

Third, intellectual stimulation seems to be a central competency for pastoral care. Leadership in the church does not happen in a vacuum. Rather, there are boards of lay leaders or committees that aid in decision-making for a church. These boards and

committees help to provide insight that a pastor may not consider. The senior pastor can allow for creativity and critical thinking to influence the leadership and the church's members. Also, these groups serve to build up the pastor and keep him accountable to Biblical ideals. Being able to work with groups of people would seem to be a necessary skill for pastors to possess.

Fourth, conceptualization seemed to be a common thread throughout the research. Being able to perceive culture, creating discontent with the norm, casting a vision for the new culture, and leading people through the process was seemingly important. The emphasis of this process is founded in the formulation and casting of the vision. Therefore, creating a vision that is Biblically accurate and engaging to the community is seemingly a necessary skill for a senior pastor. Biblical examples and contemporary literature affirm the importance of pastoral leaders to wade through change. Change should be frequently happening in a church to present timeless truths in the optimal way. These timeless truths should constitute the vision of the new culture that the leadership is pursuing. Without a vision, the church would be responsive rather than proactive.

Finally, healing seems to be a central competency for contemporary pastoral leaders. Scripture speaks to the importance of reconciliation inside the church and how it emanates to the surrounding community. The Bible is in essence a story of the reconciling of humanity to God, so it would seem important for pastors to initiate reconciliation. Healing, therefore, occurs in interpersonal conflict as well as humanity's conflict with God. Healing brings restoration to every area of life that has experienced reconciliation.

In attempting to answer the research questions with literature that has already been published, these five competencies seemed to be emphasized. The five identified competencies will be discussed through the interview process. The interview process will test the results of the literature with the pastoral experiences in order to determine the competencies needed to answer the research questions.

Chapter 3

Methodology

Interviews

From the Literature Review, five competencies were identified as possible pastoral leadership constructs. The competencies of empathy, foresight, intellectual stimulation, conceptualization, and healing were emphasized in the literature of servant and transformational leadership in view of Jesus' leadership. The chosen method to obtain data was through qualitative interviews of senior pastors in a specific geographic region in the United States.

The scope of the interviews were limited to Southern Baptist senior pastors of large churches in the Bowling Green, Kentucky area. A large church in this area is defined as having five hundred or more congregants. This demographic of participants was chosen because they have experience in the desired career path of the interviewer. Being a senior pastor of a Southern Baptist church is the intent of the interviewer. Also, narrowing the demographic to pastors of large churches was done because the interviewer wants to potentially identify core leadership competencies needed to effectively operate a church of that size.

Five interviews were conducted and lasted from forty-five to ninety minutes. A predetermined list of questions were asked to each pastor and answers were recorded by using an iPhone. The pastors were asked to provide the lessons learned from pastoral experiences. These pastors had an average of 24.8 years of pastoral experience. The number of five was chosen for the amount of interviews because it composed the majority of senior pastors of large Southern Baptist churches in the Bowling Green, Kentucky area.

The setting for these interviews was chosen by the participants. Three were conducted in church offices and the other two were conducted in a coffee shop. Limited distractions allowed for more intentional thought on the topic of the interview and more free-flowing questions.

The qualitative approach of interviews was chosen over a quantitative approach because the researcher believed quantifiable data would not allow for the quality of data desired. The interviews allowed for pastors to explain their thoughts and to provide examples for each competency. The freedom of thought and speech allowed for the interviewer to gain a more holistic understanding of the application of these competencies to contemporary pastoral care. The intent of this study is to gain insight into the leadership competencies, in light of Jesus' leadership as well as the transformational and servant leadership theories, which are necessary to lead a large Southern Baptist church in the Bowling Green, Kentucky area. Thus, a qualitative approach would be more appropriate.

Chapter 4

Data Analysis

Intent

The five competencies that were identified as possible pastoral leadership constructs from the servant and transformational leadership theories formed the basis for interviewing participants. Questions were prepared to determine how these five competencies intersected the life of pastoral ministry. The pastoral experiences provide insight to the competencies that seemed to be significant from the literature. The analysis of the data is as follows.

Demographics

Table 1

Demographics of Interview Participants

<u>Participant</u>	<u>Years as Senior Pastor</u>	<u>Age</u>	<u>Seminary Education</u>	<u>Doctoral Degree</u>	<u>Approximate Church Size</u>
1	17	45	Lipscomb University	Reformed Theological Seminary	2,000
2	22	53	Southern Baptist Theological Seminary	Southern Baptist Theological Seminary	600
3	36	59	Southern Baptist Theological Seminary	N/A	500
4	18	56	Southern Baptist Theological Seminary and University of Cumberlands	N/A	1,900
5	31	54	Southern Baptist Theological Seminary	Drew University	2,100

Summary of Interviews

The interview process included meeting with five pastors over a two week period. The same set of questions was asked to each participant, and their answers were recorded. The interviewer reviewed each recording and developed a summary of each participant's insights for the five competencies.

Participant 1

Empathy. There is an undercurrent that impacts the culture within a congregation. Pastors must be in tune to that current. Moses, Paul, and Jesus have shown the ability to understand the needs and desires of their people. Their perception led them to try to address those needs. Some events that require empathy are larger, such as the death of a teenager or the economic crash. While those are prevalent, there are day to day events that are shaped by empathy, such as preaching and prayer.

There can be times when a sense of empathy affects the decision-making process of the church. A pastor friend of this participant had just recently seen a successful initiative that had required significant financial support. An outside source may have recommended for this pastor friend to celebrate this victory. However, he is deciding to move to another initiative because he knows the undercurrent of his church. This empathetic sense affects the decision-making process in unique ways.

A hindrance to showing empathy is that a church congregation could become lethargic. As seen in the churches of Revelation, some churches had great doctrine, but had forgotten their first love. Others had allowed for something to creep in that should not have been there. Empathy in this sense allows for pastors to understand the sin and

drive Biblical Truth to it. At a basic level, empathy requires that the root of the issue is addressed and not allowing for the emotional connection to deviate from the truth.

Time is a necessity for empathy. Deeper relationships cause a deeper sense of empathy. Also, one person's emotional capacity cannot meet the demand of a large church. Therefore, having a plurality of leaders is important in this area (Participant 1, personal communication, October 24, 2018).

Foresight. Strategic planning is extremely important. It helps to allow empathy to happen. The layout of the church and the development of the staff require strategic planning. Looking at the data for your current situation and past situations can aid in the development of where the church needs to go. The vision is, in a sense, the articulation of where the Spirit of God is leading the plurality of leaders to take the church in the future.

The strategic concepts are more important for senior leaders than the emotional aspects. This is because an effective vision and strategic plan frees up your other leaders to be empathetic. Empathy is more reactive, whereas the vision is proactive and can help leaders prepare for how to respond when those moments of empathy arise. An example of this is in sermon preparation. Having set the plan for sermon series several months ahead, the week of an individual sermon has more time freed up for research and prayer instead of attempting to plan. Also, being constantly reactive will cause a leader to be consistently concerned with the congregants complaining. However, there may be several members of the church that are discontent, but will not say anything. Being proactive in planning allows time to see the needs of the unspoken.

A setback that could have been prevented with foresight could be with financing. Financing projects require upkeep once it is completed. Seeing those needs ahead of time and preparing effectively is important. The difficulty can be attempting to plan too much. Balancing effective planning with flexibility can be a difficult task. This task needs to be engaged, however, because of the importance of the stewardship of those resources. Recognizing the cost of a sacrifice inspires empathy. Scripture speaks of how the Lord wants our hearts, not our sacrifices (Participant 1, personal communication, October 24, 2018).

Intellectual Stimulation. The first area of development is the theological competency. If a foundation of theology is not shared, then the understudy may go way out of bounds. Correct theology does not change from culture to culture, but the presentation of the Gospel may differ from culture to culture. Therefore, theological competency is a major area of development for future leaders.

