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RETHINKING LEADERSHIP IN THE LUTHERAN CHURCH IN LIBERIA: A CALL TO A BIBLICAL SERVANT LEADERSHIP

By
ORETHA MILLER DAVIS

A Thesis Proposal to the Faculty of Luther Seminary
In Partial Fulfillment of The Requirements for the Degree of MASTER OF THEOLOGY

THESIS ADVISOR: PROF. MARY HESS

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CHAPTER ONE
INTRODUCTION

Leadership around the world faces problems ranging from the advent of civil war, divisions in communities, and physical fighting amongst citizens. Liberia is no exception when it comes to leadership challenges and problematic experiences faced by countries and churches in the world today. Since 1979, leadership from a hierarchal point of view has been challenging because of its style of control and power. The abuse of authority by political leaders in Liberia is a serious matter. As a result, many of the citizens force their way into leadership, whether qualified or not, by any means, causing developmental initiatives to be dropped.

The Lutheran Church in Liberia is a part of the community which is suffering the consequences of the challenges mentioned above. Despite these challenges and problematic experiences, the church is actively propagating the good news of Jesus Christ through systems of healthcare, education, and civil order. Hundreds of churches are built in and out of the urban centers. From the establishment of the church, evangelism has been the hallmark.

The Lutheran church from my experience has however employed a secular model of leadership, a leadership were members of the church at leadership formation insult and fight each other. A leadership formation where the church is drawing its guidelines for election from the secular perspectives. A process where campaigning for months with characters destroyed, money share amongst voters to select leaders. The process which has not helped, but rather has brought division to the church. Bishop Roland J. Payne writes,
“I am now convinced that fifty percent of the slow advancement of the Lutheran work in Liberia is due to rivalry amongst missionaries on policy disagreements.”¹ The rivalry has even deepened with an added problem of who leads the church. This problem has not improved up to the present. The problem is serious because church growth and development is in crisis. Members and clergy are separated, congregations are in opposition, and as a result, development is undermined. Members and clergy of the churches who lost their elections are unhappy and decide to stay away, or they remain, and their behaviors create an atmosphere which is not conducive to God’s mission. Spiritual development and growth in the church are therefore diminishing due to lack of understanding about the way the church leadership functions. This lack of knowledge has trickled down to all levels of the church. As a member of the church for close to 49 years, I had come to realize how much the church had changed from the time of my Sunday school days, a time when the church was more relational, to the fractured and political state that it is in today. Years ago, I saw pastors having fun, expressing genuine love for each other. I remember a time also when members enjoyed their discussions about how to move forward as a church together.

Leadership formation was secondary to our conversations, which were geared more toward the work of the church. For the past 25-plus years, rivalry amongst congregations within the entire Lutheran Church over leadership control has become more important than the ministry of God. A significant problem with church leaders in Liberia today is the fundamental lack of understanding and commitment to applying scripture to

their work in church leadership. The Biblical model of leadership, if understood, can help the Lutheran Church in Liberia in its ministry and mission.

In Luke 22:24-27 and Mark 10:35-45, Jesus tells his disciples, when they were in dispute about who is the greatest, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become the youngest and the leader like one who serves.” This is a clue that the leadership of Jesus was misunderstood by the disciples who worked and walked with Jesus; Therefore, it is also in the Lutheran church of Liberia today. We are called “the body of Christ” which means our activities should go by Biblical principles (attitudes and practices which the Bible provides that protect our relationships with God and others). John 13:1-17 further stresses that servanthood and mission are different from power over another. The Biblical injunction must be understood by the Lutheran church, and if so, it could reduce the current struggle for power among church leaders. Whoever wants to be first must be last and whoever wants to be the leader must be the servant of all. There is a need for a Biblical servant leadership model that stresses the servanthood and mission of Jesus.

Leadership guidelines and procedures in our church are drawn from the secular perspective. In the church, we have an election commission that takes six months to a year to produce election guidelines. Then candidates begin campaigning, which can last for some two to three months, an ugly process in which reputations are destroyed. We have parties and camps divided against each other.

For the Lutheran Church in Liberia to move forward from this current problem, its leaders and members need to be enlightened and equipped. I believe that what is needed is a Biblical servant leadership model, one which can be implemented and followed for years to come.
Problem Statement

There exists a lack of commitment and understanding regarding scripture’s portrayal of servant leadership in the Lutheran Church in Liberia. Instead of modeling what Jesus portrays about leadership, the church currently employs a secular leadership model. The church reflects the secular portrayal of administration which has led to divisions and is undermining spiritual growth and development. The leadership formation is drawn from the secular basis of power and control above the spiritual growth and servant leadership in the church. Take for instance the convention held in April 2017 at the Saint Luke’s Lutheran church in Phebe Bong County where members and pastors were insulting and fighting each other about who leads the church. The ground of the election was unchristian and chaotic. A broad Bible understanding about Biblical servant leadership model could enlighten and equip members of the church. For many years we have talked and have tried several reconciliation meetings, but we have failed. We have given several suggestions about the way forward but to no avail. According to Roland J. Payne, “There can be no sound evangelism without sound education. The two are vital ingredients for the gospel, and hence they belong together.” Training for pastors and evangelists for preaching the word has been emphasized over the years, but there has been less leadership training. And there is no Biblical servant leadership training in the church. This need has been left unaddressed until today—until my introduction of a Biblical servant leadership model. There can be no sound leadership in the Lutheran church.

2 Payne, 81.
without sound education in Biblical servant leadership; that is centered on good practices and attitude toward serving God and others.

A servant leader focuses on the people of God, the body of Christ (the church), and the word of God. As Lawrence O. Richards and Clyde Hoeldtke write, “But if we are committed to the scripture’s portrait of what the church is, we know that somehow the usual approach to leadership fails to reflect the realities portrayed in the word of God.”

To explore this, the researcher will give a Biblical model of church leadership that will reflect the realities in God’s word about church leadership from the model of Jesus and Paul.

Jürgen Moltmann, in his book *The Church in the Power of the Spirit*, argues that power struggles will subside if we rely on the lordship and mission of Jesus. The knowledge and commitment to servant leadership in scripture will open our eyes to see how we are to model leadership Biblically and theologically in the church. It is possible because most Christians look to the Bible for solutions to their many problems.

**The Purpose of the Study**

Vern S. Poythress writes, “Deep knowledge of the greatness of Christ energizes our affection, our thoughts, and our actions.” The purpose of this thesis is to provide a Biblical and theological understanding of Biblical servant leadership in the church to make leaders and members embrace and be committed to a church leadership model with an emphasis on Jesus’s model and mission and Paul’s leadership. These two leadership

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models are distinct and crucial for addressing this problem. They both view leadership from a servant perspective, which may guide the Lutheran Church in Liberia to address leadership issues. Scripture must be a guide to develop leaders whose principles and functions are enlightened and equipped for the challenges facing the Lutheran church in Liberia. Through our commitment to this biblical servant leadership model, a model that is taught at meetings, Bible studies and other activities of the church, I hope that there will be a reformation of leadership in the Lutheran church in Liberia.

I will explore Don N. Howell Jr.’s book *Servants of the Servant*, which laments that the Bible is not a textbook on the practice of leadership, but it is a truthful record of the saving acts of God and his interpretative word. However, in this drama of the progress of redemption, God raises and uses human leaders to accomplish his saving purpose. Those who are outlined in scripture as godly leaders exercise their derived powers under the authority of God’s holy word. The Lutheran Church’s commitment to Biblical servant leadership will reflect leadership realities in God’s word which are very important for the church in ministry and mission.

A Biblical servant leader aims to prepare the church (the body of Christ) for mission and ministry, not to create division. Jesus is the master, and we all work as his servant leaders. According to J. Oswald Sanders, “if we forget the priority of service, the entire idea of leadership becomes dangerous. Leadership training must still follow the pattern our Lord used with his twelve. Biblical servant leaders should not seek and protect

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their power and interest, but rather should speak with God’s authority; serve God and
others and should not tear down but instead seek to build up (2 Cor. 10:8; 13:10).”

J. Oswald Sanders argues, “Jesus knew that the idea of leader as a loving servant of
all would not appeal to most people. Securing our creature comforts is a much more
common mission. ‘Servant’ is his requirement for those who want to lead in his
kingdom.” Leadership in the church requires servanthood, not human authority without
the leading of the Holy Spirit. Servant leaders in the Lutheran church should not give in to
the trials and temptation secular leadership power. We answer God’s call to lead in any
capacity God wants us to perform a task. Sanders further argues, “Spiritual Leadership is
not a calling we choose to pursue; it is a calling we choose to answer. We don’t decide to
become leaders; we decide to respond and keep responding to God’s call in our lives.
Along the way, whether we like it or not, that involves us in leadership.” We are called to
be servants of the Lord. God appoints us to lead at his own time and for his purpose.
Sometimes we even refuse like Moses in Exodus 3:11-4:14. Moses felt he was not the
right person to lead after God appointed him. He worries about what people will say and
do to him. But God insists Moses was the person of the day. We must understand that
leadership for the kingdom is from God who uses us an instrument to perform his will on
earth. Leadership Biblically is about a response to God’s call to mission with a distinct
character that is shown by Jesus in all of his leadership initiatives. Robert Greenleaf, in his
book Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness,
gives a different paradigm of leadership that enters into the heart and minds of the people:

7 J. Oswald Sanders, Spiritual Leadership: Principles of Excellence for Every Believer (Chicago,

8 Sanders, 22.

9 Sanders, 171.
“Service ought to be the distinguishing characteristics of leadership. The people themselves and society find greater joy in their lives if they raised the servant expert of their leadership and built more serving institutions.” Service to God and others in the Lutheran Church would open us up to building more congregations and parishes that will grow into service to the church and humanity. The service to others must be relationally built around people in our fellowship, which matters more in the mission of God than titles and position.

Biblical servant leadership, if understood and committed to, does not preach human authority, power, and control, but rather creates an opportunity for mutual respect, genuine love, and strong and healthy relationships.

**Brief Review of Existing Scholarship**

The research is interested in providing a Biblical servant leadership model for church leadership formation that will address the lack of commitment and misunderstanding about church leadership that currently exists in the Liberian Lutheran Church. In Luke 22:24-27, Jesus answers the disciple's question of greatness and power, and this text is used as a yardstick along with the other connected texts.

To help understand internal church problems and identify solutions in Liberia, there are few resources available, primarily constitutions and documents of African Lutheran churches that share the same core values, and a few reports and constitutions from the Lutheran Church in Liberia. I will also take into consideration these Biblical texts Luke 22:24-27, Mark 10; 35-45, Col.1:16-24, Philippians 2:5-11, John13:1-17 and other

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Biblical texts that will be helpful in this study. Additionally, the following writers will be very helpful in addressing the problem of this thesis.

Steven Crowther’s Biblical Servant Leadership argues that “Jesus is the ultimate leader. He is God come in the flesh. Therefore, we can learn from him, and though he is omniscient, he has chosen to teach and model certain ways of living. In Jesus, he further states, are found the example of a servant leader who, though fully divine, took on the humility and the human experience.”11 The Lutheran church must at all levels be committed to Jesus’s leadership model of humanity. Though he was divine but came to be humble. The church must acknowledge that our leadership is not about taking the best and being the greatest; it is about service to God and community we find ourselves. In the Lutheran Church over the years, we have misunderstood leadership formation by allowing our processes to be characterized by fights and insults amongst ourselves. We must address this by equipping ourselves with what scriptures have to teach us about biblical servant leadership. A leadership that allows God to lead on God’s agenda using us as his children in his ministry.

Eddie Gibbs, in Leadership Next: Changing Leaders in a Changing Culture, argues that “In reaction to the prestige and domineering style of leadership that has prevailed in some ecclesial tradition, a servant-leadership model of Jesus provides a welcome correction.”12 Leaders are servants, led by a Christ-like lifestyle.

According to Ken Blanchard, Phil Hodges, and Phyllis Henry in Lead Like Jesus: Lessons from the Greatest Leadership Role Model of all Times, Jesus is the greatest

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leadership model of all times; servant leadership is the only approach to leadership that Jesus validates for His followers. He further stresses that leadership is the alignment of four essential domains: the heart, head, hands, and habits. The church is the instrument used to express God’s love to the world through these means.

Leadership is an act of God given to the body of Christ for the continual mission of God in and out of the church. We lead because we have been given the authority by Jesus; whose leadership is based on service in both attitude and practice.

Scott Cormode’s *Making Spiritual Sense* identifies leadership in the church as different from leadership in another organization. For him, a church leader’s first duty is to provide a Christian perspective, an interpretative framework for people who want to live faithful lives. And the parishioner should see God in everything in the world to make them adopt a set of attitudes and habits that make Christian living possible. Leadership, as portrayed in scripture, will reflect the difference between the two leaderships (another organization and the church). Church leadership is about humanity and love for others. The selfish hierarchical leader primary’s focus is about self, leaving the organization at loss, power greed, positions, titles, manipulations, etc. which has led us to divisions, broken relationship and untrusted conversations. We need to a Christian leadership model that focuses on the church’s purpose of loving God and others and deny our selfish self-agendas. We need to provide an environment that will make people come to the fellowship. We also need to embrace a model that will increase love amongst believers.

Robert Banks and Bernice M. Ledbetter’s *Reviewing Leadership: A Christian Evaluation of Current Approaches* laments,

*Evaluation of Current Approaches* laments,

In the Lutheran approach to leadership, understanding one’s baptism as a primary reminder of one’s position as a child of God in the context of the commitment and fellowship of the faith community is highly relevant to understanding leadership.
He further laments that to be a leader in the Lutheran church, one must understand the means of grace as it comes through the preached word, baptism, the Lord’s Supper and the conversations and consolation of the community.13

Such understanding and commitment coupled with attitude and practices are essential in church leadership development.

**Limitations of the Study**

As previously stated, this study aims to provide a Biblical and theological understanding of and a commitment to, a Biblical servant leadership model. The emphasis will be on Jesus’ leadership model and mission and Paul’s leadership.

The objective is to reduce the crisis in leadership formation and to support a biblical servant leadership behavior and attitudes in pastors and members in the Lutheran church. Speaking from my context and tradition, the current lack of understanding and commitment to a Biblical servant leadership model and the employment of a secular model have led to misbehavior; by this, I mean a breakdown in trust and communication between church members (clergy and laity). In a conversation years ago, before our church elections, while I was complaining about the state of church leadership, the way the leadership process was heading for the church, a church mother stated “when we are misinformed, we will misbehave. This is politics. Let Jesus wait for a little; after all, politics is interest. When we are done with the elections, we can talk about the church thing.” At the time I wondered whether, as a leader of the church, she knew something was lacking. Thinking back on this conversation, I realize she needed a different understanding of how leadership in the church should be modeled. As Robert Banks and

Bernice M. Ledbetter wrote, “Understanding our baptism as a primary reminder of one’s position as a child of God in the context of the commitment and fellowship of the faith community is highly relevant to understanding leadership.” I believe that what is crucial at this time is a Biblical servant leadership model.

A Biblical servant leadership model that reflects the leadership and mission of Jesus, as well as Paul’s depiction of leadership in his writing, will enlighten and equip members of the church. Meanwhile, it is not in the scope of this work that we give a detailed discussion on biblical servant leadership. However, I am describing the basic Biblical and theological understanding of how a servant leadership model is portrayed.

We have few resources available to us in the local church. Nevertheless, I have read reports from the Lutheran Church in Liberia, as well as constitutions and position statements that have led pastors and members to take the church to court on dissatisfaction. A book was written by Bishop Roland J. Payne, Miracle of God’s Grace, which highlights the history of the church, and will also help in these discussions. Drawing from these ideas and observations, we will create a Biblical servant leadership model—one which lifts the lordship of Jesus, his servanthood and God’s mission.

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14 Banks and Ledbetter, 44.
CHAPTER TWO
HISTORY OF THE LUTHERAN CHURCH IN LIBERIA: A LOOK AT THE LEADERSHIP PROSPECTS AND CHALLENGES FROM THE MISSIONARIES’ ERA TO PRESENT DAY

The Lutheran Church in Liberia was established by Morris Officer, a missionary, born on July 21, 1823, in Ohio, USA. In 1848 Officer felt that “where the greatest destitution is, there is the greatest need.”  

