

Sample (Session Four) from *The Leader's Foundation*

This sample session is taken from the Learner's Guide, which every learner is required to obtain. The Instructor's Guide has the exact same content but also includes PowerPoint Slides, Exams, Leader's Notes and Instructor Tips for teaching each session.

Look For These Unique Design Features In This Session:

- Session Outline** – Listed on the first page to provide a brief overview.
- Objectives** – A primary educational objective, plus detailed supporting objectives for each main concept.
- Main Diagram** – Each module has a main diagram to provide a “You Are Here” visual for the learner.
- Diagrams & Boxes** – Many diagrams and visuals to enhance and support the teaching concepts.
- Bolded Key Points** – The key points are bolded in a concise way for the Instructor and Learner to easily grasp the essential concepts.
- Outline Format** – All sessions use an easy-to-follow outline format to make the lesson easy to teach and easy to learn.
- Point to Ponder** – Summary or climactic thoughts placed in a shaded oval area to provide emphasis or interaction.
- Group Application** – Every session has a Group Application at the end for small group activity, interaction, and assessment.
- Discussion Questions** – Further questions for discussion and reflection.
- Appendices** – Added material to study the topic further or provide assessments and resource tools.

The Leader's Foundation

Contains Seven Sessions

Teaching Sessions

	<u>Page</u>
Session 1: Knowing God	1-1
Session 2: Walking With God	2-1
Session 3: Modeling a Godly Life	3-1
Session 4: Serving in the Kingdom	4-1
Session 5: Ruling in the Kingdom	5-1
Session 6: Reproducing the Kingdom	6-1
Session 7: Expanding the Kingdom	7-1

There are seven sessions in *The Leader's Foundation* module. The circled session shown above is printed in this book to provide a sample for you.

SESSION OUTLINE

A. The Biblical View of Being a Servant.

1. Jesus introduced a new paradigm of servant leadership.
2. The definition of servant.
3. Jesus modeled being a servant.

B. Three Practical Ways to Serve in the Kingdom.

1. We are to serve the Body of Christ.
2. We are to serve the needy.
3. We are to serve the authority placed over us.

C. Two Major Challenges to Serving in the Kingdom.

1. Our personal challenges to serving.
2. Society's challenges to serving.

D. Understanding Servant Leadership.

1. Servant Leaders help those they lead pursue their destiny.
2. Servant Leaders help those they lead grow beyond themselves.

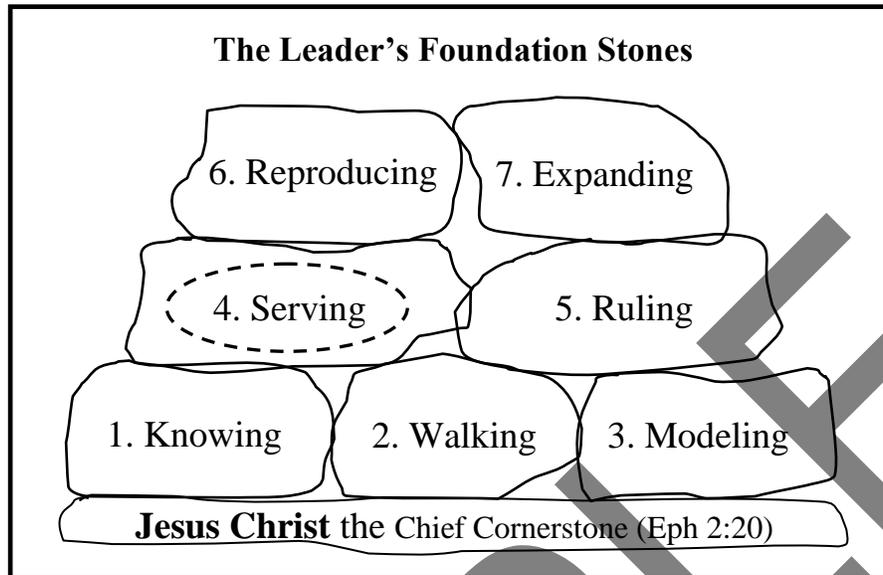
SESSION OBJECTIVES

Primary Objective:

To understand how biblical leadership means being a servant, so that ministry leaders will be able to become the type of leaders Christ taught about and modeled and be able to reproduce others who will do the same.

