

Introduction to free article

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## Jesus—Five Philosophical Leadership Models: Servant, Steward, Harvest, Shepherd, Intercessor

### Introduction to the Five Models

Jesus' ministry, in the *Pre-Church Leadership Era*, radically affected underlying notions of what leadership really was. The transition from the O.T. Leadership Eras to the N.T. Leadership Eras necessitated a new power base and new values underlying that base. No longer was leadership associated solely with national leadership as in the O.T. It was now concerned with spiritual leadership. And Jesus, while fully offering leadership to the Jewish national situation, was also introducing the bases for leadership to be expanded cross-culturally into all the world. This expansion would follow in the *Church Leadership Era*. What were the radical changes Jesus instilled? Consider the nine macro lessons identified with Jesus ministry given in Table 1 below. All were radically different from anything seen in O.T. leadership.

**Table 1. Nine Radical Macro Lessons Seen in Jesus Ministry**

Lesson Label	Statement of Lessons
28. Selection	The key to good leadership is the selection of good potential leaders which should be a priority of all leaders.
29. Training	Leaders should deliberately train potential leaders in their ministry by available and appropriate means.
30. Focus	Leaders should increasingly move toward a focus in their ministry which moves toward fulfillment of their calling and their ultimate contribution to God's purposes for them.
31. Spirituality	Leaders must develop interiority, spirit sensitivity, and fruitfulness in accord with their uniqueness since ministry flows out of being.
32. Servant	Leaders must maintain a dynamic tension as they lead by serving and serve by leading.
33. Steward	Leaders are endowed by God with natural abilities, acquired skills, spiritual gifts, opportunities, experiences, and privileges which must be developed and used for God.
34. Harvest	Leaders must seek to bring people into relationship with God.
35. Shepherd	Leaders must preserve, protect, and develop God's people.
36. Movement	Leaders recognize that movements are the way to penetrate society though they must be preserved via appropriate on-going institutions.

This article is concerned with the philosophical bases underlying the leadership models associated with macro lessons 32, 33, 34, and 35. In addition, another macro lesson originating in the O.T. is seen in minimum form in Jesus' ministry—the *Intercessor Model*. It becomes clearer that it was a significant part of Jesus' ministry philosophy with the writing of the epistle to the Hebrews—

8. Intercession    Leaders called to a ministry are called to intercede for that ministry.

For each of these radical macro lessons, Servant, Steward, Harvest, Shepherd and Intercessor I will describe a philosophical model. I define what I mean by ministry philosophy below. A model is simply an attempt to coherently interweave the definition, values, and implications associated with the idea.

**Definition**            Ministry philosophy refers to ideas, values, and principles, whether implicit or explicit, which a leader uses as guidelines for decision making, for exercising influence, and for evaluating his/her ministry.

These philosophical models are not exhaustively treated in one unified source in the N.T.. Much of the descriptive analysis comes as much from observations of practice of N.T. leaders as from explanatory passages. I will describe each of these models using the following format: introduction, definition, some supporting Biblical passages, basic values, and implications. I will also add explanatory comments. Finally, I will close by describing how the Holy Spirit applied these models into the Church.

### The Servant Leader Model

introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. But there will be some items in common with other leaders. The Servant Leader Model provides a set of values that should be common to the ministry philosophy of each Christian leader. Its central thrust says in essence that a leader's main focus is to use leadership to serve God by serving followers. A leader is great whose leadership capacities are used in service vertically to God and horizontally to followers.
Definition	The <u>servant leader model</u> is a philosophical model which is founded on the central thrust of Jesus' teaching on the major quality of great Kingdom leaders. That is, a leader uses leadership to serve followers. This is demonstrated in Jesus' own ministry.
passages	Mt 20:20-28, Mk 10:35-45.
secondary passages	Parable of the Waiting Servant—Mt 24:42-51, Lk 12:35-40, 41-48 Parable of the Unprofitable Servant—Lk 17:7-10. Isaiah's suffering Servant—Isa 52:13-53:12.