1 The focus of the Officer’s missionary work was service to others and expanding the gospel of Jesus. In July of 1851, he read in the Lutheran Observer: “An Answer Wanted—it has long been a subject of thought in the minds of some members of the Lutheran church, whether we should not have a mission in Africa. We earnestly ask, is the Lutheran church able and willing to establish a mission in Africa? Or, if suitable and willing men can be found, will the church send and support them? (Signed) Inquirer, July 3, 1951.”  

2 He was responding to God’s call for the mission in Africa. A task he needed to accomplish.

In the same year in September, Officer attended the annual meeting and declared his intention to be a missionary in Africa. But his desire to be a missionary in Africa did not receive encouragement at the meeting. He realized that the Lutheran church was not prepared to support him. For his dream to be realized, he decided to correspond with the American Missionary Association of New York, a society of the Congregational Church.

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1 Payne, Miracle of God Grace, 9.

2 Payne, 9.
The committee agreed that his employment with the Association would in no way hinder him from promoting the cause of the Lutheran Church. He began to solicit funds for the mission in Africa. He hoped to establish a mission in Sierra Leone, but it was not possible, so he visited Liberia through Sierra Leone from an invitation from Rev. Mr. Wilson of Liberia outlining the great opportunities for mission work in Liberia. He considered and accepted an opportunity to go to Liberia for an assessment on August 1853 and while he was there, preached in the Methodist, Episcopal and Presbyterian churches and visited their schools. With a plan in his mind for this mission, officer wrote in his journal:

My plan would be to form a small settlement, but to send only two or three families at first, who are pretty well informed and are willing to come and settle in some interior part where the soil is good; to have a minister with them and to establish a school as soon as possible; to take, as soon as fairly settled, so many children of the heathen as the company could well keep in their families, and have them attend school and labor with and for the families. A movement of this kind would better the people of color and strengthen this rising Republic, which I regard as the brightest star of promise in Africa’s canopy, and would at the same time be direct and effectual missionary work. May God direct.

According to Roland J. Payne, the quest for the gospel and its implementation, to be backed by sound knowledge and willingness to its purpose, was the aim of Morris Officer. A well-learned man who was committed to God’s purpose; he wanted people informed and willing to serve no matter where. Officer wanted both the understanding of the purpose of the church and commitment to that purpose. That purpose is, according to Craig Van Gelder, more than a physical structure, more than a set of policies, more than a historical denomination, more than set of organizational structures, and more than a set of communally affirmed confessions.

Though they form part of the church, the church is even more than all of them combined. Van Gelder writes “when we encounter the church, we move into spiritual

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3 Payne, 13.
territory that occupies earthly terrain. We encounter a living God in the midst of our community. We encounter God dwelling during a people who are created and formed into a unique community.”4 The spiritual territory is considered a place where God dwells and has appointed us as servants to continue his mission. Officer further expressed that God’s direction in all the plans of the establishment of the mission is the center: “Had it not been for the mystical faith in God, coupled with his iron will, Rev. Morris Officer would never have succeeded with his grand plan.”5 He preached in churches and wrote many articles and journals to give an awareness about his dream and vision that encouraged others to join him despite many oppositions, illnesses, and deaths of volunteers and Officer himself. On April 27, 1860, the church was officially established. The leadership was controlled by the missionaries who focused on preaching, building schools and hospitals. Some of the missionaries, according to Bishop Payne, were boldly opposed to education. Some told them that a fourth grade, sixth grade, or eighth-grade education were all that was needed for them to return to their villages to be evangelists. From the beginning of the church, except for the missionaries (who trained and sent) there was no formal training school for evangelists. Education was limited to preaching the word, and there was no instruction or model for leadership, stewardship or other matters. Several of the missionaries lost their lives and their families but continued to minister; nothing stopped them from spreading the gospel. Over the years, there was an influx of new missionaries, but some were more interested in church policies than a church mission. As a result of disagreements amongst themselves, there were extensive resignations. According to Roland Payne, policy disagreement amongst missionaries was responsible for the underdevelopment and slow


5 Payne, Miracle of God’s Grace, 125.
advancing work in the church. From 1860 up to 1947, the missionaries led the leadership of the church bearing the names “Lutheran Mission,” and the “Evangelical Lutheran Church in Liberia.” From 1947-1964 it was jointly governed by a constitution approved in July of 1947. According to Payne, the new constitution brought about dichotomy—the semblance of a church on one side and the Lutheran mission on the other side. It was intended to be an independent church. Its authority and activities were carried out by the conference of the Lutheran church in Liberia, but it was also responsible for reporting to the foreign mission about property and funds. This arrangement fell short of the goal of a true and vibrant independent church. It lacked creativity and insight. The church was under the domination of the conference. In this process, the first Liberian president was Rev. Ezra Keller. According to Roland J. Payne, “leadership brought ease to perplexed minds. He knew the needs of the people and found ways to solve their problems. He did it without arrogance but in a spirit of humility. Evangelism was paramount during his administration because he was the leading evangelist. He encouraged young people by attending their meetings and teaching them.” In other word, I agree with Robert Greenleaf when he said a person is a servant before a leader. The theological training program for pastors at the Lutheran Training Institute was an achievement of Rev. Ezra Keller. After three years of intensive training in theology, young men were given diplomas in theology and ordained. Several of the locally ordained (nationals) under his administration were trained and became part of committees because they were knowledgeable about the working of the church. The establishment of the Lutheran Church in Liberia was embedded by acquiring knowledge before application. The missionary’s emphasis was on the spreading of the good news through preaching and teaching that must be accompanied

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6 Payne, 70.
7 Payne, 70.
by train leadership skills and styles. It was because of this emphasis, and the sending out of lay evangelists, that led to a deficit in the training of church leaders. It is this focus and deficit that has driven the church for so long and has created a crisis in leadership in the church. Whether a pastor or layperson, there is a need for understanding leadership from a servant perspective; Biblically oriental by example and definition of Jesus in Mark 10:42-47.

A committee on a draft constitution was endorsed. Payne and Rev. Martin L. Ruccius were appointed to write the draft in 1963. Rev. Roland J. Payne, who had just criticized the constitution and policies in his Master of Divinity Thesis “The Problem Facing the Christian in Changing Africa,” had the opportunity to correct the shortcomings of the old constitution. He included all levels of the church life into the new constitution, which was completed in 1964 but still lacked a church leadership model. In 1965, Payne was elected as the first national president of the Lutheran church in Liberia. After the reorganization, they tried to educate the Liberian people about the change of name. Though it took time, today the name is well known as the Lutheran Church in Liberia. From 1965-69, according to Payne, the membership of the church grew from 9,000 to 25,000 because of the teamwork of missionaries and nationals working together for the common good of their church. In other words, they realized and acknowledged that they were not merely leaders, but servants of God, working together in God’s mission. They knew that they were called to carry out the mission of God, in a true Biblical servant leadership model, not to be divided by disagreements on policies, education, and leadership. These local leaders and missionaries understood that they had a plan and were to work together.

They were like Jesus, who came not to be served, but to serve no matter the difficulties he went through, he had a plan to accomplish the Father’s mission. Payne had
been well knowledgeable about the church and its mission; upon his return with these
burning issues, he used the opportunity to include some of what the constitution needed
during that time. One of the things left out of the constitution that has not been addressed
is the “model of leadership.” Leadership guidelines and policies are modeled on the
secular. In this master’s thesis, while I may not have the opportunity bishop Payne had, I
do have the opportunity to produce a Biblical servant leadership model for the formation
and support of church leaders who will exemplify our calling.

Bishop Ronald Diggs was elected in 1984 before the Liberian civil war erupted. He led the leadership from 1984-1995. His leadership was challenged by members of the
church for his acceptance of the role as vice president in the interim government of Liberia
right after the civil war. He was questioned how he could be effective in doing his job as a
bishop. Though he later resigned, the disagreement still surfaced, Diggs was asked to
withdraw in 1995 and would not be supported by the pastors. Bishop Sumoward Harris
was chosen as the man of that convention; through the signing of a document by pastors of
the church who were eligible to contest the seat. The rest of the delegates eligible to vote
from parishes and districts agreed with the pastors’ decision; since in fact, the bishop must
be a pastor. The document was presented to the convention and it was accepted by all
those who attended. His concluding second term as bishop brought the beginning of a
physical leadership crisis about who leads the affairs of the church. Through this bitter
fight and strong disagreement amongst both the pastors and laity, some pastors and
members felt devalued and separated from Harris’s administration. Bishop Sumoward
Harris was a bishop from 1995-2002. His administration was also challenged by pastors
and members who also felt they were not happy with his policies. The disagreement went
on for more than ten years with convention deliberations worrisome and disturbing. In all
these agreements, a breakdown in fellowship, divisions, etc. emerged.
Bishop D. Jensen Seyenkulo was elected in 2012. His leadership currently faces the same fighting and division on policy disagreements and power and control that has led to divisions and rivalry amongst pastors and members. These disagreements are based on position struggles, envy, greed, jealousy, ranks, undermining, and manipulations. Though he has tried to root out these divisions through several workshops, meetings, and fellowships, it has not worked. In 2017 he was reelected within a huge crisis of greed, policy disagreements, jealousy, envy, position, titles, ranks manipulation, and power struggles. The church leadership formation process is more focused on power than service to the mission of God’s church. I think this is a problem that should be handled with biblical principles. We need to rethink and come back to our first love, Jesus, whose model of leadership is about serving God and others and not ourselves. We should seek to see Jesus in our leadership disagreements in these processes.
CHAPTER THREE

BIBLICAL AND THEOLOGICAL FOUNDATION OF SERVANT LEADERSHIP

“Unless our foundational vision for leadership is grounded in the metanarrative of scripture that culminates in the kingdom inaugurated through Jesus Christ, we will not be able to separate the wisdom of the world from the wisdom of Christ.”¹ God created us from the very beginning of creation to lead through the guidance of scriptures. As members of the Lutheran Church in Liberia, we are God’s instruments for God’s mission. In Genesis 1:26 & 28 and Colossians 3:15-17, we are admonished to let the peace of God be among us as Christians as we teach and admonish each other. The need for a Biblical foundation for all activities of the church is necessary. According to Don Howell’s Servants of the Servant “The Bible takes the term for both the Hebrew and its equivalent in the Greek language and transforms it into a designation for one bestowed with the unparalleled honor of being called a servant of the Lord.”² According to him, to understand this, you will need to get a full understanding of the word slavery, from its historical background, the background that tells us how a slave was also considered a servant in the Bible.

From Mesopotamia to Egypt, slavery was an institution that provided servants for the estate of free citizens and public works projects. The slave class came from those captured as prisoners of war, from those forced to sell themselves due to

crushing debts, and from those born into slave families. Though their treatment depended on the disposition of the master, slaves were viewed as property much like animals. Israel reflected her oriental setting by adopting slavery as a social institution. The Hebrew word for slave frequently refers to a household slave or domestic servant. Many people in the Bible own servants. For example, Abraham (Genesis 24:2), Isaac, Gen. 26:14, 19, the Bible opens and ends with a strong conviction that leadership is essential in God’s kingdom when it is done or exercised in God’s authority and mission to the world. Genesis 1:26-28 expressed that we are created to be leaders for God’s creation.  

Everyone has a gift of leadership that only needs an individual recognition, appreciation, and expression for the good of the kingdom of God. As John Maxwell teaches in his leadership Bible, we are created to lead or rule over, but as sinful beings, we tend to go out our way instead of following God’s leadership.

The Bible is full of both good and bad leaders. Some of the bad leaders are seen in the book of judges: Samson and Gideon. In 2 Kings 5, we see Gehazi. In 2 Chronicles 10, there is Rehoboam, who was advised to become a serving leader by the elder, but he did not listen; rather, he chose to be a domineering and controlling leader that lead to the division of the kingdom of Israel into two. During these times, we still see leaders in both the Old and New Testament that give us a good model of servant leadership in a society that was worse than ours today. We also see images that speak to servant leadership. What follows in this chapter are a few of the many good servant leaders and images.

**Old Testament**

The Old Testament has several examples of a servant leadership model that can be used in any context. Leaders had diverse roles but led from God’s authority and in serving others. They were considered kings, priests, and prophets who were called servants of the Lord (2 Samuel 3:18, Isaiah 20:3, Ezekiel 34:23-24) with their focus on serving God first.

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3 Howell, 6.
and then others. Though there were times leaders were rebuked for bad leadership, (meaning going against God’s mandate for leading the people), they had a purpose under God’s mission.

For example, Moses, in Exodus according to Don N. Howell, is noted for adopting a posture of servant leadership which we can model in ministry. To explore this idea, John C. Maxwell speaks to several attributes of Moses, providing a wonderful case study on how God calls a leader out of a crowd to perform an assignment. He draws his analysis from Exodus 2:11-4:20:

“God gives the leader an emotional investment in the work. Moses bought into the idea of freeing the Hebrews from bondage before God called him to the task.”

This further supports Robert Greenleaf’s idea of being a servant first before a leader. Moses had the idea of being a servant to his people without anyone telling him to do so. Our service to God is to take the initiative to serve and not wait for a title or position.

According to Maxwell, “God affirms the leader through others. When Moses told Jethro about his encounter at the burning bush, his father in law affirmed him.”

We sometimes do not wait for affirmation. Instead, we ask people to affirm us. For example, in our church elections, people are going for several months to sell themselves when they have worked for 15-20 years as pastors or members. Affirmation for leadership in our church by others needs attention. Let’s take a look at these leaders in scriptures who had discernment of God’s call and were sought and affirmed by others for leadership regardless of where they were and which culture or tradition, they found themselves:

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5 Maxwell, 68.
Deborah, in Judges 4:4-16, a judge leading in the dominant man’s society is sought due to her commitment and service to God and her community. Both Barack and the Israelites sought her leadership. Esther, in Esther 4:6-17, Esther is sought by her uncle Mordecai to save her people through her influence. In the book of Genesis 37:1-50: 22, we read the story about Joseph, a servant of God. Though he suffered many things in his life, he was sought by both his family and community.

The church leadership today needs to be aware that leadership in the church is not a one man’s idea. God has made people that may help us in carrying out this mission. “God gives the leader mentors. Moses asked for and received help from Jethro, Aaron, and others.” We need to ask or seek for mentors: people who will work and have a conversation with you. You cannot do it alone or have all the answers. You must make use of the team you have around you. In our church today, the issue of mentoring must be taken seriously. We need to look up to building a mentoring team.

God has created us with gifts and talents to lead. He sometimes builds on these with more ideas as God decides. According to Maxwell, “God builds on the leader’s strengths, experiences, and background. God used everything in Moses’ background to help him fulfill his calling: the fine education, he received in Egypt, his knowledge of Pharaoh; his understanding of Egypt; and his time in the wilderness.” Education, understanding, and experience are essential in selecting our leaders in the church. You cannot take a leader who has not understood what the purpose and nature of the church is. Just because your parents have been members and contributors for many years, and active

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6 Maxwell, 68.
7 Maxwell, 68.
members, does not qualify you to be a church leader. You must carry both the academic and spiritual balance.

God often refines the leader’s character in obscurity. Moses received a 40-year seminary education in the wilderness. A well-grounded education about what you are called to do is essential in the ministry of God. To lead, you must know the principles of leadership and best practices in the Bible. In our church today, our focus has been on how well the person speaks, lobbies and speaks politically. We must be grounded in spiritual attitudes and best practices as scriptural demands instead.

To lead, we must be strong. Sitting and giving direction is a form of laziness. “God instills in the leader the value of hard work. Moses may not have worked much in the Egyptian palace, but he learned its worth in the desert.” In our church, today laziness must be discouraged. Most of us have ignored the strength God has given us. We think that sitting and giving direction to others may work for us. A leader who always directs and does not take action is a lazy human being. Hard work plays well in leading people. We must lead with influence and practice.

God sustains a leader with a powerful vision. Moses caught the vision of the Promised Land before the Hebrew slaves did. Without the vision of what we want to see together in leadership, the rest of the people will suffer. We need to be focused on God’s mission and vision for the church.

God brings others alongside the leader to compensate for their weaknesses. Moses enjoyed the help of Aaron as spokesman, Joshua as general, and Hur as a battle supporter.