Supporting Objectives:

- A. Participants will be able to explain three aspects of the biblical view of being a servant.
- B. Participants will be able to identify three practical ways to serve in the Kingdom.
- C. Participants will be able to describe the two major challenges to serving in the Kingdom.
- D. Participants will be able to describe two key characteristics of servant leadership.



A. The Biblical View of Being a Servant.

1. **Jesus introduced a new paradigm of servant leadership.**
 - Jesus introduced a new paradigm for the Kingdom of God. He taught that to become the greatest person/leader, you must become the least.
 - *Instead, whoever wants to become great among you must be your servant (diakonos), and whoever wants to be first must be your slave (doulos) (Mt 20:26,27).*
2. **The definition of servant.**
 - a. **The Greek biblical definition of servant.**
 - *Diakonos* – one who executes the commands of another, esp. of a master, a servant, attendant, minister, deacon, or waiter of tables.
 - *Doulos* – a slave, bondman, or man of servile condition; devoted to another to the disregard of one's own interests.
 - b. **The working definition of servant.**
 - It was a common practice for a land owner to have servants who worked for him to perform many tasks, from working in the fields, to raising children, to running the master's business affairs.
 - *Servanthood* – the vocation of one that expresses submission or debt to a master. (*Webster's Dictionary*)

3. **Jesus modeled being a servant.** [See Appendix 4A]

a. **Jesus came to serve, not to be served.**

Just as the Son of Man did not come to be served, but to serve, and give his life as a ransom for many (Mt 20:28).

Who Jesus Served...	How Jesus Served...
His Father	By doing all His Father commanded him to do, even death on the cross (Jn 5:19-32).
His Disciples	By teaching them the ways of eternal life (Jn 6:68, 69).
His Society	By caring for and socializing with the poor and despised (Mk 2:15).
The Sick and Oppressed	By healing the sick, delivering the oppressed (Mt 4:23,24), and forgiving sins (Mk 2:5).
All Humankind	By laying down his life to redeem ours (Jn 10:15-18; Heb 9:26-28).

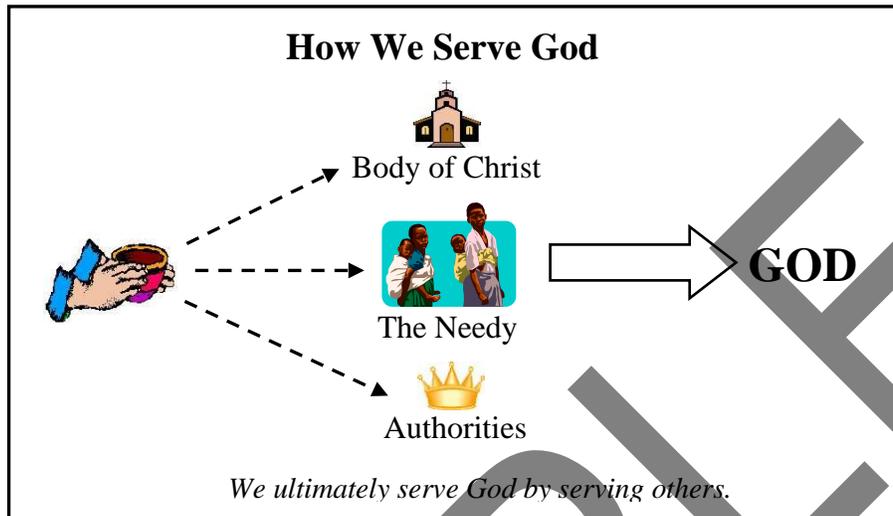
b. **Jesus served in humility.** [See Appendix 4B]

- Jesus demonstrated servanthood by humbling himself and performing the task of foot washing, usually done by the lowest servant in the house.
- Jesus then told his disciples that they must serve each other with the same humility.
- *If I then, the Lord and the Teacher washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you (Jn 13:14,15).*
- However, the disciples did not get the point Jesus was trying to teach them. He had to rebuke them for arguing about who was to be the greatest (Lk 22:23-30).

Point to Ponder

Jesus challenges today's leaders to serve one another in humility as the lowest servant.
What is your attitude toward serving others?
Are you willing to wash someone's feet?

B. Three Practical Ways to Serve in the Kingdom.



1. **We are to serve the Body of Christ.**

...as we have opportunity, let us do good to all people, especially to those who belong to the family of believers (Gal 6:10).

