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Indian Bible College

# INDIGENOUS VOICES



The Journal of IBC  
for Church Ministry  
and Personal Growth

Academic Reflection:  
Humility in  
Christian Leadership

Focus:  
Core Values – Unity in  
Christian Community

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## INDIGENOUS VOICES

### Who we are

IV is published by the Indian Bible College (IBC) in Flagstaff, AZ. Articles are usually written by IBC students and staff from various North American tribes.

### Our Mission

Serving the Indigenous church in North America through publishing Christian literature written or produced mostly by Native authors to strengthen churches and personal faith in a Native context.

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2022 Indian Bible College graduates

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Dear Reader,

In Matthew 22:37 Jesus summarizes the Old Testament by saying that we should love the Lord our God with our entire being. This is a verse that calls us to holistic, non-compartmental living. My White/Western culture tends to be addicted to compartmentalization. For example, we boast in how many compartments (bedrooms and bathrooms) our houses have, and every bedroom has to have a separate compartment (i.e. a closet) to be registered as a bedroom by a realtor! Over the last 15 years of sharing life with Native peoples I have learned so much about the practical benefits and biblical principles of living holistically.

What does it mean to love the Lord with our heart AND mind? At the Indian Bible College we believe there doesn't have to be a "clash" between heart and mind, between discipleship and academics, or between creativity and scholarship. The Indigenous Voices Journal is designed to be a high quality exhibit of the combination of the incredible depth of heart and mind that our students and graduates are expressing.

I am confident you will be blessed by the content in the following pages. The call to Unity in Christian Community (Core Value #1) is a call to living holistically with each member of the Body of Christ in our local contexts.

Gratefully serving Christ by serving the Native church,



Dr. Jason Koppen  
Indian Bible College President

Dear Reader,

As a graduate of Indian Bible College, I am truly honored to introduce to you the material presented in this publication. Not only will you find words that reflect deep evaluation of each contributor's heart and mind, but you will also be profoundly convicted, as I was, when you read through this. You will examine your own life and unity and the ways you obey, or maybe even neglect, the greatest commandment, to love one another. "Owe no one anything except to love one another, for he who loves another has fulfilled the law. Love does no harm to a neighbor; therefore, love is the fulfillment of the law" (Romans 13:8, 10, NKJV). Brothers and Sisters, my prayer and hope for you is that you will be encouraged and challenged to seek more unity in Christian community. That you would crave it, that you desire to see your church family be unified, so much so that it brings tears to your eyes and yourself to your knees before the Lover and Model of Unity who is God the Father, God the Son, and God the Holy Spirit.

May the Peace of God forever be in your Hearts. Blessings in Christ,



Joshua Ortiz  
Ohkay Owingeh/Navajo  
Director of Work, Indian Bible College

### **Acknowledgements**

Thank you to all the Indian Bible College board, staff, and faculty who sacrifice so much of their lives to invest in Native Christian leaders. We would like to express profound gratitude to all the financial supporters and volunteers who help make student costs low enough that they may graduate debt free. Most of all, we praise and worship our Lord Jesus Christ who is forming HIS character and wisdom in the lives of Indian Bible College students.

# Because it matters ...

The vision of Indian Bible College is to see Native America cease to be the mission field and mobilize to become a mission force, sending waves of Native missionaries around the world. At the 2011 IBC annual staff retreat we began to pray and talk about what it would take to see this fulfilled. The Lord made it very clear that it would require a wave of healthy Native churches led by healthy Native leaders—and that we must look to Jesus as the model for life and ministry. In John 20:21 Jesus said, “As the Father sent me, so I am also sending you.” At IBC we believe Jesus meant we are to follow both his mission and his method—that He purposely modeled life and ministry for all His future followers. It is, in fact, possible for believers to follow His model because we have the same Holy Spirit in us that powered Jesus’ life, miracles, and resurrection!

We reverse-engineered from IBC’s vision statement to create five key core values that are all intensely biblical and practical for Native Americans. We purposefully and constantly ask, “how do we follow in Jesus’ footsteps, ministering as much as possible the way he did?” We are committed to not only teaching these five Core Values, but also to modeling them. We want students experiencing, tasting, touching, and feeling what it is like to live ministry and life as Jesus did.

The next few pages contain a form of “commentary” from graduating seniors on **the first Core Value**. These faithful few have spent four to six years immersed in the biblical teaching and community living that flows from this commitment: **Unity in Christian Community**. The world will recognize Christ by our unity (John 17:20-23) and the way we love each other (John 13:34-35). Therefore, we need to be fiercely committed to extending truth and grace through healthy confrontation, forgiveness, and reconciliation. The way we treat each other in the church is the first thing many lost people see. True community will recognize the possibility of being multi-cultural and intergenerational, both within the body and on the leadership level.

This journal begins a five-year process of sharing these “student commentaries”—highlighting one Core Value per year—to bless, edify, and challenge the reader to think about how faithfully they are following in Jesus’ footsteps. Enjoy.

- Dr. Jason Koppen, IBC President

Scan the QR code using your phone’s camera to visit the Core Values page on IBC’s website. You can learn more about each Core Value by watching the videos there.



SCAN ME

# That's what indigenous students think ...

## Trinitarian Unity:

"One of the reasons we must be united is because the Trinity, comprised of the Father, the Son and Holy Spirit, is one, and we [are called to] visibly reflect that." (Efraine Saune, Inca-Quechua from Peru)

"Unity within Christian community should be the byproduct of the ultimate form of unity that exists within the Trinity, made up of the Father, the Son, and the Holy Spirit. Within the Trinity there is no conflict, disagreement, or pride among themselves; they each praise one another and create a perfect formula for unity." (Barlow Gasper, Zuni Pueblo)

"My hope for the church is to go back to the basics of Unity to utilize confession and repentance and follow the Creator's ways on how He is in Unity within the Trinity. The Trinity works together in perfect Unity. But each one has a different role to play in the body as a whole. This is essential for the work of the Kingdom to advance, and this too is crucial for the advancement of the Native church." (Logan Davis, Blackfoot)

"The model for unity in the community is the triune God. God the Father, Son, and Holy Spirit are in perfect unity because they are one God in three persons. They are equal in value but different in role. They depend on one another and do nothing apart from one another. John 14 and John 17 are a few passages that refer to the unity between the Son and the Father. Genesis 1 and 2 are two passages that reveal the eternal triune God working together to create everything that exists." (Brina Lee, Navajo)