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8 Maxwell, 68.
9 Maxwell, 68.
10 Maxwell, 68.
Moses has been a persevering advocate for stubborn people, which is reflected in Exodus 4:10. “Moses said to the Lord, “But Moses said to the Lord, o my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue.” In this text we see Moses relying on the Lord for everything. Our reliance on God for everything life has to offer is essential in the church.

David, according to Howell, is memorialized as the servant-king who departed from the standard practice of oriental monarchs and submitted his rule to the will of the Almighty (1 Kings 14:8; Ps 78:70-72). Like the Lutheran Church in Liberia, we should depart from the standards and practices of the secular model of leadership formation and deal with the leadership pattern of the Lord Almighty. I mean that right now we have a leadership development and formation model which centers around ranks, positions, titles, greed, undermining each other, personal agendas, and even physical fights. David prayed that his throne would be established by the promise so that the surrounding peoples might recognize the greatness of Israel’s God. The model of leadership in the church should be shaped with the purpose of worshipping God so that people who are not members will recognize the greatness of God.

Israel, according to Howell is noted for prophetic and prayerful images of the history of Israel. He argues that Israel can fulfill her destiny as the Lord intended when she once again assumes the role of “my servant” and “my witnesses” (Isa. 43:10, 12). This text speaks about our commitment and understanding of God being the ultimate leader

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11 Maxwell, 68.
12 Howell, Servants of the Servant, 8.
13 Howell, 8.
who has chosen us to fulfill His mission in all of creation. We are the light that needs to
shine in the darkness. This thesis is trying to flag a Biblical servant leadership model in
addressing leadership formation in the Lutheran Church, which will express tangibly what
we believe Biblically about leadership. It states in verse 10 (Isa. 43:10) “You are my
witnesses declares the Lord, and my servants whom I have chosen, so that you may know
and believe me and understand that I am he.” To sustain leadership for the church today
we must be grounded in biblical teachings

According to Don N. Howell Jr., it is in the Psalms that we find the prayer and
praise book of Israel, which one can listen into the petitions of the individual. In the same
book, believers assume the posture of a humble servant and earnestly plead for the Lord’s
favor. Take for an example these chapters and verses in Psalms. Psalms 19:13, the
psalmist petitions to the Lord to grant “your servant,” which is a call for God’s authority
in the protection from sin. In Ps. 143:2 we see exemption for judgement, in Psalm 27:9;
31:16; 69:17; 119:135; we read about his abiding presence (face). In Ps. 86:4 we see Joy,
in Psalms 86:16, we read about strength, in Psalm 119:17 we see goodness or favor 65,
unfailing love 19:76, 124; 143:12, the fulfillment of the promises of the protection and
perseverance 119:38; 49, 84 personal wellbeing, 35:27, 119:122, discernment 119:125,
and enabling for obedience 119:176. The psalmist-servant is warned by Psalms 19:11 to
meditate on and 119:23 to lovingly embrace. In Psalm 119:140, the promises and precepts
of the law are emphasized. The Psalmist-servant rejoices to be called the servant of the
dignified to be entitled servants praise the name of the Lord always 113:1-2. 14 As servants

14 Howell, 9.
of God, we are protected and guided by God according to the Psalms from any form of fear and despair. The Lutheran Church in Liberia, by way of contrast, because of the envy, fight for power, manipulations, members, and clergy lives in fear and despair. We are afraid of each other in conversations, in eating together or sometimes even praying together. I believe as servants in our leadership each of us can embody the full characteristic of a biblical leader that will imitate the Psalmist in the above verses.

Howell writes that the prophet Isaiah testifies through four “servant’s songs” of a figure who endures the extremity of humiliation, suffering, and even death to remove transgression and provide release from captivity to sin (42:1-7, 49:1-7, 50:4-11, 52:13-53:12). Yahweh introduces his chosen servant as the Spirit-endowed emissary who tenderly stoops to free those locked in the dungeon of spiritual darkness, both in Israel and among the Gentiles (Isaiah 42:1-7, Matthew 12:17-21). He concludes that the Old Testament transform the slave of a man to a servant of the Lord. The Bible is full of thousands of examples of both man and women that have to testify to the goodness of God in leading as servants. Most of these servant leaders understood the importance of knowing and serving God. They put all into service to God. We are called by God to love and serve humanity. It needs to start with us as brothers and sisters to model these great men and women who model God’s leadership style that brought more and more servants to except and work for God.

In the book of Genesis in Steven Crowther’s interpretation, Joseph is the classic story about servant leadership. He was sold into slavery but still managed to be a servant leader on different levels and in different contexts from prison to the palace of Egypt. A

15 Howell, 9.
servant leader is a person who continues to be courageous no matter what comes from life’s journey. We are not to allow our present conditions to stop us from exercising our service to others.

Esther is asked by Mordecai to lead with no secular power. A vulnerable lady called to serve in a risky situation. According to Esther 4, Esther is called upon to serve her people by her uncle who saw her leadership ability. She did not seek to lead by convincing others, but rather she was called upon to lead. She did not call attention to tell people she is in the position to serve. She was called forth by the people. A position that was not bread and butter, a positioning cover with risks that may lead to her death, a position that will gain no possession benefits. It was a position that was meant to serve others. Servant leadership is about humility.

In 1 Kings 3, we see a good servant leadership model. Solomon was given the privilege by God to choose power and wealth; he refused and instead took wisdom to lead his people. Unlike today in our churches where it appears that a heart to lead is mostly about what wealth to acquire, and how much power and authority we can use over others instead of service. In our church today, we should ask for wisdom that will give us the power and authority to accomplish God’s mission.

According to John Maxwell, one of the great tests of leadership is how you handle opposition. Nehemiah faced the usual tactics of the opposition: ridicule, (Ne. 4:1-3); resistance (4:7-8); and rumor (4:11-12). Nehemiah modeled the correct answer to all three of these challenges: he relied on God (4:4-5), he respected the opposition (4:9), he reinforced his weak points (4:13), reassured the people (4:14, refused to quit (4:15) and he renewed the people’s strength continually (4:16-23)’ Nehemiah’s problems came from both within and without. These mentioned did not bar him from being centered on leading
with passion and building relationships. In chapter 5 you see the problem with food, property, and revenue enhancements. In the midst of all these challenges, Nehemiah remained committed to his calling. In our church today, like Nehemiah we have these problems, but we should not allow our challenges to divert our calling or turn us from Biblical attitudes and practices. Like Nehemiah, we should lead by serving and building relationships. I remember years back fellowship and relationship building were a hallmark of the ministry of the Lutheran church in Liberia.

Today we are even afraid as pastors to trust each other because of titles and position. We have gone far from each other. We only meet when we are forced to meet. Servant leadership in the Old Testament is centered close to God who is the ultimate leader and whose model we must comply. Steven Crowther writes, “He is seen as the shepherd with a heart for people (Psalm 23:1) and who is angered when the human shepherd leaders treat their followers with oppression based on selfish goals (Ezekiel 34:1-24) and (Jeremiah 23:1-4).” An example of a good leader should model God’s leadership style. The church should be aware that when we fight, envy and undermine each other God is angry with us. In our leadership, we should not allow greed, position, and titles make God angry with us. Let us put our differences aside and unite in Jesus Christ.

The leadership characteristic in Deborah gives us an example of any member of the Lutheran church can model. It is modeled in God. According to Maxwell “Deborah’s leadership gifts commanded the respect of both men and women, even though few women in her day rose to a leadership position. Even Barak, the military commander of the

16 Maxwell, The Maxwell Leadership Bible, 1499.

northern tribes of Israel, sought her help.” In the Lutheran church we need to go deeper in respecting each other and going beyond personal agendas, but instead, team up for the so purpose of leading through the power of the Holy Spirit.

New Testament

“If anyone one is to be first, he must be the very last, and the servant of all” (Mark 9:33-35). Jesus uses the term “servant” (diakonos) meaning service given on another behalf. This word also expresses devotion, fellowship and relational conversation. The disciples struggled with leadership position and authority. Jesus reminds them about true leadership that is grounded in servanthood and concern about God’s mission. It is focused on needs for others, the growth of the church and the happiness of those we serve. Servant leadership is not about power over some other, but about service for God and others.

The New Testament is full of servant leaders. To mention a few, Barnabas is portrayed as the leader with the recognition and title needed for leaders in the church; in that he allows Paul to go instead. He was considered a spiritual man and a man with good character (Acts 11:22-26). In Acts 4:36-37 he gave out his resources to defend the church and others that required service. He did not cease holding up the church because he was not at its peak. He recognized Paul’s leadership and supported him in any way he could. He advocated for Paul; whom people felt persecuted the church. He was a comforter as well.

Barnabas’s experiences and popularity with the people did not make him go against Paul, who had been a persecutor. His focus was for the church, to spread the good news to the world. He managed everything to save his relationship with Paul. Even though

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there were church members who did not want him to continue this relationship with Paul, he empowered Paul and other disciples. This point does not imply that the church was free of disagreements. In other words, it was unity in diversity. Howell laments that we have an added responsibility of including others in serving God.

We are servants of the Lord and servants to others. If we as pastors and members leading these congregation put our differences behind us and focus on our common goal in Jesus Christ, the church will experience more growth and development, love and friendship. Peter is also considered a servant leader. According to John Maxwell, “No New Testament leader realized more deeply his fallibility than the apostle Peter.” Peter was the one who left the boat to walk on water, but could not continue. He asked Jesus for assistance due to his little faith. He also identified Jesus as the Christ and witnessed the transfiguration. This same Peter who denied Jesus three times did not remain down or give up, but instead stood in the church and continued to preach and teach the Good news of Jesus. He is likewise distinguished as the Rock for the church. The church can still think as Peter and arrive back to formulate a leadership example that will aid us to design the church in love, humanity, and relationships. Like Peter we can ascertain from our failures; biblical leadership formation being one of the most unaddressed issues can be managed if we rethink leadership formation in the 21st century.

Leadership in the New Testament is surrounded by love for each other. Take for instance in Acts 4:32-37. The believers who included both the disciples and the members were one in heart and mind. No one claimed anything for himself or herself. They did everything together; sharing what they had. The leader's power was in God’s authority to continue the good news of Jesus. Steven Crowther, *Biblical Servant Leadership*, argues

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that the understanding of leadership in the New Testament is centered on humility, love, and compassion. “The theology of leadership is to show the real God to others and with compassion, help them to fulfill the divine purpose given to them.” Though there are successes and failures in the New Testament amongst leaders, however, they are classed as the despicable position of leadership in the bible. Those ugly styles in most instances created problems amongst the people. We should concentrate on those that held the believers together with a command's purpose of worshipping God and carrying on God’s mission for others and the world; taking off from where we are.

CHAPTER FOUR
BIBLICAL FRAMEWORK ON SERVANT LEADERSHIP

I consider the Bible as a guide in our daily living as children of God. According to the Evangelical Lutheran Church in America’s constitution, “the church accepts the canonical scriptures of the Old and New Testaments as the inspired word of God and the authoritative source and norm of its proclamation, faith, and life.” If we can look to the Bible for the norms of the proclamation, faith, and life? Why can’t we see the Bible as a source for good church leadership formation? The Bible directs our way of life in the church, family, and fellowship. In Colossians 3:15-17, the apostle Paul writes:

And let the peace of Christ rule in your hearts, to which indeed you were called into one body. And be thankful. Let the word of Christ dwell among you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. NRSV

This text should address a word to us as we look at the scriptural understanding of servant leaders. Discerning this scripture into several characters, we will see and understand it clearly. Our model of leaders must be analyzed from the perspective of scripture. According to the Book of Concord, “God cannot be dealt with and cannot be grasped in any other way than through the word of God.” If the church is about God, then

1 The Evangelical Lutheran Church in America, Constitution and By-laws (Chicago: Evangelical Lutheran Church in America 2018), 20.

everything including leadership should be guided by its guidelines; service to God and others.

Today in our church, the question is: Do we experience peace when it comes to leadership formation since we are the body of Christ? Can we deal with God and grasp God where there are divisions and fights among us as members? Can we fully sing with gratitude in our hearts with the many problems of leadership formation? We need to embrace and be committed to the mission in which we are called to participate. It must start from the fondness of love for each other. If we are at peace with each other in these processes, then our leadership will be in force. The Gospel speaks about peace and love with God and with others.

What I have witnessed in the Lutheran church in Liberia is an approach to leadership that is more hierarchical/secular selfish style of leadership. I mean a leadership struggle for power, recognition, envy, greed, and ranks have taken over the real essence of the church leadership formation. If we are Christ’s body, we must call for Biblical servant leadership; an approach that calls for love for God and love for others that goes with service for others, for the continual purpose of God’s mission. As Blanchard, Hodges, and Hendry outline four basic beliefs that have become central to Christ’s ministry: “Jesus is the greatest leadership role model of all times; servant leadership is the only approach to leadership that Jesus validates for His followers; effective leadership begins on the inside, with our hearts.”3 We should always remember that the power to lead is not ours, but Christ’s. What we teach and preach is not ours, but God’s mission and the titles and

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positions we have been not to control and rule over others but to be used for the growth
and development of the community.

We employ the Bible as Christians to head us in everything, so leadership too
should be included. Of the importance of defining the framework for leadership in the
Bible, Steven Crowther writes:

Jesus used the method of modeling, which would include several current ideas like
mentoring and action learning, but it expands these with concepts about the
effectiveness of the “follow me” method. Both Old and New testaments endorse
and give insights into both the model and the process of servant leadership. Love
for God and others is emphasized in the two testaments, along with humility, trust,
empowering others, service to God. It is not about taking the correct behaviors and
reactions. It is about building up a foundation for servant leadership built on the
virtues and results in servicing others. The scriptures help at this juncture as well
through the story and direct teaching on other virtues of servant leadership.4

A servant leadership model is found throughout scriptures. Its emphasis is on
service to God and others. Its authority is done through God’s power; which is an exercise
in love and fellowship. As my Sunday school song lament, “where there is peace, there is
love where there is love there is happiness in the family of Jesus Christ.” As earlier stated,
there are Biblical examples of leadership: Moses, Joseph, Esther, Peter, Paul, and other
biblical leaders.

Jesus is clear in Mark 10:42-44. Gathering his disciples, he said to them, “You
know that among the Gentiles those whom they recognize as their rulers lord it over them.
But it is not so among you, but whoever wishes to be first among you must be the slave of
all.” Jesus’s leadership according to John Maxwell was empowered not by a sense of duty
or obligation or by a desire to build an image, but by compassion. Great leadership, he
further states like Jesus, builds a deep love for people that moves them to do far more than

4 Crowther, Biblical Servant Leadership, 136.
obligation could ever induce. As children of God, we must have compassion for our leadership. Jesus becomes the ultimate servant leader, and he endorses becoming great through becoming a servant; with him, it is more than serving. It is becoming a servant. He models servant leadership in foot washing and calls his disciples to deeper levels of leading by giving up their lives in the leading, shepherding, caring for others. He calls his disciples to be his examples. Our love for each other leads to good leadership. In Colossians 1:10, we are encouraged to live a life worthy and pleasing to God in our everyday life; bearing fruit in every good work, growing in the knowledge of God. We are to know what servanthood in the church looks like so that it lives in our hearts which demands peace. There are several attributes from the life and ministry of Jesus that we must remember in Biblical leadership formation. In Philippians 2:5-11, Paul exhorts the believers to follow the example of Jesus when they lead. Jesus left is a glorious place in heaven to come down to the earth to save us. He resisted the devil’s offer that he be made great, have public recognition, rank, and title. In the church today, greatness is defined as what the devil offers to Jesus. We must reject it.

For example, everyone wants to be the bishop; everyone wants to be the president; everyone wants to the congregational chair. For what? Is it to serve God and others or for title and position? Is it for service? If it is for service, then we all can lead because we are all created to rule in whatever place you find yourself (Genesis 1:26, 28). If it is for power, position or personal agenda, then we miss the mark. We see in the conversation between Jesus and the devil that these things must be resisted in the church because love for God is greater than all of these.

