



# Principles of Missional Leadership Demonstrated by Apostle Paul for Successful Church Leadership

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## Introduction

In a generation when many mission establishments are reexamining their approaches for world evangelisation, it is conceivably appropriate to scrutinize more diligently the approaches of the man who is accredited with conveying Christianity to Europe. Apostle Paul was a man with a distinct purpose, to see the Gospel of Jesus Christ carried to the whole world (Rom. 10:14-15). He acknowledged his commission straight from God (Acts 9:15) and did not require to have an order from the apostles in Jerusalem around what he was to impart (Gal. 1:15-17). All this might easily have made him to become full of pride and egotistical about his high-ranking position, but we perceive no indication of this in his life as documented in the book of Acts and in his letters. When he expresses his deeper spiritual proficiencies, he penned as if he were reciting that of another (2 Cor. 12:1-10). Even then, he did so with the aim of exhorting others to be humble. This paper, therefore, discusses principles of his missional leadership for successful Church leadership in today's world.

## *Christlikeness*

Apostle Paul led his life in total surrender to the leadership of Jesus Christ (Acts 26:15-20). God prepared him a minister and a witness of Christ. He was pulled up from his world by God, cleansed by his Redeemer's blood, filled with the Holy Spirit, and placed right back into that world of Jew and Gentile: "To open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and

a place among those who are sanctified by faith in me.”<sup>1</sup> This is the same Paul who dared to challenge his disciples to “follow me as I follow Christ.” He is the only New Testament writer explicitly to use this language about the imitation of himself as an ethical example.<sup>2</sup> This motif of imitation is a central element of Paul’s attempts to influence his readers.<sup>3</sup> Paul used imitation on several occasions and always concerning those congregations that he founded, namely, Thessalonica, Corinth, Galatia, and Philippi.<sup>4</sup>

The implication of the above truth is that any leader among God’s people must submit to Christ in order to lead in the right direction and with the right set of values. Gene Wilkes articulates, “No servant leader would ever act or speak in contradiction to Christ’s teachings and actions.”<sup>5</sup> Paul trumpeted a clear call to follow Christ. He consistently called people to hear the core story of Jesus and to trust Him as rescuer and leader of their lives.

### ***Loving Relationship***

Biblical leadership is a relationship – a long-term relationship modelled on God’s patient working out of his purpose in people’s lives. Walter Wright says, “Leadership is a relationship that cares enough to walk patiently with people towards a shared purpose. Leadership is not about leaders; it is about the people being lead.”<sup>6</sup> In Colossians 4:7-8, Paul says:

Tychicus will tell you all the news about me. He is a dear brother, a faithful minister and fellow servant in the Lord. I am sending him to you for the express purpose that you may know about our circumstances and that he may encourage your hearts.

In the above brief description, Paul tells readers five things about Tychicus. He is a dear brother, faithful minister, fellow servant, trusted communicator and an encourager of people.

According to Paul, righteousness is predicated on God’s standards and cannot exist apart from loving relationships. Loving relationships rejects jealousy, bragging, arrogance, and rude behaviour. Paul goes on to emphasise that this kind of love “always protects, always trusts, always hopes, and always perseveres” (1 Corinthians 13:7). Lee Whittington affirms that this “love is based on a genuine concern for others and is not a mask of feigned

<sup>1</sup> Frank Eiklor and Christopher D Lucey, *The Pauline Pattern of Servant-Leadership: Follow Me, as I Follow Christ* (Pasadena, CA: ICLI Press, 2008), 24.

<sup>2</sup> Andrew D Clarke, *A Pauline Theology of Church Leadership* (London; New York: T & T Clark, 2008), 174.

<sup>3</sup> Victor A Copan, *Saint Paul as Spiritual Director: An Analysis of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction* (Eugene, Or.: Wipf & Stock, 2008), 220.

<sup>4</sup> Clarke, *A Pauline Theology of Church Leadership*, 174.

<sup>5</sup> Gene Wilkes, *Paul on Leadership: Servant Leadership in a Ministry of Transition* (Nashville, TN: LifeWay Press, 2004), 112.

<sup>6</sup> Walter C. Jr. Wright, *Relational Leadership: A Biblical Model for Influence and Service*, Second (Colorado Springs: Paternoster Press, 2009), 148, <http://public.eblib.com/choice/publicfullrecord.aspx?p=3317076>.

affection to conceal selfish purposes.”<sup>7</sup> Therefore centred on the above information, it is recommended that both pastors and lay-leaders apply intentionally the principle of loving relationships in their churches for successful church leadership.

### ***Prayerful***

The leader’s prayer life is essential for several reasons. First, nothing of eternal significance happens apart from God. Jesus said it clearly: “Apart from me, you can do nothing” (John 15:5). Henry and Richard Blackaby admit, “Leaders who neglect a close relationship with Christ will be unable to accomplish God’s will through their organisations.”<sup>8</sup>

Second, prayer is essential because to be a spiritual leader; one must be filled with the Holy Spirit. Leaders cannot fill themselves with the Holy Spirit. Only God can do that (Ephesians 5:18). While all Christians have the Holy Spirit’s presence in their lives, the condition of being filled by the Holy Spirit comes through concentrated, fervent, sanctified prayer.<sup>9</sup>

God’s wisdom is the third reward for dedicated praying. God is the leader of spiritual leaders: he knows far more than even the best-informed leader. God is infinitely wiser than the most astute leader (Romans 8:26-27; 1 Corinthians 2:9). He knows the future. He knows what the leader’s opponents are thinking.

God is all-powerful. That is the fourth reason leaders should pray. God can do far more than even the most resourceful leaders. God’s promise is open-ended: “Ask and it will be given to you; seek, and you will find; knock and it will be opened to you” (Matthew 7:7).

The fifth reason to pray is that prayer is the leader’s best remedy for stress. Leaders are intimately acquainted with stress. Blackaby utters, “Leadership and pressure go hand in hand.”<sup>10</sup> When leaders allow Christ to carry their emotional and spiritual loads, this takes enormous pressure off them and allows them to face even the most challenging assignments with peace.

<sup>7</sup> J. Lee Whittington, *Biblical Perspectives on Leadership and Organizations* (New York: Palgrave Macmillan, 2015), Loc 3580.