## Native Values:

"I believe that once Native believers put their differences aside to be united in Christ and living in healthy community, the church of Native America will see an awakening...We as Native people are so community-minded." (Stephen Hunkup, Paiute-San Carlos Apache)

"I remember having seen my community working as one, eating and celebrating together when they would accomplish something big – they were following our old ways of how the Incas were communal. Ever since this capitalism, individualism, and westernized mindset were adopted to run a community and the church, we no longer practice those corporate celebrations or communal meals anymore." (Efraine Saune, Inca-Quechua from Peru)

"We already know how to be hospitable and be unified when it comes to our Pow Wows and Ceremonies, but we have to focus that hospitality to others outside of our tribes and family so that we can demonstrate true Unity in the Native Christian Community." (Logan Davis, Blackfoot)

"I believe everyone needs community. A place that has been nurtured and cared for, like a garden, can have its ups and downs. A garden can grow the best of produce, mediocre produce, and seeds that do not sprout. In a well-planned garden, certain things can grow well together. The best example I have is the three sisters: beans, corn, and squash. Together, the three sisters can thrive and, in a way, build one another up. 1 Thessalonians 2:8 describes community as a shared life and, more specifically, as a call to share our lives with one another. Jesus prayed for our unity and that we would love one another as a display of who we are and who we belong to. This godly love is vastly different from the one the world knows; this sacrificial love from Jesus is what should encompass our communities ...Community allows others to come alongside each other for growth because that is what we are called to do." (Cecilia Lewis, Yavapai-Apache)

### Need for One Another:

“We cannot do this work alone: we are meant to be in community. This is a factor that many churches do not even realize is vital to not only the survival of their churches, but for them to thrive! Community is key. Being united in a body of believers is key... ‘The shallow longs for the deep.’ Jason told me this one day in Senior Seminar and it stuck with me. It hit me like a ton of bricks, and I know now that it is what we seek from our communities. This is what we long for in the body of Christ: DEEP. We want the deepness not only in our relationship with Christ, but also in our friendships and relationships and discipleship that goes beyond just the surface of who we think we are, and it goes straight for the heart.”

(Samantha Coon, Muscogee Creek)

“What I notice is that our churches do not see themselves as ‘we’ – ONE Christian community – but as ‘you’ – a group of individual believers. I think it gives off the idea that it’s up to an individual believer or one local church to show the love of God to the world. I find it a hindering thought, keeping us

from seeing that we need each other as One Body in Christ to a lost world (1 Corinthians 12).

I’m truly thankful to see my church be a part of a geographical all-church fellowship every month and it has inspired another geographical church to do the same.”

(Donna Dayzie, Navajo)

“Jesus was never alone in His ministry, He had a community around Him, and He tells us that we need our brothers and sisters in Christ to grow.”

(William Axtell, Nez Perce / Spokane)

“Genesis 1 also reveals that because man was created in the image of God after the likeness of the triune God, man was created for relationships. The type of relationships man was created for were not adulterous, scorning, tearing down, or divided relationships. Scripture consistently warns against anger and bitterness, slander, covetousness, and envy. ...Ephesians 4 and 1 Corinthians 12 reveal that the purpose of the church body is to equip one another and to stir one another to good deeds; therefore, the type of relationships that man was created for were unified, uplifting, and peaceful relationships. These are the type of relationships that bring life to the soul.”

(Brina Lee, Navajo)

### Diversity & Unity over Uniformity:

“Jesus prayed for unity of the church and not uniformity. We live in a society where individualism and capitalism abound, and churches are being molded by it, instead of being the models and molders. We have become thin skins, unforgiving, abusers of grace, abusers of the truth; we repay an insult with an insult, segregated by our opinions...

fellowshipping only with people that think the same way as us or have the same doctrinal statement as ours. It is sad how the disunity is breaking us apart, [along with] the ideal of uniformity. For example, unless we have a homogenous thinking, we will often not be accepted into a group of believers. And yes! 1 Peter 3:8 speaks about ‘being like-minded.’ However, this means common-minded, having a like-mind on essentials things (rather than non-essentials) such as the deity of Christ, the loving-kindness, grace, and truth of Jesus.”

(Efraine Saune, Inca-Quechua from Peru)

“As said before it is a sad sight to see when Christians who worship the same God disagree on specific ideas that create disunity and tensions. My heart is broken to see churches working towards the same goal of spreading the gospel yet choose not to work together to achieve that goal, just because they are different denominations... At IBC I have been exposed to a variety of denominations or beliefs of Christ that have helped me understand my brothers and sisters a little bit more and taught me to work in unity for a common purpose and set aside petty disagreements to be one in the body.”

(Barlow Gasper, Zuni Pueblo)

“I hate expressing that many churches, though not all, on the Navajo Nation neglect and misunderstand unity in Christian community. It hurts to hear of the damaging effects the church has had and to confess that I’ve been on the damaging side at times. It’s insane the way Satan and the world have gradually distorted the church’s idea of unity, separating ourselves over trivial doctrines and conventionality instead of by essential doctrines, causing us to see each other by denomination, culture, or generational gaps caused by pride... We’re also prominently affected by Western individualism, weakening our values of community within our churches even in Navajo culture.”

(Donna Dayzie, Navajo)

“Diversity within the Church is usually an indicator that healthy unity and Christian Community is forming, especially within the leadership team of the church.”

(Karly Robertson, Navajo)

# What do you think?

## Confession, Forgiveness & Reconciliation:

“If this is where the core values begin and where and how they follow, then the Native church has a lot of work to do. Before that work begins, what needs to happen first is lamentation. I feel that the Native church and those that work within it need to lament the lack of unity within the church. Next, there needs to be an ownership of sins and trespasses against one another that has taken place. And finally, what needs to take place is restoration and reconciliation of those relationships, according to what the people involved can handle. In order to have godly, healthy community that is truly united by the Spirit, this needs to take place... It would be so easy to accept people if they were perfect. But God calls us to love people right where they are, for who they are and how He created them. To do that in a way that demonstrates the love of God that is kind, patient and enduring, is a miracle. And we desperately need the Spirit of God to do this...in my time at IBC I have felt the compelling move of the Spirit among the Body of Christ that caused those involved to confess their sins and lament lack of community with one another, which in turn produced a deeper sense of community.”

