UNSEEN SUCCESS IN CHRISTIAN LEADERSHIP FAILURES

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Failure within the area of leadership is often confined to quantifiable measures of poor performance of a leader's direct actions (Liu, 2010). Failure is often categorized as emotional failure, moral failure, and communication failure (Dalton, 2015; Dong, Montero, & Possajennikov, 2018;Raymond, NDinguri, & Phipps, 2015). The challenge arises when a leader proves to be effective at communication, emotional intelligence, and moral integrity, but still experiences failure by not meeting the expectations of culture, themselves, and followers (Peterson & Dawn, 2000). While science encourages a measurable examination of leadership success and failure, leadership within the Christian context must take into account the spiritual effects that occur outside of a leader's control. The purpose of this research will be to examine individuals from the Old Testament and the failures resulting from his leadership. Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when obeying God's direction. The research revealed as a leader evaluates his or her success through the lens sanctification and obedience, God's expectation may differ from the expectations of culture, followers, and self-resulting in unseen success.

I. INTRODUCTION

John Maxwell (2007) once said, "The difference between average people and achieving people is their perception of and response to failure" (p.2). As an individual peruses through leadership books, internet searches, and lectures in a short time they will uncover motivational quotes on failure and the path to success. However, if Maxwell's quote is accurate, one must truly examine his or her perception of failure which will undoubtedly affect the response to failure. As Christian leaders seek to achieve what God has called him or her to, it is necessary to understand and define failure and success as they are understood through a biblical worldview as to understand God's expectations. Paul wrote to the Galatians regarding the focus of

submitting to Christ's directive rather than mans, "For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ" (Gal. 1:10).

Scripture clearly identifies areas of failure that can be categorized as emotional failure, moral failure, and communication failure (Dalton, 2015; Doe, NDinguri, & Phipps, 2015; Dong, Montero, & Possajennikov, 2018). Research reveals that success often hinders on the expectations of culture, themselves, and followers (Peterson & Dawn, 2000). Once a clear definition of failure and success has been established, one may examine individuals from the Old Testament to discover God's intent for failure and His measurement for success. However, individuals who diligently practice emotional intelligence, display high morality, and effective communication will at times continue to experience failure as demonstrated by Daniel in the Old Testament. Chapter 6 of the book of Daniel records, "Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom. Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find no ground of accusation or [evidence of] corruption, inasmuch as he was faithful, and no negligence or corruption was [to be] found in him" (Dan. 6:4-3, *NASB*). However, while this demonstrates his emotional intelligence, high morality, and effective communication, Daniel would still be conspired against and thrown into the lion's den (Dan. 6:5-17). God would use this perceived failure in Daniel's life as a testimony to Darius and all people in the region (Dan. 6:25-28). This research intends to demonstrate Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when he or she obeys God's direction.

II. DEFINING FAILURE

To establish a biblical worldview of failure, it is necessary to inculcate an understanding of failure as found in leadership literature as well as scripture. On April 11, 1970 the launch of Apollo 13 took place with the intent to become the third manned mission to land on the moon (Smith, 2017). However, approximately 56 hours into the mission, an explosion would prevent the crew from reaching the moon (Smith, 2017). While the initial goal, vision, and task for the mission surrounded the shared focus of landing on the moon, the mission's goal, vision, and task would change to one of recovery. Upon successful return of the astronauts, NASA would classify the mission as a successful failure (Smith, 2017). This event demonstrates failure differs between individuals and organizations based on their goals, vison and tasks. Failure within the area of leadership is often confined to quantifiable measures of poor performance of a leader's direct actions (Liu, 2010). Three primary areas of leadership failure include emotional intelligence, morality, and communication (Dalton, 2015; Doe et al., 2015; Dong et al., 2018). While Doe et al., (2015), Dalton (2015), and Dong et al., (2018) suggest emotional intelligence, morality, and communication are necessary for successful leadership, another aspect of failure is found in expectations (Deprez & Euwema, 2017). A definition of failure that will be utilized is that failure results in not achieving expectations of culture, followers, and self (Dawn & Peterson, 2000).