A first area of responsibility for a developing leader would be to perceive the felt needs of the different cultures that they engage with. In the same way that a doctor may have to diagnose a problem with a patient, pastors must be able to see how someone is broken and how the Gospel is the remedy.

Developing creativity in the congregation is important. For the last 100 years or so, the Southern Baptist denomination has become program-driven. Once a program is affirmed, then people are put through the program to be developed. However, it can be easy to turn the brain off and just go through the motions. This was not the intention of Jesus. Loving people well and being creative in sharing the Gospel with those around us

inspires creativity in presentation. The Gospel does not change, but the freedom to articulate it based on the culture cultivates creativity.

The creativity for the staff is a result of allowing them the freedom to engage a specific area of ministry in view of the mission and vision of the church. This pastor is not naturally a manager type. Therefore, once a job description is given and the call of God is in their life, then they have the freedom to engage people creatively with the Gospel.

Creativity for the senior pastor comes from self-awareness. Understanding the best times of creativity can help to do the primary tasks of the position. Then, there are several times when maintenance tasks will be done during the non-creative times (Participant 1, personal communication, October 24, 2018).

Conceptualization. Conceptualization is a distinctive ability that the senior leader has to have. The avenues of expressing it may happen in one-on-one conversation, preaching, writing, etc. This pastor uses a team approach in developing a vision. He will bring a proposed vision to the elders and seek their thoughts on it. If they agree with the vision, then they can move forward. Taking the complexity of all the ideas about the vision, this pastor is able to simplify those ideas succinctly in order to present the vision to the people. For certain areas of ministry, this pastor will delegate the specifics of the vision for that sector of ministry to someone in that ministry. After affirmation is extended from multiple leaders through the process, he is able to cast the vision to the congregation.

A large hindrance to achieving the mission is a misunderstanding of what it means to be a disciple. A sense of revivalism has affected our churches to where the only things that really matter are to have people make a decision to accept Christ as Savior and baptize them. This is not the fullness of discipleship. Also, the influence of being seeker-friendly has produced a group of people only wanting to be entertained and feel good instead of also hearing the Truth and making disciples (Participant 1, personal communication, October 24, 2018).

Healing. Reconciliation is crucial in the life of a church. Without a ministry of reconciliation, there is an undercurrent of a lack of trust. Through the process of reconciliation, time is also needed for healing. Being able to articulate hurt and receive constructive criticism are both pivotal pieces of the process. Telling the truth can be the biggest hindrance to healing. Providing an environment that promotes telling the truth is important.

A lack of reconciliation also drains the energy from those working in the environment. This is similar to swimming in the ocean against the undercurrent. There is more effort that is needed to swim against the current and make progress (Participant 1, personal communication, October 24, 2018).

Other Competencies. A strategy of execution for the vision that the leader is sold on is important. Other sectors of life may present a different strategy, but each leader has to be convinced of their intended strategy and create buy-in. This is similar to having a tug-of-war battle and having one of your teammates pulling the rope in the wrong direction. Energy is needed to pull against the other team and to compensate for the rogue teammate.

Another point of emphasis is the definition of success. For example, a church may want 5,000 people in attendance. Giving out lottery tickets one Sunday may help to bring people to the church. However, that would not be consistent with the overall purpose of the Biblical church.

Finally, the definition of values are important. The development of values are somewhat subjective. Values are an emphasis of the ministry. For this pastor, he emphasizes caring relationships, infallibility of Scripture, and a committed membership to the church's doctrine of faith (Participant 1, personal communication, October 24, 2018).

Participant 2

Empathy. Empathy is very important in the life of a church. From the list of five competencies, this may be one of the most important for this pastor. Empathy, to him, is the ability to identify with the emotional needs of a congregation. Lacking empathy makes it difficult to shepherd, since ministry occurs when needs are met.

Humans are comprised of body, mind, and soul. Therefore, anything that affects the spiritual will also have an effect on the mind and body. Dissecting the spiritual from those other levels would be unwise. Ministry conversations will mostly have an emotional component to them as a result. The role of the pastor is to discern the underlying emotional needs as well as trusting the Holy Spirit to provide the resources necessary to address those. With longevity and relationship development comes a level of expectation from congregants that the pastor will be able to discern their needs to an extent.

Empathy can play a conflicting role with making decisions for the church. The emotional responses from congregants cannot be the lead decision-making factor for the church. Decisions that the church makes has a potential for high emotional response, some positive and negative. As pastor, being aware of those responses and ministering accordingly to both is important. This pastor may make mistakes of the head, but he does not want to make a mistake of the heart.

A hindrance to showing empathy is that not everyone in the flock is going to be in the same emotional space. One family could be burdened with loss, while the next family you see is beaming from their honeymoon. The quickness of showing that empathy can

be difficult and draining after a while. Also, understanding the boundaries of those who a pastor is ministering to can set the ability of the pastor to empathize (Participant 2, personal communication, October 29, 2018).

Foresight. Foresight is also critical to the church leadership process. This attribute can be one of the most difficult to develop because needs are always present. The urgency associated with empathy is hardly associated with strategic planning. Foresight is important because the congregation will always be heading down a path, but the pastor must be able to know where the path is going while walking with them.

The great dilemma for this pastor is determining if empathy or foresight is more pivotal for the church. These two seemingly engage two different sides of the brain. The big vision for the church would be the revelation of what is possible when God's mighty power meets humanity's total obedience. Obedience forms on an individual scale. The movement of the church, then, is not one movement of a mass, but rather it is assisting each individual member take a next step. As a pastor, this may require handling some emotional baggage before being able to move forward.

Setbacks occur in ministry because pastors can only see in part. They cannot see the whole. This lack of total perspective affects a pastor's ability, at times, to make the most effective decision. This pastor thought that the monetary resources would hold the church back from pressing forward the vision of church planting. However, the hindrance has become a lack of properly equipped liaisons to communicate between the sending church and the church plant. This could have been prevented with a better understanding at the beginning of the importance of the liaison. Church members help fill in what the senior pastor may not see.

Foresight keeps development happening for the pastor. Foresight shows the pastor where the congregation is headed, but the leader is likely not capable to handle that situation in the present. Therefore, growth is stimulated in the Holy Spirit by foresight (Participant 2, personal communication, October 29, 2018).

Intellectual Stimulation. This pastor did not have someone who took the initiative to challenge him in his development, so the process of development for other leaders does not come as naturally for him. Ministers that he interacted with in the past have been in ministry without joy and telling those that were intrigued by it to do something else if they could. To him, however, ministry is the most joyful way of life. He wanted to do ministry in a way that is appealing and inviting for those who have grown up and developed in the congregation. Anyone could fulfill this calling because it is the Holy Spirit working through a person. Although he loves to teach, he does not want to overstep any boundaries in speaking into someone else's life who may be considering ministry.

Another factor in development would be to seek out multiple voices in order to promote growth. Having a framework of one church can bring unrealistic expectations. Seeing different congregations and leading styles helps to refine a young pastor's tools to lead how he wants to lead in the future.

Preaching is a method of stimulating creativity for the congregation at large. A specific way in which this can play out is presenting a familiar text in a creative way. Raising questions in preaching is important. This pastor desires to preach like Jesus taught. Jesus stimulated active thought in his listeners. He did this by using an ordinary beginning to draw people in and then He would have an extraordinary conclusion. The

Truth of the teachings would weigh more heavily on the listener this way. The leader's task, in light of this, is to stimulate thinking and submit to the truth that is revealed.