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6 Maxwell, 1184.
Our relationship and mindset as Christ-following about each other play an important role in our servant leadership. Philippians 2:6-8 states “In your relationships with one another, have the same mindset as Jesus Christ: Who, being in very nature God, did not consider equality with God something to be used at his advantage; rather he made himself nothing by taking the very nature of a servant, being made in human nature.” No matter who we are in God’s church we should be reminded that in leading people we should not consider ourselves as God’s equals. As Christ followers, we must consider ourselves as nothing without Christ, but in Christ we are something. As Jesus portrayed in the text above, we must always exercise our leading in servanthood. We must remain submitted to God’s rule and directions. Christ remains submitted to God the father no matter the condition he finds himself. In verse 6-7. The Lutheran church has had members and pastors who leave the church or slow down using their gifts because they have not had the opportunity to lead at the top position (bishop, congregational chair, directors, coordinators, etc.), or are not happy with the person leading the church.

We are to remain under God’s authority in whose mission we have accepted to be participants. We must recognize Jesus as the ultimate authority in practice and attitude. In the Lutheran Church, we write that the church and its leadership is in the authority of God, but the attitude and practice is not in line with what is written in our confession. We fight for leadership in the church; we are concerned about our agenda and not the plan of Jesus Christ. Take for an example, in my last parish before writing this thesis, stewardship and evangelism were considered the least concerns of the leadership. We had to argue about why evangelism, why stewardship must be a priority? The most important was to shape the church building. Why is it important to do that? I think our focus must be in spreading the gospel and the human building is a question and remains a question.
Jesus led others to know about God and serving other people. Jesus trains his disciples for three long years so that they have the proper training and he empowers them to do things he did, but even greater. This model of Jesus’ leadership training should continue for leadership formation in the Lutheran church in Liberia. We are reminded in Colossians 2:2-3, that Christ’s goal is that we are encouraged in heart and united in love, so that we may have the full riches of complete understanding, the mystery of God in Christ, in whom are hidden all the treasures of wisdom and knowledge. Leadership training for our church must be taken seriously to address the essence of the church.

As Blanchard, Hodges, and Hendry argue leading like Jesus understands that such leadership is a transformational journey which involves aligning our hearts, heads, hands, and habits. It also means relationship and results are intertwined; it means being committed to both developing others and achieving results in a way that honors God and reflects your core belief about whose you are and who you are. The Lutheran Church needs to express attitudes and practices in leadership formation that will reduce envy, greed, undermining, manipulations and power struggles. In our Augsburg confession, it is written, “That is why one should not mix or confuse the two authorities, the spiritual and the secular. For the spiritual power has its command to preach the gospel and to administer the sacraments. It should not invade an alien office. It should not set up and depose kings. It should not be annual or disrupt secular law and secular power concerning secular affairs. For Christ, himself said (John18:36: “My kingdom is not from this world.” And again Luke 12:14: “Who set me to be a Judge or arbitrator over you?” and St. Paul in Philippians 3:20 “Our citizenship is in heaven.” And in 2 Corinthians 10:4-5: For the weapons of our warfare are not merely human, but they have divine power to destroy stronghold.

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7 Blanchard, Hodges, & Hendry, *Lead Like Jesus*, 44.
Arguments and every proud obstacle raised against the knowledge of God.”

As a church, we need to withhold what the word of God is expressing in leadership development. This part of our confession has not been adhered to.

As I said previously, we have taken the secular model and mixed it with the spiritual. Take for an example, we have what we call the committee election commission, we set this committee for about six months or a year drawing guidelines and distributing it for elections, we have candidates running a campaign and selling themselves for more than two months. In these processes, the character is destroyed, people insult each other, families are divided, and pastors and members remain bitter against each other. Where is the bible? Where is the Augsburg confession? Where is the Book of Concord? We must realize that the church and her activities must be rooted and grounded in God’s word and revelation.

Paul’s leadership philosophy according to Don N. Howell is

Character-grounded rather than role-defined. These are his questions: Are the fruits of the Spirit springing forth in manifest beauty from the soil of the heart of this individual? Does this individual successfully manage their emotion, drives, appetites, actions, and reactions in a way that pleases God and sets an example for younger believers? Is this person, if married, nurturing a loving, stable, and healthy family? If not married, does this person’s character set the space for organizing families? Is there a pattern of harmonious relationships with others? These are a question that Paul implores Timothy and Titus to ask as they assess potential leaders for the churches in Ephesus and Crete.

These are standards that must be carefully assessed in our leadership formation. It is about building up the body of Christ and championing the mission of God in which we

8 Kolb and Wengert, Book of Concord, 92.
9 Howell, Servants of the Servant, 265.
are participants. Paul’s focus is about leading the Gentiles to believe God, through Jesus Christ, which produces a life of submission to his lordship.

There are other standards that a leader may exercise: Authority, exhortation, accountability, affirmatory and missional behaviors that are very good for leaders in the church to exercise; but it should be by what scripture teaches. Don N. Howell argues about six characteristics and definition of Paul’s approach in leading individuals and congregations in the church:

Authoritative—demands conformity to the doctrinal and ethical teaching of the faithfully transmitted gospel, and confronts, warns and rebukes those who compromise its basic principles.
Exhortation—Appeals without coercion or pressure to the consciences and wills of believers, to respond with wholehearted obedience to the manifold grace of God.
Accountable—pursues first and foremost the divine approbation, while also maintaining a clear conscience before people, always conscious that a day is approaching when one’s motives and actions are assessed by the Lord, who is the righteous judge. 1 Cor.4:3-5
Affirmatory—takes the initiative at every opportunity to express sincere praise of and affection for one’s brothers in Christ.
Sacrificial—Bears up under adversity and hardship with a buoyant resilience, with the full awareness that such sufferings nurture humility, fosters magnanimity, and deepen the level of one’s fellowship with the suffering Servant.
Missional—maintains a laser-like concentration on God’s agenda, that is, the evangelization of the lost, the edification of the saints, and the establishment of the vital churches. 10

Paul is holding in hard regard the leaders who will exercise these characteristics but is not happy with those who will misuse them. His greatest concern is for the leaders’ spiritual maturity and emotional stability. He urges us to understand that we play these leadership roles because God has given us the authority to do so. We are to do it through love and our action of service to people.

10 Howell, 256.
Bosch writes “we cannot, with integrity, reflect on what mission might mean today unless we turn to Jesus of the New Testament since our mission is modeled to Jesus person and ministry.”¹ We are to be true witnesses of this mission by modeling after Jesus whose purpose is a focus on the service of humanity. He further argues that mission is the proclamation and manifestation of Jesus’ all-embracing reign. The church is about God and his purpose for his creation. Craig Van Gelder writes that the church is to participate fully in the work of the Son as the Spirit creates, leads, and teaches the church to live as a distinctive people of God.² The church is not about performing a task, and all is well. It is about holistically leading God’s creation in love and fellowship, to continue the mission of God. The church is made by God who has accepted us to be participants. It is an opportunity we have from God given through the resurrection of Jesus Christ.

Who and What Is the Church?

According to the Bible, the church is the body of Christ that gathers for the sole purpose of being sent to proclaim the gospel of the Lord. In Ephesian 3:10-11, “So that through the church the wisdom of God in its variety might now be made known to the

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rulers and authorities in the heavenly places.” Without gathering as a body of Christ, we cannot make known the wisdom of God. The church is the household of God’s people, with Jesus as the cornerstone and to employ these gifts presented by the Holy Spirit for the work of ministry. In building up the body of Christ, we are gifted by the Spirit to be a gift to ourselves, neighbor, and those we do not even know in other lands.

We receive a blessing, and we are to be a blessing to others. The church is close to the body and not the person; it is about mission and communion. It is not about choices, conflicting values or diversity issues. The purpose is “we are Christ’s body, and we get together as believers to carry on the work of the kingdom of God through our fellowship with each other in the church and out of the church.”3 We encounter Jesus in the church. The church flows out the life of God. The church is a place of conversation, collaboration and a place of relationship with no priority given to an individual. The church is identified as the people of God, the Body of Christ, and the fellowship of love. As a body of Christ in 1 Corinthians 12, though there will be varieties of gifts and activities, it is the same God who gives to each one as he pleases. It is through the church the Spirit of God is active. The Church is the assurance for the fellowship of God revealed through the Sacraments.

According to Lesslie Newbigin, the church is a sign, for the state, instrument, and witness of the realm of God. It is the principal means through which God loves the earth. The church makes us prepare to make known to the world God’s wisdom.4 These many understandings about the church are a clear manifestation that a church is not a place for divisive attitude amongst believers, but to foster love and to build up each other for God’s

ministry in the world. If we as a church understand what the purpose of the church is, we will rethink and reform what is presently going on. Leadership in the church must have a core purpose of building up God’s church.

According to Donald D. Miller, the church is the fellowship of faith, not an institution; it is corporate, not individualistic, it is universal, not local, the church is the body of Christ, not the perpetrator of His memory nor the guardian of a tradition. The church has no existence until the Spirit of the living Christ lives and work amongst it now.5 The church is called church because of God’s love for the world, and we are to continue this love for all by being good servant leaders. We must first start with loving God and others. According to Nouwen, we must first have an authentic, healthy relationship with God and others; when these are sound, it heals our inner brokenness, and we become more able to reflect the character of God in how we lead.6

Mission, as I have understood from my studies, is not a function of the church but rather what the church is. The church is the body of Christ whose sole responsibility is to help make people children of God. Without a mission, there could be no church. Christopher Wright writes, “mission was not made for the church; the church is made for a mission-God mission. Mission arises from the heart of God himself and is communicated from his heart to others.”7 It has to be expressed in our concrete love for one another. The church was called to serve people in the church and out of the church. If we are not expressing this love due to envy, greed, titles, and positions undermining, etc. in the

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leadership formation in the church, how can we express this love outside? We must begin at home (church). Donald G. Miller writes “Love to Christ for what He has done for us, is the deepest ingredients in the motivation to the mission.”\(^8\) In 1 John 4:19, Jesus first loved us, and we too should love and lead people in ways that will bring them closer to God; (which is the purpose of the church; the body of Christ). Bosch writes “Christians find their identity when they are involved in mission in communities to others; a new way of life, a new interpretation of reality and God, and in committing themselves to the liberation and salvation of others.”\(^9\) As a church, our leadership and activities should make people come closer to God and feel God’s presence and love. Our mission in our communities to other people is essential to the work and mission of the church.

Leadership in the church is very peculiar and why secular leadership is worldly driving. Spiritual leadership requires God’s power over our human power which I consider secular and what Sanders consider natural. Secular deals with self-agenda and human guidelines for leading the church. Let us look at a diagram of what a secular (natural) and a spiritual leadership looks like for the benefit of this work. Drawing from J. Oswald Sanders who writes, “When we contrast natural and spiritual leadership, we see just how different they are,”\(^10\) Natural in this diagram is also considered secular. Below is Sanders’ table to explain what the two (Natural (Secular) and Spiritual) explain.

<table>
<thead>
<tr>
<th>Natural (secular)</th>
<th>Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-confident</td>
<td>Confident in God</td>
</tr>
<tr>
<td>Knows man</td>
<td>Also knows God</td>
</tr>
</tbody>
</table>


\(^9\) Bosch, *Transforming Mission*, 84.

<table>
<thead>
<tr>
<th>Makes own decision</th>
<th>Seek God’s will</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambitious</td>
<td>Humble</td>
</tr>
<tr>
<td>Creates methods</td>
<td>Follows God’s example</td>
</tr>
<tr>
<td>Enjoys command</td>
<td>Delights in obedience to God</td>
</tr>
<tr>
<td>Seeks personal reward</td>
<td>Loves God and others</td>
</tr>
<tr>
<td>Independent</td>
<td>Depends on God</td>
</tr>
</tbody>
</table>

The chart above defines what a Biblical leader must exercise to help God’s church and to help accomplish God’s mission. As Lutheran, we need to be spiritually charged in God’s purpose to lead God’s church.

The Holy Spirit in the Church

Who is the Holy Spirit in the church and our lives? The Spirit of God brings hope to us, the nation and the world. It is this Spirit that breathes life into us. We live because of this Spirit that is with us wherever we go and in everything we do. Psalm 139. In 1 Corinthians 6:17 we are to be joined to the Holy Spirit. “But anyone united to the Lord becomes one spirit with him” (1 Corinthians 6:17). Without the spirit, there could be no life or existence of human beings.

Our entire life rests in the power of the Holy Spirit. In our church today, the understanding of how the Spirit works in our lives must be manifested in all aspects of our lives. The song Edwin Hatch wrote in 1878 “breathe on me breath of God, fill me with life anew” is a hymn of renewal that expressed a life of love in the purity of heart and will and a relationship with God that brings eternal life. God’s Spirit is there when we surrender and when we do not, when we sin, and when we repent, in distress and affliction. God’s spirit is there when we feel forsaken by God (Psalm 22:1). In the midst of
all these, we have the presence of the Spirit, a power that makes us remain faithful all the time. The Holy Spirit anoints, empowers, and set us aside for God’s mission (Luke 4:18-19).

The Holy Spirit is God, the third person of the Trinity. The Spirit is the power and source of our Christian life. In our activities as members of God’s church, we should allow God to use us in leading the church. The Holy Spirit is God indwelling in us as believers to continue his mission for the world. The Holy Spirit plays a very important role in the life of the church.

According to Craig and Dwight, it is in the power of the Spirit that we participate in God’s mission. The spirit brings energy, lifts people beyond themselves, unifies a community that is caught in doubt, despair, and anxiety and opens new relationships characterized by forgiveness and restoration. In the dwelling of the Spirit, in serving as servant leaders, we look up to the spirit for building relationships and love for each other. We regain these broken images broken due to our disagreements and lack of love. In I Cor.12:13, Paul writes “For in the one Spirit we are all baptized into one body. Jews or Greeks, slaves or free and we were all made to drink of one Spirit.” The church was born because of the work of the Spirit. Craig Van Gelder writes “The church is the creation of the Spirit” In Jesus’ departure from the disciple, he promises them the Holy Spirit that will empower them. The power and authority of the church lie in power given to it by the Holy Spirit.

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12 Craig and Dwight, Participating in God’s Mission: A Theological Missiology for the Church in America (Grand Rapid, MI: Wm. B. Eerdmans Publishing Co., 2018), 274.

13 Van Gelder, The Essence of the Church, 42.
The church cannot function without the power of the Holy Spirit. Mere academic education about the Holy Spirit should be expressed concretely by applying spiritual practices that show love and service to others. It means that life and activities should be guided and grounded in the work of the Holy Spirit. No matter who you are and what background you come from you need the guidance of the Holy Spirit to lead.

We have some leaders in our churches today whose leadership still have me wondering about church servant leadership model. It is the Holy Spirit in Acts chapter 15 that gives the leader an instrument for managing the conflict among the believers. The Spirit helps us in selecting, guiding and appointing our leaders in the church (Acts 13:2-5, 6:3-6). We are encouraged, strengthened and given peace as leaders by the Holy Spirit. The Holy Spirit guided both Old and New Testament leaders for mission in and out of the church. In Acts 6:3, 5, we can be convinced that leadership requires that people be Spirit-led and Spirit-filled. In Acts 10:38 the disciples were told to tarry until empowered by the Spirit for the mission of God. Also, in Acts 2:4 also those in the upper room were empowered by the Holy Spirit. Peter filled with the Holy Spirit in Acts 4:8, in act 6:3; 7:55. Paul’s ministry was directed and led by the Holy Spirit. In Acts 20:28, Paul told the church in Ephesus “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseer. It is an appointment that was made by the authority of the Holy Spirit.”

We are to live our daily activities through the guidance of the Holy Spirit. As a church, we have focused on self-agenda and not mission-agenda in most instances. J. Oswald, Slanders writes, “Those leaders appointed in Acts did not hold office by apostolic selection or by popularity but by divine appointment. They were accountable not only to
the church but also to the Holy Spirit.” 14 The fight for power and control in our church must be abolished. We should be sensitive to the spiritual authority given to the church in Acts and us today. We are not only leaders for the earthly church but will account to the Holy Spirit who has to allow us to lead. Leaders in the early church were also led by the Holy Spirit. They surrender their leadership to the Spirit because they understood that the church was the mission of God and they were only participants.

Unlike our church today, most of our leadership formation processes are surrounded by our agendas and wisdom dominated with negative secular guidelines. A call for God’s control must be emphasized.