- We are all part of the Body of Christ and everyone is needed to serve for the body to function properly (1Co 12:12-26).
- Yet only 20% of the people do all the work in the church.
- We are to serve fellow believers in the local church.
- We are to serve fellow believers beyond the local church.

2. **We are to serve the needy.** [See Appendix 4C]

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in (Mt 25:35).

- We are to serve beyond our comfort levels, crossing barriers ethnically, socially, and economically.
- We are to serve the unlovely.
- We are to serve the widows and the orphans by caring for their physical needs *for this is pure and undefiled religion (Ja 1:27).*

3. **We are to serve the authority placed over us.**

Submit yourselves for the Lord's sake to every authority instituted among men (1Pe 2:13).

- Throughout life, we are placed under the authority of various leaders of government, employment, school, etc.
- We please God when we obey authority whether good or bad.

C. Two Major Challenges to Serving in the Kingdom.

1. Our personal challenges to serving.

- Just as the disciples argued about which one would be the greatest among them (Lk 22:24), we also seek to be the greatest because of our sinful nature.
- We struggle against our pride that seeks to exalt itself above God and others. Humility is an unnatural attitude.
- Our educational system and culture have influenced our thinking towards people being independent with no need to serve others (i.e. self-help teaching, rugged individualism).
- We fear for our reputation because of what others may say about who we are if we are caught doing something that would be considered below our social position.

2. Society's challenges to serving.

a. The pursuit of power.

- Leaders must resist the enticement to gain control and power over people. They must not impose their influence upon others at the expense of their feelings, advancements, and relationships in the pursuit of personal success and power (Pr 16:19).
- Leaders must resist the Devil's schemes to tempt them to use others to gain positions of power.

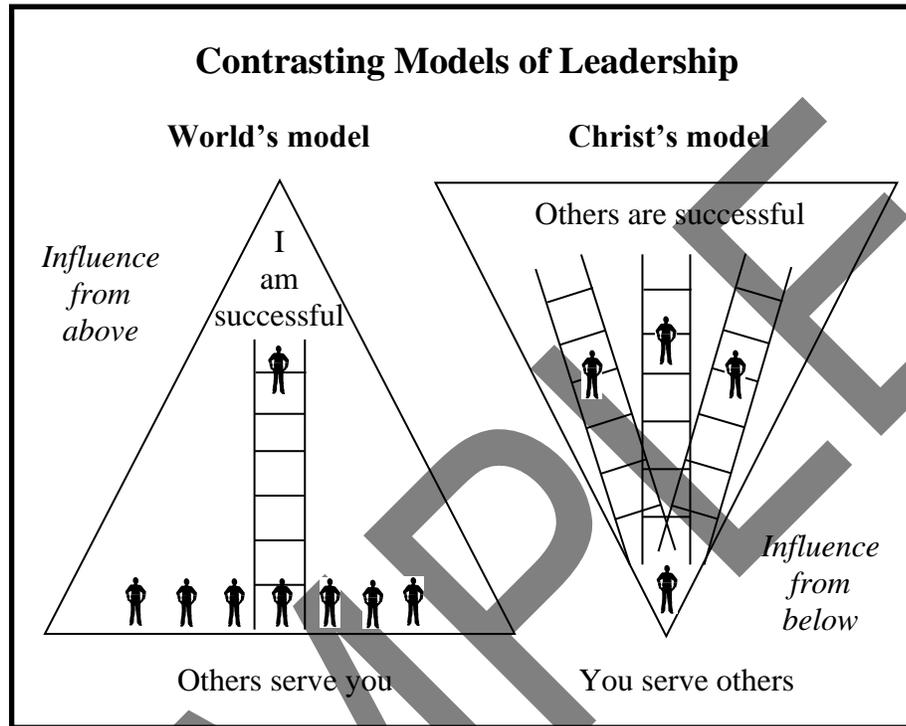
b. The attainment of prestige.

- Leaders must resist the attitude of superiority due to their expert knowledge, skills, or natural talent.
- The Devil will use people to exalt leaders to think they are more important than they really are.

<u>Arena</u>	<u>Position of Power/Prestige</u>
Corporate	– Chief Executive Officer
Military	– General or Admiral
Sports	– Highest Paid Player or Coach
Academic	– Dean or Tenured Professor
Political	– President or King

- It is not wrong for leaders to hold positions of power and prestige. It is how these positions are achieved and how they function in them that is the challenge!