Creativity is stimulated with the staff by explicitly acknowledging that there is freedom to have a new thought, to read, and to learn from failure. A part of creativity is to consider what is possible and that there are many ways to accomplish goals. Therefore, just because something worked once does not mean that will be the only way to accomplish a specific task. The tendency is to find one method that works and continue to use that method throughout the rest of the career. The contemporary audience can dictate the packaging of a message, but the message does not change. The death of thought is a result of the unwillingness to grow and try something new.

Creativity for oneself comes in various forms. When a pastor has heavily invested in a project or process, he may have a difficult time moving on to something new and potentially more effective. These projects and processes are a means to an end rather than the ends themselves. A pastor must be willing to set aside personal attachment and achievement to do what is best for the people of which he is ministering. Reading is also as a way to fill in the gaps of knowledge that may exist (Participant 2, personal communication, October 29, 2018).

Conceptualization. In this pastor's theology, God is a God of the future. He invites us to join Him in the future. He has not called us to stay in the present either. Rather, God calls us to follow Him. However, in order to understand a path forward, this pastor went back through the history of the church to see where it had been. Through seeing its development and its roots, the heart of God's work through the church became evident, and the way ahead was brought to light. The church was founded through a

church plant, and the desire of the people of the church has been church planting.

Therefore, the way ahead for the church was rooted in this reality. Being reminded of this also helps to create buy-in from members to see what God has laid on the heart of the pastor as a way forward.

Also, a Baptist theologian described a perspective that this pastor calls “this is that” theology. For example, what the church in Acts was doing – this is that. The practice or motivation that has been shown in Scripture is being shown presently. This is the Baptist hermeneutic.

One of the largest challenges to achieving the mission of the church is to be complacent. Comfort can turn people from an outward, mission mindset to an internal, maintenance mindset. A healthy church congregation with a good staff and an appropriate budget can make a senior leader comfortable. However, the purpose of God is greater than our comfort. Also, if a butterfly is flying in the air, someone captures it, and pins it to a board, it may be easier to admire. The downside to this is that this desire to admire has essentially caused the butterfly to die. In the same way, if a congregation relishes a current state of healthiness, the temptation is to “pin it to the board.” The result is that a minister is no longer ministering, but he is rather presiding over the dead.

The one thing this pastor would want his church to be known for is Christ living. This requires the individual members of the church to disappear into Him. A vision can become artificial if it is not the fruit of our genuine discipleship and full obedience to Christ. The only way for this to be accomplished is through Jesus. This would be the best accomplishment a pastor could have (Participant 2, personal communication, October 29, 2018).

Healing. A holistic approach is important for this process. The enemy of genuine discipleship in this culture is compartmentalization. The separation of “church life” and “life life” should not be a part of the church culture. Rather, it should all be “life life” because of what Jesus has done. The church culture cannot be shifted as quickly, but the senior pastor has a larger impact on the staff culture. Being genuine friends with the staff promotes reconciliation and being whole people. Having struggles is healthy and should be shared with those who care for you, whereas pretending is never healthy. The senior pastor is a steward of the staff and its dynamic. This does not promote being more important or domineering, but it is a responsibility that should be handled with care. As staff leave the church for various reasons, the desire is to see each of them more equipped for the work of the ministry and more in love with Jesus.

Another way to promote transparency and reconciliation is through taking personality tests. The Enneagram tests, for example, can be helpful to show general tendencies of people. A level of vulnerability is associated with having others know other people’s personality types. They can read the provided descriptions for others and begin to see the tendencies of when things are going well and when things are more difficult. The Gospel is the greatest source of healing that affects every scenario.

Healing with lay leaders includes conflict resolution. The Gospel must shape interactions and hearts as people move through hurt with one another. This comes as a result of what Christ has done for us on a larger scale. Conflict can be easily avoided in churches of larger sizes by going to a different service or leaving the church all together. However, this would be seen as having unresolved conflict that needs to be addressed.

The healing power of the Gospel is so strong that it has a greater, deeper, and more eternal impact than any physical healing could have.

A major barrier to reconciliation is that not everyone wants to be reconciled. Avoidance is an easier strategy to deal with conflict than the process of reconciliation is. Also, longevity for pastors can be affected by unresolved conflict that has built up over the first several years. When the weight of these burdens takes its toll, the pastor will likely not be there. Addressing these issues is important for continuing to minister to a congregation. Finally, when pushing forward into the important issues of life, there will be resistance which is not present in times of low productivity (Participant 2, personal communication, October 29, 2018).

Other Competencies. Leadership begins with self-leadership. It is possible to have the competencies and succeed, yet be an empty man. A pastor can be empathetic to the needs of others, but never address his own needs. Ministry can be a great opportunity to hide from yourself and Christ if the wrong definition of ministry exists. An appearance of spirituality and discipleship is never a substitute for the real thing, but in some cases, it will pass. Collapse will eventually occur because there is no true sustainability in that form of ministry. Therefore, having a solid core to those competencies is crucial for effective pastoral care (Participant 2, personal communication, October 29, 2018).

Participant 3

Empathy. Although empathy is an important characteristic for a pastor, there are going to be limits to this competency because congregants may be going through situations that the pastor has not. Imagination may be required to compensate in these circumstances for pastors to empathize well. Otherwise, mercy will be lacking. A larger heart of mercy has grown for staff dealings over the years because his sons are now on staff at other churches. Being able to hear their perspectives has created a more holistic perspective with which to better empathize.

From the perspective of pastoral care, the process of empathy requires spending time with hurting people and learning their different reactions to life in order to better empathize. The Scriptures also aid in providing understanding about the human heart. This helps the senior pastor to better understand his own heart, and empathy will therefore increase toward others.

Empathy can conflict with the decision-making process of the church. This pastor has a prominent mercy gift, which would cause him to not say things that could create a negative emotional response at times. Now, he has a heightened awareness to explain the truth, even if it may hurt emotionally. However, he takes no pleasure in doing so. It is out of necessity that he will articulate those things. Often times, the extension of what seems to be merciful in the short-term is anything but merciful in the long-term. A plurality of elders will be able to encourage the senior pastor when he may want to be too severe or not severe enough.

A hindrance to showing empathy can be busyness. Having several situations vying for the pastor can distract from being fully engaged in a single moment. The result can be that the good gets in the way of the best. Selfishness and pride can be other hindrances. Being primarily concerned with oneself hinders the ability to step into another person's situation. Finally, a weakness can be an overextended strength.

Praying for people will help to grow empathy. Pondering and considering other people and their situations can also grow empathy. To be considerate, you must consider. Jesus also knew the hearts of the people. He considered their situation, and Scripture speaks that Jesus felt that the crowds that He was speaking to were harassed and helpless, like sheep without a shepherd (Participant 3, personal communication, October 30, 2018).

Foresight. Although this is not a perceived strength for this pastor, he recognizes the importance of the competency. He is good at seeing the vision of what could be, but he is not as strong in taking the necessary steps to get the church there. There are other leaders around him that compensate for his weakness in this area. The difficulty to properly use foresight is increasing because of the speed of change within culture.

A setback that could have been prevented with proper foresight was when a fellow staff member was caught doing something that disqualified him from the ministry of this church. The senior pastor did not set a lot accountability in the area that had been wrongfully exploited because he did not personally struggle with this area. Seeing from how people have been damaged by similar activity in the religious and secular world, foresight would have indicated that greater accountability would have been required. Scripture also addresses the root of the issue that this senior pastor had to experience.

Another area that is going to be crucial in the coming years for this church is a transitional plan. Passing on past insight to a new generation of leaders for the congregation is important for long-term health of the church. Foresight allows for pitfalls to be recognized and passed on to the next generation. Also, shifting church culture in the future is a result of a clear vision for the future based, in part, on the failures of executing the vision in the past. Making disciples and loving people well is a part of the church culture, but the aspiration is to see the whole body affected in this way. This requires being proactive, rather than reactive, in the contemporary current of the church growth movement. Also, learning lessons about foresight came as the result of being thrown into ministry. A lack of mentorship prevented this pastor from developing in some areas before being a pastor.