The Holy Spirit has given each of us a gift that should enable each of us to lead in whatever position we find ourselves. Each of us should love and respect whosoever is heading, and the head respecting the gift of each of the saints. It is done through engaging in fellowship, collaboration with the leading and discernment of the Holy Spirit. Whether male or female, we are all called to lead. Today as you notice, many of the members of the church are women; who are in leadership and doing well as the men in leading the church. Together we can stand for God’s mission.


Four things happen when people respond to the message about Jesus in Acts 2:38; 8:16, 10:44-48; 19:1-16, Baptism in the name of Jesus; 2. Gift of the Holy Spirit; 3. Repentance; 4. Forgiveness of sins, but it doesn’t appear in order. In different instances, these processes occur in different orders. When this happens, these people are settling in communities, and Jesus is the source of the new community. The Spirit gives these individual powers to perform certain tasks for the community, thus enabling them to do distribution of food to the poor (6:3, 5), they

witness as well, healing, other kinds of miracles, share things in common. This means the spirit will empower us to do what God is already doing ahead of us. The community is pictured as they devote themselves to the apostles’ teaching, fellowship, to the breaking of bread. They always follow Jesus’ pattern in the last supper and prayers. It is a movement that spread throughout the world. It may take different forms, from different cultural perspectives. The same spirit, the same community, but take different forms because of cultural perspectives.

In the book of Acts, Paul emphasizes the gifts of the Spirit and miraculous signs that occurred on the day of Pentecost. We sometimes called it the manifestation of the Holy Spirit. Galatians talks about how Christ’s death and resurrection have ushered us into a new Age of the spirit for all people. Which means through the spirit, we all can live in the freedom of God’s righteousness that is done by trusting and having faith in God’s promise in Christ. We are Abraham’s descendants; through him, we are God’s children.

We have the same intimacy with God through Jesus. We have a new faith that is, “faith working through love.” We have the same intimacy with God through Christ. We have a new meaning; according to Paul, this freedom is not for the big show, not for hatred. Not for competing against each other where you do not have to be greedy. The yardstick is to love one’s neighbor as oneself (Galatians 2:1-10, 1:4 3:13-14, 5:5-6, 17, 6:15-16, and Acts 10, 15).the point is the law is not bad, but it doesn’t have the power to make things come alive unless you obey all. Is this possible when every day we sin? Only the Holy Spirit can make things alive.

In First Corinthians, with, the diverse problems, Paul emphasizes unity in the Lord that the Spirit gives. He clarifies that the gifts of the Spirit are for the manifestation through our shared mind and purpose in Jesus that is mature fully in love. It is this love

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15 Malcolm (lecture handouts).
16 Malcolm.
17 Malcolm.
that makes Paul speak with “boldness.” We need not sit but do something with whatever gift the Spirit has given us as children of God.

In Romans, the Spirit is depicted as hope. What gives us hope is our trust in God’s power to raise the dead as we confess in 2 Corinthians 4:12. Grace may extend to more and more people, to the glory of God (2 Cor.4:7-15). We can also boast of the suffering because we know that suffering produces endurance which also produces character, and character produces hope. Because of God’s love poured into our hearts, hope does not disappoint us. We no longer belong to the old age with its bundles of problems and wickedness, and weaknesses (flesh) but to respond from the spiritual point of view, that is working in our lives. We are in Christ, guided by the Spirit and it is the Spirit that helps us destroy the wickedness around us. Nothing at all will separate us from the love of God.

The Lutheran church is going through several challenges in leadership formation that can be handled by our relationship and fellowship in the Spirit toward each other. Our relationship with each other is essential for the ministry of the church. It is through our fellowship we grow together, learn from each other. We are to create the atmosphere for this fellowship so that the purpose of the Spirit fellowship can express by all for the glorification of the kingdom of God and his mission.

Spirit of God ever says let Jesus be cursed and no one can say Jesus is Lord except by the Holy Spirit.” The Holy Spirit is the church.

The Spirit increases holiness in us, enabling us to grow daily, becoming strong in faith and in its fruits, which the Spirit produces. The church is an assembly called and created by the

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18 Malcolm.
19 Malcolm.
Holy Spirit making it communion with one head. Whether we believe it or not we are connected and have things in common.

The church exists for one purpose. That is to announce God’s promise for the forgiveness of sins which is done in a double sense, that God forgives us, and we forgive and help one another. This promise announcement is a sacramental word that enacts what it signifies: Christ’s death and life for us and in us. Luther affirms that the church exists wherever Christ “rules,” which is everywhere. This rule is hidden and can only be revealed eschatologically by the Spirit through the words and signs of the gospel.20

For Luther in short, the work of the Spirit is to teach us to understand the death and resurrection of Christ, which has been manifested to us, help us receive and preserve it, use it to our advantage and impart it to others, increase and extend it. These things are done both inwardly and outwardly. Inwardly, using faith and other spiritual gifts and outwardly through the gospel, baptism, and the sacrament of the altar, through which as through three means or methods he comes to us and inculcates the suffering of Christ and for the benefit of our salvation. It is a tool to teach us to understand what Christ has done for us, helping us receive and preserve it, use it to our advantage and to impact others’ lives. The Holy Spirit makes us holy, sanctify us, leads us into his holy community, placing us in the church’s laps, where he preaches to us and brings us to Christ. In this gathering, we are preparing to go out in the world.21

The Basic Law of the community of Christ is acceptance of others in their difference, for it is this experience of our neighbors, and only this, which is in line with the Christian experience of God. God is love, so our experience of the Spirit should show and prove love. All of these are not possible if we do not have the Spirit leading us, using us as an instrument. (John 13:1-17) Holy kisses (Romans 16:16; 1Cor. 16:20; 2 Cor.13:12; 1 Thess. 5:26; 1 Peter 5:14). Shared meal: Moses and Aaron eat, a drink after they “beheld

20 Malcolm.

21 Malcolm.
God” (Exodus 24:11).22 The experience of the Spirit is love for God, for self and your neighbor. How can you say you have the experience of the Spirit and you do not have a love for your neighbor? In 1John 4:7-5:1.

Beloved, let us love one another because love is from God. Whoever does not love does not know God, for God is love. God’s love is revealed among us in this way: God sent his only Son into the world so that we might live through him. In this love, not that we loved God, but that he loved us and sent his Son to be the atoning sacrifice for our sins. We love because he first loved us, Those who say, I love God and hate their brothers and sisters, are liars; for those who do not love a brother or sister whom they have seen cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.23

According to Moltmann, the Trinitarian fellowship of the Spirit is the full community of the creator, a reconciler, and redeemer with all created beings, in the network of all their relationships. The power of Love is unity and diversity give us freedom.

The gifts of the Spirit are not creations of the Spirit, for the Spirit itself is poured out in the gifts. The experience of the Spirit shines in our hearts like Moses in Exodus 18 and Paul in 2 Corinthians 4:6.24 In the charismatic experience, God’s Spirit is felt as vitalizing energy. In the nearness of God, we are happy, and life begins to vibrate. We experience ourselves in the vibrancies of the divine field of force. That is why charisma is also described as dynamic or energy.25 This means “by the Eros the force which holds the world together and keeps it alive, anthropologically and cosmo logically: the power of attraction which unites, and the individual weight simultaneously distinguishes. The

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22 Moltmann, The Spirit of Life, 266.
23 Malcolm (lecture handouts).
24 Malcolm.
rhythm of attraction and distance, affection and respect are the power of Eros.”

The experience of the Spirit shines in our hearts. It will not lead us to division in leadership as a church.

God’s power and God’s promise are both important. He kept conversation with all types of people—for example, Pharisees, scribes, tax collectors and sinner. Jesus’ community is an open one. Power is in service, and Jesus is both giver and the gift. It is not about what we are or what we have done, but it is because Jesus is the center of all this. What matters is we are indwelled and rooted in God’s promise: both are necessary for our lives and others. The church includes everyone. As Jesus’ relationship with his father is through prayer our being part of this community is to pray that God’s will be done and not our will. It is the relationship he kept through his death, resurrection and great commissions. Today in our church relationships, the fellowship is not the way it must be. Our conversations are with people we think we trust. We do not usually have an open conversation on church leadership without fighting and separating ourselves from others. To start thinking about who we are and what is our role in this community, we must exercise our power in service to God and others.

The leadership of the Spirit is love for God, self, and others; it is unity in diversity, it loves to the end, it is leaving your comfort zone, it about love for God’s community in the world. It is an assurance of the fellowship of God. The knowledge and awareness of the Holy Spirit and His works in the church and the world. The Holy Spirit is the source of our existence. An agent of unity, Jesus is the word and wisdom of God. In this unity (Father, Son, and Holy Spirit) the triune God become himself an open invitation to the

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26 Moltmann, 196.
whole world. It doesn’t matter your race or culture; what matters is unity amid our
diversity.

We must realize as a church that we all have gifts that need to be identified and
used for God’s missions in the world. As a church, the people of God, the Body of Christ,
and the fellowship of love, we need to set an example that those out of the church will be
encouraged to come to God who is revealed to us through word and sacrament —
remembering that we are called to be witnesses of the work of God’s creation and hope in
the promise. To equip people to send them out in their vocation. We must remember that
sending is full life and living fellowship of the Spirit.

I believe we are called to witness to the work of the Spirit in the Lutheran Church
in Liberia so that the leadership challenge will come to a place where we will all
understand how leadership in God’s Church works. Emphasis on leading and fellowship in
the Holy Spirit must be a priority. We are made new with the pouring of the spirit on all
flesh. It is a direct business. It is not selective, not temporary, not by power, but through
the prize that has been paid for us all; only believe in Jesus Christ. We are blessed with the
gift of the Holy Spirit to build God’s Church within and without the community and our
neighbors.

As Alan J. Roxburgh, in his book, *Joining God, Remaking Church, Changing the
World, The New Shape of the Church in Our Time* laments, we need to join God in doing
what God is already doing ahead of us in the community and neighbor.27 We are a new
creation. All of what the Bible says about the Holy Spirit is very important. It could be the
gifts of the spirit, the work, power, person, and all the depictions, they are meant not for

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27 Alan J. Roxburgh, *Joining God, Remaking Church, Changing the World, The New Shape of the
Church in Our Time* (New York: Morehouse publishing, 2015), 37.
self-glorification, but a glorification of God. Faith, hope, and love, but the greatest of these is love (1Corinthians 13:13). You shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength. The second is this; you shall love your neighbor as yourself Mark 12:30-31.

Necessary for our lives and others, the church includes everyone. As Jesus’ relationship with his father is through prayer our being part of this community is to pray that God’s will be done and not our will. It is the relationship he kept through his death, resurrection and great commissions. The spiritual power is not to display political power but to embody God’s reign. Power is service to the church and the reign of God, the gift the Holy Spirit has given us. We are gifted as God’s Spirit indwells in us to be present in the church and the world as God’s representatives to love and care for all. The Holy Spirit is the reason for the church in the world. Without the leading of the Spirit, we can not lead by our might, power, and knowledge.

The church relationship with both Christ and the Spirit is this ‘where the church is, there is the Holy Spirit too, and where God’s Spirit is, there is the church and all grace; for the Spirit is the truth. “The Holy Spirit is not tied to the church. The Holy Spirit is concerned with the church, as he is with Israel, for the sake of the kingdom of God, the rebirth of life and the new creation of all things.” The Holy Spirit works through a community that only exists through the word and in the Spirit. The Spirit also works through the proclamation of the word to create, call and gather the church. 1 Corinthians 12:3 “Therefore I want you to understand that no one speaking by the Spirit of God ever

28 Malcolm (lecture handouts).

says let Jesus be cursed and no one can say Jesus is Lord except by the Holy Spirit.” The Holy Spirit is the church.

The Spirit increases holiness in us, enabling us to grow daily, becoming strong in faith and in its fruits, which the Spirit produces. The church is an assembly called and created by the Holy Spirit making it communion with one head. Whether we believe it or not we are connected and have things in common. The church exists for one purpose, which is to announce God’s promise for the forgiveness of sins which is done in a double sense, that God forgives us, and we forgive, and help one another. This promise announcement is a sacramental word that enacts what it signifies: Christ’s death and life for us and in us.

The gifts of the Spirit are not creations of the Spirit, for the Spirit himself is poured out in the gifts. The experience of the Spirit shines in our hearts like Moses in Exodus 18 and Paul in 2 Corinthians 4:6. The experience of the Spirit shines in our hearts. It will not lead us to division in leadership as a church.

God’s power and God’s promise are both important. He kept conversation with all types of people—for example, Pharisees, scribes, tax collectors and sinner. Jesus’ community is an open one. Power is in service, and Jesus is both giver and the gift. It is not about what we are or what we have done, but it is because Jesus is the center of all this. What matters is we are indwelled and rooted in God’s promise: both are necessary for our lives and others. The church includes everyone. As Jesus’ relationship with his father is through prayer our being part of this community is to pray that God’s will be done and not our will. It is the relationship he kept through his death, resurrection and great commissions.

We must realize as a church that we all have gifts that need to be identified and used for God’s missions in the world. As a church, the people of God, the Body of Christ,
and the fellowship of love, we need to set an example that those out of the church will be encouraged to come to God who is revealed to us through word and sacrament—remembering that we are called to be witnesses of the work of God’s creation and hope in the promise. To equip people to send them out in their vocation. We must remember that sending is full life and living fellowship of the Spirit.

The majority of those persons in leadership in my church; I believe if they were aware and knowledgeable about the work of the Spirit to a broader extent would change their attitudes and practices about leadership amongst themselves and dividing God’s church.

Take for instance the three bishops elected after the first national bishop Roland J. Payne. They have all been characterized by pastors and members moving at these sites with bitter hearts toward each other and planning to get at each other negatively into these processes. Without allowing the Spirit to lead us, we allow our knowledge and self-agenda to lead. We forget what our baptism teaches. We have had several reconciliation meetings, and even promise to forgive each other, but this has not worked. We must understand that the Holy Spirit comes in our baptism and dwells in us and empowers us to do what Christ did and even greater things in our lives, the church, and the world. We are small gods in the world as believers not to put our arms up for bluff, but to represent God in our humanness and through the prize, Christ has paid for us. It means we are justified by our faith in Jesus, not by any work. Love is the key to the discerning and experience of the Spirit.

I believe we are called to witness to the work of the Spirit in the Lutheran Church in Liberia so that the leadership challenge will come to a place where we will all understand how leadership in God’s Church works. An emphasis on the leading and fellowship in the Holy Spirit must be a priority. We are made new with the pouring of the
spirit on all flesh. It is a direct business. It is not selective, not temporary, not by power, but through the prize that has been paid for us all; only believe in Jesus Christ. We are blessed with the gift of the Holy Spirit to build God’s Church within and without the community and our neighbors.
CHAPTER SIX
A TEACHING MODULE FOR PASTORS AND MEMBERS ON LEADERSHIP FROM
A BIBLICAL SERVANT PERSPECTIVE IN THE LUTHERAN CHURCH IN LIBERIA

For the past 20 years in the Lutheran Church in Liberia our church, we have struggled with leadership formation from the perspective of the nature of the church. It has been structured in ways that are not expressed in the true nature and purpose of the church. We have created problems that need to be addressed to continue what the church’s true identity is. We have pushed power, jealousy, envy, position, ranks for our satisfaction and not the aim of the mission of God. We are all guilty and need to do something about it. To do this, we must come together to rethink what leadership looks like from the Biblical perspective; especially “Servant Leadership.” A leadership of servanthood, serving God and others.

As I thought of producing this module, several questions continue to come out of my experience about how leadership formation has been portrayed in our church. We fight, lie about each other, break longtime relationships, the fellowship is not truthful, etc. It has made me think and believe that we need to come back to our first love which is Jesus; the foundation of the church nature and purpose and its leadership formation. In Mark 10:40-47, Jesus says. To lead, you must serve and be the least of all. In John 13:17, he shows us the recipe in doing this. He came down to the feet of his disciple and washed their feet and told them to do likewise.
I do not see the Biblical servant leadership model of Jesus in our leadership formation for these years. A Biblical servant leadership model has not been practiced, and it is not concretely expressed in our church. I think the lack of commitment to those that are aware and the lack of understanding of those that do not know needs to be addressed. This has led to the purpose of this module that is basically about this study. It is about helping members of the Lutheran church in Liberia to understand the Biblical servant leadership model and to come to a reality of implementing such a model in leadership formation in the church, particularly to reduce and heal our leadership crisis. I aim to provide basic knowledge and Biblical principles that will enable both members and clergy to realize what leadership formation in our church has done to us and how we can build those relationships and move on with God’s mission.