D. Understanding Servant Leadership.



1. **Servant Leaders help those they lead pursue their destiny.**
These principles are not only for ministry, but work in any environment in which believers lead.
 - a. **Servant Leaders must believe in those they lead.**
 - Leaders must believe in the calling of those they lead.
 - Leaders must believe that those they lead have a place and purpose in their leadership structure.
 - Leaders must believe in the ability of those they lead to perform the duties of their assignment.
 - b. **Servant Leaders must encourage those they lead.**
 - Leaders must encourage those they lead to excel and grow, to propel them forward.
 - Encouragement gives those they lead energy to continue when mistakes are made.
 - Leaders need to positively reinforce their people. Do not take good work for granted. Thank people often.

- c. **Servant Leaders must share with those they lead.**
- Leaders must be transparent with their people by sharing both failures and success in their own lives.
 - Transparency helps build a secure environment, allowing future leaders to feel that it is safe to fail.
- d. **Servant Leaders must trust those they lead.**
- Leaders must trust those they lead by keeping their promises, being truthful, being upfront, and providing needed resources.
 - Conversely, people will not follow leaders they cannot trust.
 - Trust is a dual process that adds to and subtracts from a relationship when trust is either kept or broken.
2. **Servant Leaders help those they lead grow beyond themselves.**
[See Appendix 4D]
- a. **Servant Leaders must be secure in their own identity.**
- Leaders must know who they are in Christ to elevate and release others to go beyond themselves.
 - Leaders must not be intimidated when those they lead move on to greater levels of power or visibility.
- b. **Servant Leaders must empower those they lead.**
- Leaders must release power and control so those they lead may reach their full potential.
 - Leaders must trust those they lead and not undermine them when they begin to be more successful.
 - Leaders will become more influential and powerful the more they empower others.

Point to Ponder

The best executive is the one who has sense enough to pick good men to do what he wants done, and the self-restraint enough to keep from meddling with them while they do it.

Theodore Roosevelt

Group Application

Assessing Your Servant Leadership Growth

1. What type of leadership model or arena have you most often experienced? Describe the strengths and weaknesses of that leadership.
2. Discuss your own progress towards becoming a servant leader. In what ways do you need to change to become more like how Jesus modeled servant leadership?

Discussion Questions for Session 4

1. Are you willing to be Jesus' servant (*diakonos*)? How about His slave (*doulos*)? What is the difference?
2. How has the Devil tried to hinder your serving in the Kingdom through the pursuit of power and prestige? How are you doing in the battle against pride?
3. Have you ever worked for a servant leader who empowered you to stand on his or her shoulders? Are you secure enough to help grow others beyond yourself?

APPENDIX 4A

The Discipline of Service¹

by Richard J. Foster

Choosing to Serve versus Choosing to be a Servant.

A natural and understandable hesitancy accompanies any serious discussion of service. The hesitancy is prudent since it is wise to count the cost before plunging headlong into any Discipline. We experience a fear that comes out something like this: "If I do that, people will take advantage of me; they will walk all over me."

Right here we must see the difference between choosing to serve and choosing to be a servant. When we choose to serve, we are still in charge. We decide whom we will serve and when we will serve. And if we are in charge, we will worry a great deal about anyone stepping on us, that is, taking charge over us.

But when we choose to be a servant, we give up the right to be in charge. There is a great freedom in this. If we voluntarily choose to be taken advantage of, then we cannot be manipulated. When we choose to be a servant, we surrender the right to decide who and when we will serve. We become available and vulnerable.

The Perspective of a Slave.

Consider the perspective of a slave. A slave sees all of life from the view point of slavery. He does not see himself as possessing the same rights as free men and women. Please understand me, when this slavery is involuntary it is cruel and dehumanizing. (A good part of my doctoral study was on slavery in America. I am keenly aware of the demonic nature of involuntary servitude.) When the slavery is freely chosen, however, everything is changed. Voluntary servitude is a great joy.

Imagery of slavery may be difficult for us, but it was not hard for the apostle Paul. He frequently boasted of his slavery to Christ, making lavish use of the first-century concept of the "love slave" (that is, the slave who, out of love, has freely chosen to remain a slave). We do our best to soften Paul's language by translating the word "slave" as "servant." But whatever word we decide to use, let us be certain that we understand that Paul meant he had freely given up his rights.