(Joshua Ortiz, Ohkay Owingeh / Navajo)

“Confession and repentance hit me hard during my time here at the school. I realized that Jesus had forgiven me, my sins past, present, and future. Therefore I need to forgive those who have wronged me in the past. But it wasn't just a one-and-done kind of thing. It took a few years to undergo this kind of forgiveness. But when I truly walked in that forgiveness, I was set free to become unified to the body of Christ and live out my identity as a saint. And this is also the case for Native churches. We need to undergo a massive forgiveness process and heal from the past traumas inflicted on us by the Canadian government, the American government, and our families. We need to walk in this forgiveness and reconciliation but not forget about what was but become stronger because of it; this will take time. But after this healing takes place, we need to start living truth and grace in our community so seekers can see the impact of love in the church and in the lives of the individuals who live this out. I'm excited to see the love they can produce when it comes to the Kingdom.”

(Logan Davis, Blackfoot)

### Confrontation:

“...a lot of the churches on the reservation have divisions in the body. People still attend church for years and have no unity – they might have peace but no forgiveness... Like Irvinson Jones said, the churches on the reservation have a big problem with forgiveness and reconciliation. No one knows what healthy confrontation is. Most people hear confrontation and the first thing they think is that it’s bad and that they’re not supposed to have any conflict... We have to learn to trust each other with our sins and our weaknesses (1 John 1:5-7).”

(Larry Whitehair, Navajo)

“The Navajo people have become hard to correct, to forgive, or to be vulnerable with because we were taught to not show emotions or weaknesses...we don’t know how to handle conflicts well and find ourselves too prideful to seek forgiveness or forgive those who have wronged us... yet to keep unity, we must choose humility, transparency, and honesty to love one another as Christ loved us. Confronting another in a healthy way, encouraging a brother or sister, or sharing honestly with another hasn’t always been modeled for me in my family or in my church, but the IBC community helped me see the way Jesus built healthy relationships through healthy communication.”

(Christina Tree, Navajo)

The only drawback is that we still are coming together out of conformity. We still haven’t demonstrated healthy confrontation, forgiveness, and reconciliation, which is why I like where the core value says, *‘Therefore, we need to be fiercely committed to extending truth and grace through healthy confrontation, forgiveness, and reconciliation.’*”

(Donna Dayzie, Navajo)

### Reputation Among Non-Believers:

“In the Bible we see that unity was key in bringing others to faith, and that the relationships outsiders saw were the deciding factor of whether [Christians] were ‘real’ or not... To be ‘real’ we need to share and experience life together, which means we need to have healthy confrontation, forgiveness, and reconciliation.”

(Ammie Palmer, White Mountain Apache)

“Unity is the first thing unbelievers look at when attending church, and we need to get back in the rhythm of showing this to those who are seekers.”

(Logan Davis, Blackfoot)

### Humility:

“We must practice unity in a Christian community with a servant heart, humble heart, loving heart, forgiving heart, and always extending grace...to those who commit sin against us.” (Efraine Saune, Inca-Quechua from Peru)

“I have learned that it is a conscious choice I have to make to maintain unity. I’ve had to ask myself: am I going to honor God and His people despite clashes or differences? I have had to be intentional about praying, submitting, and obeying God’s word about how we are to treat one another in the body of Christ... Unity is important to Jesus, and because of that I have to pursue it as well (Hebrews 12: 14-15). Even when it is not easy, I have to take action and trust that the Holy Spirit is working in me and in others regardless of our differences.” (Jamie Covington, Spokane)

“We need to bring back our focus on humility among the churches again; when humility comes, when pride is put aside, then we can be a fully transparent people for the Kingdom, living out the love of Christ to those we share community.” (Logan Davis, Blackfoot)

“Pride is the root of sin as pride leads to independence and rebellion. The remedy or anecdote to pride, however, is humility. Humility acknowledges our need for God and others. It does not deny or negate the value and significance we have in Christ, but it stoops below that to serve others or be served.” (Brina Lee, Navajo)



### **Biblical**

Context (pause)  
I can't tell you how my times I heard this  
I swear they engraved it  
Inside my brain  
I can't read a story without the context  
If I don't  
I won't be able to maintain  
Wisdom what is it?  
I was told it's applied knowledge  
He gave us His word  
Context Context Context  
The Bible isn't just a textbook  
It's all truth and alive  
Observe it interpret it and apply it  
Do not forget about the context

### **Relational**

Time to be real  
I'm sorry if this will hurt  
Yeah I am a big introvert  
Relation isn't my cup of tea  
I will still drink it it's just not me  
Thankfully the spirit moved  
Satan will come and try to cause disunity  
This is an amazing opportunity  
Jesus is with us to hold the community  
I will yell it out like my mother  
Jesus commands us to  
Love one another  
Encourage one another

Turn the frown upside down  
Look beside you  
You have family all around

### **Transformation**

I always told myself  
I will never change  
I does what I want to  
I came to this school  
Thinking I'll be making it my way  
Fake it till you make it  
I was at the end of MY road  
MY pride has led me astray  
Till one day all of it has gone away  
A heart of stone to a heart of flesh  
I swear it was like God  
Ripped my heart right out of my chest  
I went home after my first year  
My family told me that I am not the same  
I told my family  
"Yeah it was time for a change"  
I got my Bible education  
I read the Bible about our relation  
All that will mean nothing  
If there is no transformation  
We all represent different tribes  
IBC is not about filled heads  
We're about changed lives  
This was an easy start  
Kind of hard to finish  
I'll end with this  
Where is your heart?

### **William Axtell – Nez Perce / Spokane**



Will grew up in Lapwai, ID and came to IBC as a student in 2015. He graduated with his Bachelor of Biblical Studies in 2022 and now serves at the college as a Spiritual Formation mentor and Student Life assistant. Will has a gift for creatively expressing ideas in words and has done so through poetry, songwriting, and hosting the weekly Rez Roots podcast with current IBC students.

### **On the next two pages...**

One of the requirements for the Bible study methods courses at IBC is that students would analyze a book of the Bible and chart it in such a way as to make the major themes and organizational schemes obvious. Some students put an enormous amount of time and effort into these projects, creating works of art that demonstrate their grasp of the book as a whole, as well as their creative abilities. In the following example, Brina Lee (Navajo) provides a detailed and accurate overview of the book of Philippians. Brina has now graduated from IBC (2022) and has been serving as IBC's registrar since 2021. Throughout her time at IBC she demonstrated her attention to detail and ability to organize ideas.



# Philippians



Paul is encouraging believers to strive for unity for the sake of advancing the Gospel which then results in complete joy.