Within the interaction between empathy and foresight, a vision without a heart of empathy could quickly become harsh. Empathy without vision could become soft and not lead them well over time. Therefore, this pastor's heart says empathy is more important, but his head says foresight and vision are more important (Participant 3, personal communication, October 30, 2018).

Intellectual Stimulation. A primary method this pastor uses to develop leaders under his care is to place good reading material into their hands. This pastor also encourages challenge and criticism to the teachings. This way, fruitful conversation may result and Scripture gets to be shared, which will challenge assumptions and expose hearts.

From the perspective of the congregation, some members are creative and innovative. The generation older than this pastor has the mentality of doing the work they

are asked to do and innovation is not as strong with this generation. The younger members of the church show more signs of innovation.

From the perspective of the staff, this pastor seeks to have more creative people around him, since he is not that way naturally. He creates an environment for this by not rejecting every idea that is presented. Rather, he wants to cherish and encourage the creativity of the staff.

Creativity for the senior pastor comes through reading. Reading may present ideas that spark different concepts for the pastor to implement. Researching about specific topics helps to show where the church may be out of balance and where areas of growth exist. Being a lifetime learner is important to leading well. Also, reading fictional narratives at times helps to expand the vocabulary and create better word pictures for the congregation (Participant 3, personal communication, October 30, 2018).

Conceptualization. Developing the vision came as a result of understanding the church's DNA. This took a few years for the senior pastor to discern and present to the church. The senior pastor had to build the trust and credibility to speak from his congregation before bringing the vision to the church. The initial vision was to deepen the church's foundational understanding of God as revealed through the Scripture. Then, over time, the mission became turning this deepened understanding outward to effectively minister to those in the lives of the members of the church.

A major obstacle to the achieving of the mission is the current culture of the church. The members may have grown comfortable in the past culture and may not want to move forward at times. Another obstacle is having a strong heart of empathy that can

hinder making the tough leadership decisions. This could be the result of a desire to be seen affectionately by people. This can result in giving someone what they want and not what they need.

If the church had to be known for one thing, the senior pastor would want it to be love in a way that is informed by the Gospel. The love that current culture claims versus what a Biblically driven love asserts are two different entities. This requires the establishing of a model of love that has a correct foundation and expression in order for the people of the church to attempt to reproduce it (Participant 3, personal communication, October 30, 2018).

Healing. An attempt of reconciliation is the first step to actually reconciling. The church staff has attempted to take the initiative to regularly do this. The time of holding grudges has become shorter over the tenure of ministry that this pastor has served. Being at a church for over 20 years, several cases have popped up that have required reconciliation. A sustainable and initiating desire must pursue each other in the midst of the process in order to eventually reconcile. Giving up does not feel like the Gospel because Jesus did not give up on humanity. Therefore, reconciliation between people is a picture of the Gospel. All of ministry's work turns out to be reconciliation, whether it is person-to-person or person-to-God. This expresses itself in ways such as evangelism, discipleship, peacemaking, etc.

The greatest barrier to reconciliation in the ministry is pride. The first step to addressing this barrier is to address the senior pastor's heart issues first. A Gospel centrality addresses pride and provides a remedy for it. This affects the way that worship and preaching are expressed. Also, the fruit of sin needs to be traced back to its root in

order to effectively deal with it. Just assessing the fruit does not effectively address the problem. The pulpit can be used to facilitate the reconciliation factor for the congregation. Other barriers to reconciliation includes the expression of cynicism, lacking trust with authority, and tribalism (politically or theologically) (Participant 3, personal communication, October 30, 2018).

Other competencies. Character is more important than competence. Even though you need both, be careful of exalting competency above character. Although character probably is not a competence, it is important. Also, being a senior pastor includes having a variety of competencies. Preaching is crucial for effective ministry. Overall, this pastor would not add anything to the list (Participant 3, personal communication, October 30, 2018).

Participant 4

Empathy. For the pastor, empathy does not have to include understanding what a person is thinking or feeling. Rather, empathy begins with connecting with one's humanity. This is the factor that unites us and the by-product of the human experience is the similarity, not necessarily the cause of the experience. This opens up pastors to feel that someone is feeling through their humanity. A pastor does not have to feel the exact emotion that someone else is feeling. The healing and hygiene that Christ came to bring does not stem from a person's ability to understand.

It is important, however, for a pastor to recognize one's limitations and to seek professional help for certain counseling situations. A pastor is not a healer. Rather, a pastor brings a listening ear and perspective from God's Word.

Empathy can often conflict with making decisions for the church. Pastors must be an exegete for both Scripture and the culture. A style that may be used in one area of the country may not work in another. Therefore, the container may change, but the content should not. Being able to have a finger on the pulse of God, and also on the community is important in understanding the content and selecting the correct container. As a result, this joint process creates a unity with empathy and making decisions because God is the one who knows the congregation's needs. If a pastor is following God's lead, then needs will be met by Him. The Lordship of God is greater than the leadership of pastors. Leadership should never be placed above Lordship, for if it is, then the empathy and vision will be out of balance. Human limitations are a hindrance of empathy. These limitations can be caused by busyness or exhaustion. Another hindrance comes from the

inability to express where they are (Participant 4, personal communication, October 31, 2018).

Foresight. Strategic planning is of the utmost importance. Time in ministry can be dictated by strategy and urgency. Urgency is rarely a solid foundation for good decision-making. Strategic planning provides guidelines that pastors have the freedom and flexibility to work within. If an urgent situation has an unexpected roadblock, then the pastor is working under an increased amount of stress. However, if a solid plan has been laid out, then a pastor is more equipped to handle some barriers that may unexpectedly occur. An example of this is a weekly task of preaching. If planning has not occurred, more time is devoted to conceptually planning an intended message for the week. However, if a sermon series has been planned, then time is just devoted to exegesis of the text. This allows time for congregational members with surgeries or counseling as well as opening up more time for family activities.

This pastor would default to the vision as being more important to the position of senior pastor than empathy is. The senior pastor's role is to be the under shepherd of Christ and take care of the church with its individual members. As a senior pastor, other people are able to provide empathy in others' lives. However, the senior pastor is the only one that will be held accountable before God for the health, well-being, and direction of the church. When the two come to a crossroad, the senior pastor has to do what only he can do.

A common setback that could have been prevented with proper foresight is staffing issues. There is usually a section of most years that the result of not prioritizing staff relationships comes to fruition. The relationships of the staff get put on the

backburner because there are so many tasks to get done. This is a result of not strategically planning at times to prioritize those relationships and their development. Over time, the reconciliation process for when these times occur has gotten to be much more effective (Participant 4, personal communication, October 31, 2018).

Intellectual Stimulation. Inspiration is more important than information to give those being developed. Especially with the staff, inspiration toward greatness is a key for this pastor, although information is important. With the congregation, God's Word is used to provide the inspiration. This pastor wants a curiosity sparked from the presentation of God's Word that encourages others to think for themselves. The senior pastor's responsibility, therefore, is not to be primarily concerned with feeling, although it is important to an extent. The primary concern is for his followers' thoughts. The job will be successfully accomplished if people are inspired to think differently.

Creativity for the congregation takes many different forms, since what is deemed creative for one person may not be creative for someone else. Giving them the freedom to try new things, in light of the mission of the church, allows for creative ability to flow.

Creativity for the staff is important because without it, the life within them will be squelched. A balance is necessary between constancy and creativity. Constancy are the tasks that need to be done every week in order to be ready for Sunday. If those activities are all that is accomplished, then there is little to no room for creativity. However, if creativity is all that ministry was, then Sunday's would not be executed. The default is naturally constancy, but an equilibrium would be ideal for constancy and creativity.