However, this research will reveal that individuals are often too quick to judge an isolated situation and label it as a failure (Maxwell, 2007).

Emotional Failure

Emotional intelligence was introduced in the 1990s in leadership and organizational behavior and has been attributed to as accounting for success and failure of leadership (Doe et al., 2015). Emotional intelligence is recognized as the ability to balance the dichotomous relationship between the emotional and the rational (Goleman, 2005). Goleman (2005) introduces five components of emotional intelligence to include, self-awareness, motivation, social skills, empathy, and self-regulation. As leaders practice the ability of emotional intelligence and strive to control the emotional constructs of the brain, he or she will prove more successful in leadership as demonstrated by several passages of scripture from the Old Testament.

Proverbs 15:18 reveals the value of self-awareness by identifying one's mood and controlling his or her emotional response, "A hot-tempered man stirs up strife, But the slow to anger calms a dispute). Psalm 24:4-5 speaks to a blessing given by God to those with pure a pure heart. The Hebrew word used for heart, *lebab*, refers to the inner man, mind, will, heart, and is translated as motive in the New English Translation (Brown, Driver, Briggs, 2008). Social skills can be traced throughout scripture, as found in six of the Ten Commandments that directly relate to interpersonal interaction (Ex. 20:12-17), Proverbs that speak to social interaction with the right people (Prov 13:20; 22:24-25), among other places that focus on the importance of treating others appropriately. God often instructs the Israelites to have empathy for outsiders, as they were once outsiders in Egypt (Ex. 23:9; Lev. 19:33-34; Deaut. 10:17-19, et al). The final component of emotional intelligence, self-regulation involves the ability to control one's impulses with responding hastily in a stressful situation (Goleman, 2005). Proverbs 25:8 affirms self-regulation, "Do not go out hastily to argue [your case;] Otherwise, what will you do in the end, When your neighbor humiliates you?" Poor emotional intelligence results in negative performance in decision-making (Fallon, Matthews, Panganiban, Wohleber, & Roberts, 2013). Strong leadership builds upon the necessity of utilizing wisdom the derives itself from a balance of emotion and intellect (Goleman, 2005).

Moral Failure

Morality proves itself as a requirement for Christian leadership based on the biblical qualifications God places New Testament church leaders as well as Old Testament leadership (Luke 16:10; Col. 3; Titus 1:5-9; 1 Tim. 3:1-7). Leviticus presents numerous laws for the Israelites to follow to ensure they are set apart morally, "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy" (Lev. 19:2). Deuteronomy records the necessity for leaders to set an example for obedience, "That his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel" (Deut. 17:20). Christian leaders have the opportunity to display a higher level of morality based on the transforming work the Holy Spirit does in his or her life (Rom. 12:1-2). Proverb 4:23 suggests, "Watch over your heart with all diligence, For from it [flow] the

springs of life," demonstrating how one's moral behavior flows from the inner thoughts of his or her mind. Ethical and moral failure can reveal ignorance, peer influences, and hidden selfish agendas (Dalton, 2015). Cloud (2009) suggests who a person is will determine his or her success. Morality is a critical factor in leadership, and it is insufficient for leaders to be effective but unethical (Sendjaya, 2005). According to Burns (as cited in Sendjaya, 2005) morality is a crucial component of transforming leadership. Transformational leaders must set an example of what it means to be morally correct (Avolio & Bass, 2002).