Joy



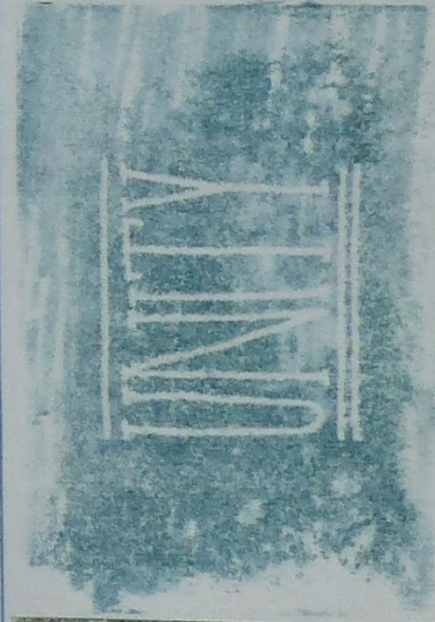
## One Spirit

	Greeting 1:1-2	Prayer + Thanksgiving 1:3-11	Christ is proclaimed 1:12-1:18	Progress and Joy in Faith 1:19-1:26	Life Worthy of Christ 1:27-1:30	Others-centeredness 2:1-2:11
	Intro	Purpose	Continuation	Emphatic	Result	R
Joy And Thanksgiving	For their partnership 1:3	Pray with 1:3, 4:6	Because Christ is proclaimed 1:18	For Paul to return 1:25-26	Unity brings Paul's Joy 2:2	TV 1a
Unity	Partnership in the Gospel 1:3	Paul prays for their love to abound 1:9	One spirit with one mind standing side by side 1:27	Same mind Same Love 2:2		
Comfort	Gospel is preached even in Paul's imprisonment 1:12, 18	Deliverance through prayer and Holy Spirit's provision 1:19	Epaproditu is healthy 2: 27, 28			
God's Sovereignty	Bring good work he started to completion 1:6	What happened served to advance the gospel 1:12	In every way Ch is proclaimed 1:18			
Sufferings for Christ	Persecution / Imprisonment 1:13, 17	To live is Christ To die is gain 1:21	Suffer for his sake 1:29	Engage in the same conflict as Paul 1:30		
Companionship	Hold you in my heart 1:7, 4:1	Yearn for you 1:8, 2:26, 4:1	Brothers 1:12, 3:1, 13, 17, 4:1, 8	My Rel 2:12, 4:		

# One Mind

# Side by Side

Result	Proportion	Explanation	Purpose	Cause and Effect	General to Specific	Conclusion
Live blameless and Innocent 2:12-2:18	Fellow Workers In Christ 2:19-2:30	Righteousness Through Faith 3:1-3:9	Upward Call of God In Christ 3:10-3:12	Attitude and Mind of Christ 4:1-4:9	God's Provision Through The Church 4:10-4:20	Final greetings 4:21-4:23
Paul did not labor in vain 2:16,17	To see Epaphroditus 2:25,28	In the Lord 3:1, 4:4	For they are the true circumcision 3:3	Citizenship is in heaven 3:21	For their concern 4:10	
Is Not selfish Ambition 2:3	Is looking to the interests of others 2:4, 3:20	Jesus' equality with God 2:6-8	To agree in God 4:1	To share in struggle 4:14	Sent Paul help and gifts 4:16-18	
Christ made us His own 3:12	Citizenship is in heaven 3:20	The Lord is at hand 4:5	Peace of God will guard hearts and minds 4:7	God will supply every need 4:19		
God exalted Christ 2:9-11	God works in us both to will and to work for his good pleasure 2:13	God shows mercy 2:27	God knows and reveals 3:15	Peace of God surpasses understanding 4:7		
Poured out as a drink offering 2:17	For he nearly died 2:30	Suffered loss but gained Christ 3:8	Share his sufferings becoming like him in his death 3:10	Faced Ointy and hunger 4:12		
Loved Timothy as a son 2:22	Fellow Worker 2:25, 4:3	My Joy and Crown 4:1	True Companion 4:2			



# Native Men Devotional #2

The unique struggles of Native men are well known. The effects of European settlement and the reservation system decimated the man's role within his own culture. In 2011, Navajo staff member Daniel Esplin began a collaborative effort with students to develop a deeper understanding of the challenges that Native men face and to generate a set of discipleship materials that would be uniquely designed for them.

After having published the first devotional in *Indigenous Voices* volume No. 1 the second devotional is dealing with another meaningful theme. More works are in progress, which will ultimately result in 8-12 devotionals.



## GREATNESS LOST — The Problem of Man



READ GENESIS 3:7-8

<sup>7</sup>Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves. <sup>8</sup>Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden.

1. How did Adam's relationship with God change as a result of his sin?

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2. How do you think sin altered your relationship with God?

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3. When do the world's definitions of manhood direct you away from these purposes God has for you? Explain.

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The immediate effect of man's sin was shame. Perfect fellowship with God was broken. **Greatness was lost. From this point on in history, men look to other things besides God their creator for purpose and identity.**

*“I was first exposed to pornography at the age of 11 when I saw videos on my phone. Immediately, I knew this was wrong but I felt the urge to revisit the websites again and again. As I entered high school, girls began to take notice of me and the urge to watch porn went away, but I wanted to experience the real thing --- SEX. I began to take advantage of girls by manipulating and playing with their feelings to get sexual satisfaction. I began to see women as objects rather than being made in the image of God. I didn't care these girls were someone's daughter, sister, future wife or mom. I wasn't walking in greatness in this area of my life.”*



*Nathaniel from the Lumbee Tribe*

**Today, because we don't look to Jesus as the model for manhood, we go to either extreme to define our masculinity – THE COWARDLY WARRIOR OR THE TOXIC WARRIOR.**

These are descriptions of the two extremes men gravitate towards to define their manhood:

**THE COWARDLY WARRIOR**

1. Dis guy is a man who never wants to grow up and accept his role and responsibility --  
*"Peter Pan" Syndrome.*
2. Dis guy is a man who is emotionally and spiritually absent from his family, friends, and the needs of others --  
*runs from the needs of others.*
3. Dis guy is a man who is easily influenced by others in a negative way instead of standing firm and being a leader --  
*follower, not a leader.*
4. Dis guy is a man who is passive in his manhood and resists any responsibility for himself and others --  
*irresponsible behavior.*

**THE TOXIC WARRIOR**

1. Dis guy is a man who defines his masculinity by abusing his power through anger and control over people --  
*verbally, physically, or sexually abusive.*
2. Dis guy finds his masculinity through pretending to be strong, confident, or tough --  
*wearing the "tough guy" mask.*
3. Dis guy finds his masculinity in doing the opposite of whatever women do --  
*e.g., men don't cry, men don't cook, men don't express feelings, etc.*
4. Dis guy defines masculinity through material possessions, achievements, status and successes --  
*e.g., best clothes, biggest truck, most girlfriends, etc.*

When we don't look to **God's original design** for manhood, we gravitate to two unhealthy extremes to define masculinity.