<sup>8</sup> Henry T Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Pretoria: Heart Cry, 2017), 148.

<sup>9</sup> Blackaby and Blackaby, 149.

<sup>10</sup> Blackaby and Blackaby, 150.

Finally, God reveals his agenda through prayer. Jesus modelled this truth in his life (Mark 1:30-39). Blackaby states, “More than any other single thing leaders do, it is their prayer life that determines their effectiveness.”<sup>11</sup> Prayer will guide leaders to solutions that honour God while maintaining their integrity in the workplace. Prayerless leaders are like ship captains without compasses – they can make their best guess at which direction to go, but they have no assurance they are heading the right way. Prayer keeps leaders focused on the one consistent factor in their lives – God.

### ***Humility***

Jesus lived the humility he taught. When the Apostle Paul urged the Christians in Philippi to serve each other, he recalled Jesus’ life and reminded his friends of their true source of strength. He told them, “In humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.” (Phil. 2:3-4). Gene Wilkes strengthens this point by stating that “two distinguishing character qualities of a servant leader are humility and the ability to wait.”<sup>12</sup>

Humility is learned the same way every other aspect of the Christian life is learned; by following Jesus. Brennan Manning writes:

We learn humility directly from the Lord Jesus in whatever way he wishes to teach us. Most often, we learn humility through humiliations. What is humility? It is the stark realization and acceptance of the fact that I am totally dependent upon God’s love and mercy. It grows through a stripping away of all self-sufficiency. Humility is not caught by repeating pious phrases. It is accomplished by the hand of God. It is a job on the dunghill all over again as God reminds us that he is our only true hope.<sup>13</sup>

Another way to learn humility is to serve others. Richard Foster pronounces, “More than any other single way, the grace of humility is worked into our lives through the discipline of service.”<sup>14</sup> Serving others, according to Foster, is, of all the classical spiritual disciplines, the most conducive to the growth of humility.

<sup>11</sup> Blackaby and Blackaby, 151.

<sup>12</sup> C. Gene Wilkes and Calvin Miller, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (New York: LifeWay Press, 2011), Loc 595, <https://www.hoopladigital.com/title/11275975>.

<sup>13</sup> Brennan Manning, *The Signature of Jesus* (Sisters, Oregon: Multnomah, 1996), 141.

<sup>14</sup> Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1988), 130.



## *Persuading Others*

Robert Banks asserts that Paul exercised authority by persuading others to accept his point of view.<sup>15</sup> He does not try to coerce his converts. His persuasion was based on his capacity to convince them, by word and example, that he desires for them only what the gospel requires.<sup>16</sup> Various people interpret the word “persuasion” as suspicion. This is the effect of telemarketers trying to “persuade” you into donating money or buying something you do not need. There are verses in the Scripture where “persuasion” is used negatively, denoting one who is corrupted and “persuaded” to being led away into wrongdoing. For example, Apostle Paul wrote to the Galatians: “You were running a good race. Who cut in on you to keep you from obeying the truth? That kind of persuasion (**Gr: *peismone***) does not come from one who calls you” (Gal.5:7-8). Paul also warned the Colossians, “I tell you this so that no one may deceive you by fine-sounding arguments” (Col. 2:4). “Persuasion” in this setting is dependent on crafty arguments built on false foundations.<sup>17</sup>

However, in his second letter to Timothy, the Apostle Paul used the idea of *persuasion* in a different sense. He wrote, “But as for you, continue in what you have learned and have become convinced of because you know those from whom you learned it” (2 Tim. 3:14). This was a reference to when Timothy was being “persuaded to believe” when his mother and his grandmother taught him Scriptural truths from the Hebrew Old Testament. In this case, Timothy was not being manipulated.

Persuasion: (**Gr. *peitho***) The Greek word literally means to persuade, convince (Matt.27:20; Acts 12:20; 18:4; 19:8. 26; 23:28; 26:28). Through the art of persuasion, one can cause another to adopt a certain position, view, belief, or course of action. This was clearly a mark of Paul’s ministry. Even Demetrius the silversmith, who viewed Christian teachings to be false, had this to say, “And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all” (Acts 19:26).

In the manuscript of Acts, Luke uses the Greek terms for persuasion frequently in relationship with Paul. What insinuation does this have as far as making disciples is concerned? *Peitho* expresses the idea of trust, i.e., “to

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<sup>15</sup> Robert J Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting* (Grand Rapids, Mich.: Baker Academic, 2012), 189.

<sup>16</sup> Banks, 189.

<sup>17</sup> Edward D. Andrews, *Christian Apologetic Evangelism: Reaching Hearts with the Art of Persuasion* (Cambridge, Ohio: Christian Publishing House, 2017), 39.

have confidence, trust.”<sup>18</sup> Consequently, one way to persuade a person to accept the Word of God as true, a pastor or lay leader has to win his or her trust, so that the person can put confidence in the truthfulness of the Bible. A leader has to do so using clear, all-encompassing logical intellectual, persuading them with cogent arguments, articulating sincere and intense conviction, which is pronounced in an intense or modest way.<sup>19</sup> Like Paul, the leader will endeavour to bring about a change of mind in individuals to whom he proclaimed the Word of God. One does not simply declare that something is true; he also offers evidence that supports the truth claim.

### **Boldness**

John MacArthur expresses Paul as displaying the bold, uncompromising, and faithful character.<sup>20</sup> The principle of boldness implies that a leader needs to know the Bible. He must trust with an unshakable conviction that God’s Word is true. Moreover, he must be able to communicate the truth of God’s Word with confidence and conviction. Paul understood that there is a vocal and verbal element to leadership that cannot be discounted. The voice of authority must convey strength and power. Unless a leader knows what he is talking about, he cannot speak clearly or with authority.

Moreover, if he cannot verbally project certainty, confidence, and courage based on knowledge, he will find it very difficult to lead people.<sup>21</sup> In the Apostle Paul’s case, he had a word from God. That is what sets spiritual and biblical leadership apart from every other kind.