Communication Failure

Successful leadership is needed when making decisions regarding sharp changes that need to be made within the organization (Avolio & Bass, 2002). This requires an individual effectively communicate the decisions as to mobilize the organization to act on the sharp changes. Communication styles change between leadership styles, however charismatic, human-oriented leadership, and task-oriented leadership all require effective communication (de Vries, Bakker-pieper, & Oostenveld, 2010). Regardless of the situation a leader find himself or herself, it is necessary to discover the best methods to effectively communicate to the organization. David emphasizes careful communication in his Psalm, "Set a guard, O LORD, over my mouth; Keep watch over the door of my lips" (Ps. 141:3). Throughout scripture, God provides the specific words to say and suggests the speaker uses only the words He provides (Ex. 4:15; Num. 22:35; Jer. 1:7-9; Deut. 18:18; Isa. 51:16; Ezek. 3:27). This highlights the importance God places on communication and displays His willingness to provide assistance when proclaiming His message.

Expectations

While emotional intelligence, morality, and communication play a necessary role in successful leadership another key area that must be examined is that of expectation. Various models of management have been created throughout history, with differing opinions as to which methods result in success (Murphy & Murphy, 2018). However, one must define success, which can vary between leaders and followers. For example, in a recent study it was revealed that young workers expect to have a personal connection, sufficient feedback, ample freedom, trust, clear directions when asked and a leader who is a role model (Deprez & Euwema, 2017). If the leader does not possess the same expectation for himself or herself, the young worker would interpret the individual as leadership failure. This requires leaders to get to know followers on a personal basis and ensure expectations are aligned (Deprez & Euwema, 2017). However, this represents a single relationship of expectation, while success in Christian leadership is often measured by not only meeting the expectations of followers, but also expectations of culture and self (Briggs & Peterson, 2014).

Expectations of Culture. Cultural expectations can be examined from a non-faith-based lens as well as a faith-based lens. A non-faith-based culture will view success from a drastically different perspective than that of individuals who have a faith in Christ. However, as the research is progressed, it will be revealed that many individuals within a faith-based culture hold to false expectations and measurements of success.

American culture possess Godless worldviews that leave good and evil as subjective matter that is dependent on social constructs (Platt, 2015). It would be expected that individuals in a non-faith-based culture would hold to different expectations that Christian leaders would expect of themselves or their churches and organizations (Rom. 3:9-20; 1 Cor. 2:14; 5:9-12).

Faith-based culture define success by recognizing the largest and fastest growing churches in America and providing models, methods and practical tips to help attain such a standard (Briggs & Peterson, 2014). Cooper (2008) brings attention to pastors Joel Osteen and Bill Hybels for their success and fame without having attended seminary. Every year Outreach magazine in partnership with LifeWay Research publishes the fastest growing issue, that highlights the fastest growing churches in America in an attempt to identify and learn from the country's fastest growing churches (Outreach, 2018). While scripture brings attention to the mandate of reaching the world for Christ (Matt. 28:19-20; Acts 1:8), this metric provides a numeric metric to identify churches that would appear to be doing this well. However, if this is the only metric of success 90 percent of church are falling short as that many churches have less than 250-300 people (Vaters, 2016). While faith-based culture has placed expectations of significant growth as a metric of success, the majority of pastors will fail to meet these expectations (Dawn & Peterson, 2000). While demonstrating emotional intelligence, morality, and effective communication a Christian leader may fall short of cultural expectations of success.

Expectations of Followers. A key aspect of communication of leadership involves establishing clear expectations for the organization and the individuals involved. Kotter (2012) suggests a great vision can serve a useful purpose when it is understood by a few but reveals true power when the majority of the organization have a uniform understanding of the goals and direction. Leaders have the opportunity to mobilize followers based on his or her willingness to move first and lead by example (Dong, et al., 2018). At times there are followers who will fail to follow a leader's suggestion or choice despite the communication the leader utilizes resulting in coordination failure (Dong, et al., 2018). When leaders focus on the common good alongside or instead of the organization's immediate success it results in skepticism and challenges from followers (Nielsen, Marrone, & Ferraro, 2014). This suggests followers will lean toward culture, whether it is that of non-faith-based or faith-based culture in regard to expectations. However, when a leader utilizes key elements of communication by repeating the vision as well as leading by example it allows follower to align themselves to the expectations of the leader (Kotter, 2012).