**COWARDLY WARRIOR**



**TOXIC WARRIOR**

When you don't look God's design for manhood, which extreme do you tend to gravitate towards – Cowardly Warrior or Toxic Warrior? Explain.

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The presence of sin in the garden robbed Adam of his purpose & destroyed his manhood; at least the way God intended it. The presence of sin in this world and in your life robs you of your purpose and destroys your manhood, at least the way God intends it. The irony of all the ways we describe manliness is that many of them involve the very sin that actually destroys true manhood.

Do you know somebody who fits to one of these unhealthy manhood designs? What could be a meaningful first step towards Godly intended manhood?

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**Christina Tree-Lasiloo – Navajo** Christina is Navajo from Dennehotso, Arizona. She is a 2017 graduate of Indian Bible College and now serves the student body as a Spiritual Formation Mentor and Student Life Assistant. Christina is also a contributor to the Mending the Soul Workbook for Native Americans, a resource designed to address the complexities of trauma and abuse, and guide survivors towards healing and community. This art piece, along with many others, was designed by Christina for the contextualized workbook.





"I grew up on the Navajo Nation and only knew of my Diné People, and as a young child we were taught to learn and memorize our clans because it is who we are and how we relate to one another. We were the people, and united under the clan system that held us together. I have learned about other tribes and First Nations and the commonality amongst us - community. The picture represents 5 of 574 federally recognized tribes, Diné, Seneca, Nez Perce, Hopi and Apache. Though there are many more, together we have a common history of pain and suffering, but through Christ's eyes, all indigenous believers are one in Him."



# A Comparison and Contrast of the Navajo and the Apache

When we open a map what is it that we all look for? For some it may be directions, an observation of highways and freeways, or deciding which trip one should take to a National Park. How often though, do we open that same map to tribal reservations? As you observe the many tribal nations, have you thought to wonder about the similarities and differences between each tribal group? In this comparison and contrast essay, there are two tribal groups to consider - the Navajo and the Apache tribes of the American Southwest. How much do people know about the Apache and Navajo? One may understand them to be just a bunch of tribes living on reservations; however, there are certain similarities and differences between the two that many are not aware of in their cultures, heritage, and language.

## The Navajo

Let us consider the differences between both groups while looking at the Navajo tribe. What is most important is to consider the identity of the Navajo, as western labels have overshadowed the true image of the Navajo people. Navajos identify themselves as *Diné*, in literal translation, "the people." Navajo traditionalists define the term as "surface-to-no-surface people" and this is in the Navajo word itself: *di*- "upward" and *né* or *ni'* meaning "the earth surface". There is a philosophical interpretation to this. When a Navajo presents themselves by the word *Diné* what they mean is an individual, a human being, someone who possesses thoughts, emotions, and who has the same physical image as humanity.

From this we come to their identity with their country, the traditional residence before the institution of reservations. The Navajos dwell within four mountain ranges that are considered sacred; the first starting from the east is Mount Blanca near Alamosa in the San Luis Valley of Colorado. Descending towards the south is

Mount Taylor north of Laguna, New Mexico. Across to the western side of Navajo country, the San Francisco Peaks near Flagstaff, Arizona, and finally up towards the north, completing the four cardinal directions of the Navajo, is Mount Hesperus of the La Plata Mountains, Colorado. Within these mountain ranges reside the people of the Glittering World.

The Navajo people were united as a tribe, divided into several clan divisions culminating into nine different clan groups, with other subgroups of clans totaling about 80 clans altogether currently. But prior to the European invasion of the Southwest and the effects of genocide, disease, and land removal, it is believed that there was a total of 147 clan families. Throughout the centuries the People established themselves in the Southwest, and clan groups grew and began spreading throughout the region and overlapping the traditional boundaries. The surrounding cultures lent great influence to the nomadic image of the Navajo and shaped their way of life, which was formed through the intermarriages of the

Yuman, Moqui, and Puebloan people into the Navajo population.

The Yuman, Moqui, and Puebloan cultures I believe were the educators of the Navajo with knowledge of agriculture, when to plant, and when to harvest. The Navajo people led a self-sufficient way of life, and through that development they expanded in their arts, crafting, and hunting skills, as well as planting and harvesting, and traded with the tribes surrounding them. Then the Spaniards infiltrated the uncharted Southwest and introduced horses, cattle, and sheep. A pastoral way of life began; however, the nomadic mentality would always be ingrained in their memory. Unlike other pastoral groups that would train their livestock to be acquainted with the herder and lead at the head of the herd, the Navajos followed behind their flocks and pushed them to grazing locations.

Although Southwestern history has portrayed the Navajo as ravagers of the Southwest alongside the Apache, the Navajo people were far from being "ignorant savages" devoid of rising American opportunities and potential, but were actually a productive nation, a self-sustaining tribe and a self-governing body under American power.

### **The Apache**

The Apache each refer to themselves differently but their meaning rests in the same notion as the Navajo meaning, "the people." The White Mountain '*Ndee*', San Carlos '*Ndeh*', and Tonto Apache '*Ndeh*' (or sometimes, '*Dilzhé'é*', meaning "high-pitched voice").

One wide difference between the Navajo and Apache is that the Apache resided in a great portion of the Southwest but were divided into

nine groups (each having their own sub-bands called *rancherías*). These are the Jicarilla Apache, Chiricahua Apache, Mescalero Apache, White Mountain Apache, San Carlos Apache, Tonto Apache, Lipan Apache, Kiowa Apache and the Choctaw-Apache of Ebarb, Louisiana.

The western and southern regions of the Prescott & Coconino National Forest belonged to the Western Apache, which extended into the Apache-Sitgreaves, White Mountain and Salt River Canyon areas where the Tonto, White Mountain and San Carlos Apache resided. To the south resided the Chiricahua and Mescalero tribes whose country extended across the southern regions of New Mexico and Arizona, overlapping into northern Mexico. Up into northern New Mexico reside the Jicarilla Apache whose ancestral homelands covered the expansion of northeastern and central New Mexico, southeastern Colorado and into the Texas Panhandle. We find the Kiowa Apache spanning parts of New Mexico, Colorado, Kansas, Texas, and Oklahoma.