#### Basic Values

1. Leadership must be exercised primarily as service first of all to God and secondarily as service to God's people.
2. Service should require sacrifice on the leader's part.
3. Servant leadership ought to be dominated by an imitation modeling leadership style. That is, the dominant form of influence is modeling for the followers and setting expectancies for them to do the same.
4. Abuse of authority, Lording it over followers in order to demonstrate one's importance, cannot be compatible with servant leadership.
5. A major motivational issue for leadership must be anticipation of the Lord's return.
6. One ought to minister as a duty expected because of giftedness. Hence, there is no expectancy or demand or coercion for remuneration—no demanding one's due.

#### Implications

1. A servant leader does not demand rights or expect others to see him/her as one with special privileges and status.
2. A servant leader can expect God to give ministry affirmation and does not demand it from followers.
3. A servant leader expects to sacrifice. Personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry.
4. The dominant leadership style to be cultivated is imitation modeling. While there is a place for other more authoritarian styles this style will dominate.
5. Spiritual authority, with its earned credibility, will be the dominant element of one's power-mix.
6. Leadership functions are performed always with a watchful spirit anticipating the Lord's return.
7. Finances will not dominate decision making with regard to acceptance of ministry.

comment	Balance is important, for the servant leader must lead and must serve. The servant leader must maintain a dynamic tension by recognizing Butt's (1975) assertion that a leader leads by serving and serves by leading.
comment	The Servant Model is a general leadership model applying to all leaders.
examples	Both Peter and Paul demonstrate the values of this leadership model.

**The Stewardship Model** synonym: Accountability Model

introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like which are implicit (not actually recognized but part of perceptive set of the leader) or explicit (recognized, identified, articulated). For any given leader a ministry philosophy is unique. It is dynamic and related to three major elements: Biblical dynamics, giftedness, and situation. Though a ministry philosophy is dynamic there are core issues which are stable and apply to all leaders. The stewardship model is one such set of stable Biblical values.
Definition	The <u>stewardship model</u> is a philosophical model which is founded on the central thrust of several accountability passages, that is, that a leader must give account of his/her ministry to God.
specific passages	Accountability parables: Mt 20 Laborers in the Vineyard, Mt 24 The Waiting Servants, Mt 25 The Ten Virgins, Mt 25 The Ten Talents, Lk 16 The Worldly Wise Steward, Lk 19 The Pounds.
General	Ro 14:11,12; 1Co 3:5-9, 12-15; 2Co 5:10; Php 2:10,11; Heb 9:27. These passages indicate general judgment.
Special	Jas 3:1, Da 12:1-3, Heb 13:17. These are special leadership passages.
Other Passages	1Co 4:1-5; 2Co 4:1-6; Ac 20:17-38; 1Pe 5:1-4. These indicate accountability/ rewards.

**Basic Values**

1. Ministry challenges, tasks, and assignments ultimately must be seen as from God.
2. God holds a leader accountable for leadership influence and for growth and conduct of followers. A leader must recognize this accountability.
3. Leaders must recognize an ultimate accounting of a leader to God in eternity for one's performance in leadership.
4. Leaders should recognize that they will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts and opportunities. This is one motivating factor for leading.
5. Leaders ought to build upon abilities, skills, and gifts to maximize potential and use for God.
6. Leaders should recognize that they will be uniquely gifted both as to gifts and the degree to which the gift can be used effectively.
7. Leaders should know that they will receive rewards for their productivity and for zealously using abilities, skills, gifts, and opportunities for God.
8. Leaders ought to know that they frequently must hold to higher standards than followers due to "the above reproach" and modeling impact they must have on followers.