Expectations of Self. Given the expectations of culture, Christian leaders adopt similar standards of success by recognizing how many people, how much money, and how recognized the church is (Briggs & Peterson, 2014). Being part of a culture that highlights wealthy and successful executives and entertainers, it creates a difficult environment to cultivate a daily identity of Jesus Christ (Dawn & Peterson, 2000). This thought process can be derived from scripture as it reveals significant growth in the early church (Acts 2:41, 47; 5:15; 6:7; 9:31) as well as God's instruction to take a census to identify the strength of the nation of Israel (Num. 1:1-3). While these passages of scripture recognize the importance of numbers and the accounting of people, it must be recognized that the motivation was not the numeric results. However,

the expectations a leader hold for himself or herself should most closely align with God's metric of success (Mic. 6:8; Matt. 22:36-30).

Biblical Metric of Success

While expectations of culture, followers, and self-impact the metric of success, (Briggs & Peterson, 2014; Kotter, 2012) it is necessary to understand God's metric of success to better grasp a biblical understanding of failure. Christian leaders long for an equation to a fruitful or successful ministry, but none is found (Briggs & Peterson, 2014). If such a metric existed that an individual could follow to experience significant numerical or financial results within the church or other Christian organizations all Christian leaders would commit to following such a model. While communication, emotional intelligence, and morality prove beneficial, many pastors who practice each of these areas well still do not experience multiplying growth as one would expect (Vaters, 2016). Success within ministry results from transformation of individual's character and the development of Christlike behaviors, rather than productivity, competence, or progress (Briggs & Peterson, 2014). This process of transformation that occurs in an individual's life is recognized as sanctification.

Sanctification. Sanctification is the process by which to make one holy and be set apart from common secular use as devoted to some divine power (Elwell, 2001). It is evident God has intended His people to be set apart for his glory and to utilize the gifts he provides through the Holy Spirit. Leviticus says, "Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be mine" (Lev. 20:26). As well as Paul's writing to the Galatians, "But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased" (Gal. 1:15). Given the focus God places on being set apart, we must understand what his intent was and how His people are intended to demonstrate holiness. It is the intent to provide a thorough examination of the theological concept of sanctification as well as trace the Biblical foundation of the process throughout scripture.

Sanctification can be traced throughout scripture and provides an insight to the process by which an individual develops through the Holy Spirit. To fully follow the sanctification process throughout scripture, one must begin within the context of the Old Testament. The first usage of the Hebrew root, *qadash*, is presented in Genesis chapter two in relation to creation, "Then God blessed the seventh day and sanctified [H6942] it, because in it He rested from all His work which God had created and made" (Gen. 2:3). This initial usage applies to a specific day that signified the completion of creation and was God's sacred, ordained day in the weekly cycle (MacArthur, 2006). Later it would be set-aside for a day of worship in the Mosaic Law and would have not been required if sin had not entered the world. Hebrews 4:4 distinguishes between a physical rest and the redemptive rest to which it pointed and suggests Adam would have lived in a perpetual rest as he was made Holy prior to the arrival of sin (MacArthur, 2006, p. 12).

Upon the introduction of sin in Genesis, we begin to find sanctification as a process by which God uses his people and law to demonstrate what his kingdom intended. Exodus 29 provides a description of the process of sanctification (consecration) regarding the priests of Israel. The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot was undoubtedly to signify that they should dedicate all their faculties and powers to the

service of God (Henry, Clarke, Jamieson, Fausset, & Brown, 1985). God instructed blood to be placed very precisely to signify the importance of hearing and the study of God's law (ear), diligence in sacred ministry and all acts of obedience (hands) and walking in all of God's precepts (feet) (Henry, Clarke, Jamieson, Fausset, & Brown, 1985). This early account of setting one apart to be holy in the presence of God provides a clear picture for what is to come through redemption in the Messiah and the Holy Spirit's process of making one holy through sanctification. Through the Israelites obedience they would be set apart as a holy nation, however due to their lack of obedience they faced turmoil within their own kingdom as well as with other nations. God would send the Messiah promised through the Old Testament prophets, so that the people could be truly justified and sanctified for His glory. Effective leadership involves humility as leaders who gives credit to others while shouldering the blame when they fail to meet expectations (Nielsen, et al., 2014).