Philippians 1:20 says, “I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.” Paul never hid from persecution but faced it with Jesus’s power. He never hid his witness when it would have been “safer and more convenient” to do so, but lived out Proverbs 28:1: “The wicked flee though no one pursues, but the righteous are as bold as a lion.” It is easy – perhaps comforting – for some reserved, quiet, and more timid souls to equate this “boldness” as a gift given to the few, certainly not to all followers of Jesus.<sup>22</sup> However, boldness must not be defined as loud, daring, assertive, opportunistic, and extrovert-related (though it can fit in those categories).

<sup>18</sup> W. E. Vine, Merrill F. Unger, and William White Jr., *Vine’s Complete Expository Dictionary of Old and New Testaments Words* (Nashville, TN: T. Nelson, 1996, n.d.), 646.

<sup>19</sup> Andrews, *Christian Apologetic Evangelism: Reaching Hearts with the Art of Persuasion*, 55.

<sup>20</sup> John MacArthur, *Called to Lead: [26 Leadership Lessons from the Life of the Apostle Paul]* (Nashville: Thomas Nelson, 2004), Loc 127.

<sup>21</sup> MacArthur, 34.

<sup>22</sup> Eiklor and Lucey, *The Pauline Pattern of Servant-Leadership*, 113.

The Holy Spirit filled many different and distinct personalities at Pentecost. Later, faced with intense persecution, these early Jewish believers gathered together where “they were all filled with the Holy Spirit, and they spoke the Word of God boldly” (Acts 4:31). The boldness that is bestowed by the Spirit of God is so much more than merely an outgoing human personality. God’s boldness springs from a righteous life whose fountain draws from the Lord’s unending rivers of living water. That is why many a naturally timid or quiet Christian, under God’s anointing, had stepped into situations requiring boldness and spoken upon the Lord’s behalf when those with mere human courage, though loquacious extroverts, feared to do so.<sup>23</sup> A simple secret to being bold in the Lord is to spend much time with Jesus on day-by-day basis so that more of “us” is replaced by more of “Him.”

### *Gentleness*

Wright depicts Paul as displaying gentle leadership.<sup>24</sup> Gentleness is an informed decision to temper one’s knowledge, skills, authority, or power with kindness and compassion.<sup>25</sup> Gentleness does not refer to *what* leaders do but *how* they do it. Gentleness does not refer to *what* leaders know but *how* they share that knowledge. The closest translation of the word *gentleness* is *meekness*. Meek can be defined as “gentle, quiet, and submissive.”<sup>26</sup> Paul assures readers that “the Spirit God gave us does not make us timid, but gives us a spirit of power, love and self-discipline” (2 Tim. 1:7).

In 2 Corinthians 10:1 (NKJV) Paul appeals to the church at Corinth by “meekness” (*prautes*) and “gentleness” (*epieikeias*) of Christ. These two Greek words, *prautes* and *epieikeias*, are used throughout the New Testament to describe gentleness and meekness. Stanley Horton says that the best translation of *gentleness* in the current English language is *kindness*.<sup>27</sup> The King James Version interprets the Greek word *chrestotes* as “gentleness” in Galatians 5:22 but translates it as “kindness” in other passages. Therefore, the word gentleness can be translated as either meekness or kindness.

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<sup>23</sup> Eiklor and Lucey, 114.

<sup>24</sup> Walter C Wright, *Relational Leadership: A Biblical Model for Leadership Service*. (Carlisle, Cumbria: Paternoster, 2000), 110.

<sup>25</sup> Mary Ann Froehlich, *Courageous Gentleness: Following Christ’s Example of Restrained Strength* (Grand Rapids, MI: Discovery House, 2014), Loc 102.

<sup>26</sup> Froehlich, Loc 117.

<sup>27</sup> Froehlich, Loc 134.

Leaders may be surprised to learn that Paul's letters include more instructions to be gentle than any other part of Scripture. The researcher believes that this is because Paul was not naturally gentle, especially in his previous life before conversion. For instance, he incited the public and oversaw the killing of Stephen (Acts 7:59-8:1-3).

Paul was being transformed, but he was not perfect. Even as a converted follower of Jesus Christ, he was usually embroiled in conflicts with the authorities or other Christians. The researcher would imagine that when either of those groups saw Paul approaching, they thought, "Here comes trouble." He wreaked havoc in a new way.

The researcher believes that God honours the natural bent of a person He has fashioned. Human beings are God's unique creations. When God rescues people, He does not alter their core temperament. He transforms it into a whole, healthy reflection of Him and uses it for His glorious purposes. Converted Paul remained the same strong, determined man with a new life mission – to preach the gospel and love Christians instead of destroying them.

He was still a bulldozer. It is no wonder that Paul keeps reminding his readers to be gentle because he needs to continually remember this too. He seems to assume that other Christians struggle with being gentle and kind as much as he does. Even Paul's letters hurt and frighten his readers (2 Cor.7:8, 10:9), and he doesn't regret his harsh approach.

Paul's second consistent reminder throughout his letters is to lead quiet, peaceful lives. Being quiet and peaceful is also a struggle for Paul. Note that being gentle is often linked to not being quarrelsome. Paul certainly knew how to stir up conflict and argue, and he realised that a leader could not be both a gentle and argumentative leader. Paul asks leaders to be gentle toward all people, including the government and authorities (Titus 3:1-2), to be kind to everyone (2 Tim.2:23-25), and to be gentle and self-controlled (1 Tim.3:2-3).

### ***Uncompromising***

To propose that Paul was the embodiment of humility is not to assert that he was a patsy and compromiser of veracity. Far from it! When Paul, Barnabas, and Titus departed to Jerusalem (Galatians 2:1), some imprudent members of the worshippers there surreptitiously brought in "deceitful brothers." These communicators of error endeavored to bind the commandment of Moses as an appendage to the gospel. They wanted to deprive the Jerusalem Christians of their legitimate "liberty" in Christ and bring them into the bondage of the Mosaic regime. Some wanted to demand that Titus, a Greek, submit to circumcision. However, Paul and those who supported his leadership would



not stand for this defection from the truth. They refused to yield to the heretical clique— “we did not give in to them for a moment so that the truth of the gospel might be preserved you” (Gal.2:5).<sup>28</sup>

On another incident, when Paul was in Antioch (of Syria), Peter arrived on the scene. Having learned of a previous incident in which Peter had conceded to Jewish chauvinism and pulled out from Gentile association, refusing to share in typical meals with them, Paul chastised the wayward apostle. He wrote: “I opposed him to the face because he stood condemned” (Galatians 2:11). Other Jews also even Barnabas had been wedged up in this “dissimulation” (v. 13). “Dissimulation” originates from the Greek, *hupokrisis*—the basis of the English, “hypocrisy.”