The Lipan Apache "claimed the land farthest east of all the Apache tribe. By the 1600s, the Lipan Apache lived on the grassy plains of North Texas. At that time, the tribe split into two large groups (bands)—the Forest Lipan and the Plains Lipan. The Forest Lipan settled in northeastern Texas from the Red River to the upper Brazos River. The Plains Lipan chose land along the upper Colorado and Concho Rivers"<sup>1</sup>. The Choctaw-Apache of Ebarb, Louisiana were three tribes united—the Lipan Apache, Caddo Adai, and Choctaw—in the Sabine Parish country. Historians believe the arrival of the Choctaw-Apache into the Sabine River country "can be traced to the 1700s" as a result of "slavery, relocation, smallpox and other diseases."<sup>2</sup>

However, according to the Choctaw-Apache origin story, they always resided together in the Sabine River area.

Among all the Apache groups, the Kiowa Apache, Lipan, and Choctaw-Apache are the furthest east. In the past they held some association with the Western Apache tribes but kept a close relationship with the Kiowa, Coahuiltec, Caddo Adai, and Choctaw. The Plains Apache cultures are a blend of the plains tribes' lifestyle and an incorporation of the neighboring languages that surrounded them.

The structures of the homes of the Apache groups have many differences. For instance, the Western Apache dwellings are mostly wickiups - dome-like structures made of a branch framework with plant shrubs, blankets, and/or hides as a covering. The Eastern Apache (Jicarilla, Lipan, Kiowa-Apache, and Choctaw-Apache) dwelt similarly to the plains tribes in tepee dwellings. Their clothing was also similar to that of the Plains Tribes of Kansas, Colorado, Texas, Oklahoma, and the woodland Caddoan tribes of Arkansas and Louisiana.

The Apache were dominant in the Southwest where they stood side by side with the Navajo as rivals. The shared history between the Navajo and Apache groups was a result of the clash with the Spaniards and later the American Cavalry, which united the Navajo and Apache. Intermarriages and tribal chiefs maintained peace between the two. Despite the raids between them, both sought good relations with one another.

Accounts of how the past relationship was between the Navajo and the Apache vary among the people. The Navajo say they shared a close relationship with the Apache historically. In

Apache oral tradition it is believed that the Navajo were a different people than their own, but some stories will claim some truth that the Navajo are related. In some traditional stories among the Navajo and Apache elders, I've heard stories told of a dispute that arose over conflict in linguistic styles and meanings that caused the division, much like the Tower of Babel situation. In the Jicarilla Apache oral tradition, they believed themselves to be the mother group of all the Apache and Navajo people, and from the Jicarilla Apache, they dispersed to their places of settlement.

Archeologists have classified both groups under the Athabaskan linguistic family. Navajos and the Apache tribes are known as the Southern Athabaskan group and share a linguistic relationship to the Northern Athabaskan group in the Pacific Northwest, British Columbia, Yukon Territory and Alaska. According to the traditional tales of the Northern Athabaskan tribes, the Southern Athabaskans separated for several reasons. First, the land was unable to sustain them all. Then, language disputes and infidelity between two lovers from the Northern and Southern Athabaskan resulted in the Navajos and the Apachean groups separating and entering the American Southwest. According to archeologists, their arrival happened circa 1000 AD, but permanent settlement did not take place for both parties until 1100 AD. But according to both Navajo and Apache origin stories, both groups have always been present and no migratory journey ever happened. The traditional stories tell only of an arduous journey made through four underworlds as they tediously journeyed upward, facing challenges and hardship until they happened upon this present world. Both Navajo Apache stories share this same oral history.

Both groups led a pantheistic way of worship, completely different from the animistic beliefs of the Southwest tribes. Yet the presence of these tribes influenced their way of life, challenging their identity as a society.

Navajos and Apaches in centuries past considered themselves to be independent, relying on the land and the natural world to meet their needs, dependent only upon their shared cultural relationships with one another. But today much of that is changing with technology and philosophy – so much so that it is hard to even consider what both groups were originally like upon their early arrival. Today we strive together, working together to maintain the survival of our languages and cultural heritages as we try to remember and glean from the past and the passing of our honorable elders.

In conclusion, with what has been shared, my only question is: considering the similarities and differences between the two cultures, heritages, and languages of the Navajo and Apache, how much do you and I know now? The next time you and I travel throughout the Southwest country of Colorado, Arizona, and New Mexico, and the Great Plains states of Kansas, Texas, Oklahoma, and Louisiana we can be mindful of the tribal history written in the earth where these tribes once walked in their great numbers, before the Spanish and American settlements. The free spirit that roamed the Red Rock states to the Great Plains, cascading down into northern Mexico, continues to be shown in the landscape as their diminished memories rest in the land that once bore their lives and their shared history with the surrounding tribes still in existence to this day.



### **Kyon Yazzie – Navajo**

Kyon is a junior at Indian Bible College. He is Navajo from the Indian Wells area of the Reservation. Kyon is a third-generation believer in his family and has grown up serving in the church through music and teaching ministry. He speaks Navajo fluently and has studied Navajo culture and history. He is an avid reader with a wide variety of interests. Kyon has a desire to serve God by ministering cross-culturally, especially among Muslims and the Abrahamic people groups of the Middle East.

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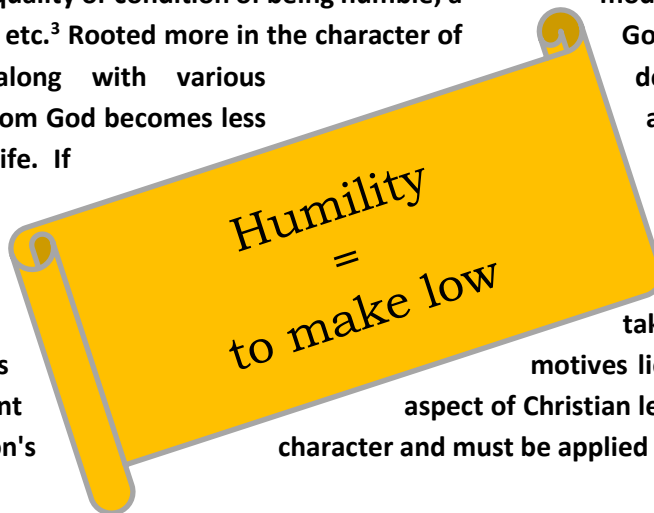
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# Humility in Christian Leadership