Therefore, the fear that we will be taken advantage of and stepped on is justified. That is exactly what may happen. But who can hurt someone who has freely chosen to be stepped on? Thomas à Kempis instructs us to be "so subject...that all men may go over thee and tread upon thee as upon mire of the street."

(Continued)

¹Excerpted from *Celebration of Discipline* by Richard J. Foster. Used by Permission of HarperSanFrancisco.

APPENDIX 4A (Continued)

The Discipline of Service¹

by Richard J. Foster

The Joy of Serving.

In *The Little Flowers of St. Francis*, a delightful story, I told about how Francis taught Brother Leo the meaning of perfect joy. As the two walked together in the rain and bitter cold, Francis reminded Leo of all the things that the world - including the religious world - believed would bring joy, adding each time "Perfect joy is not in that." Finally, in exasperation Brother Leo asked, "I beg you in God's name to tell me where perfect joy is," whereupon Francis began enumerating the most humiliating, self-abasing things he could imagine, adding each time "Oh, Brother Leo, write that perfect joy is there." To explain and conclude the matter he told Brother Leo, "Above all the graces and gifts of the Holy Spirit which Christ gives to His friends is that of conquering oneself and willingly enduring sufferings, insults, humiliations, and hardships for the love of Christ."

Serving Should Not Lead to Asceticism.

We find those words hard to deal with today. (You must understand that I, too, struggle even to listen to the devotional masters on this point.) We fear that such an attitude will lead irrevocably down the path of excessive asceticism and self-mortification. In the Church we are only now emerging from a "worm theology" that terribly devalued human ability and potential. Does service lead back to that? No, certainly not. No doubt it is a danger we must always guard against. But we must also watch for the enemy in the opposite direction.

Service in the Marketplace of our Daily Lives.

Service is not a list of things that we do, though in it we discover things to do. It is not a code of ethics, but a way of living. To do specific acts of service is not the same thing as living in the Discipline of service. Just as there is more to the game of basketball than the rule book, there is more to service than specific acts of serving. It is one thing to act like a servant; it is quite another to *be* a servant. As in all the Disciplines, it is possible to master the mechanics of service without experiencing the Discipline.

To stress the inward nature of service, however, is not enough. Service to be service must take form and shape in the world in which we live. Therefore, we must seek to perceive what service looks like in the marketplace of our daily lives.

¹Excerpted from *Celebration of Discipline* by Richard J. Foster. Used by Permission of HarperSanFrancisco.

The Master's Master Principle²

by J. Oswald Sanders

Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all (Mark 10:43,44).

Jesus Taught that Leaders are to be Servants.

Given the importance of competent leaders in the church - and in business and government, too - we might expect that the Bible would use the term more often. In fact, the King James Bible (on which many of my generation have been nurtured) uses the term *leader* only six times. Much more frequently, the role is called *servant*. We do not read about "Moses, my leader," but "Moses, my servant." And this is exactly what Christ taught.

Jesus was a revolutionary, not in the guerrilla warfare sense, but in His teaching on leadership. The term *servant* speaks everywhere of low prestige, low respect, low honor. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness. And that was a revolutionary idea.

Christ taught that the kingdom of God was a community where each member served the other. Paul wrote in the same vein: *Serve one another in love (Gal 5:13)*. Our loving service should spread also to the needy world around us. But in most churches, a few people carry the load.

Jesus knew that the idea of leader as "loving servant of all" would not appeal to most people. Securing our own creature comforts is a much more common mission. But "servant" is His requirement for those who want to lead in His kingdom. The sharp contrast between our common ideas about leadership and the revolution Jesus announced is nowhere clearer than in Mark 10:43-44: *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 the first must be slave of all.*

The Disciples Misunderstood True Leadership.

This is such a revolutionary idea that even those closest to Jesus, James and John, used their ambitious mother to scheme to secure top positions in the coming kingdom before the other ten received their due. These two disciples took very seriously Jesus' promise about sitting on glorious thrones and judging the tribes of Israel (Matthew 19:28), but they misunderstood how to get there.

Despite their friendship, Jesus did not give an inch to their campaign for office. *You don't know what you are asking*, was His reply (Mt 20:22). James and John wanted the glory, but not the cup of shame; the crown, but not the cross; the role of master, but not servant. Jesus used this occasion to teach two principles of leadership that the church must never forget.