Paul would not agree for the truth to be compromised, and the basis of Christ threatened by feeble church members who bequeathed into social pressure. This adverse situation does have a couple of happy footnotes. Paul will later applaud the backing of Barnabas (1 Corinthians 9:6), and Peter would write of “our beloved brother Paul” (2 Peter 3:15). No grudges held!

### ***Faithfulness***

Faithfulness is a significant character feature found all through the Bible. For instance, Noah was faithful in finishing the ark, notwithstanding public mimicry. Abraham validated faithfulness in presenting Isaac, his son as a sacrifice to God. Moses remained faithful as he headed the Israelites out of Egypt as well as through the wilderness to just before the entry of Canaan, the Promised Land. David was a faithful king who shepherded God’s people. Ruth faithfully stayed with her mother-in-law Naomi after her husband died. Esther was faithful to her people, risking her life by entering the presence of King Xerxes of Persia without being summoned and begging for their deliverance.

Faithfulness is similarly emphasised in the New Testament. Jesus taught the importance of being faithful through his parables, drawing attention to the fact that every disciple is a steward and must be faithful with the resources that he or she has been given by God. The Apostle Paul echoes Jesus’ words about the importance of faithfulness throughout his letters, especially in 1 and 2 Timothy, Titus, and Philemon. Warren Wiersbe affirms that

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<sup>28</sup> Frederick William Danker and Kathryn Krug, *The Concise Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 2009), 1102.

“In fact, being faithful is the Big Idea that weaves all four letters together.”<sup>29</sup> Titus, Timothy, and Philemon remained all trusted associates of Paul, men whom he mentored in the belief and charged to carry on the work of the Lord Jesus. Timothy became the pastor of the church at Ephesus; Titus came to be the superintendent of the churches on the island of Crete; while Philemon was an entrepreneur whom Paul led to Christ. Paul trained each of these men to be faithful God, irrespective of their starring role. Paul told Timothy, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim.2:2). He encouraged Titus to “appoint elders in every town” throughout Crete (Titus 1:5). Moreover, he requested Philemon to be faithful to his runaway slave Onesimus, whom Paul returned to him. Paul was so sure of Philemon’s true character that he said, “Confident of your obedience, I write to you, knowing that you will do even more than I ask” (Philem.1:21).

Faithfulness is a vital concept that runs throughout the Bible and is an essential character trait that God wants each of His leaders to cultivate. The Wiersbe asserts that “The more faithful we become, the more responsibility God can give us regarding the ongoing work of the Great Commission.”<sup>30</sup> A leader who is chosen and called by God remains faithful to the dream received at the calling. According to Andre Delbecq, “Mission, vision, and purpose are brought to life by the sense of calling that organisational leaders possess.”<sup>31</sup> The calling of a leader come to be the basis of the vision, and all of this transpires inside of the soul and thoughts of the leader. This is spiritual leadership, which is spiritually inspired, and it must be spiritually maintained through faithfulness.

It is the heart and soul of a leader that regulates the values and character that ultimately determine the culture of any organisation. J. Milliman and J. Ferguson see spiritual leadership as “the values, attitudes, and behaviours necessary to innately motivate ones’ self and others so that they have a sense of spiritual survival through calling and membership.”<sup>32</sup> Because the leader’s values play such an essential part of the overall organisational culture, any disappointment in leadership has an equivalent negative effect upon the organisation. Delbecq summarises it out by saying, “We also know that better than half the strategic decisions made fail because of a leader’s human weakness.”<sup>33</sup>

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<sup>29</sup> Warren W Wiersbe, *Be Faithful: It’s Always Too Soon to Quit! : NT Commentary, 1 & 2 Timothy, Titus, Philemon* (Colorado Springs, CO: David C. Cook, 2009), Loc 92.

<sup>30</sup> Wiersbe, Loc 92.

<sup>31</sup> Andre L. Delbecq, ‘Nourishing the Soul of the Leader’, in *Business Leadership* (San Francisco, CA: Jossey-Bass Publishers, 2008), 489.

<sup>32</sup> J. Milliman and J. Ferguson, ‘In Search of the “Spiritual” in Spiritual Leadership’, *Business Renaissance Quarterly* 3, no. 1 (Spring 2008): 19.

<sup>33</sup> Delbecq, ‘Nourishing the Soul of the Leader’, 493.

Within a business or any organisation, the principles of spiritual warfare are at work, and this includes a great truth from scripture, “Strike the shepherd, and the sheep will be scattered” (Zech. 13:7).

### **Faithfulness in the surface of disappointment**

Jack Zenger and Joseph Folkman studied the results of research of more than 11,000 leaders and recognised Ten Fatal Flaws that Derail Leaders. They related the results of fired leaders with ineffective leaders and concluded that the ten most common shortcoming in leadership were:

- Lacking energy and enthusiasm
- Accepting mediocre performance
- Lacking clear direction and vision
- Having poor judgment
- Lack of collaboration with others
- Do not “walk the talk.”
- Resist new ideas
- Do not learn from mistakes
- Lack of interpersonal skills
- Failure to advance others<sup>34</sup>

Each of these failings in leadership can be likened with spiritual deficits for which the Bible proposes curative recommendations. For example, God created a Sabbath day of rest, expressive of the carnal and nonphysical needs of man must both be joined to in a day given to spiritual union with God for reestablishment. God offers wisdom for those with deprived judgment. We read in scripture, “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you,” (James 1:5). Every insufficiency has an answer, but to keep from falling, the leader must become aware of them. Milliman and Ferguson rewrite, “These sound like obvious flaws that any leader would try to fix. However, the ineffective leaders we studied were often unaware that they exhibited these behaviours.”<sup>35</sup> However, pronounced leaders are not those that have never failed or suffered from a personal scarcity; great leaders remain those who overcame by indeed using their strengths while minimizing on the flaws. The leaders utmost often try to find the spiritual means of God or others to obtain spiritual nourishment to tackle their shortcomings. Many leaders practice the pathway of prayer, virtually all successful leaders yield instruction from advisors or books, and some custom other spiritual techniques, whether it is a sabbatical or times of meditation. The most crucial factor is that every leader who succeeds have “faith on the cutting-edge of failure.”