Creativity for the senior pastor may require delegating common tasks to create time to dream. Creativity may also require taking on activities of the past to work some different spiritual muscles. This participant suggested that every five years, activities should be switched out, but the mission and vision should remain the same. For example, a pastor used to run for several years and now CrossFit would be a new way of accomplishing the same purpose (Participant 4, personal communication, October 31, 2018).

Conceptualization. The vision for the church was developed after this pastor returned to Bowling Green. After a time of prayer, a mission statement was written down based on two Old Testament concepts. Since the senior pastor has been at the church, the mission statement has not changed.

This mission statement also serves as a filter for decision-making. If a proposed idea or activity does not serve in furthering the mission, then it will not be done. This filtering system removes a large portion of subjectivity and provides an anchor for the purpose behind decision-making. The vision is not fully achievable. It is the dream that leaders keep striving for, but it will not be fully actualized. This vision inspires the development of a strategy that leaders develop in order to take steps toward the goal.

The vision is what makes a church unique. Mimicking a church that has seen success is no match for developing the vision that God has laid on the leadership's heart for the community that is being engaged. For a church to impose their vision on another church would be arrogant. Rather, every church is a body, and every "body" has unique DNA. The vision serves to be the church body's spiritual DNA. Learn from other churches, but never lose the unique DNA.

The greatest obstacle in achieving the mission would be resources. The church has financial stability, a strategic financial plan, and accountability for finances. However, the desires that are on the hearts of the leadership would be able to spend more money if they had it. Not having those excess funds serves a purpose. This vulnerability keeps the leadership hungry for more of God.

The one thing the senior pastor would want his church to be known for is its mission and vision. Conceptualization must be clearly communicated and constantly celebrated (Participant 4, personal communication, October 31, 2018).

Healing. The ministry of resolution and the ministry of reconciliation cannot be confused. For there will be issues that cannot be resolved, but people can be reconciled. This principle affects relationships with staff, lay leaders, counseling, etc. The core competencies of the faith should be in accord among the church, but unresolved preferences should not hinder reconciliation (Participant 4, personal communication, October 31, 2018).

Other Competencies. This pastor would not remove any competency. The only other competency that would be considered is self-care. For a man who cares for many other people, a discipline must be cultivated to care for oneself so they can properly minister. This comes as a result of understanding what our role actually is. Pastors are not saviors and they are not church builders. Those tasks are God's jurisdiction. Pastors are meant to lead people to God, but they must be consistently receiving care from God before an outpouring of ministry activity can happen (Participant 4, personal communication, October 31, 2018).

Participant 5

Empathy. Empathy is very important in understanding the context that a pastor is leading. The narrative of the context is important, so empathy manifests itself as hearing, listening, and asking questions. This sustains, in part, a care for the people. Empathy and care for the people, however, cannot drive the vision of the church.

Empathy can conflict with making decisions for the congregation because the content of people's thoughts do not always align with what God says. A good leader stays with what God says and allows for that Truth to transform the minds of the people. Therefore, the highest expression of empathy is to expose them to what God said.

A hindrance to empathy is pride. A pastor can have an inability to hear what others say because they are pursuing what they assume needs to happen. Another obstacle is the leader being hurried. People may want to follow, but they do not follow as fast as a leader can move. Arrogance, close-mindedness, and a career focus are other hindrances that can inhibit empathy for the congregation.

Empathy creates listening. The ability to hear, listen, and understand people is very important for providing the organization of leadership. Effective leadership would seem to be more dynamic in asking questions than providing statements. Jesus would be the apex of that principle. As a younger pastor, this pastor made more statements, but as he has been seasoned with time and experience, he asks more questions (Participant 5, personal communication, October 31, 2018).

Foresight. Strategic planning is effective. There is a set of principles that never need to change within a church. These principles of Truth lead ahead of us in everything

that we do. However, having foresight for the culture of over a year would be difficult to do because of how rapidly the factors of culture changes. Therefore, our strategic planning should be centered on maintaining that Truth, and the Truth has an immediate impact.

Maintaining a fluid strategy is crucial for moving forward as a church. A single leader does not have the ability to capture all of the factors and influences of a specific moment in culture. Therefore, a leader must be willing to lead other pastors and listen to the things that they are perceiving. The senior pastor and other leadership members must have a focused strategy with the ability to refocus. This senior pastor has quarterly meetings to refocus the church's annual vision and goals.

A clear vision for the church is more important for the senior pastor to possess than empathy. At the most fundamental level, people do not shape the church. Rather, God shapes the people.

A setback that could have been prevented with proper foresight is staffing issues. Change happens for certain staff members, and if the senior pastor would have seen that earlier, then the staff members could have refocused their energy toward a new expression of the vision. However, some felt it was better to relocate. Understanding how people generally operate, the senior pastor could have interjected earlier in the process to promote invigoration. A way the review process has changed was from transitioning from a semi-annual review and refocus to the current quarterly model.

Foresight requires patience to develop competency. The expression of foresight is similar to a Polaroid photo. The senior pastor can see the way ahead, but the other leaders

may need some time to see the vision “developed” for them. Once they begin to see it, then the vision seeps throughout the rest of the church (Participant 5, personal communication, October 31, 2018).

Intellectual Stimulation. There is a challenge to develop theologically. A process of thinking through the practical application of theological concepts aids in growth for developing leaders. Another area of potential development for future pastors is the checking of their hearts. Scripture speaks of an external confession and an internal belief. People will follow a pastor’s confession if they perceive that his belief is genuine. The belief is rooted in the work of Jesus Christ, and the vision of ministry should be centralized on that. The execution of this vision should resemble the fruit of the Spirit.

The pastor’s job is to create an environment where people can be receptive to the movement of God. Therefore, he does not create a creative environment. Rather, he creates an environment that can become creative. People are creative, not environments. Therefore, if people expect that the things of God are limited to church on Sunday, then people will create an environment of faith almost exclusively on Sundays. However, if people see how the Gospel changes every aspect of their lives, then they are free to be creative in how the Gospel applies to different areas and circumstances of life.

Creativity for staff is important. The senior pastor’s responsibility is to utilize each staff person’s gifting and skills in order to move toward the overarching vision of the church. Creativity for the senior pastor is shaped by the journey of relationships with the staff. Spending time with them and getting to know each of them allows for a more holistic approach of how to appropriately move forward in attempting to attain the vision. Reading books may invigorate some leaders, reading people is what energizes this senior

pastor. Both are effective for leadership. The whole day, regardless of activity, needs to turn into a stimulating journey of perceiving how God is impacting the events and conversations around the leader (Participant 5, personal communication, October 31, 2018).

Conceptualization. The church has been driven by the same vision for 28 years. The vision is essentially the divine possibilities that are created by the power of the cross and the resurrection, the belief that Jesus forgives all sin, that new life is given, and that all eternity is shaped by these truths. These ideas are synthesized into three principle dynamics to lead the church.

The greatest obstacle in achieving that mission is impatience. The senior pastor may be able to sense the vision and want for it to become reality immediately. A Biblical reality can be perceived, but the church may not fully embody that reality. Therefore, discouragement and impatience can creep into the heart of senior pastors as they attempt to lead the congregation forward in that vision.

The one thing this senior pastor would want his church to be known for is that Jesus can be each individual's personal Savior and their lives can be changed in the present for all eternity. God gives vision, and a senior pastor cannot lead what he cannot see. Belief is the lens for what a senior pastor can see (Participant 5, personal communication, October 31, 2018).

Healing. Forgiveness is the prerequisite for reconciliation. Spiritual forgiveness is total and complete. Forgiveness and reconciliation are foundational for any spiritual leadership position. The ability to forgive and reconcile is rooted in how Christ has

forgiven and reconciled. The greatest barrier for reconciliation is believing false teaching that is rooted in pride. When God is in charge, it is no longer about any individual follower (Participant 5, personal communication, October 31, 2018).