Obedience. As the process of sanctification takes roots in an individual's life it lends a leader to the capabilities to obey God's direction (Heb. 12:14). While sanctification is best defined as status rather than character, Paul writes to the Thessalonians urging them to sanctified wholly demonstrating the growth in holiness that takes place after conversion (Elwell, 2001). Hosea 6:6 reveals God's heart for obedience, "For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings." The Hebrew word translated for loyalty, *checed*, has been more accurately translated as goodness, kindness, and faithfulness (Friberg, Friberg, & Miller, 2005). This demonstrates the value God places on willful obedience by acting in accordance to his word regardless of other expectations. Sanctification provides an individual with the necessary power to obey God's directives. Just as Paul wrote to the Romans, "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (Rom. 8:6-8, *NASB*). This indicates a selfless attitude and willingness to seek first the truth of Christ, so that an individual might relinquish control of the flesh and allow the Spirit to work in his or her life (Morgan, 2010).

God's will for one's life is clearly revealed through scripture by five passages that define God's will (1 Tim. 2:3-4; Eph. 5:17-18; 1 Thess. 4:3-7; 1 Pet. 2:13-15; 2 Tim. 3:12). It is not necessary for individuals to search for God's will as it has already been established but is an opportunity to confirm God's will through obedience (Umidi, 2000). As Christian leaders begin to obey God's will and command for his or her life, divine success will result, without necessarily being aligned the expectations of culture, followers, or self. One must simply examine godly individuals in the Old Testament who strove to obey God's instructions, but at times were unable to see success as defined by culture, self, and followers.

Sanctification and obedience allow leaders to measure success and confirm God's will for his or her life (Umidi, 2000). This establishes the necessity to understand God's expectations for a leader rather than leaning on the expectations of followers, culture, and self. Daniel in the Old Testaments suggests God reveals the profound and hidden things, which lends one to understand there are things going on in the spiritual world that can affect a leader's success or failure (Dan. 2:22). While God may reveal His direct goals and expectations for leaders, there are also instances in which leaders

are unaware how God is working through his or her sanctification and obedience to fulfill His expectations as will be seen through Old Testament Leadership.

III. OLD TESTAMENT LEADERSHIP

Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when obeying God's direction. Ezekiel reveals the nature of unseen success found in obedience through the lens of restoration, "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God" (Ezek. 11:19-20). While expectations of culture, leaders, and their followers can limit the view of success to quantifiable measures (Liu, 2010), it is necessary to trust that God uses a leader's obedience and sanctification to achieve success in areas quantifiable only to God (Job 31:4; 34:21; Ps. 33:13-15). Follows are case studies of Joseph, Moses, Job, and Jeremiah, as identified in Old Testament leadership, that reveal unseen success that derives from an individual's obedience of God's direction while failing to meet expectations to culture, followers, and self. While scripture reveals no individual is without sin (Rom. 3:23), the Old Testament leaders would carry the same weight. However, each of their lives reveal the potential power of God to bring success when all others see failure.

Joseph

Joseph was one of two sons born to Jacob's favorite wife Rachel (Gen. 35:24). When he was seventeen years old it is recorded that Jacob identified Joseph as the favorite of his twelve sons to the extent of giving him a special garment (Gen. 37:3). Joseph's life provides evidence of God's providence, but also reveals the perceived failure of Joseph among his family and peers. However, while Joseph fails to meet expectations of others, he remains faithful to God resulting in seen and unseen success.