<sup>34</sup> Jack Zenger and Joseph Folkman, ‘Ten Fatal Flaws That Derail Leaders’, *Harvard Business Review* 87, no. 6 (June 2009): 18.

<sup>35</sup> Milliman and Ferguson, ‘In Search of the “Spiritual” in Spiritual Leadership’, 18.

The leaders' faith is apparent in the demeanor of faithfulness, which says, "I will not give up!" Jim Sullivan readily admits that his failings included several of the Ten Fatal Flaws mentioned by Zenger and Folkman. His failure list included ignoring the advice of others, not recognising top talent, and partnering with dishonest people.<sup>36</sup>

Sullivan outlines a point that should be well remembered, "Experience teaches only the teachable."<sup>37</sup> He quotes an old Asian proverb, "fall seven times, but stand up eight." He might have recognised that this was also written by Solomon "For though the righteous fall seven times, they rise again" (Proverbs 24:16). It is impartial such an aptitude that kept David in the phase of his ultimate failure. He is recollected for the one big letdown of his lifetime in the situation of Bathsheba, but David's aptitude to pick himself up after such a long fall was undoubtedly because he had learned through many smaller experiences the value of relying on God. David formulates that, "The Lord makes firm the steps of the one who delights in him; though he may stumble, he will not fall, for the Lord upholds him with his hand" (Psalms 37: 23-24).

### ***Assertive***

There is nothing erroneous with a Christ-like assertiveness. Leaders should speak up in appropriate ways if not for themselves then for the Lord, who lives in them through his Spirit. The Bible communicates to "speak the truth in love" (Ephesians 4:15). Also, leaders are encouraged by the example of the early Christians in the book of Acts to speak and live with boldness (Acts 4:29; 28:31; 2 Corinthians 3:12) and by Paul's admonition to Timothy that "the Spirit God gave us does not make us timid, but gives us power, love and self-discipline" (2 Timothy 1:7). A leader should submit his rights to others only when it can be completed as a free-will choice, not from being compelled. That is what Jesus had in mind while he alleged to go the additional mile or turn the other cheek. The initial effort was compelled, but the second effort was a free choice to help or serve the other. By doing this, the leader can disarm the aggressor. However, even in this, Jesus did not say leaders should go the third mile. There is a limit to which he/she should allow himself/herself to be taken advantage of without speaking up for privileges as children of the Lord. Equally, the Apostle Paul said: "If it is possible, as far as it depends on you, live at peace with everyone" (Rom. 12:18). Dejectedly, it is not all the time likely.

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<sup>36</sup> Jim Sullivan, 'Studying Mistakes with Humility, Discipline Reveals the Lessons That Make Great Leaders', *Nation's Restaurant News* 43, no. 21 (June 2009): 14.

<sup>37</sup> Sullivan, 14.



Nevertheless, assertiveness should never be an excuse for a leader becoming aggressive and abusive in dealing with people. The fruit of the Holy Spirit should always be evident in the lives of leaders: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23). Leaders are likewise cautioned: “Do not repay anyone evil for evil. . . Do not take revenge. . . Do not be overcome by evil, but overcome evil with good” (Rom. 12:17-21). Richard Youngblood quoted one writer who said: “Assertiveness is a way of confronting the unpleasant or difficult without getting squashed or squashing others in the process. When you use assertiveness, you can negotiate reasonable changes by stating directly what you think, feel and want. Assertiveness builds intimacy, solves interpersonal problems and increases honesty, requests and refusals in your relationships.”<sup>38</sup>

In what manner should leaders exercise Christian assertiveness? The research would suggest the following:

1. Pray for the wisdom of God and the guidance of his Spirit.
2. Communicate and confront problems as early as possible.
3. Respect persons by looking for or making a chance—dependent on the situation—to talk with him/her privately.
4. Choose your concerns for confrontation cautiously. Not every single problem is worthy of the risk of harm that might come.
5. Choose a time for a confrontation when you know you can maintain calm and self-control no matter the other person’s reaction.
6. See to it that you are not nervous. Look at the person in the eye and speak with kindness.
7. Listen prudently not merely to the words but also to the heart of the person who replies. Ask questions to shed light on your understanding of the other person.
8. Make sure confrontation does not end your relationship if at all possible. Pursue ways to enrich the relationship for the good of both of you.

### ***Shared Leadership***

Jesus modelled the principle of shared responsibility, “Servant leaders multiply their leadership by empowering others to lead.”<sup>39</sup> Jesus invested His life in the twelve disciples so that His mission as Suffering Servant Messiah would continue after He ascended into heaven. While he never faltered under pressure, he demonstrated the power of shared leadership to complete the mission. Those who follow him lead this way.

Paul, Jesus’s apostle, followed his leader’s example. Joseph Hellerman depicts Paul as exercising team leadership.<sup>40</sup> He always had other servant leaders with him. He survived conflict and expanded the influence of his

<sup>38</sup> Richard Youngblood, ‘WWJD’, *Christian Assertiveness* (blog), 5 December 2014, <https://s3.amazonaws.com/e-zekiel/sites/5049231e-52f6-11e4-b6a6-0a10f8056be6/uploads/files/3779/1418146185197/Christian%20assertiveness.pdf>.

<sup>39</sup> Wilkes and Miller, *Jesus on Leadership*, 214.