God has called us to lead by proclaiming and caring for his people. We believe that we are called to be servants of God. The constitution of the Lutheran church states in the preamble:

**Recognizing that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church, and that all just duties and powers exercised by the church are committed to her by Christ for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care and service**

**Whereas, the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised; Now, therefore the Lutheran Church in Liberia adopts this Constitution to govern her common life in him and our witness to him, praying that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.**

We are expected to live up to what we have written and be committed to it. In Article 3, the purpose states “The LCL serves as an instrument of the Holy Spirit to proclaim the gospel through the Word and Sacraments, and to gather into fellowship with those who respond in faith and teach them to be faithful stewards in the Church, home,
community, nation and the world through the tripartite ministries of preaching, teaching and healing.”

Goals:

- To establish a servant leadership practice and attitude in leaders and members of the Lutheran church in Liberia.
- To provide basic knowledge about the church, its missions and work about the Holy Spirit.
- To provide healthy leadership through a servant attitude.
- To reduce the leadership crisis and develop leaders and members to be biblical servant leaders.
- To provide the Biblical principle of servant leadership, integrate Christian faith and leadership in all aspects of life, equip members with the characteristics of a servant leader, to give a Biblical understanding of power and authority for leaders in the church.
- To help guide the leadership formation in the Lutheran church in Liberia.

Leadership development in the church with all together is essential. This is proven in Matthew 9:35-11:1; Mark 6:6-13; Luke 9:1-6 when Jesus sends his disciples on a two by two missions to achieve his Messianic goal. So, we too we need to do it today to achieve the mission of the church which requires unity.

This is a proposed workshop intended for one week (Sunday to Saturday). The implementation I think will enable us to come back to building relationships, loving each other.

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1 The Lutheran Church in Liberia, Constitution and By-laws Monrovia, Saint Matthew Lutheran Church, 2011, 2.
other and having a healthy leadership process. The church is not a mere organization. It is the body of Christ that gathers and unites to fulfill God’s mission.

There will be training of trainers’ worship for a week. These people will be given the responsibility to train their congregations. The participants will come from the 12 districts of the Lutheran Church with five representatives from each district. There are seven topics. One topic a day, with two sessions per topic. This one session per topic will run for three hours each per day. The sessions will be facilitated by pastors and members who are knowledgeable about what each session teaches. The module can be repeated for more insights and participation. The outline gathers insights from Stephen Crowther’s interpretations in his book *Biblical Servant Leadership* and Don N. Howell Jr’s book the *Servants of the Servant; A Biblical Theology of Leadership*. Lectures and notes from Prof. Lois Malcolm’s class the triune God\Holy Spirit. The Bible and books used in this study are materials that can be used to conduct these sessions due to lack of other materials that may be useful but not available in my context. All of these topics and sessions will be in the form of dialogue, storytelling; with a facilitator leading the conversation. There will be a litany at the beginning of each of the session. They will be repeated in each session. The repetitions are a crucial aid to retaining/recalling of the information.

An overall teaching session guide for the Leader

<table>
<thead>
<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance / Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Activity to Review/Overview</td>
<td>30 mins</td>
<td>• The leader guides participants to share stories, share results/answers/progress of assigned work.</td>
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<td></td>
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<td>• The leader provides necessary feedback and encouragement.</td>
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<td>• Leader conducts whole-group litany and offers a prayer for the upcoming session</td>
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<td></td>
<td></td>
<td>• Skits, storytelling, singing and other forms of visual, performing presentation can also work here</td>
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</tbody>
</table>
| 2. Activity to Introduce today’s Session | 30 mins | • The leader announces, writes, or gives directions to find a topic in booklet or on paper.
• Leader guides in any of the following or similar activities:
  - brainstorming on participant’s perceptions;
  - relating a past experience;
  - sharing a point of view
• The leader’s key skills here include the following:
  - ask open-ended questions
  - redirect questions
  - clarify questions
  - avoid providing “right”/“wrong” responses to participants
  - be sure to bring back contestable issues at the end of the session. |
| 3. Activities in 4-step Procedure | 60 mins | 1. to capture attention, Leader and participants relate a very short summary of a real-life issue of leadership in the church relevant to today’s topic OR brings up a real-life issue raised at the Introduction, if relevant.
Alternatively, he/she can arrange with a participant ahead of the learning time to do it. Could even invite a guest to present. There is an opportunity for skits and other forms of visual presentation here.
2. The leader provides scripture (“Book”) references for reading to be read in this session.
3. in pairs, small groups, or whole group, participants “look” in the scripture references and answer the Key Questions:
   a. What does the Bible say?
   b. How well have we done?
   c. What more do we need to do? What less do we need to do?
   d. Answers are shared with the whole group.
4. Leader helps the group to provides a summary statement with Scripture reference to be repeated/recited by everyone as what each participant “took” from the session. |
| 4. Activity to Evaluate the Objective(s) | 30 mins | • Mostly individual work to reflect and decide on an ACTION POINT (with timeline) that would change the history in the context of the congregation.
• This could be a personal meditation and/or journal time with covenant-like statements in the form of “I will...”, to include asking someone for forgiveness; making restitution; changing a particular practice/habit; etc.
• Skits
• Recitations
• Microteaching/drama |
Proposed Workshop agenda for the week

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activities</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>4-6pm</td>
<td>Arrival, registration</td>
<td>To know the total number of participants and enable participant to meet and greet each other</td>
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<tr>
<td></td>
<td>6-8pm</td>
<td>Participants’ expectations and stories with each other about their frustrations and hope for the week. Also drawing rules for the workshop</td>
<td>To acquire baseline data that helps to determine the scope/level of knowledge to provide. To ensure that the workshop is conducted in an orderly and conducive atmosphere.</td>
</tr>
<tr>
<td>Monday-Friday</td>
<td>8am -9am</td>
<td>Breakfast</td>
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<td></td>
<td>9-9: 15 am</td>
<td>Devotion</td>
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<td></td>
<td>9:15-11:15am</td>
<td>Topic/Session one</td>
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<td></td>
<td>11:15-11:30am</td>
<td>Break</td>
<td></td>
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<td></td>
<td>11:30-12:00noon</td>
<td>Small group discussion</td>
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<td></td>
<td>12:00-1:30pm</td>
<td>Lunch</td>
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<td></td>
<td>1:30-3:30pm</td>
<td>Session two</td>
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<td></td>
<td>3:30-3:45pm</td>
<td>Break</td>
<td></td>
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<tr>
<td></td>
<td>3:45-4:45pm</td>
<td>Small group discussion on the session</td>
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<td></td>
<td>4:45-5:30pm</td>
<td>Dinner</td>
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<td></td>
<td>5:30-7:00pm</td>
<td>Sports/Games</td>
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</table>
Topic 1: **What is the Church?**

**Background:**

Recognizing the importance of understanding the historical background, nature, and fellowship of the church, this topic provides the true meaning and essence of the church. Who is the church? What is the church? To understand leadership in the church, we need to understand the true nature of the church.

**Goal:**

- To establish a Biblical and theological understanding of the essence of the church and God’s mission for the church.
- To encourage the participant to live out to its meaning as the body of Christ.

**Resources:**


**SESSION 1: The true meaning of Church**

**Objectives**

- Participants will state the meaning of “church” in their own words
- Participants will explain the term “the Body of Christ” using Bible references for support

**Early preparation**

- Read up the meaning of “church” and its meaning as the “Body of Christ”
- Organize copies of the litany
• Make sure you have the constitution of the Lutheran Church in Liberia and other resources on the nature of the church

**Key Terms**

Church, God, Body of Christ

**LITANY**

(These are slight adjustments to the wording of the preamble of the Constitution of the Lutheran Church in Liberia)

**Leader:** We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church  
**People:** Lord, help us to be servant-leaders

**Leader:** We affirm that all just duties and powers exercised by the church are committed to her by Christ  
**People:** Lord, help us to be servant-leaders

**Leader:** We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care, and service  
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**Leader:** We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.  
**People:** Lord, help us to be servant-leaders

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</table>
| 1. Activity to **Review**/Overview | 30 mins | • Three (3) persons share their conviction on the last Session: what is the church?  
• Another two (2) persons share their thoughts and experiences  
• The leader provides necessary feedback and encouragement.  
• Leader and participants conduct the whole-group litany above.  
• Leader or a participant offers a prayer for the upcoming session |
| 2. **Activity to Introduce** today’s Session | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper. |
The leader quickly divides participants into 2 groups, A and B. Group A individually think of words that define/describe the church and group B the body of Christ. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists.

| 3. **Activities in 4-step Procedure** | 60 mins | 1. The leader reads a summary profile of the nature and essence of the church in the world that show evidence of the church.
2. The leader assigns scripture (“Book”) references for reading in small groups about the who and what the church is.
4 Groups are to copy the references if there is no workbook. In the small groups, participants read and answer the Key Questions: a. Who is the church?
b. Who is the body of Christ and why?
   What is the church
c. How can we be the church? How can we lead the church? differently from what has been happening.
At a signal by Leader, group heads share answers are shared with the whole group.
1. The leader asks Side leader form in Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the true meaning about the church and how we can live the church and learn it.
He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| 4. **Activity to Evaluate the Objective(s)** | 30 mins | ACTION POINT- Each participant to prayerfully complete this personal statement in the class:
I can be more of a church if I
•
•
SESSION 2: What is God’s mission for the church?

Objectives:

- The participants in a dialogue and experiences will define and explain in their own word and scripture what God’s mission for the church is.

Early preparation

- Read up on the meaning of “God’s mission for the church”
- Organize copies of the litany
- Make sure you have extra Bibles and paper

Key Terms

- Church, Mission, God,

Litany

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People: Lord, help us to be servant-leaders
Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised

People: Lord, help us to be servant-leaders

Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.

People: Lord, help us to be servant-leaders

### Teaching Steps

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<td>1.</td>
<td>Activity to Review/Overview</td>
<td>30 mins</td>
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- Three persons will share their conviction from the last session what is the essence of the church, and another two will state what was the understanding before.  
- Leader dialogue with participants and provides necessary feedback and encouragement.  
- Leader and participants conduct this whole-group litany above.  
- A participant offers a prayer for the upcoming session. |
| 2.   | Activity to Introduce today’s Session | 30 mins |  
- The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
- The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe what is God’s mission and Side B what God expect of us in this mission. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3.   | Activities in 4-step Procedure | 60 mins |  
- The leader reads a summary profile of the mission of God that shows evidence of God’s mission for the world and the church missions.  
- Leader assigns scripture (“Book”) references for reading in small groups about the mission of God, one leader per group. Groups are to copy the references if there is no workbook. In the small groups, participants read, dialogue and answer the Key Questions:  
  a. What is the mission? How can you explain it in your parish context?  
  b. What is God’s mission for the church? give examples in your context.  
  c. Have we been participating in this mission? If yes how? If no why? |
At a signal by Leader, group heads share answers are shared with the whole group.

3. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the mission of God.

4. He/she provides a written summary statement with (...) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| 4. Activity to Evaluate the Objective(s) | 30 mins | ACTION POINT - Each participant to prayerfully complete this personal statement in the class: “I can be more participant in God mission if I

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Homework – Participants will reread the passages assigned in the small groups at home before the next session.

Topic 2: The Holy Spirit in the Bible

Background:

From my experience and analysis, the understanding of who the Holy Spirit is limited amongst members in our church. The Holy Spirit is the source of our existence that needs to be fully understood.

Goal:

- To bring the participants to a Biblical and theological knowledge about the true meaning of how who and what about the Holy Spirit.

- To inspire participants to accept the full meaning of the work and fellowship of the Holy Spirit as taught in the scriptures only.

Resources:


SESSION 1: The work and fellowship of the Holy Spirit in the Old Testament

Objectives
• Participants state how the Holy Spirit works in each situation mentioned in the scripture references

• Participants will explain, using Bible reference, that the Holy Spirit is a guide for God’s people

• Each participant will name three attributes of the Holy Spirit that are also the attributes of God.

**Early preparation**

• Pray for the participants that you will meet

• Write down your own belief about the work of the Holy Spirit, with scripture reference and be ready to share it.

• Organize copies of the litany

• Make sure you have extra Bibles and paper

**Key Terms**

Holy Spirit, Fellowship, work, guide, Old Testament

Litany

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**Leader:** We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised

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Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.

People: Lord, help us to be servant-leaders

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</table>
| 1. Activity to Review/Overview      | 30 mins  | - Three persons will share their conviction from the last session what is the work and fellowship of the Holy Spirit in Old Testament? And another two will state what was their understanding before.  
- The leader provides necessary feedback and encouragement.  
- Leader conducts this whole-group litany above.  
- Leader or a participant offers a prayer for the upcoming session |
| 2. Activity to Introduce today’s Session | 30 mins  | - The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
- The leader quickly divides participants into 2 groups, A and B. Group A individually think of words that define/describe the work of the Holy Spirit in the New Testament group B what is the fellowship of the Holy Spirit in the New Testament? At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
In the small groups, participants read and answer the Key Questions:  
a. Who is the Holy Spirit in the Old Testament?  
b. What is the work of the Spirit in the Old Testament? |
c. What is the fellowship of the Holy Spirit in the Old Testament?

4. At a signal by Leader, group heads share answers are shared with the whole group. Leader asks Side leader from Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the mission of God. He/she provides a written summary statement with (...) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| 61 | Activity to Evaluate the Objective(s) | 30 mins | ACTION POINT: Each participant to prayerfully complete this personal statement in the class:

“I can exercise the gift of the Spirit if I

•
•

Homework – Participants will reread the passages assigned in the small groups at home before the next session.


Objectives

• Participants state how the Holy Spirit works in each situation mentioned in the scripture references

• Participants will explain, using Bible reference, that the Holy Spirit is a guide for God’s people

• Each participant will name three attributes of the Holy Spirit that are also the attributes of God.

Early preparation

• Pray for the participants that you will meet
• Write down your own belief about the work of the Holy Spirit, with scripture reference and be ready to share it.

• Organize copies of the litany

• Make sure you have extra Bibles and paper

**Key Terms**

Holy Spirit, Fellowship, work, guide, New Testament

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</table>
| 4. Activity to Review/Overview | 30 mins  | • Three persons will share their conviction on the last session what is the work and fellowship of the Holy Spirit in Old Testament? And another two will state what was their understanding before.  
• The leader provides necessary feedback and encouragement. |
- Leader conducts this whole-group litany above.
- Leader or a participant offers a prayer for the upcoming session.

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<tr>
<th>Activity</th>
<th>Duration</th>
<th>Description</th>
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</table>
| **5. Activity to Introduce today’s Session** | 30 mins | - The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
- The leader quickly divides participants into 2 groups, A and B. Group A individually think of words that define/describe the work of the Holy Spirit in the New Testament group B what is the fellowship of the Holy Spirit in the New Testament? At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |

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2. The leader assigns scripture (“Book”) references for reading in small groups about the Holy Spirit. Reading Luke 4:18-19, 1 Cor. 12:13, Acts 13:2-5, 6:3-6, Acts 4:8, Acts 6:3, 7:55, Acts 20:22-23, Romans 8:22-23, 26-27, 1 Cor. 14:33. One leader per group. Groups are to copy the references, if there is no workbook. In the small groups, participants read and answer the Key Questions:  
a. Who is the Holy Spirit in the New Testament?  
b. What is the work of the Spirit in the New Testament?  
c. What is the fellowship of the Holy Spirit in the New Testament?  
5. At a signal by Leader, group heads share answers are shared with the whole group Leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the work and fellowship of the Holy Spirit. He/she provides a written summary statement with (…) as Scripture reference to be
repeated/recited by everyone as what each participant “took” from the session.

| 62  | Activity to **Evaluate** the **Objective(s)** | 30 mins | ACTION POINT- Each participant to prayerfully complete this personal statement in the class: “I can exercise the gift of the Spirit if I
-  
-  

Homework – Participants will reread the passages assigned in the small groups above at home before the next session.