Perceived Failure. The events begin with Joseph interacting with his brothers and sharing two dreams with them that would suggest his brothers and father would bow to Joseph (Gen. 37:7-11). Some would characterize this interaction as failed communication due to Joseph's arrogance in presenting the dream to his brothers (MacArthur, 2006). Joseph fails to meet the expectations of his brothers who expect him to submit to them as the younger sibling (Gen. 37:8). Given Israel's instructions to visit the brothers in Shechem and Joseph's willingness to follow them suggest neither were aware to the extent he had failed with his brothers. His brothers would then sell him to slavery and tell their father he had been killed by wild animals (Gen. 37:28-26).

The next perceived failure of Joseph comes from his interaction with Potiphar. Joseph is tempted by Potiphar's wife, and while prevailing to hold to moral success, the perception of Potiphar is that he failed (Gen. 39:6-20). Joseph demonstrates a willingness to respect the authority of Potiphar as well as hold to God's standard of obedience (Sykora, 2015). Instead of remaining in second of command under the direction of Potiphar he is thrown into prison (39:20).

Not only did Joseph experience failure based on the expectations of culture (Potiphar) and followers (Brothers) but also failed to meet his own expectations. While imprisoned, Joseph was given the opportunity to interpret the dreams of two prisoners (Gen. 40). Joseph interprets the dream with the expectation of the favorable dream being used to deliver Joseph from prison (Gen. 40:14). However, the cupbearer would forget Joseph leaving him in prison for an additional two years (Gen. 40:23; 41:1). God can bring to fulfillment His plans in various ways and at times are unseen at the time (Sykora, 2015).

Unseen Success. Through the perceived failures with his brothers (followers), Joseph was placed on a journey that would culminate in over twenty years when his brothers visit Egypt during the second year of the famine (Gen. 45:1-4). At the end of the twenty-two-year journey, Joseph recognizes God's providence and uses his public platform to bring attention to God's work (Gen 45:7). As Joseph matured through the journey God brought him, he recognized his inability to control himself, and became more open to the understanding that he could not control others either (Sykora, 2015).

Through the perceived failure with Potiphar (culture), unseen success can be identified in his personal attributes and integrity. While this event results in imprisonment of Joseph, it demonstrates the growth of his character which would be characterized as unseen success (Sykora, 2015). Fulfilling God's mission for our lives involves a painful maturing process so that we may grow in godly character.

The final perceived failure of the life of Joseph was in regard to his own expectations. Joseph now has witnessed God bring him from slavery to second in command with Potiphar, only to be thrown in prison. While in prison he was promoted to second in command of the jail (Gen. 39:19-23). Joseph had begun to see the unseen successes of God working to bring him out of the low places. When interacting with the cupbearer, Joseph undoubtedly expected success to be seen once again through the interpretation. However, the unseen success if found in God's timing of interpreting Pharaoh's dream to prepare for the impending famine. Through all of these events, Joseph never rose to the first person in charge, but always conducted his role as second in command on the basis of faith and obedience to God (Sykora, 2015).

Moses

Moses' life can be characterized by three forty-year time periods (Acts 7:20-44). While several aspects can be examined in his 120-year life, this article will examine the perceived failures of his attempt to lead the Israelites out of Egyptian captivity. Scripture reveals several steps in which God led Moses to rescue his people.

Perceived Failure. The first perceived failure of Moses was recognized with Pharaoh (Culture). God called Moses for the purpose of rescuing the Israelites and provide Moses the tools needed to accomplish the task (Ex. 4). However, Moses does not experience immediate success in the goal he believed God to have set him out on (Ex. 5).

Failed with Pharaoh & Israelites (Ex. 5). As Moses brings Pharaoh the message, Pharaoh does not listen and responds by punishing the Israelites further due to Moses' questioning (Ex. 5:1-14). Not only did Pharaoh discredit Moses' authority, he also refused to acknowledge God's authority (Ex. 5:2). However, in Exodus 3:19-20, God's plan is revealed to Moses with the instruction that it will require God's compulsion on

Pharaoh. Moses himself recognize the perceived failure with Pharaoh and question's God's motive for sending him (Ex. 5:22). Moses would be required to convince Pharaoh with 10 plagues before he finally let the Israelites go (Ex. 7-12).