<sup>40</sup> Joseph H Hellerman, *Embracing Shared Ministry: Power and Status in the Early Church and Why It Matters Today* (Grand Rapids, MI: Kregel Ministry, 2013), 121.

message and mission through leaders he had appointed and trained. Paul's effectiveness to carry the message of Jesus to the ethnics would not have been what it was without his shared leadership.<sup>41</sup>

Servant leaders who have made the mission call of God on their lives the primary purpose for all they do share their leadership with others to ensure that the mission continues even when they are absent. Paul established leadership in every church he started on his journeys. The mission to the ethnics continued even after his death because he planted leaders when he planted churches.<sup>42</sup>

How does a leader know with whom to share leadership? The answer to this question is crucial to effectiveness in ministry. As a leader plan to put his team together to accomplish a need or goal related to his mission, he should remember that Paul was not always 100 per cent successful in his selections. Take Demas, for example. In his letter to Philemon regarding his runaway slave, Onesimus, Paul called Demas his "fellow worker" along with Luke (Philem 24). During his greetings to the churches in Colosse, he mentioned Demas with no adjective describing his relationship to Paul (Col.4:14). In his second letter to Timothy while in Rome, Paul asked his apprentice to come to him quickly "for Demas has deserted me, because he loved this present world" (2 Tim. 4:10). This disciple gradually fell away from the mission he shared with Paul. The other disciple who abandoned Paul was John Mark.

Bill Hybels has discovered three Cs of team selection for shared leadership. They are character, competence, and chemistry.<sup>43</sup> For Hybels character means, "I need to have confidence in a person's walk with Jesus Christ. I need to know that they are committed to spiritual disciplines. I need to see evidence of honesty, teachability, humility, reliability, a healthy work ethic, and a willingness to be entreated."<sup>44</sup> Hybels' advice enables leaders to select team members who will not fail in character-related matters. Competence at the highest level is his second C of team selection. He animates, "Unlike stock performance, when it comes to people, past performance is an indicator of future results."<sup>45</sup> In the high-stakes work to make disciples, on-the-job training is for interns, not team members who share leadership. Leaders should always get counsel when seeking to add team members. Chemistry

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<sup>41</sup> Wilkes, *Paul on Leadership: Servant Leadership in a Ministry of Transition*, 103.

<sup>42</sup> Wilkes, 105.

<sup>43</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan Pub. House, 2002), 80–85.

<sup>44</sup> Hybels, 81.

<sup>45</sup> Hybels, 83.

for Hybels is “a relational fit with me as well as with other team members.”<sup>46</sup> He writes that he never adds a team member who does not have a positive emotional effect on him when he or she walks into his office.

### ***Principle of Integrity***

Integrity is essential if any leader is to represent God and Christ in this world. Whatever less than total devotion to God in both character and conduct amounts to compromise with the world.

Church history is occupied with people who declined to compromise the scriptural values. As he sat upright before the Diet of Worms and was compelled to renounce his writings or lose his life, Martin Luther did not repudiate Christ. Hugh Latimer and Nicholas Ridley, two English Reformers, were both burned at stake for their faith in Christ.<sup>47</sup> The individuals are representative of the people who cannot be bought; no price will cause them to sell out.

Leaders who hold on to an uncompromising standard are sorely lacking in the church today. Many so-called leaders boast of their ethical standards and praise their good personality, yet abandon their principle when compromise is more beneficial and expedient. Perhaps one may identify with the following:

- People come to an agreement that sin must be reprimanded, but not if those iniquities are done by their families.
- People do battle with deceit and corruption up until they are obligated to confront their superiors and jeopardize losing their jobs.
- People maintain high moral standards until their lusts are kindled by unscriptural relationships.
- People are honest until a little dishonesty saves them funds.
- People grasp a conviction until it is confronted by someone they respect.

Sadly, such give and take are not exceptions; they have become the rule. However, do not think twentieth-century Christians are the only specialists in the art of giving and taking. Scripture is full of individuals who compromised, including some very select servants of the Lord.

- Adam compromised God’s law, trailed his wife’s sin, and lost paradise (Gen.3:6, 22-24).
- Moses compromised God’s command and missed the privilege of entering the Promised Land (Num.20:7-12).
- David compromised God’s law, committed adultery with Bathsheba, murdered Uriah, and lost his infant son (2 Sam.11:1-12:23).
- Ananias and Sapphira compromised their talk about their offering, lied to the Holy Spirit, and misplaced their lives (Acts 5:1-11).

<sup>46</sup> Hybels, 84.

<sup>47</sup> John MacArthur, *The Power of Integrity: Building a Life without Compromise* (Vereeniging, RSA: Christian Art, 2010), Loc

Two interpretations emanate to mind from those instances. Foremost, in every case, the effect of the compromise was to lose something treasured in exchange for somewhat temporary and unfulfilling, some sinful desire. Second, note what was conceded in each of those instances: either the Word of God, a command from God, or a belief about God. Therefore, the actual price of compromise is a rejection of God's Word, which amounts to rebellion against Him and the elevation of self as the ultimate authority.

That is the state in many of today's churches. Even in churches that on one occasion were sincerely evangelical, where the Scripture was the divine standard for faith and living, the Word of God is now compromised. At times, it is stripped of its apparent meaning or is relegated to a place of secondary authority.

Where does the problem lie? Without question, the fault lies primarily in the leadership – both the pastors and lay leaders whose obligation is to teach guide, and protect the people of God. As Paul warned the Ephesian elders, “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among yourselves men will arise, speaking perverse things, to draw away the disciples after them” (Acts 20:29-30). False teachers are a given, and it is up to the leadership to be on the lookout for them.

However, there is also a sense in which church members must share some of the blame. God's Word is available to them as well, and they cannot follow their spiritual leadership blindly. Those who have been built up and strengthened in God's Word can discern truth from error and thus have a duty, for their spiritual welfare, to be sure their leaders' measure up to the standard of Scripture.

All believers must act as guardians of the truth. As Paul discussed the privilege of Israel's identity, he said, “What advantage has the Jew? Alternatively, what is the benefit of circumcision? Great in every respect. First of all that they were entrusted with the oracles of God” (Rom.3:1-2).

Charles Haddon Spurgeon said in one of his later sermons, “I feel that, if I could live a thousand lives, I would like to live them all for Christ, and I should even then feel that they were all too little a return for His great love to me.”<sup>48</sup> Spurgeon was a Christian leader and a pastor who loved the Lord and defended his cause with integrity. That fact was never further clearly illustrated than throughout the late 1880s, just a few years afore his death. That is the minute he was a central figure in a significant British church struggle known as the Downgrade

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<sup>48</sup> Cited in Iain Murray, *The Forgotten Spurgeon* (Edinburgh: Banner of Truth, 1973), 20.