What do you do when someone says, "Wow, you are so humble"? Do you puff up your chest and bask in the glory or do you shrink back and talk yourself down? People tend to choose one of these responses. We can call these two views rooster pride and worm pride, two different ends of the pride spectrum.<sup>1</sup> Pride is an everyday battle for believers and everyone else in the world. Evaluating oneself is a good habit and allows a person to see where they are mentally, emotionally, and physically. Pride is defined as a high or inordinate opinion of one's own dignity, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc.<sup>2</sup> Overt self-pity can be just as bad as thinking too highly of oneself, and that is what the focus of pride is – "self". How does one find balance in this consistent battle and how can one begin to apply humility to their daily life? Humility, pride's opposite, speaks of oneself in a completely different way. Humility is defined as the quality or condition of being humble; a modest opinion or estimate of one's own importance, rank, etc.<sup>3</sup> Rooted more in the character of God, humility allows demonstrations of itself.<sup>4</sup> With humility our separation from God becomes less and less as it is a process continuing throughout one's life. If humility were a person, for serving God and others first. If pride were a person, they would walk with passion and the idea they are walk with their head held high above everyone else. Humility takes the time to step back and see where one's motives lie. This paper will show that humility is an important aspect of Christian leadership development; it results in changing a person's character and must be applied daily in a leader's life.



The Greek word for humility is ταπεινώω, which means "to bring low or make low."<sup>5</sup> The definition gives two distinct perspectives. First the definition gives the idea that someone or something is making the action "to bring low". An example of this idea would be that God wants to bring a believer low due to their pride. Second it would follow the idea of self-acknowledgement. This would mean that a believer recognizes that they are being prideful and choose to make themselves low. Humility is deeply entangled with faith. Andrew Murray describes this relationship between humility and faith. "It is humility that brings a soul to be nothing before God and that also removes every hindrance to faith and makes it only fear lest it dishonor Him by not trusting Him completely" (Murray 79).<sup>6</sup> The consistent choosing of humility in daily life allows a believer to be honored in the same way as Jesus.

1 Peter 5 helps a leader understand why seeking and walking in humility is important. Peter speaks of humility as the blessing and commands given to us by God.

<sup>1</sup> To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: <sup>2</sup> Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; <sup>3</sup> not lording it over those entrusted to you, but being examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (NIV)

As we read, Peter urges the leaders of the church to care for the church by being willing, eager, and exemplary. Having the leaders not be domineering or do anything for selfish gain is what Peter described. This passage was not just an exhortation for the elders, but Peter included it for those they were leading, to seek humility along with their leaders.

**<sup>5</sup> In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but shows favor to the humble." (NIV).**

Seeking humility together as the body of the church helps believers see the ways they can come alongside one another. With God's guidance, Christian leaders will understand of the importance of humility. Humility produces additional components in a leader's character, such as patience and perseverance. 1 Peter 5 wraps up this unit of thought well by stating the following,

**<sup>6</sup> Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. <sup>7</sup> Cast all your anxiety on him because he cares for you. (NIV)**

All areas of a Christian believer's life matter to God. He wants to exalt His children for doing His will. God wants all believers to trust in him with all their successes and failures for every day of their lives. "The seemingly insignificant acts of daily life are the test of eternity, because they prove what spirit possesses us" (Murray 53). In all things, God's grace and truth pursues and holds believers to Him because we matter to Him.

In Thomas Tarrants' article *Pride and Humility*, John R.W. is quoted as saying "Pride is your greatest enemy, humility is your greatest friend."<sup>7</sup> Humility brings about a supernatural change in a Christian leader's character. Earlier we understood that pride and humility cannot exist in the same place at the same time. "There is no doubt that God wants believers to have humility" (MacArthur 37).<sup>8</sup> God

acts and wants to grow a believer to bring Him glory. God cares for a believer's spiritual growth and will do all He needs to help leaders face the daily struggles of pride. Leaders are given opportunities to choose to be humble with the individual struggles that play a part in their lives. "Humility over time has been given a different definition and can seem unappealing ... Escaping from this negative mindset of humility starts with spending time and meditating on God's word" (Tarrants 5). As a believer, growth is important. One's personal relationship with God and others matter. Humility does not just stop one moment and continue the next but is a part of our daily lives (Murray 53). Living a humble life does not happen instantly but can be developed over time. One of the Bible's examples is Paul. Paul was a man who was prideful in his status as a Jewish leader and was known for his cruel treatment of Christians. In Acts 9, Paul's interaction with Jesus was life changing. Ultimately it led to his conversion into Christianity. God had a plan for Paul and his life, preparing him for leadership in the early church. Paul had his struggles with other leaders and with himself. 2 Corinthians 12:5-10 expounds upon his weakness.

**<sup>5</sup> I will boast about a man like that, but I will not boast about myself, except about my weaknesses. <sup>6</sup> Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say, <sup>7</sup> or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. <sup>8</sup> Three times I pleaded with the Lord to take it away from me. <sup>9</sup> But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. <sup>10</sup> That is why, for Christ's sake, I delight in weaknesses, in insults,**

**in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. (NIV)**

What the object of Paul's weakness was, no one really knows, but it caused Paul to be uncomfortable. It kept him from becoming prideful and reminded him of his need of God's all-satisfying grace as Paul states in verses 9 through 10.

**<sup>9</sup> But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. <sup>10</sup> That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. (NIV)**

One of the numerous ways humility can be expressed is in servanthood. Jesus' life was full of servanthood, He still is the purest example of a servant leader.

Merely being inspired by the promise of humility or the meaning of true greatness is not sufficient; nor is it enough to also be educated about the perils of pride. If there is to be a meaningful transformation in our lives, if we are to make progress in restraining pride and manifesting humility, there must be the purposeful application of truth – an effort and pursuit on our part that God will use for sanctifying transformation in our lives (Mahaney 63 - 64).<sup>9</sup>

In the context of leadership, humility is a necessity. The challenges of leadership provide an abundance of opportunities for leaders to choose humility. Humility has multiple faces in a leader's daily life. Servanthood is one of the ways humility is expressed. Jesus is our greatest example of living a humble life and living for God. He came as the suffering servant as prophesied in Isaiah 53. Christ was the embodiment of humility as shown in His birth, His life, and His death. He chose to live out His

life for God the Father and others. In Philippians 2, Paul exhorts us to follow Jesus' example:

**<sup>1</sup> Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, <sup>2</sup> then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. <sup>3</sup> Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, <sup>4</sup> not looking to your own interests but each of you to the interests of the others. (NIV)**

In this passage of scripture, Paul encourages believers to choose a life that elevates others. Jesus continually chose to live a life bringing God glory. Jesus came as a servant for God and His people. Jesus' continual actions of humility brought Him to His obedience as Paul exhorts in Philippians 2:

**<sup>5</sup> In your relationships with one another, have the same mindset as Christ Jesus: <sup>6</sup> Who, being in very nature God, did not consider equality with God something to be used to his own advantage;<sup>7</sup> rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.<sup>8</sup> And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! (NIV)**

In Jesus' humility, God honored Him. In our acts of humility, we can be held with similar honor, but it is ultimately for God's glory.