Moses also failed to meet the expectations of the Israelites (followers). The Israelites continuously recognize Moses as failing to meet their expectations (Ex. 5:21; 14:11-12; 15:22; 16:1-4; 17:1-4). Even when the Israelites were let go, Moses led them to a dead end that caused the Israelites once again question Moses' leadership (Ex. 14:12). Moses also failed to meet his own expectations (self). When God instructed Moses on the task, He had for him, Moses discredits his own ability (Ex. 6:3).

Unseen Success. As Moses was bringing the plagues to Pharaoh and the Egyptians, initial observation is that each was a failure as Pharaoh continued to refuse to let the Israelites go. However, the unseen success reveals each plague demonstrating God's power and authority (Ex. 7:3). God's faithfulness through the exile will lead the Israelites to fear Him as Lord (14:31). As God promises action for the Israelites, He would reveal His nature of keeping his covenant (Ex. 6:1-13). It is evident the unseen success of Moses is revealed by God using the perceived failures as building blocks for Moses and the Israelite's faith.

Other Old Testament Leaders

The life of Job demonstrates God's sovereignty over Satan's power and influence. Job is recognized as an individual who is upright and obedient to God's commands (Job 1:1). As one reads the historical account of Job and his family, it is evident Job was anything, but a failure. However, Job was not aware of the situation that was taking place in the spiritual world and his entire life would have been seen as failure to culture, followers, and self. Job failed with his family, health, and wealth (Job 1-2:13) and with his friends (Job 3-31). Job would demonstrate self-perceived failure by questioning his own birth (Job 3:1-3, 11, 20). However, the unseen success established in Job's life is recognized by Job gaining an understanding of who God is (Job 38-41). Job's perceived failure also resulted in a deeper faith and relationship with God (Job 42).

The Prophet Jeremiah is would be characterized as one the most significant failures in scripture (MacArthur, 2006). He would preach the message of repentance for 40 years but would be ignored by regardless of his passion and obedience to God's instructions (MacArthur, 2006). Jeremiah would never amount to financial success, would be placed in prison (Jer. 37), into a cistern (Jer. 38), rejected by his family (Jer. 12:6), rejected by friends (Jer. 20:10), and the false prophets (Jer. 20:1-2; 28:1-17). While he would ultimately see the destruction of Jerusalem and set the stage for a coming Messiah (Jer. 52). Though Jeremiah stood alone, he demonstrated a life of obedience and faithfulness. While these are just a few examples of Old Testament individuals experiencing perceived failures, God's word reveals His sovereignty and power to utilize the failures of the world for unseen success in His kingdom.

IV. CONCLUSION

Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when

obeying God's direction. While success is often found in leadership based upon influence, number of followers, or financial stability, Christian leaders must measure it based on conformity to the image of Christ (Kilner, 2015). Christians are encouraged to work diligently in all they do as to recognize they are serving God rather than man (Col. 3:23). This emphasizes the need to understand how to become more effective at leading by evaluating goals, practicing emotional intelligence, improving communication skills, and meeting morality standards. As Christians put this into practice, they are establishing a foundation of which successful leadership can be built. However, much like the Old Testament figures examined, a spiritual element of success exists and at times cause results to differ greatly. However, Failure provides an opportunity for learning and advancing a relationship, which could prove a greater success than the accomplishment of the original goals (Loder, 2018). Christian leaders must understand earthly failure could perhaps be the success God is seeking for our lives. Jesus says, "If the world hates you, you know that it has hated Me before [it hated] you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you (John 15:18-19). This does not discourage leaders from working to the best of their ability but leads them to understand God's metric of success differs from the expectations of culture, followers, and self.

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