Controversy.<sup>49</sup> That doctrinal debate began within the Protestant churches of England (most notably the Baptist Union) when Spurgeon could no longer hold back from criticising the church's alarming departure from sound doctrine and practice. Many churches and their pastors, which previously had remained firmly conventional and evangelical, developed more accepting of theories that challenged the power of Scripture and its understanding of man. Spurgeon similarly observed deviance from the pronounced Reformation dogmas and the appropriate role played by God's free grace in salvation. From his podium and the summons of his publication *The Sword and the Trowel*, he audaciously and unfailingly spoke out for the truth and urged the average believer to resist untruthful teaching and stand steady on the fundamentals of Christianity.<sup>50</sup>

Spurgeon's defence of the truth and his concern for integrity was in line with the heritage of the Apostle Paul. During his ministry, Paul faced opposition from those who hated the gospel and wanted to pervert its proclamation for their purposes. Greatest of the opposition originated from a cluster of false instructors in Corinth. They indicted him of being ineffectual, unsophisticated, unpleasant, and impersonal. As a concern, Paul was obliged, much against his standard preferences, to protect himself and his ministry. He did not seek out to glorify himself, but he knew that the Gospel and the name of the Lord had to be defended from those who sought after destroying the fact.

It rapidly became apparent to the false instructors in Corinth that if they were going to readdress the Corinthian disciples toward inaccuracy and a deceitful gospel, in addition to the attainment of wealth, power and prestige, they would have destroyed Paul's integrity. Since he was reputable and imparted the church at Corinth, the deceitful teachers would have to destabilize the church's self-confidence in Paul if they were hoping to successfully replace his instruction with their own.

If his adversaries at Corinth could destroy his uprightness, they could similarly do away with Paul's effectiveness, fruitfulness, and capability to serve the Lord. Consequently, Paul had to uphold his integrity. Whereas he had acknowledged his humility in ministry – “We have this treasure in earthen vessels” (2 Cor.4:7) – he also understood the real issue at stake in defending his integrity: “that the surpassing greatness of the power may be of God and not from ourselves” (verse 7).

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<sup>49</sup> MacArthur, *The Power of Integrity*, Loc 1022.

<sup>50</sup> MacArthur, Loc 1022.

An indispensable goal for any spiritual leader is to gain people's trust through genuine integrity. Like Paul, the leader's conduct must be trustworthy and consistent with his words. However, once a leader has proven to be hypocritical in any area of ministry no matter how seemingly insignificant, he has lost everything he has laboured for in ministry and perceives his credibility shattered. That is what Paul dreaded as he confronted the rumours and dishonesties of the false instructors in Corinth.

In the second manuscript to the Corinthians, Paul used specific passages to shield his integrity to the believers. Second Corinthians 5:11 commences one of those passages: "We persuade men, but we are made manifest to God, and I hope that we are made manifest also in your consciences." Paul sought the church to understand and accept his sincerity in all things, as God had.

As Paul began this defence of his integrity, shared sense dictated that he not consume any more time or vitality in further self-promotion (2 Cor. 5:12)- the Corinthians already were well cognizant of his dependable character and anything he had done. However, because of the insidious, persistent, and often vicious nature of his enemies' attacks, Paul outlined several reasons for the Corinthians' reassurance regarding his integrity. The principle of integrity is, therefore, very essential in the life of Christian leaders for successful church leadership.

### ***Principle of Servanthood***

Andrew Clarke elaborates Paul advocating for servant leadership, which was contrary to the way people viewed leadership in the first century.<sup>51</sup> Leadership was given based on one's social standing and wealth in the community. The idea of servanthood in leadership implies an inverted hierarchy where the leader is at the bottom of the pyramid 'as one who serves.'<sup>52</sup> The language of serving and servanthood has long been associated with Christian leadership after the pattern of Jesus. The Gospels record several points an explicit identification between serving and leading in Jesus's mission. The key verse is Mark 10:42-45:

Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

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<sup>51</sup> Andrew D Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids, Mich.: W.B. Eerdmans Pub, 2000), Loc 2068.

<sup>52</sup> Clarke, *A Pauline Theology of Church Leadership*, 95.

The Fourth Gospel includes the periscope of Jesus taking the role of a servant in washing the feet of the disciples, yet simultaneously and rightfully being recognised as a teacher, lord, and master (Jn. 13:13-17). This juxtaposition is also apparent outside the Gospels: Paul includes a hymn in his letter to the Philippians that highlights the serving focus of Jesus' mission (Phil. 2:5-11). Although this motif is now closely identified with Jesus, the notion of ruling through serving was clearly outlined to Rehoboam in the advice he solicited, and ultimately ignored, from his advisers: "If today you will be a servant to these people and serve them and give them a favourable answer, they will always be your servants" (1 Kings 12:7).

In pastoral studies, the sobriquet, 'servant leadership,' was adopted in a book of that title by Robert Greenleaf and the phrase is now commonplace in much popular pastoral literature.<sup>53</sup> The evident difficulties with this phrase, however, including what was meant by, or is compromised by, the marrying of these two concepts; how did it play out in Christian communities that included the presence both of slaves and their masters; and to what extent was or is it practically achievable in Christian communities.<sup>54</sup> Servant leadership is an essential leadership principle for the twenty-first church if she is to experience numerical growth. Therefore, both church leaders should continue integrating this principle in their church leadership.

### ***Principle of Spirituality***

The term *spirituality*, though widely used today, remains vague to many evangelical Christians as far as its definition is concerned.<sup>55</sup> The term has no direct equivalent in Scripture. Nor is there any consensus among scholars regarding its definition. To help understand the concept, readers need first to clarify what it is not. First, it is not a Gnostic renunciation of the created world or the platonic flight of the soul from the body.<sup>56</sup> The world is the object of God's love (Jn 3:16), and leaders have to glorify God with their body (Rom. 12:1). Thus, spirituality must be practised in this world. Second, it should not be confused with supernatural power or miraculous gifts. Though it may accompany such things, yet it is not the power or gift. Third, spirituality is not some mystical experience as

<sup>53</sup> Robert K Greenleaf et al., *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002). For Greenleaf, the term 'servant leadership' describes those whose primary desire is to serve others (thus, 'the Son of Man came not to be served but to serve'), and is followed by a secondary aspiration to lead. Closely associated is the sense that such a leader is a steward of resources in a given institution, and acts with appropriate integrity.