**Topic 3: Servant Leadership definition and Theory/ Leadership Theory and Spiritual Life:**

**Background:**

There are several theories and the definition of who is a leader. This topic will deal with the definitions, history and foundational insights about leadership from a secular, servant and Biblical perspective.

**Goal:**

- To enlighten the participants about leadership definitions history and foundation from a secular, servant and biblical perspectives.

- To provide differences and similarities of both secular, servant and Biblical leadership. Secondly to establish an understanding of Biblical Theology of Leadership.

**Resources:**

SESSION 1:

Objectives:

- The participant will state in their own word what is both secular and spiritual leadership

Early preparation,

- Read on the definitions of both secular and spiritual leadership
- Organize copies of the litany
- Make sure you have extra bibles and paper

Key Terms

Leaders, servant, theory, spiritual

Litany

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</table>
| 1. Activity to **Review/Overview** | 30 mins  | - Three (3) persons share their conviction from the last Session: The work and fellowship of the Holy Spirit in both Testaments  
- Another two (2) persons share their progress/process in implementing their ACTION POINT  
- The leader provides necessary feedback and encouragement.  
- Leader conducts this whole-group litany above.  
- Leader or a participant offers a prayer for the upcoming session |
| 2. Activity to **Introduce** today’s Session | 30 mins  | - The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
- The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe leadership theory and definition and Side B should do the same. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3. **Activities in 4-step Procedure** | 60min    | 1. The leader reads a summary profile of one or two definitions and theory of leadership leaders in this lesson, events that showed evidence of background of servant leadership in their time.  
6. The leader assigns scripture (“Book”) references for reading in |
small groups about the leadership models used in this lesson, one leader per group. Groups are to copy the references if there is no workbook.

7. In the small groups, participants read and answer the Key Questions:
   4. What is leadership
   5. Who is a servant?
   6. What is spiritual
   7. What is the theory?

At a signal by Leader, group heads share answers are shared with the whole group. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead.

He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| 40 Activity to **Evaluate** the Objective(s) | 30 mins | ACTION POINT- Each participant to prayerfully complete this personal statement in the class: “I can be more of a good -leader if I
   -
   -
   -

Homework – Participants will reread the passages assigned in the small groups at home before the next session.

---

**SESSION 2: Biblical Theology of Leadership**

**Objectives:**

- Each participant will be inspiring to understand the true meaning of Biblical theology of leadership
• Each participant will state in their own tone what is leadership from a Biblical servant perspective.

**Early preparation**

• Meet participants will a phrase to define leadership in your own word
• Read on Biblical and secular form and theory of leadership
• Organize copies of the litany
• Have extra Bibles and paper

<table>
<thead>
<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</table>
| 1. **Activity to Review/Overview** | 30 mins | • Three (3) persons share their conviction on this from the last Session: “leadership theory and definitions
• Another two (2) persons share their progress/process in implementing their ACTION POINT
• The leader provides necessary feedback and encouragement.
• Leader conducts this whole-group litany above.
• Leader or a participant offers a prayer for the upcoming session |
| 2. **Activity to Introduce today’s Session** | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.
• The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe Spiritual leadership Side B should do the same
• Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3. **Activities in 4-step Procedure** | The 60s | 1. The leader reads a summary profile of one secular leader and spiritual leader in this lesson, events that show evidence of leadership in their time.
2. The leader assigns scripture (“Book”) references for reading in small groups about the leader models used in this lesson, one leader per group. Groups are to copy the references if there is no workbook.
3. In the small groups, participants read and answer the Key Questions:
   a. Who is a spiritual leader |
b. In what ways was he/she servant to those they led?
c. How will we do the same?
   At a signal by Leader, group heads share answers are shared with the whole group.
   The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead.
4. He/she provides a written summary statement with (...) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| Activity to Evaluate the Objective(s) | 30 mins | ACTION POINT - Each participant to prayerfully complete this personal statement in the class:
“I can be more of a spiritual servant-leader if I do this/every time:

-  
-  
-  

Homework – Participants will reread the passages assigned in the small groups at home before the next session.

---

**Topic 4: Servant Leadership and Leadership Development / Biblical and Theological insights about Leadership.**

**Background:**

**Goal:**

To provide a Biblical and theological insights about servant leadership in both Old and New Testaments.

**Resources:** The Bible, J Oswald Sanders, *Spiritual Leadership: Principles of Excellence for every Believer*. Chicago: Moody Press, 1979, John C. Maxwell, The Maxwell Leadership Bible,
SESSION 1: Servant-Leader models in the Old Testament

Objectives:

- Each participant will be able to identify examples and models of servant leadership in the Old Testament
- Each participant will identify the model of leadership in the following individuals, Joseph, David, Esther, Deborah, Abraham, and Moses, etc.

Early preparation

- Read on leadership skills and principles found in the following individuals in the Old Testament: Joseph, David, Deborah, Barak, Esther, Abraham, and Moses
- Organize copies of the litany
- Make sure you have extra bibles and paper

Key Terms

Leaders, servant, Biblical, models

Litany

(These are slight adjustments to the wording of the preamble of the Constitution).

Leader: We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church
People: Lord, help us to be servant-leaders

Leader: We affirm that all just duties and powers exercised by the church are committed to her by Christ
People: Lord, help us to be servant-leaders

Leader: We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care, and service
People: Lord, help us to be servant-leaders

Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised
People: Lord, help us to be servant-leaders
Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.
People: Lord, help us to be servant-leaders

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<tr>
<th>Teaching Steps</th>
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</table>
| 1. Activity to Review/Overview | 30 mins | • Three (3) persons share their conviction on this from the last Session: definitions and theory of servant leadership  
• Another two (2) persons share their progress/process in implementing their ACTION POINT  
• The leader provides necessary feedback and encouragement.  
• Leader conducts this whole-group litany above.  
• Leader or a participant offers a prayer for the upcoming session |
| 2. Activity to Introduce today’s Session | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
• The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe a secular leader and Side B should do the same for a spiritual leader. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3. Activities in 4-step Procedure | 60 mins | 1. : Leader reads a summary profile of one of the Old Testament leaders’ models of leadership; and events, evidence of servant-leadership in their time.  
2. : Leader assigns scripture (“Book”) references for reading in small groups about the leader models used in this lesson, one leader per group. Groups are to copy the references if there is no workbook.  
3. : in the small groups, participants read (“look”) and answer the Key Questions:  
a. Who is this?  
b. In what way did him/her servant to those they led?  
c. How will we do the same?  
At a signal by Leader, group heads share answers are shared with the whole group.  
4. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead. He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session. |
SESSION 2: Servant-Leader models in the New Testament

Objectives:

- Each participant will be able to identify examples and models of servant leadership in the Old Testament.
- Each participant will identify the model of leadership in the following individuals, Paul, Peter, Timothy, John Mark, Mary Jesus’ mother, Mary of Bethany, Dorcas, and Barnaba’s and others you may see necessary.

Early preparation

- Read on leadership skills and principles found in the following individuals in the New Testament: Paul, Peter, Timothy, John Mark, Mary Jesus’ mother, Mary of Bethany, Dorcas, and Barnaba’s and others you may see necessary.

Key Terms

Leader, servant, Biblical, model

Litany

(These are slight adjustments to the wording of the preamble of the Constitution).

**Leader:** We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church  
**People:** Lord, help us to be servant-leaders

**Leader:** We affirm that all just duties and powers exercised by the church are committed to her by Christ  
**People:** Lord, help us to be servant-leaders
Leader: We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care, and service  
People: Lord, help us to be servant-leaders

Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised  
People: Lord, help us to be servant-leaders

Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.  
People: Lord, help us to be servant-leaders

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<tr>
<th>Teaching Steps</th>
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</table>
| 1. Activity to **Review**/Overview | 30 mins | • Three (3) persons share their conviction from the last Session: Old Testament models of leadership  
• Another two (2) persons share their progress/process in implementing their ACTION POINT  
• The leader provides necessary feedback and encouragement.  
• Leader or a participant conducts this whole-group litany above.  
• Leader or a participant offers a prayer for the upcoming session |
| 2. Activity to **Introduce** today’s Session | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
• The leader quickly divides participants into 2 groups, A and B. Group A individually think of words that define/describe a secular leadership and group B a spiritual leader. Choose a leader for each. At the word “Go”, members of each Side say out the words as the group leader makes notes on board or sheets of paper. Keep lists. |
| 3. **Activities in 4-step Procedure** | 60 mins | 1. The leader reads a summary profile of one of the New Testament leaders in this lesson, events that showed evidence of servant-leadership in their time.  
2. The leader assigns scripture (“Book”) references for reading in small groups about the leader models used in this lesson, one leader per group. Groups are to copy the references if there is no workbook.  
3. In the small groups, participants read and answer the Key Questions:  
• Who is this?  
• In what way did/was he/she servant to those they led?  
• How will we do the same? |
At a signal by Leader, group heads share answers are shared with the whole group.

4. The leader asks group leader from Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead. He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| 4. Activity to Evaluate the Objective(s) | 30 mins | ACTION POINT- Each participant to prayerfully complete this personal statement in the class: “I can be more of a servant-leader if I do this/every time: •
•
•

Homework – Participants will reread the passages assigned in the small groups at home before the next session.

**TOPIC 5 Servant Leadership in the Life of Jesus and leadership principle in the Bible Theological insights about Leadership.**

**Background:**

Jesus leadership model gives direction to us as a church to lead the people of God. Jesus’ style is about servanthood. It focuses on the character and service in leadership.

**Goals:**

- To give the participants a deeper understanding of Jesus’ leadership model and how the church can model this style of leadership
- To encourage participants to reflect on the Biblical character of a servant leader and how we can apply it to leadership formation in the church

**Resources:**


**SESSION 1: Jesus Leadership Model**
Objectives:

- Each participant in their own words writes three attributes of leadership in Jesus.
- Each draws out one the church is not modeling
- Participants establish a way for leadership formation in the church that promotes and sustains fellowships and relationships

Early preparation

- Organize copies of the litany
- Make sure you have extra Bibles and paper

Key terms

Jesus, Servant, Principles, Leader, and Bible:

Litany

(These are slight adjustments to the wording of the preamble of the Constitution).

Leader: We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church
People: Lord, help us to be Biblical servant-leaders

Leader: We affirm that all just duties and powers exercised by the church are committed to her by Christ
People: Lord, help us to be Biblical servant-leaders

Leader: We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care and service
People: Lord, help us to be Biblical servant-leaders

Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised
People: Lord, help us to be Biblical servant-leaders

Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.
People: Lord, help us to be servant-leaders
<table>
<thead>
<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</table>
| 1. Activity to **Review**/Overview | 30 mins | • Three (3) persons share their conviction on this from the last Session: Servant leadership in both Old and New Testament “  
• Another two (2) persons share their progress/process in implementing their ACTION POINT  
• The leader provides necessary feedback and encouragement.  
• Leader conducts this whole-group litany above.  
• Leader or a participant offers a prayer for the upcoming session |
| 2. **Activity to Introduce** today’s Session | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
• The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe the Lutheran church model of Leadership and Jesus model of Leadership. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3. **Activities in 4-step Procedure** | 60 mins | 1. The leader reads a summary profile on the leadership model of Jesus and asks any volunteer to write a profile on the model of leadership in the Lutheran church in Liberia that shows evidence of the style of Jesus’ leadership model (past and present leadership).  
2. The leader assigns scripture readings or references for reading in small groups about Jesus model of leadership. one leader per group. Groups are to copy the references if there is no workbook.  
3. In the small groups, participants read and answer the Key Questions:  
   a. Who is Jesus?  
   b. In what way did Jesus servant to those he led?  
   c. How will we do the same?  
   d. At a signal by Leader, group heads share answers are shared with the whole group.  
4. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead. He/she provides a written summary statement with (...) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session. |
| 4. **Activity to Evaluate** the Objective(s) | 30 mins | ACTION POINT- Each participant to prayerfully complete this personal statement in the class: |
I can be more of a servant-leader if I do this/every time:

- 
- 
- 

Homework – Participants will reread the passages assigned in the small groups at home before the next session.

SESSION 2: Leadership Principle in the Bible

Objectives:

- Participants will highlight principles of leadership in the Bible
- Each participant will identify a leadership principle he/she has

Early preparation

- Read on leadership principles in the Bible.
- Read on Jesus leadership principles.

Key Terms

Principle, leadership, Bible

<table>
<thead>
<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</thead>
<tbody>
<tr>
<td>1. Activity to Review/Overview</td>
<td>30 mins</td>
<td>Three (3) persons share their conviction on this from the last Session: Jesus’ leadership model</td>
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<td></td>
<td>Another two (2) persons share their progress/process in implementing their ACTION POINT</td>
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<td></td>
<td></td>
<td>The leader provides necessary feedback and encouragement.</td>
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<td></td>
<td>Leader or a participant conducts this whole-group litany above.</td>
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<td>Leader or a participant offers a prayer for the upcoming session</td>
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<tr>
<td>2. Activity to Introduce today’s Session</td>
<td>30 mins</td>
<td>The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.</td>
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</table>
The leader quickly divides participants into 2 sides, A and B. Group A individually think of words that define/describe Jesus principles of leadership and group B should do the same for Lutheran church principles of leadership. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists.

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<tr>
<th>3. Activities in 4-step Procedure</th>
<th>600 mins</th>
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<tbody>
<tr>
<td>1. The leader reads a summary profile on Jesus principles of leadership that showed evidence of servant-leadership in our church today.</td>
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<tr>
<td>2. The leader assigns scripture (“Book”) references for reading in small groups about Jesus principles used in this lesson, one leader per group. Groups are to copy the references if there is no workbook.</td>
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<tr>
<td>3. In the small groups, participants read and answer the Key Questions:</td>
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<tr>
<td>Who is this?</td>
<td></td>
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<tr>
<td>What are the principles of leadership in the lesson?</td>
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<tr>
<td>In what way these principles were applied to leadership?</td>
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<tr>
<td>How will we do the same?</td>
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<td>At a signal by Leader, group heads share answers are shared with the whole group.</td>
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<tr>
<td>4. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead. He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.</td>
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<tr>
<th>4. Activity to Evaluate the Objective(s)</th>
<th>30 mins</th>
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<tbody>
<tr>
<td>ACTION POINT- Each participant to prayerfully complete this personal statement in the class: “I can be more of a servant-leader if I do this/every time:</td>
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Homework – Participants will reread the passages assigned in the small groups at home before the next session.

**TOPIC 6 A call to a Biblical Servant Leadership model**
**Background:**

The character of a leader in the church should be based on what the Bible portrays. That is, to love and be a servant to all God’s people. “Leading like Jesus will always mean putting love into action in various ways.”

What Jesus did and expected of us is to be servant leaders. Looking at the style of leadership in the Lutheran church we will dwell on what is going on, what is the problem and what has this problem done in the church?

**Goals:**

- To explore an understanding of what church leadership should portray to participants with the true nature of leadership in the church.
- To highlight the importance of the church modeling leadership from a Biblical perspective; since we are called to do so as a church.


**SESSION 1: Where we are as a church in our leadership.**

**Objectives:**

- In the group of district’s representatives each participant will address in their own understanding two challenges and one opportunity they feel their individual churches have in leadership
- Each participant will give in their own understanding and wording about what is best for the church in leadership formation.

---

Early preparations

- Read and interview two or three members on the leadership model in the Lutheran Church in Liberia
- Organize copies of the litany
- Make sure you have extra bibles and paper

Key Terms

Biblical, model, and leadership

Litany

(These are slight adjustments to the wording of the preamble of the Constitution).