**Implications**

1. Leaders must maintain a learning posture all of their lives—growing, expanding, developing.
2. Leaders must make certain of ministry tasks, challenges, and assignments in terms of God's guidance (calling) for them.
3. Leaders must perform in ministry as unto the Lord in all aspects of ministry.

comment      The Stewardship Model is the most general of the N.T. Philosophical models in that it applies to followers as well as leaders. Servant leadership applies only to leaders as does the Shepherd and Harvest Models. It is unclear about to whom the Intercessor Model applies—probably both to leaders and followers gifted with faith.

comment      Paul exemplifies this model.

### Harvest Model

introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. Leaders whose giftedness and calling line up with the central function of the Harvest Leader Model will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have been shaped toward these particular ministry values. In any case the values are worth evaluation. Harvest leaders tend to have a leadership style bent which is fundamentally task oriented in nature.
Definition	The <u>harvest leader model</u> is a philosophical model founded on the central thrust of Jesus' teaching to expand the Kingdom by winning new members into it as demonstrated in the agricultural metaphors of growth in scripture.
central thrust	Its central concern is with expansion of Kingdom so as to bring new members into the Kingdom as forcefully commanded in the outward aspect of the Great Commission—Go ye into all the world and make disciples of all people groups.
primary passages	Mt 28:19,20: Great Commission—Outward Aspect. (See also Mk 16:15, Lk 24:46,47, Jn 20:21, Ac 1:8). Kingdom Growth Parables: Mt 13:24-30 Tares. Mt 13:31,32 Mustard Seed; Mk 4:30-32 Mustard Seed. Mt 13:33-35 Leaven; Lk 13:33-35 Leaven. Mk 4:26-29 Mysterious Growth of Seed. Sending Passage: Lk 10:1-12 Sending of 70.
archetype	Paul is the archetype of a harvest leader in the N.T. Peter also in his early ministry.

### Values

1. Harvest leaders must have a strong concern for those outside the kingdom and want to give them a choice to hear and enter the kingdom. (Great Commission Passages)
2. Harvest leaders should have a strong desire to motivate followers to take the kingdom message to others. (Lk 10:1-12)
3. Harvest leaders must have a strong concern for power in ministry—they know the value of power to gain a hearing for the gospel of the kingdom. (Mt 28:20, Mk 16:16,17, Lk 24:49, Ac 1:8)
4. Harvest leaders must be concerned with the ultimate destiny of those outside the kingdom more so than the present state of those in the kingdom. (Mt 28:19 emphasis on outward not inward)
5. Harvest leaders should recognize that Kingdom expansion means will not always sift out the real from the unreal but know that ultimately there will be resolution. (Mt 13:24-30)
6. Harvest leaders by and large must exercise faith. They believe God will accomplish His expansion work and hence are not afraid of small beginnings. (Mt 13:31,32, Mk 4:30-32)
7. Harvest leaders should recognize the evangelistic mandate as taking priority over the cultural mandate since the cultural mandate will require large numbers before impact on a non-kingdom society can be made. (Mt 13:33-35, Lk 13:20-21)
8. Harvest leaders ought to value receptivity testing in order to discover movements of God. (Mk 4:26-29)

comment	Gift-mixes which correlate strongly with the Harvest Leader model include the various combinations of: the word gifts of apostle, faith, evangelist; the love gifts of mercy; the power gifts of healing, miracles, word of knowledge.
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### The Shepherd Leader Model

introduction	Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. Leaders whose giftedness and calling line up with the central function of the Shepherd Leader Model will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have had shaping experiences imparting these particular ministry philosophy values. In any case the values are worth evaluation. Shepherd leaders tend to have a leadership style bent which is fundamentally relational in nature.
Definition	The <u>shepherd leader model</u> is a philosophical model which is founded on the central thrust of Jesus' own teaching and modeling concerning the responsibilities of leadership in caring for followers as seen in the various Shepherd/ Sheep metaphors in scripture.
central thrust	Its central thrust is concern and care for the welfare of followers—that is, growth and development in the Kingdom so that they know God's rule in their lives and hence bring God's righteousness in society. This model is concerned primarily with the inward aspects of the Great Commission—teach them to obey all that I have commanded.
primary passages	Mt 28:19,20, Great Commission, Inward Aspect. Mt 9:36,37 Shepherd Aspect of the Analogy. Mt 18:12 Parable of Lost Sheep, Lk 15:1-7 Parable of Lost Sheep. Jn 10:1-18 The Good Shepherd, Jn 21:15-17 Feed My Sheep. 1Pe 5:1-4 Peter's View, Shepherd Leadership. Ac 20:17-38 Paul's View, Watching for the Flock.
archetypes	Peter, in his latter ministry, and Barnabas are significant examples of shepherd leaders. Paul, occasionally as in his more lengthy stays in churches.