**<sup>9</sup> Therefore God exalted him to the highest place and gave him the name that is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father. (NIV)**



Jesus is our ultimate example of living humility daily. His prayer in the garden of Gethsemane in Matthew 26 is another clear example of Jesus choosing to do God's will. Even in this uncomfortable time, He humbly took the cup of wrath that was for us and took it upon Himself. His sacrifice allows us to make daily selfless choices for God and others. "And in true humility, our own service to others is always both an effect of His unique sacrifice and evidence of it" (Mahaney 48). Though everyday life has its own struggles, believers must make the daily choice to live in humility. In Luke 9:23, Jesus tells His disciples they need to deny themselves and take up their crosses daily. In this context the passage mainly refers to giving up one's worldly pleasures to live the more rewarding life God offers in His kingdom. Daily practical and intentional application help a believer "weaken pride and cultivate humility" (Mahaney 64). Application of humility can start simply by reflecting on what Jesus Christ has done, acknowledging the need for God, and expressing gratitude to God (Mahaney 65 – 71). Over time, the growth of humility in leaders allows them to be the best they can for God and their brothers and sisters, as evidenced in the following quote by Duane Elmer.

*A subtle but important distinction is necessary. If we set out to become a servant, it can become mechanical and appear artificial or forced. If, however, servanthood is seen as our deepest identification with Christ and inhabits our being, then serving others will be a natural, often unconscious, expression. At this point servanthood is not only what we do but what we are (Elmer 22).<sup>10</sup>*

The life of a Christian leader is ultimately loving God and others. Servanthood is a form of love and appreciation toward God, other believers, and non-believers. Christ is the greatest example we have in living humbly as a leader. His humility still constantly serves us today as we grow in wisdom and understanding in our relationship with God.

In all this humility is deeply saturated in our being and we must constantly choose humility. Over the course of this semester seeking humility as a student and leader has been edifying in all aspects of my life. I was challenged to view all situations from a godly point of view. Various instances of choosing pride instead of humility were continually before me. "Accept every humiliation; look upon every person who tries or troubles you as a means of grace to humble you" (Murray 85). Seeing this quote become a reality convicted and helped reevaluate the view I have of God, others, and myself. By taking the time to reaffirm my need for God's grace and truth in every situation, I was able to respect and love my brothers and sisters in a healthy way. This is far from perfection of course and God is continually working on preparing me for the next steps of my life. Do not remain in the mindset that you need to get to the next level in your spiritual journey. It can be easy to meld one's salvation and sanctification as one thing but in fact they are two separate actions done by the Holy Spirit. Salvation is the first act of humility for a believer realizing they need God's grace, mercy, and truth. At this realization our identity in Jesus is firmly set. We as believers are justified once and for all through Christ and His suffering. The process of sanctification, being made holy, is the continuous choice to live out that truth, to live humbly. God wants me to continually choose to pursue my holiness in Him. He knows I will struggle but still calls me to be humble. I urge you reader to do the same. Pursue sanctification by living humbly as Jesus did. By understanding the importance of humility in Christian leadership, the changing of one's character will soon follow, and this is achieved through the daily application of humility.

In the context of Native American tribes, humility is not a foreign concept. Humility is often one of the core attributes represented in Native American cultures. However, humility may not be plainly described. It is learned through several concepts such as generosity, respect, and living selflessly for the collective. These concepts are learned through

coming-of-age ceremonies and hands-on experiences with elders.

Native American leaders earned their titles over time, often through trial and error. Leaders did not appear magically before the people and lead with no questions asked. They experienced life and were taught by those before them. In an Apache girl's coming of age ceremony, her parents seek out godparents who they feel have attributes they want their daughter to have as a growing woman. Those characteristics can be generosity, hospitality, strength, humility and many more. In the year leading up to this ceremony the girl spends time with her godmother. She sees how her godmother runs her household and how she relates to her husband, children, and others. She serves her household, making sure people are comfortable, fed, and enjoying their time. Conflicts are bound to happen between family members and patience can be tried. I see opportunities for humility to be expressed in these conflicts as the girl's godmother can choose to set aside her pride in the situation.

This could also be said for leaders who are mentoring young, potential leaders. "An Apache who wanted respect was careful not to indulge in vices or crude behavior, but the community

tolerated moderate personal flaws like disagreeability. Greed, of course, was not respected, but perhaps the worst trait one could exhibit was indolence" (Haley 157).<sup>11</sup> Greed and laziness are the biggest things to be reprimanded for and the constant practice could cause an individual to be seen as less than by their family and community. Young Native Americans learn how to lead and represent their people from their mentors.

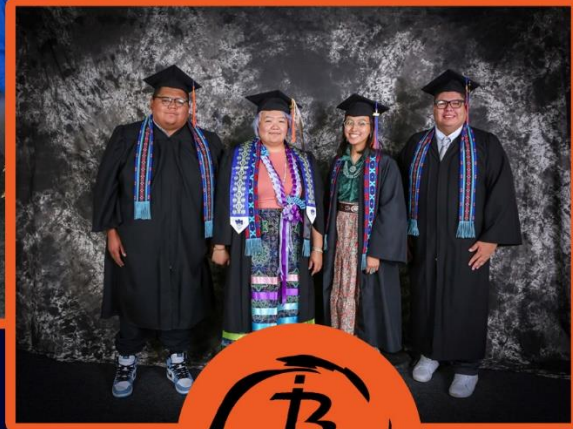
Leadership in Native America can be described as setting aside what an individual wants and thinking of what is best for others. Different social situations in Native communities are opportunities to teach and learn humility. Unfortunately, there seems to be a negative stigma around some leadership positions due to past greed and selfishness of individuals in leadership. It is hard to pinpoint when the idolization of leaders began, but with that came confusion about what humility is. Younger Native Americans should understand that people are not perfect. Mature Native believers understand what humility is from a godly perspective and can explain the imperfections of humanity and how they can create struggles for those leading us. The opportunity to model 1 Peter 5:5 allows Native believers to express Christ to their people.



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