(Continued)

²Excerpted from *Spiritual Leadership* by J. Oswald Sanders. Used by Permission of Moody Press.

APPENDIX 4B (Continued)

The Master's Master Principle²

by J. Oswald Sanders

Two Principles of Leadership:

1. The Sovereignty of Spiritual Leadership.

To sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared (Mark 10:40).

A more common response might have been: Honor and rank is for those who have prepared themselves for it, and worked very hard to get it. But here we see the fundamental difference in Jesus' teaching and our human ideas. God assigns places of spiritual ministry and leadership in His sovereign will. The *Good News Bible* translates verse 40: *It is God who will give these places to those for whom He has prepared them.*

Effective spiritual leadership does not come as a result of theological training or seminary degree, as important as education is. Jesus told His disciples, *You did not choose me, but I chose you and appointed you (Jn 15:16)*. The sovereign selection of God gives great confidence to Christian workers. We can truly say, "I am neither appointed by selection of an individual or election of a group, but by the almighty appointment of God."

2. The Suffering of Spiritual Leadership.

Can you drink the cup I drink and be baptized with the baptism I am baptized with? (Mk 10:38).

No hedging here. No dodging the hard realities. Jesus simply and honestly set forth the cost of serving in His kingdom. The task was magnificent and difficult; men and women leading in that task must have eyes wide open, and hearts willing to follow the Master all the way.

To the Lord's probing question, the disciple responded glibly, "We are able." What tragic lack of perspective! But Jesus knew what lay ahead. They would indeed drink the cup and know the baptism. James would be executed and John would finish his days in isolated confinement.

If the disciples figured to learn about leadership on the fast track and with appropriate perks and bonuses, Jesus soon disillusioned them. What a shock it was to discover that greatness comes through servanthood, and leadership through becoming a slave of all.

Only once in all the recorded words of Jesus did our Lord announce that He would provide an "example" for the disciples, and then He washed their feet (Jn 13:15). Only once in the rest of the New Testament does a writer offer an "example" (1Pet 2:21), and that is an example of suffering. Serving and suffering are paired in the teaching and life of our Lord. One does not come without the other. And what servant is greater than the Lord?

²Excerpted from *Spiritual Leadership* by J. Oswald Sanders. Used by Permission of Moody Press.

APPENDIX 4C

Servant in Chief³

Jimmy Carter's journey from the White House to building houses.

by Philip Yancey

On the tourist trail in Plains, Georgia, you can still see the public housing apartment where Jimmy Carter once lived. From those humble roots he ascended in 1976 to become President of the United States. In the wake of Watergate scandals, Americans responded to an ordinary citizen, a peanut farmer with a winsome smile who promised he would never tell a lie.

President Carter Rebuilds After Defeat.

Jimmy Carter's descent reversed his meteoric rise. After losing the 1980 election to Ronald Reagan, he returned to Plains a broken man, scorned by fellow Democrats and named in some polls as the worst president ever. His family business, held in a blind trust during his term, had accumulated a million-dollar debt.

From that shaky platform, Carter began to rebuild. After writing a book to pay off debts, he established the Carter Center in Atlanta to foster programs he believed in. Due mainly to his emphasis on human rights, many developing nations looked to him as a great leader, and Carter responded with visionary projects. A democracy project began monitoring elections all over the world. His support of Habitat for Humanity brought publicity and funding to that fledgling organization. His foundation targeted a handful of major diseases that plague poor nations and mobilized dollars and expert knowledge to address the problems. As a result, both guinea worm and river blindness have been nearly eliminated.

President Carter Serves His Local Church.

Every weekend he was home, Carter also taught Sunday school. Word got out, and soon tour buses began filling the parking lot of Maranatha Baptist Church. A congregation of 80 to 100 found themselves swamped with 300, 500, even 1,000 visitors on Sundays. CNN donated some used cameras, and the Sunday school class accommodated overflow crowds with a video hookup in another room. Jimmy and Rosalynn Carter graciously agreed to pose for pictures with any visitors—*after* the worship service. Thus the pastor, Dan Ariail, faced the challenge of preaching to hundreds of visitors, many of whom would hear the gospel for the first time, while not boring his core congregation.