#### Values

1. Shepherd leaders value personal kingdom growth in each follower. That is, they have a strong desire to see realization of kingdom truth in followers that is, they have a drive to see followers increasingly experiencing the rule of God in their lives. (Mt 28:20, Jn 21, Ac 20)
2. Shepherd leaders should have a strong empathy with followers. They seek to assess where they are and to help meet their needs so as to develop them toward their potential for the kingdom. (Mt 9:36,37)
3. Shepherd leaders value each follower as important to the whole body and want to keep them incorporated in the body. (Ac 20:28 Lk 15:1-7, Mt 18:12,13)
4. Shepherd leaders value a personal relationship with followers. (Jn 10:3, 4, 14)
5. Shepherd leaders ought to give personal guidance to followers by setting examples—particularly in the area of kingdom values. They value imitation modeling as an influence means with followers. (Jn 10:4)
6. Shepherd leaders should protect followers from deviant teaching by giving positive truth that will aid them in assessing counterfeit teaching. (Jn 10:5, 10, 12 Ac 20:28)
7. Shepherd leaders value followers experiencing abundant life in Christ. (Jn 10:10)
8. Shepherd leaders ought to be willing to sacrifice and know that personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry. (Jn 10:11)
9. Shepherd leaders should be willing to persevere through persecution or hard times in order to better the condition of followers. (Jn 10:11)
10. Shepherd leaders must transparently expose weaknesses, strengths and their heart with followers. (Jn 10:14)
11. Shepherd leaders value unity in body and wider body. (Jn 10:16)
12. Shepherd leaders ought to willingly take responsibility for followers. (1Pe 5:2)
13. Financial gain ought to be secondary to performing ministry in the values of a Shepherd leader. (1Pe 5:2)

comment	Gift-mixes of leaders correlating strongly with the Shepherd Leader model include the various combinations of: the word gifts of pastor, teaching; the love gifts of mercy, helps and governments; the power gifts of healing, word of wisdom. The word gifts of prophecy, exhortation and leadership can operate with both Shepherd and Harvest leader models.
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**The Intercessor Model** synonym: Accountability Model

introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like which are implicit (not actually recognized but part of perceptive set of the leader) or explicit (recognized, identified, articulated). For any given leader a ministry philosophy is unique. It is dynamic and related to three major elements: Biblical dynamics, giftedness, and situation. The intercessor model flows out of the prayer macro lesson and shows the concern of a leader for God's intervention in ministry. It is not clear to whom this model applies—all leaders or those leaders who have the gift of faith. It may also well apply to some who are not leaders but who have the gift of faith.
Definition	The <u>intercessor model</u> is a philosophical model which is founded on the central thrust of the prayer macro lesson (which applies to all leaders—as a role) and an additional responsibility for praying for a ministry, flowing out of the faith gift or some aspects of the prophetic gift.
general	Abraham and the macro lesson: Ge 18:16-33; Moses and the macro lesson: Ex 32:7-14; Samuel and the macro lesson: 1 Sa 12:1-25; Jesus and the macro lesson: some 44 different verses indicate Jesus praying throughout his ministry. One especially important prayer passage occurs in Jn 17.
Special	Matthew 9:36-38 links intercession with the raising up of emerging leaders. Heb 7:25 in the midst of an argument highlighting Jesus' eternal ministry as a priest, gives as an argument this phrase, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them."