Other Competencies. All of the competencies are important for leadership. The one that would be added is having the ability to articulate what is seen as a leader. There are leaders that can see the vision, but they cannot effectively express it for others to understand. Jesus was a master articulator. He came with the knowledge of heaven, but He articulated the truth of heaven in a way that humanity could begin to comprehend. Endurance is another competency that is associated with effective leadership. Actions of substance that are taken by church leadership generally receive pushback from people in the ministry. However, if the vision is where God is sending the church, then senior pastors need to push for the vision to continue to guide the church. Followership is important for genuine leaders. If a leader cannot follow another leader when necessary, he is not a true leader (Participant 5, personal communication, October 31, 2018).

Summary of the Competencies

The summary of the competencies was composed to find common threads in regards to the proposed competencies. Emphasis was placed on the insights that were shared by two or more participants. Church size seemed to be an impactful factor for drawing conclusions because of observed similarities between the participants of similarly-sized congregations.

Empathy

While every pastor was leading a large church in the Bowling Green, Kentucky area, two pastors were closer to the threshold of having 500 congregants. The pastors were asked which is more beneficial for their church: being empathetic or having a clear vision of the way ahead would be more beneficial for their church. The two pastors of congregations closer to the threshold of being a large church indicated that empathy, more than foresight, was their default when leading their congregations into the future. These pastors emphasized that a vision, without exercising empathy, could be ill-advised for their congregation.

A sentiment that was seemingly shared by all five participants is that empathy can play a conflicting role at times to making decision for the church. The empathetic side of pastoral leaders does not want to put their congregants in a position to get hurt emotionally. Senior pastors have to make these difficult decisions at times.

Another shared insight from three participants is the limitation of a senior pastor's ability to meet every empathetic need of the congregation. These large churches have a

higher demand for the senior pastor's emotional capabilities. The senior pastors are unable to meet all empathetic needs of large churches.

A final shared insight from three participants is that time is a pivotal component of empathy. The more time that passes, the deeper a relationship can become. As relationships deepen, the empathetic sense of the pastor becomes heightened.

A hindrance to showing empathy that was acknowledged by two participants is pride. Pride focuses the pastor's attention on himself rather than on the congregants. Another common hindrance to showing empathy expressed by two participants is the busyness of ministry. Several situations could require the pastor's attention, and his heart may be pulled in several directions rather than focused on a singular situation.

Foresight

The same question about whether empathy or a clear vision of the way ahead was more beneficial for the church was also presented to the other three interviewed pastors that had congregations closer to 2,000 congregants. These three pastors indicated vision would be the more influential of the two.

A pastor remarked that other members of the church can be the empathetic ear that people may be needing at any given moment. However, only the senior leadership of the church has been given the responsibility of leading the church forward. If the two competencies come to a crossroad, the senior pastor must do what only he can do (Participant 4, personal communication, October 31, 2018).

The three larger church pastors saw urgent needs through the lens of the vision. A perceived benefit of exercising foresight is the development of a strategic plan, based on

the vision, which creates flexibility for these pastors to respond to different needs. The two smaller church pastors saw urgent needs, rather than vision and planning, as the lens of ministry.

Finally, the setbacks that could have been prevented had little overlap. The diversity of the answers that the participants provided were intriguing. The answers varied between staff problems, lack of equipped members, and lack of financial resources.

Intellectual Stimulation:

Theological development was mentioned by two of the larger church pastors. There is an importance to having a thorough understanding of the Scriptures in order to apply its timeless Truths to multiple situations. This was a metric of development for those two participants to observe in those being developed under their care.

The major theme of creativity for the congregation is delegating responsibility to them. Four participants spoke of allowing the congregants to be taught the Gospel Truth and be creative in how they apply it to their lives. Five participants articulated that creativity for the staff comes from the senior pastor acknowledging that there is freedom for the rest of the staff to innovate and create. Creativity for pastors comes in a multitude of ways. Some pastors enjoyed reading books to facilitate new ideas, whereas other pastors were stimulated by relationships and activities.

Conceptualization:

The vision was referred to as the DNA of the church by two participants. The vision, according to two of the larger church pastors, is a reality that the church is moving

toward, but cannot fully achieve. The development of the vision could occur in several ways. One participant utilized a team in developing the vision. Two participants looked to the church's history in articulating an appropriate vision. Two other participants had a vision around the time they were called to a senior pastorate.

When addressing the obstacles to achieving the mission, every participant provided a different answer. However, there was a unity from the participants in what they wanted their respective churches to have as a legacy. The participants wanted their congregations to be known for the impact that Christ has on a life.

Healing:

Healing is a holistic approach to reconciling people (Participant 2, personal communication, October 29, 2018). The process of reconciliation does not happen naturally. Therefore, a conscious effort was noted by several participants to pursue healing within the ministry. The ability to reconcile with one another should be done in light of what Christ has done for humanity, which will impact body, mind, and soul. This was a central theme of this competency.

Chapter 5

Discussion

Introduction

The competencies identified by the transformational and servant leadership theories were used as areas of emphasis when looking at Jesus leadership competencies, as displayed in the four Gospels (Matthew, Mark, Luke, and John). An effort was made to identify the majority of Jesus' teachings and actions as one of the 14 listed tenets/characteristics. Specific competencies were identified as influential in effective contemporary pastoral leadership.

Interviews were then conducted with five Southern Baptist senior pastors of large churches in the Bowling Green, Kentucky area. These competencies were proposed and questions probed the pastors to elaborate on the insights gained from their ministry experience.

Significant Findings

The senior pastors unanimously affirmed the competencies proposed (empathy, foresight, intellectual stimulation, conceptualization, and healing) as important to pastoral leadership. The importance of each skill was emphasized throughout the interviews. However, two competencies received considerably more emphasis throughout the interviews: empathy and foresight. A tension seemed present between having empathy and vision emphasized for ministry. The two smaller church pastors had more of an empathetic emphasis, whereas the three larger church pastors had a vision emphasis for their ministry. Other findings will be discussed in light of the research questions of this study.

Research Question 1:

What are the competencies needed for effective pastoral leadership in regards to transformational leadership?

Intellectual Stimulation. As senior pastors develop other leaders underneath their care with creativity, theological development seems to be an area of emphasis. Expectations must be presented from both parties at the beginning of the discipleship relationship. If a mentor and mentee are heading for two different endpoints, then the relationship will likely be full of tension. In the same way, the senior pastor must be clear regarding the importance of theological development, and the developing leader must agree with this. If they do not, then that relationship may be difficult for both parties. The imparting of wisdom requires vulnerability from the senior pastor in order to share the lessons learned from past failures. The events that the senior pastor is involved with should be in alignment with his vision and ministry philosophy. Seeing these things firsthand can inspire the developing leaders under the senior pastor's care to creatively apply these imparted lessons to their lives.

Creativity for the congregation could most commonly be stimulated by the senior pastor from the pulpit. The presentation of the Scriptures could spark a degree of curiosity to develop theologically. In an ideal sense, learning more about the God of the Scriptures would lead to more congregants sharing the information with other people. Therefore, they have taken ownership of creatively applying the truth of the word of God.

Creativity for the staff seemed to result from having the freedom to innovate. Therefore, it would seem helpful to discuss with the staff members the activities that need

to be done every week (Participant 4, personal communication, October 31, 2018). This could provide the margin to innovate and create new ideas to implement. This creativity will help to keep the life of ministry fresh and alive (Participant 4, personal communication, October 31, 2018).