**Leader:** We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church

**People:** Lord, help us to be servant-leaders

**Leader:** We affirm that all just duties and powers exercised by the church are committed to her by Christ

**People:** Lord, help us to be servant-leaders

**Leader:** We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care, and service

**People:** Lord, help us to be servant-leaders

**Leader:** We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised

**People:** Lord, help us to be servant-leaders

**Leader:** We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.

**People:** Lord, help us to be servant-leaders

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<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</table>
| 1. Activity to Review/Ov... | 30 mins  | • Three (3) persons share their conviction on this from the last Session: Jesus model of leadership  
• Another two (2) persons share their progress/process in |
<table>
<thead>
<tr>
<th>Activity to Introduce today’s Session</th>
<th>30 mins</th>
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<tr>
<td>• The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.</td>
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<tr>
<td>• The leader quickly divides participants into a group of 5s, 1s in a group, 2s in a group, 3s in a group, 4s in a group and 5s in a group. Each group individually think of words that define/describe Biblical Servant Leadership and Servant Leadership. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists.</td>
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<tr>
<th>Activities in 4-step Procedure</th>
<th>60 mins</th>
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<tbody>
<tr>
<td>1. The leader reads a summary profile on Biblical Servant Leadership and asks any volunteer to write a profile of a Biblical Servant Leadership model in the Lutheran church in Liberia that showed evidence of the style of Biblical servant leadership model found in the Bible</td>
<td></td>
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<tr>
<td>2. Leader assigns scripture readings or references for reading in small groups about Biblical Servant model of leadership. one leader per group. Groups are to copy the references if there is no workbook.</td>
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<tr>
<td>3. In the small groups, participants read and answer the Key Questions:</td>
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<tr>
<td>a. Who is a servant?</td>
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<tr>
<td>b. What is Biblical?</td>
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<tr>
<td>c. What is leadership?</td>
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<tr>
<td>d. In what way we should lead as a church?</td>
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<tr>
<td>e. How will we do the same as Jesus instructs in his word to be leaders?</td>
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<tr>
<td>At a signal by Leader, group heads share answers are shared with the whole group.</td>
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<tr>
<td>4. The leader asks Side leader from above to provide their list. Together with the participants he/she compiles a combined list to highlight the Biblical model of how servant leaders lead.</td>
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</table>
He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

| ACTION POINT | Each participant to prayerfully complete this personal statement in the class: “I can be more of a servant-leader if I do this/every time:
| 4. Activity to **Evaluate** the Objective(s) | 10 mins |
| | • • • |
| Homework – Participants will reread the passages assigned in the small groups at home before the next session. |

**SESSION 2: Leadership in the Lutheran church in Liberia**

**Objectives:**

- Each participant will have in their own wording how leadership looks in the Lutheran Church in Liberia.

**Early preparation**

- Read on leadership in the Lutheran Church in Liberia.
- Organize copies of the litany.

**Key Terms:**

Lutheran Church, leadership, model, Church.

**Litany**

(These are slight adjustments to the wording of the preamble of the Constitution).

*Leader:* We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church

*People:* Lord, help us to be servant-leaders
Leader: We affirm that all just duties and powers exercised by the church are committed to her by Christ
People: Lord, help us to be servant-leaders

Leader: We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care, and service
People: Lord, help us to be servant-leaders

Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised
People: Lord, help us to be servant-leaders

Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.
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<tr>
<th>Teaching Steps</th>
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<th>Guidance</th>
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</table>
| 1. Activity to Review/Overview         | 30 mins  | • Three (3) persons share their conviction on this from the last Session: Biblical Servant leadership model  
• Another two (2) persons share their progress/process in implementing their ACTION POINT  
• The leader provides necessary feedback and encouragement.  
• Leader conducts this whole-group litany above.  
• Leader or a participant offers song and prayer for the upcoming session |
| 5. Activity to Introduce today’s Session | 30 mins  | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
• The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe Biblical Servant Leadership and Side B should do the same for Lutheran Church model of Biblical leadership practice. Choose a leader for each. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 6. Activities in 4-step Procedure       | 60 mins  | 1. The leader reads a summary profile on Biblical Servant leadership that shows evidence of servant-leadership in the church today.  
2. The leader assigns scripture (“Book”) references for reading in small groups about Jesus principles used in this lesson, one leader per group. Groups are to copy the references if there is no workbook. |
3. In the small groups, participants read and answer the Key Questions:
   - Who are we as Lutherans?
   - What is the church believe about leadership?
   - What are challenges and opportunities in leadership formation in the Lutheran Church today?
   - How will we do the same?
   - At a signal by Leader, group heads share answers are shared with the whole group.

4. The leader asks Side leader form Step II above to provide their list. Together with the participants he/she compiles a combined list to highlight the biblical model of how servant leaders lead.
   He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

7. **Activity to Evaluate the Objective(s)**

| ACTION POINT- Each participant to prayerfully complete this personal statement in the class: “I can be more of a Biblical Servant -leader in the Lutheran Church if I:
   - •
   - •
   - •

### TOPIC 7 Personal Evaluation of the Module and Lessons Learned

#### Background:

In other to have further improvement and adjustment to this module, an evaluation both personally from participants and the module itself have to be done.

#### Goal

- To allow participants to evaluate themselves about lesson learn both from the module and lessons learned in the week’s study about Biblical servant leadership in the church, and a documentation of a way forward to the broader church leadership implementation.

**SESSION 1: Where is the Lutheran Church in Liberia on leadership?**

**Objective:**
The participant will be inspired to give a phrase that describes where we are in leadership formation in the Lutheran Church in Liberia.

**Early preparation**

- Read on leadership model in the Lutheran Church in Liberia
- Organize copies of the litany
- Make sure you have extra bibles, a copy of the constitution and paper

**Key Terms**

Leadership, Lutheran Church in Liberia

**Litany**

(These are slight adjustments to the wording of the preamble of the Constitution).

**Leader:** We recognize that all power in the Church belongs exclusively to our Lord Jesus Christ, the head of the Church  
**People:** Lord, help us to be servant-leaders

**Leader:** We affirm that all just duties and powers exercised by the church are committed to her by Christ  
**People:** Lord, help us to be servant-leaders

**Leader:** We believe that such duties and powers are for the furtherance of the gospel through the Word, Sacraments and holistic witness, manifested through love, care and service  
**People:** Lord, help us to be servant-leaders
Leader: We affirm that the congregations are the primary bodies through which powers committed by Christ to the Church are normally exercised
People: Lord, help us to be servant-leaders

Leader: We pray that He who is the Lord of the Church may thereby lead us towards the attainment of His mission on earth.
People: Lord, help us to be servant-leaders

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<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</table>
| 1. Activity to Review/Overview | 30 mins | • Three (3) persons share their conviction on this from the last Session: leadership in the Lutheran Church.  
• Another two (2) persons share their progress/process in implementing their ACTION POINT  
• Leader provides necessary feedback and encouragement.  
• Leader conducts this whole-group litany above.  
• Leader or a participant offers prayer for the upcoming session |
| 2. Activity to Introduce today’s Session | 30 mins | • The leader announces, writes, PowerPoints, or gives directions to find a topic in booklet or on paper.  
• The leader quickly divides participants into 2 sides, A and B. Side A individually think of words that define/describe Leadership in the Lutheran Church. At the word “Go”, members of each Side say out the words as the Side leader makes notes on board or sheets of paper. Keep lists. |
| 3. Activities in 4-step Procedure | 60min | 1. The leader reads a summary profile on Biblical Servant Leadership and asks any volunteer to write a profile of a Biblical Servant Leadership model in the Lutheran church in Liberia that shows evidence of the style of Biblical servant leadership model (past and present leadership). in the church.  
2. The leader assigns scripture readings or references for reading in small groups about Biblical |
### SESSION 2: Biblical servant Leadership model in the Lutheran church in Liberia

**Objectives:**

- Participants at the workshop will come out with a working recommendation on leadership formation in the Lutheran Church in Liberia to a Biblical servant leadership model.

**Early preparation**
- Organize the evaluation questions copies
- Organize Holy Communion

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<tr>
<th>Teaching Steps</th>
<th>Duration</th>
<th>Guidance</th>
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</thead>
<tbody>
<tr>
<td>1. Activity to Review/Overview</td>
<td>30 mins</td>
<td>Three (3) persons share their conviction on Biblical Servant leadership model. Another two (2) persons share their progress/process in implementing their ACTION POINT. The leader provides necessary feedback and encouragement. Leader conducts this whole-group litany above. Leader or a participant offers song and prayer for the upcoming session.</td>
</tr>
<tr>
<td>2. Activity to Introduce today’s Session</td>
<td>30 mins</td>
<td>The leader announces, writes, PowerPoints, or gives directions on how the evaluation and recommendation will be organized.</td>
</tr>
</tbody>
</table>
| 3. Activities in 4-step Procedure  | 60 mins  | In the small groups, participants read and answer the Key Questions:  
  1. Who are we as Lutherans? What is the church believe about leadership?  
  2. Who is a Church Leader?  
  3. What makes us leaders in the church??  
  At a signal by Leader, group heads share answers are shared with the whole group. Participants in a group of two come out with |
recommendations for Rethinking leadership in the Lutheran Church from a Biblical Servant leadership perspective per group.

The leader asks Sides leader from above to provide their list. Together with the participants. He/she compiles a combined list to highlight the biblical model of how servant leaders lead. He/she provides a written summary statement with (…) as Scripture reference to be repeated/recited by everyone as what each participant “took” from the session.

### 4. Activity to Evaluate the Objective(s)

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ACTION POINT-
The participants together prayerfully complete the recommendations on A call to a Biblical servant leadership model in the Lutheran Church in Liberia.

Conclusion – Participants will evaluate the workshop and the module; Holy Communion and departure. Below is the evaluation questions and directions
Evaluation

A session on participants answering these questions at the end of the training is necessary for further improvement and evaluation. Writing of names on the evaluation is optional. A need for your parish or congregation name for monitoring is recommended.

Questions

- Name two each likes and dislike about this workshop
- What do you also suggest or what session did not make any impact on you in this module?
- Name two things you are taking home from this workshop
- The model the church is practicing and what this module is teaching which one is relational and help us to be and remain children and participants of God’s mission?
- Give your definition of Biblical servant leadership.
- A session on a short service, with Holy Communion, adjournment and departure. Though there will be a departure, follow-ups will be done quarterly to see the suggested recommendation being implemented by these participants. They will be encouraging to teach others as trainers in various congregations.
CHAPTER SEVEN
CONCLUSION / RECOMMENDATIONS

Leadership in the Lutheran church over the years is a problem and not a solution for the fulfillment of God’s mission of the church. Leadership has been modeled from the perspective of the secular human-centered model and not grounded in the bible.

The consequences of this idea have led to division and the crisis in the church. We have lived in the tradition of leadership that glorifies position and titles. A need for modeling our leadership to that of Jesus who is the reason for the church should be emphasized. As Sanders writes: “true greatness, true leadership is found in giving yourself in service to others, not in coaxing or inducing others to serve you. True service is never without cost. Often it comes with a bitter cup of challenges and a painful baptism of suffering. But the true spiritual leader has focused on the service he and she can render to God and other people, not on the residuals and perks of high office or holy title. We must aim to put more into life than we take out.”¹ Servant leadership is only effective if a Christian follows the example of Jesus and focuses on the peace, joy, and fellowship of others for the glory of God. A servant leader serves others with no strains attach. There is a solution that leads us to this model; our leadership must be grounded in the person of Jesus. Only our Lord and Savior Jesus can train and reward us. We can do better by leading through his example. In John 13:15 Jesus said, “For I have given you an

¹ Sanders, Spiritual Leadership, 13.
example—you should do just as I have done for you,” we must serve as he has done and asked us to do likewise.

Leadership in God’s kingdom is different from leadership in the world. As leaders of his kingdom, we must lead like Jesus. We are followers of Jesus and are called to serve God and others. (Mark 10:45). J. Oswald Sanders is quoting from A. W. Tozer writes.

A true and safe leader is likely to be one who has no desire to lead, but is forced into a position by the inward leading of the Holy Spirit and the press of circumstances… There was hardly a great leader from Paul to the day but was drafted by the Holy Spirit for the task, and commissioned by the Lord to fill a position he had little heart for. The Man who is ambitious to lead is disqualified the true leader will have no desire to lord it over God’s heritage but will be humble, gentle, self-sacrificing and altogether ready to follow when the Spirit chooses another to lead.²

In most of our leadership formation at all level of the church, we have ignored the principles church leaders must possess. What matters to most of us is that “it is the person’s time” whether he or she is at the task or not. I believe what should matter is what we put into our leadership which is done through service to others.

We need leaders who will help people, love people and serve people—leaders who will unite the body of Christ. Our agenda must be put aside, and we should allow ourselves to be led by the agenda of Jesus Christ. Don Howell Jr. Writes: “New covenant servant leadership learn by imitating their servant-Lord, to abandon their agendas and preferences to seek the good of their fellow servants.” In Matthew 28:8-19, we are given authority for the spreading of the Good news and not about position and power over others.

The nature and mission of the church are to win souls for Christ, and we lead to influence people about the Good News by our attitudes and practices. These practices and

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² Sanders, 42.
attitudes should be exercised at all levels of the church to reduce envy, jealousy, greed, position, titles and undermining that is no way theological. We need to reconcile and forgive each other for the wrong we have done and moved ahead for God’s mission to be accomplished through our love and fellowship with each other.

According to John C. Maxwell, in Genesis 1:28, “God created humankind to lead and rule, but only within the context of his leadership.” With the many challenges we had and continue to experience in leadership formation in the Lutheran Church in Liberia, which has led us to division and hate amongst us as the body of Christ; I think the time has come that we all rethink leadership in our church from the perspective of the bible. We have so many things we can do together in spreading the Gospel of our Lord and not dwelling on power and control. Our power and authority should be about loving and serving each other and people. Our authority is not to lord it over people but in service to each other’s (Mark 10:42-45).

The study stresses the need for the change of leadership style in our church. So long we have fought about who lead due to the lack of understanding and commitment to biblical leadership style. We have used the secular method of power and control of others. The interest in the position, greed, undermining, envy, jealousy, liars, etc. We need to come back to the essence of the church which stresses love for all.

It is a study that is intended to draw our attention as a church to follow a model that the Bible requires, a model drawn from the leadership role model Jesus Christ. We are called to be examples of Jesus, and so our leadership should be modeled after him.

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We are to be committed to implementing the preamble of our constitution, which states, “Recognizing that all power in the church belongs exclusively to our Lord Jesus Christ, the head of the church, and that all just duties and powers exercised by the church are committed to her by Christ for the furtherance of the gospel through the word, sacraments and holistic witness, manifested through loving care and serve.” Have we exercised this preamble in our leadership formation processes? I think the constitution is clear, but the implementation among us is more secular (power, position, and rank, manipulation and authority). I think there is still a problem of understanding what we have written. We hope this module will help us rethink leadership formation in the Lutheran church in Liberia.

We have experience, observe and listen to several healthier procedures African Lutheran used in selecting their leaders that can be used to select church leaders in our church. I recommendation: a nomination committee be set up a month to the convention. A 6-member group committee. Their responsibilities could be to receive nominations two weeks to the convention and present three of the nominees and ask for a nomination from the floor of the convention. Anyone qualify can be nominated, and the process will go on in three phases:

Phase 1: nominations of 4 candidates that are qualify according to the constitution.

Phase 2: the two highest are selected after the voting by delegates.

Phase 3: the last two go and who so ever wins becomes the leader, and we all work together.

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4 The Lutheran Church in Liberia, Constitution and By-laws, Monrovia, 2.
The candidate is not to nominate himself. He or she is not to run campaigns. Any of the candidates doing that will be disqualified by the committee once proven. This process I reckon is not free from troubles, merely commits the masses the chance to discover the leader than the leaders finding himself or herself. Leaders in the church are appointed or selected my people.

I also recommend that the constitution of the Lutheran church in Liberia be revised to include the process of Leadership formation from a Biblical servant leadership model. A model of Jesus’ leadership is exercised at all levels of the church. Lastly, training and study on Biblical servant leadership be a one-month teaching every year in all congregations in the Lutheran church in Liberia. I think our knowledge and commitment to what God is asking us to do as a church will help us a lot in this mission. For the benefit of this work, we need to obtain a well-defined apprehension of what leadership looks like from the biblical view; especially from Jesus’ and Paul’s style of leadership. The bible has bundles of lessons that we can learn from to help guide our leadership formation. For example, Moses, Esther, David, Paul, Peter, Jesus, and many others had leadership virtues and attitudes, that give a guiding rule to becoming a servant leader. Scripture must be a guide to most of the problem we have in leadership and educating our leaders in our ministry and missionary work.
BIBLIOGRAPHY