<sup>54</sup> These issues are all the more difficult to grasp in contemporary ecclesiastical contexts that are not familiar with the humiliated status of the Graeco-Roman slave.

<sup>55</sup> In this thesis the term spirituality, if not used with other adjectives, always refers to Christian spirituality.

<sup>56</sup> Dennis L. Okholm, 'Spirituality', in *Evangelical Dictionary of Biblical Theology*, ed., Walter Elwell (Grand Rapids: Baker Books, 1996), 746.

practised by the desert fathers or medieval monks. Christian spirituality is based firmly on the biblical revelation of God. It does not require the deduction of human wisdom or reasoning.

Now let research take a look at a couple of definitions. James Houston defines spirituality as “the state of deep relationship to God.”<sup>57</sup> This is a good definition, but too brief. T. R. Albin seems to agree with Houston’s definition, but he describes it in little more detail:

Christian spirituality involves the relationship between the whole person and a holy God, who reveals himself through both testaments – and supremely in the person of his unique Son, Jesus Christ. This relationship began at creation, but was broken by sin and can only be restored through faith in Jesus Christ. The test of Christian spirituality is the conformity of heart and life to the confession and character of Jesus as Lord (1 Cor. 12:3). The guarantee of Christian spirituality is the presence and power of the Holy Spirit in the life of the believer (resulting in conformity to God’s revealed will).<sup>58</sup>

In short, spirituality can be defined as “the state of the deep relationship between a whole person and God, which is possible by the power of the Holy Spirit, and that results in progressive conformity to the Lord Jesus and the revealed will of God.”

Michael Thomson suggests that no other person has had a more significant impact upon Christian spirituality than Paul except Jesus Christ.<sup>59</sup> He has done it mainly by articulating the work of the Spirit in a believer’s life. For Paul, spirituality cannot be thought of apart from the Spirit of God. The Holy Spirit is the instrument that makes the forming of spirituality possible for each believer. According to the apostle, the Spirit is associated with not only the believer’s initial act of faith (Gal. 3:1-6) but also the continuing confirmation and establishment of believers as God’s children in the community of the Spirit (Rom. 8:12-17; 2 Cor. 13:13).

The spiritual leader should overtake the rest of the church, above all, in prayer. Oswald Sanders affirms that “prayer is the most ancient, most universal, and most intensive expression of the religious instinct.”<sup>60</sup> Spiritual leadership requires Spirit-filled leaders. Other abilities are vital; “to be Spirit-filled is obligatory.”<sup>61</sup> The manuscript of Acts is the story of people who established the church and led the missionary enterprise. Leaders cannot fail to

<sup>57</sup> James M. Houston, ‘Spirituality’, in *Evangelical Dictionary of Theology*, ed., Walter Elwell (Grand Rapids: Baker Books, 1996), 1046.

<sup>58</sup> T. R. Albin, ‘Spirituality’, in *New Dictionary of Theology*, eds., Sinclair Ferguson, David Wright, J. I. Packer (Downers Grove: InterVarsity Press, 1988), 657.

<sup>59</sup> Michael B. Thomson, ‘Spirituality’, in *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 2016), 907.

<sup>60</sup> J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Publishers, 2007), Loc 1845.

<sup>61</sup> Sanders, Loc 1734.



note that even the office of deacon required people “filled with the Holy Spirit.” These officers were to be identified by integrity and judgement but preeminently for their spirituality.<sup>62</sup> A person can have a brilliant mind and possess the artful administrative skill. However, without spirituality, he is incapable of giving truly spiritual leadership.

Behind all the busyness of the apostles was the executive activity of the Spirit. As the supreme administrator of the church and chief strategist of the missionary enterprise, He was everywhere present. The Spirit did not delegate authority into secular or carnal hands, even when a particular job has no direct spiritual teaching involved; all workers must be led Spirit-led and filled. Likewise today, selection of church leaders must not be influenced by worldly wisdom, wealth, or status. The prime consideration is spirituality. When a church or missions organisation follows a different set of criteria, it permanently removes the Spirit from leadership. Consequently, the Spirit is grieved and quenched, and the result is spiritual dearth and death for that effort.

Selecting leaders apart from spiritual qualifications always leads to unspiritual administration. The Holy Spirit seeks not to take control of anyone against his or her will. When leaders who lack spiritual fitness are elected to leadership positions, He silently withdraws then leaves them to implement their dogmas according to their standards, but without His aid. The inevitable result is an unspiritual administration.

To be occupied with the Spirit is to be controlled by the Spirit. The Christian leader’s mind, emotions, will, and physical strength all become available for the Spirit to guide and use. Under the Spirit’s control, natural gifts of leadership are lifted to their highest power, sanctified for a holy purpose. Therefore, the principle of spirituality is necessary to be established intentionally in the lives of both pastors and lay leaders for successful church leadership.

## **Conclusion**

It would take a vigilant student of Paul’s life several volumes of books to express all of the missional leadership principles that can be gleaned from his life and ministry. He delivered a living example of a man so dedicated to Christ that he was prepared to lay down his own life if it destined others would have the chance to respond to the magnificent Gospel of Christ. His motivation was to gratify Christ, and he considered beyond his individual life to train up the leaders that would be visible after his exit. He sought all men and women of belief in

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<sup>62</sup> Sanders, Loc 1734.

Christ to gaze toward the confidence we have in Jesus. His protection and peace in his life was not voiced by the world but derived through his companionship with Christ. Church leaders would be wise to continue to study and apply the principles of Christlikeness, loving relationship, prayerfulness, humility, persuading others, boldness, gentleness, uncompromising, faithfulness, assertiveness, shared leadership, integrity, servanthood, and spirituality that Paul lived out in his faith.

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