Creativity for the senior pastor would be the result of introspection. The pastor must be realistic about what energizes him. Reading was a common theme among the interview participants. Creating a discipline to read different genres, as well as the Bible, could create creativity. Another suggestion could be to visit new environments frequently (Participant 4, personal communication, October 31, 2018). Being exposed to different people and activities could help pastors to actively exegete their surroundings and look for fresh principles to create with. A pastor that enjoys relationships may enjoy this practice (Participant 5, personal communication, October 31, 2018). Intellectual stimulation seems to be a critical competency needed to keep the senior pastor honest in his work and fresh in his ministry.

Inspirational Motivation. At the conclusion of each interview, each pastor provided other skills that would be significant for effective contemporary pastoral leadership. Three pastors spoke of their responsibility to inspire their congregants with the Word of God. Two pastors remarked about the ability to preach and articulate the vision for the church. To remain consistent with the transformational leadership rhetoric, a sixth competency that could encapsulate these thoughts could be inspirational motivation.

Two pastors mentioned the ability to creatively inspire others to action toward the vision can happen through preaching. Dale (1986) also speaks upon the rich ground that

preaching provides for leaders of churches to convey the church's vision. Clearly articulating the Word of God from the pulpit would help affirm a Biblically based vision. Another avenue of sharing the ministry's vision is through one-on-one conversations (Participant 1, personal communication, October 28, 2018). Meeting with members of the congregation will allow for the vision to be shared in a more personal and interactive way.

Research Question 2:

What are the competencies needed for effective pastoral leadership in regards to servant leadership?

Empathy. The two smaller church pastors felt that empathy was their default over the vision for the way ahead. This could have a plethora of reasons and implications. A potential reason as to why this could be is because a senior pastor driven by empathy desires to grieve while others are grieving and rejoice when others are rejoicing. Therefore, being involved in addressing others' needs may be a central component of their ministry philosophy. If the time is not set aside, then vision-casting can be set aside because of the needs that are frequently present. The emotional capacity of a single senior pastor cannot be replicated and is limited.

The theme of the senior pastor's limitation of emotional capacity is addressed in the Bible. Paul addresses the idea of a plurality of leaders in in 1 Timothy 3 and Titus 1. These overseers/elders must be equipped to lead the church. If this is the case, the responsibility for meeting the emotional needs of the congregation was not meant to be fulfilled by the senior pastor alone. Also, Jesus sent His twelve Apostles to minister to

several types of needs by giving them authority (Matthew 10:1). A plurality of leaders can compensate for the senior pastor's emotional limits.

Time has been acknowledged to be a crucial element in the development of empathy by the interview participants. In the life and ministry of Jesus, He chose the twelve Apostles as He began His ministry (Mark 3:14). He invested in them over the course of His three-year ministry, and the empathetic connection was unmistakable. This is evidenced by Jesus appearing to the twelve after His resurrection (John 20:19-23). He recognized the distraught that they were experiencing, and Jesus sought to bring them peace in the midst of the uneasy circumstance. In a similar fashion, senior pastors will likely grow in empathy for their congregations as time passes. Each interview participant has served for over fifteen years as a senior pastor. Their confirmation of time being a necessary component suggests that pastoral longevity is important in the process of empathetic development.

Pride was acknowledged by the interview participants as a common hindrance to showing empathy. Wilkes (1998) states an observation about Jesus' servant leadership: "Jesus humbled himself and allowed God to exalt him" (p. 11). Jesus sought to remove the attention from Himself and place it on His Heavenly Father. When faced with the temptation of pride, Jesus prayed to His Father at the Mount of Olives. Jesus says "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done" (Luke 22:42). Therefore, a practice that would seem beneficial for senior pastors to engage in is prayer. This seems to redirect the heart's intent from self-glorification to the glorification of God.

The other hindrance to showing empathy in the interview process was the multitude of situations that may split the pastor's attention. If the senior pastor is meant to act in a way that glorifies the Lord, then a framework for decision-making could be based on this. Prioritization will help to be fully focused on the chosen task.

Foresight. The three pastors of larger churches placed more of an emphasis on vision over empathy. These three pastors felt that they have been given a unique responsibility to formulate and articulate the vision, whereas several people can provide empathy. Empathy can be limited based on a person's emotional capacity, whereas the vision can impact a group of people at once. The vision provides a motivation and framework for future action. Vision could be central to the growth of the church. Congregants can affirm the vision and seek to implement it into their lives. This action can affect the next wave of vision bearers. The health of the organization would, in theory, last as long as the vision is enacted and affirmed.

A few pastors looked to the past in order to formulate their vision. One interview participant spoke of going back through the church's history, which has existed for over a century (Participant 2, personal communication, October 29, 2018). Another participant expressed a similar idea. For example, he will only buy a book after he has researched the story of the author's life (Participant 5, personal communication, October 31, 2018). Therefore, creating an effective vision would be the result of understanding the narrative of the context of the senior pastor. The past informs the present, and the actions of the present can direct the future. Foresight could play a pivotal role in the formation of a church's vision.

Also, the three larger church pastors saw urgent needs through the lens of planning in accordance with the vision. This means that the pastors need to plan for the most important tasks of the week. Once time has been allotted to achieve these tasks, a flexibility can occur within the schedule to meet the urgent needs that occur during the week. Therefore, strategic planning seemed to be a large part of these pastors' regular practices.

For the two smaller church pastors, vision-casting did not seem to come as naturally. Strategic planning should be the result of implementing the vision into daily life. Their desire to attend to the urgent needs that pop up can cause for strategic planning to go unattended. If strategic planning is not properly done, then ministry can feel more reactive than proactive. Being reactive, without accomplishing necessary tasks, can lead to not being fully present when attending to needs. Therefore, foresight would seem to be a pivotal process for creating a vision, and the vision must be influential in strategic planning.

Finally, there were several different setbacks that could have been prevented with proper foresight. Lack of a vision can impact every activity of the church, from its activities to its finances. Viewing every facet of the church through the lens of the vision is important. Also, using the past failings of humanity to better protect the church moving forward is the application of foresight in this context. An examination of church involvements should be frequently done through the lens of vision and foresight. Having a plurality of elders could be helpful in objectively viewing the activities of the church through the vision as well as vision-casting.

Conceptualization. Although the vision can be developed in a multitude of ways, the senior pastor is often the one tasked with creating a vision for the church (Participant 4, personal communication, October 31, 2018). It would seem wise to have other senior leadership create and/or affirm the vision as well. However, the seeming difference between the senior pastorate and other levels of ministers within a church is the responsibility to vision-cast.

Because the vision makes each church body unique, the problems that prevent the achievement of the vision also seem unique. It seems that each senior pastor will need to create their vision, identify the hindrances, and propose avenues to bring the vision closer to reality.

Finally, the desire of each participant in the study was for Jesus to be known by those affected by the church. Although churches may have different emphases in their ministry philosophy, the theme of each vision was similar. Therefore, the distinguishing factor of a church from any other organization or institution is the centralization and glorification of Jesus Christ. The vision without this theme would seem to result in the church losing its unique identity.

Healing. A pursuit of healing should be prevalent within the church. The longer the conflict is allowed to fester, the more difficult the reconciliation process becomes. Tension and factions result from unreconciled conflict. There should be a willingness to communicate hurt and correctly handle another's grievance (Participant 1, personal communication, October 24, 2018). No pastor is without fault, so he should be ready to ask for forgiveness. Having unreconciled conflict can push a pastor out of his position

(Participant 2, personal communication, October 29, 2018). Healing seems to play a part in the longevity and happiness of a pastor's tenure.

Dale (1986) speaks of a role of pastoral leadership as being a form of therapist in treating the congregation's ailments in order to bring a more holistic health. Healing affects three major components of humanity: body, mind, and soul (Participant 2, personal communication, October 29, 2018). Pastoral leadership seeks to point people to God, who alone has the authority to heal those three components of humanity. The 12 apostles had the ability to heal diseases and afflictions. However, this is only because of the authority that they received from Jesus, who was God incarnate (Matthew 10:1). The Lord comforts our mind in the same way that a mother comforts her child (Isaiah 66:13). Finally, the Lord alone has the authority to forgive sins, which heals humanity's soul (Luke 7:48). Pastoral leadership is leading people to experience the healing work of God for themselves.