**Basic Values**

1. A leader who is called to ministry must accept responsibility for prayer for that ministry.
2. A leader should show acceptance of responsibility for a ministry by interceding for that ministry and involving others to intercede.
3. A leader must seek God's leading in prayer, the divine initiative, as to how and what to pray for.
4. A leader should bathe major decision making in prayer.
5. A leader ought to encourage the development of emerging leaders by praying for them and telling them of prayer for them.
6. A leader should cultivate an attitude of prayer at all times and ought to break into prayer spontaneously.
7. Crises should drive a leader deeper into intercessory ministry.
8. Extended times alone in prayer should be used for intercession, for personal renewal and for revelation from God for guidance, breakthroughs in ministry, and for decision making.

**Implications**

1. No ministry will long endure without intercessors behind it.
2. Quantity (the number of and amount of time spent by) of intercessors is not as important as quality of intercession of the ones doing the interceding.
3. Leaders with the gift of faith will do personal intercession with a zeal, passion and fruitfulness beyond that of leaders who do this as a role.
4. Leaders should recruit faith gifted intercessors to help in the ministry.
5. Power in ministry comes from giftedness and from prayer. Both are needed.

comment The Intercessor Model is the most specific of the leadership models. It is the most gift related. Gifts of faith, apostleship, and in general, the revelatory gifts (word of knowledge, word of wisdom, prophecy, word of faith) will usually be associated with leaders operating strongly in this model. Now all leaders have the duty to intercede for their ministries. But those who are drawn to this model will be gifted to see its impact more than just that which results from praying in general. It is not clear to what extent each leader will be involved in this model. Jesus does exhort his followers to pray for emerging leaders.

comment Paul exemplifies this model.

**Applied to The Church Era of Leadership**

Four of these models, Servant, Steward, Harvest, and Shepherd, originated in Jesus' ministry in the *Pre-Church Leadership Era*. The fifth, Intercessor, is widespread across all leadership eras. It is clear with the emergence of the church and the spiritual leadership which accompanied it that the Holy Spirit applied all five of these models to the *Church Leadership Era*. Peter, John, and Paul, the leading models of church leaders strongly emphasize these models.

**Table 2. The Three Archetype Church Leaders and Philosophical Models**

Leader	Models Exemplified
Peter	Early on—Harvest Later Ministry—Shepherd Steward Servant
John	Shepherd Servant
Paul	Harvest Shepherd Steward Servant Intercessor

We have much more information on Paul than either of the other two. So it is easier to see examples of each of the models in his life. With more information it is likely that all five of the models would be seen in all three lives. Certainly John with his right brained approach and mysticism must have been involved in an intercessor model, though we do not see it in his writings, which are not autobiographical.

**Conclusion**

Our studies of leaders and giftedness indicate that leaders with apostleship, evangelism, and faith tend to be Harvest Model adherents. Leaders with pastoral, teaching, and governments tend to be Shepherd Model enthusiasts. Leaders with exhortation, prophecy, and leadership gifts can go in either direction—Harvest Model or Shepherd Model. However, most leaders tend to be one or the other and not both. All leaders are to be Servant Leaders (a model which does not naturally appear in most cultures). All leaders are to be Stewards. Some leaders will embrace fully the Intercessor Model personally (those faith gifted) while others will recruit people to utilize that model for them.

Leaders should be increasingly conscious of the values which under gird their ministries. Explicit understanding can increase proactive use. Value driven leaders are needed especially those who will embrace the models that Jesus instituted.

**Related Articles:** *Macro Lessons Across Six Leadership Era; List of 41 macro Lessons; An Overview of Six Leadership Eras in the Bible; Value Driven Leadership.*

Book Referred to: Howard Butt, **The Velvet Covered Brick: Christian Leadership in An Age of Rebellion**. 1973. New York: Harper and Row.