On the hot summer day I visited Maranatha, soldiers from 21 different countries, in training at nearby Fort Benning, showed up. "Tell me, if you were back home, would you be in church today?" my wife asked a carload of Swedes and Romanians. The Swedish driver didn't hesitate: "If Jimmy Carter was preaching, we would!" Turn over the offering plates at Maranatha Baptist, and you'll see the carved initials "J.C." The former president made them in his carpentry shop, just as he made the TV cabinet that sits in the Sunday school room. Every other month he takes his turn cutting the grass outside the church while Rosalynn cleans the bathrooms indoors.

(Continued)

³Excerpted from Christianity Today. Used by Permission of *Christianity Today*.

Servant in Chief³

Jimmy Carter's journey from the White House to building houses.

by Philip Yancey

President Carter Serves His Local Community.

Around town, I heard stories of how Carter wields his power locally. When Millard Fuller of Habitat for Humanity boasted about having eliminated all substandard housing in Sumter County, Carter telephoned to tell him about Josephine, who lived in a house with holes in its siding plugged with rags. When a young woman in the church entered adulthood with a face badly deformed from a genetic defect, Carter called the head of Emory Hospital in Atlanta and arranged for plastic surgery.

President Carter Serves the World.

Carter is raising polonia trees on a plot in his back yard—"the fastest-growing tree in the world," he claims—hoping they might solve the terrible problems of deforestation. He keeps cranking out books, hammering nails for Habitat, judging elections. Rosalynn champions the cause of childhood immunization. Together, they seem the ideal small-town citizens, if you forget for a moment that they used to entertain kings, and slept next to a briefcase with nuclear codes that could destroy the planet.

Carter's reputation has recovered well. He remains on a first-name basis with world leaders and commands respect and attention wherever he goes. In a stunning reversal, he now makes the list of most admired presidents, and if someone held a contest for best ex-president, he would win hands down. While others leave the White House to enjoy golf or cash in on their celebrity status, the Carters have devoted themselves to service. The result brings to mind Jesus' most-repeated statement in the Gospels: "For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it" (Mark 8:35).

In an interview with Barbara Walters, Carter was surprised by one question. She asked him to reflect on his colorful life—engineer, naval officer, peanut farmer, governor, president—and name what phase he most enjoyed. He thought for a minute, then smiled that famous smile and said, "Now."

Subsequent to the writing of this article, Jimmy Carter received the Nobel Prize for Peace.

³Excerpted from Christianity Today. Used by Permission of *Christianity Today*.

What is Spiritual Leadership?⁴ Henry Blackaby's checklist

While spiritual leadership involves many of the same principles as “plain ole leadership” leadership, spiritual leadership has certain distinctive qualities that must be understood and practiced if spiritual leaders are to be successful.

- 1. Spiritual leaders move people from where they are, to where God wants them to be.**
This is influence. Once spiritual leaders understand God's will, they make every effort to move their followers from following their own agendas to pursuing God's purposes. People who fail to move people to God's agenda have not led. They may have exhorted, cajoled, pleaded, or bullied, but they will not have led until their people have adjusted their lives to God's will.
- 2. Spiritual leaders depend on the Holy Spirit.**
Spiritual leaders work within a paradox, for God calls them to do something that, in fact, only God can do. Ultimately, spiritual leaders cannot produce spiritual change in people; only the Holy Spirit can accomplish this. Yet the Spirit often uses people to bring about spiritual growth in others.
- 3. Spiritual leaders are accountable to God.**
Spiritual leadership necessitates an acute sense of accountability. Just as a teacher has not taught until students have learned, leaders don't blame their followers when they don't do what they should do. Leaders don't make excuses. They assume their responsibility is to move people to do God's will.
- 4. Spiritual leaders can influence all people, not just God's people.**
God's agenda applies to the marketplace as well as the meeting place. Although spiritual leaders will generally move God's people to achieve God's purposes, God can use them to exert significant godly influence upon unbelievers.
- 5. Spiritual leaders work from God's agenda.**
The greatest obstacle to effective spiritual leadership is people pursuing their own agendas rather than seeking God's will.

Too often, people assume that along with the role of leader comes the responsibility of determining what should be done. They develop aggressive goals. They dream grandiose dreams. They cast grand visions. Then they pray and ask God to join them in their agenda and bless their efforts. That's not what spiritual leaders do. (They) seek God's will, then marshal their people to pursue God's plan.

⁴Excerpted from *Spiritual Leadership* by Henry and Richard Blackaby. Used by Permission of Broadman & Holman.