Research Question 3:

How do the pastoral competencies identified compare to the leadership competencies of Jesus?

Empathy. Jesus exhibited empathy during his years of ministry. He wept when Mary and Martha expressed the hurt they were feeling as a result of their brother, Lazarus, dying (John 11:35). He also felt compassion for a crowd, as He perceived that they were like sheep without a shepherd (Matthew 9:36). McNeal (2000) asserts that Jesus grew up in the commonplace of humanity so that his heart may connect with the

many, not the few. Jesus' teachings used the common experiences of the people to teach them who God was.

Foresight. Jesus conveyed the competency of foresight through His ability to provide a vision for the future based on the past. He used the Old Testament story of Jonah to the Pharisees in order to convey similarities between that story and what is about to happen to Him (Matthew 12:38-42). Also, Jesus recognizes how His followers have been maliciously treated during His ministry (John 17:14). He asks His Heavenly Father to eventually allow for His followers to see the culmination of the ministry's vision, which is the eternal glorification of God (John 17:24).

Intellectual Stimulation. Jesus displayed intellectual stimulation with the parables that he taught. He sought to convey a deeper reality through the parables, most of which pointed to an aspect about the Kingdom of God (Matthew 13:18-23). He would use a common aspect of life in their culture and show the spiritual reality of the Kingdom (Matthew 13:10-17). Also, in conversations with the Pharisees and religious elite, Jesus would challenge them to see a deeper meaning to the Old Testament Law, which was the heart of God (Matthew 12:1-8). He used creative ways to convey messages, and He inspired His followers to engage in creativity.

Conceptualization. Jesus showed conceptualization through articulating the Kingdom of God. Ford (1991) asserts that this served as the central theme of His ministry. He was actualizing the Kingdom of God by starting His ministry, and it was recurrent through His time of ministry (Mark 1:14-15).

Healing. Jesus addressed the body, mind, and soul in His ministry. Bodily healings were seen throughout His ministry, as seen in Matthew 9:35. Healing of the mind comes through the lasting ministry of Jesus and what He has accomplished (John 16:33). Healing of the soul comes through the finished work of Jesus reconciling humanity to God (Luke 23:34).

Inspirational Motivation. Jesus engaged in inspirational motivation in the way that He articulated the mission and vision different groups of people. Ford (1991) claims that Jesus saw the parable of the seed and the soils as a framework of communication with His audiences. People would respond in one of the four ways described in Matthew 13:18-23, and Jesus was masterful in diagnosing His audience. This is an effective way to gain devoted followers who are committed to the vision of ministry, and it is something that two interview participants emphasized as a competency that may need to be included for effective pastoral leadership.

Other Competencies:

Another construct for effective pastoral leadership that was presented by multiple pastors was character. Although it is not a competency, it was important for them to note that a pastor could embody every necessary competency and be an empty man. Being a man of character and integrity is important for longevity in pastoral leadership. Gene Wilkes (1998) spoke of pride and the way that his shallowness of character will ruin leaders. Self-care is a way to prioritize the necessity of character. When pastoral leadership becomes a job more than a call to follow the Lord, then the pastor is in a difficult position. Wilkes also concludes that Jesus' model of humble leadership was to humbly serve the Father's mission, and leaders who follow after Him will do the same.

Potential for Future Research

The first area for potential future research is the importance of the vision in church growth. Future research could indicate that the prioritizing of the mission and vision for the senior pastor is important for growth and reproduction within the congregation. The three larger churches in this study had senior pastors that prioritized these things in the formulating of their ministry philosophies. Does the centralizing of the vision allow for the reproduction of discipleship in the church? Does the application of the vision into every aspect of the church cause better cohesion for the church? Does it allow for more freedom for congregants to apply it to their own lives? The sample size is small and the geographic region is limited, but the vision construct needs further study.

Another area for potential future research is the impact that empathy has on church growth. The two pastors of smaller sized churches had prioritized empathy over vision. Does a primarily empathetic senior pastor have a lower capacity for people he is able to lead? Does prioritizing empathy require the senior pastor to develop relationships with all of his congregants? Can congregants clearly see the purpose of the empathy? How well is empathy applied and reproduced in the lives of the followers? Again, the sample size is small and the geographic region is limited, but the concept needs further study.

A third area for potential future research is to determine if these findings apply to other pastors in a church. This study focused exclusively on senior pastors. Would the competencies change for a children's pastor? A college pastor? Executive pastor? Different positions may require different skillsets. It may be beneficial to explore these for a more holistic perspective on successful competencies for the entirety of the staff.

A fourth area for potential future research is to research pastoral leadership in other denominations. This study focused exclusively on the Southern Baptist denomination. Would different denominations value different senior leadership competencies? Is a denomination a significant enough factor to change the competencies for effective contemporary pastoral care?

A fifth area for potential future research is how the size of a church affects the pastoral leadership competencies. Would medium and small sized churches require different pastoral competencies than a large church would? What would be the impact of those differences?

A final area for potential future research is the proposed sixth competency for effective contemporary pastoral leadership of inspirational motivation. Inspirational motivation communicates high expectations of followers and spurs them to share a vision. Would senior pastors value this competency? Is preaching a main form of inspirational motivation? What are some other ways that inspirational motivation could be seen? Is the senior pastor the main articulator of the vision? A few pastors thought that this competency would be important, but it would be interesting to apply future research for it.

Competencies influential for effective pastoral leadership are empathy, foresight, intellectual stimulation, conceptualization, and healing. These competencies were chosen as a result of the literature review and affirmed through interviews with Southern Baptist senior pastors of large churches in the Bowling Green, Kentucky area. A potential sixth competency (inspirational motivation) was identified through interviews as being influential for effective pastoral leadership.

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Appendix A

Interview Questions

Demographic Questions:

- How many years of experience have you had as a pastor? As a senior pastor?
- How old are you?
- Did you attend seminary?
 - If so, where have you gone to get your degree(s)?

Empathy: Empathic servant leaders can “demonstrate that they truly understand what followers are thinking and feeling” (Northouse, 2012, p. 221).

- How critical is empathy in the leadership process of a church?
- Does a sense of empathy ever conflict with making decisions in regard to your congregation?
- What are some hindrances to showing empathy?

Foresight: Foresight includes understanding what is going to happen, based on understanding the present as well as recognizing the patterns of the past (Northouse, 2012).

- How important is strategic planning for effective pastoral ministry?
- Is it more important to have a sense of empathy or a clear vision of the way ahead for your church?
- What is one setback you recently experienced that could have been prevented with proper planning and foresight?

- How does foresight impact a healthy ministry?

Intellectual Stimulation: Northouse (2012) defines intellectual stimulation as “leadership that stimulates followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader and the organization” (p. 193).

- How are some ways that you challenge potential leaders under your care to develop?
- Is it important to create an environment of creativity for your congregation? For your staff? For yourself?
 - If so, how do you do so?

Conceptualization: This characteristic of servant leadership “refers to an individual’s ability to be a visionary for an organization, providing a clear sense of its goals and direction” (Northouse, 2012, p. 222).

- How do you form a mission and vision for the church?
- What is the greatest obstacle in achieving this mission?
- If your church had to be known for only one thing, what would you want that thing to be?

Healing: Northouse (2012) addresses healing by stating “to heal means to make whole” (p. 222).

- How has reconciliation influenced your relationship with your staff? Your lay leaders?
- How do you inspire others to begin the process of reconciliation?

Leadership Lessons from Christ and Clergy

- What is the greatest barrier for reconciliation in the ministry? How have you addressed it?