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CULTIVATING EMERGING LEADERS:
UNDERSTANDING A PASTOR'S ROLE

A THESIS PROJECT REPORT SUBMITTED
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN SERVANT LEADERSHIP FOR TEAM
AND ORGANIZATIONAL TRANSFORMATION

BY
SPENCER CLICK
ST. PAUL, MINNESOTA

MAY 2017

ACKNOWLEDGEMENTS

I am thankful for the many people God has brought into my life through my journey into academia. My life has been enriched by professors and students alike.

First I would like to express my appreciation to the leadership of Bethel Church. Many churches would scoff at the amount of time involved in the process of completing a doctoral degree. This has not been my experience.

To my fellow students who have encouraged me, thank you. Dave, Mark, Adam, Phillip, and Nurney—I have enjoyed your support, banter, and friendship.

I am grateful for the accessibility and humility of Justin Irving. From the first day of the program he has made every effort to help me be successful. His willingness to allow me to shape the learning experience towards what God is doing in my life was invaluable. His example is a fitting model for the servant leadership track he oversees.

I want to acknowledge Bethel Seminary for being so gracious and accepting of me as a student. Many different denominations were represented in the program and all were welcome. It was a refreshing environment of ecumenical cooperation.

I am grateful for the gentle prodding of my thesis advisor, Jeff Matteson. His suggestions and recommendations sharpened the final product.

I am very grateful to Terry Walling. His intentional efforts to help me find clarity set me on a new path for my life. Through his investment in the curriculum and directly in my life, I have been given a framework for helping other leaders develop.

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ABSTRACT

The purpose of this study is to understand the influence and impact a local church pastor can have in the development of emerging leaders. The researcher sought to understand a biblical model of the leader/follower relationship through examining the examples of Moses/Joshua, Elijah/Elisha, and Jesus/the disciples. These examples provided insight into the behaviors of established and emerging leaders and what roles each play in the developmental process.

To further the study, a review of relevant literature pertaining to transformational leadership and follower-focused leadership models was completed. Servant leadership, situation leadership, and redemptive leadership were examined to understand the part an established leader plays in the development of emerging leaders. Additionally, an overview and incorporation of followership was included to understand the emerging leader's responsibility in development. Finally, three developmental timelines were considered to explore how an emerging leader grows.

A mixed-method grounded theory study was conducted using online surveys and interviews with established and emerging leaders. The study reviewed the experiences of pastoral leaders and resources helpful in the developmental process.

The study resulted in the proposal of a framework for pastors to consider in the development of emerging leaders. Local pastors engaged in developing emerging leaders recognize four areas of development to nurture: spiritual development, personal development, leadership development, and ministry skill development. Growth in these

areas should balance across the readiness of the emerging leader's development.

Focusing on these areas should happen in the context of a relationship. Established leaders must recognize their responsibility to initiate a relationship in conjunction with the Holy Spirit's leading. At the same time, emerging leaders must acknowledge their role in shaping the path of development. The shared responsibility in development is defined and expanded in this project.

DEDICATION

First, I dedicate this project to God. In 2010, when I first began my Master's program, I did not know where He was leading me. I am greatly blessed by the transformation I have experienced in this process.

Second, I dedicate this project to my wife. She has tirelessly supported me in the countless hours it has taken to complete this journey. Every encouraging word and text has helped me stay focused on finishing strong. Heather, I could not ask for a better encourager in my life and could not have completed this work without you by my side.

Third, I dedicate this project to my friend and mentor Jim Wideman. Jim has served as a living model for servant leadership and investment in emerging leaders. This project reflects much of what I have learned over our many years together. You are a leader of leaders and a shining example for others.

Finally, I dedicate this project to my friends and family who have endured with me until the end. Thank you for listening to me prattle on about the books, articles, classes, etcetera as I was in pursuit of the degree. I promise to change the subject now (at least for a bit.)

You gain those you serve.
Everybody does better with a coach.
—Jim Wideman

CHAPTER ONE:
THE ROLE OF A LOCAL CHURCH PASTOR
IN CULTIVATING EMERGING LEADERS

The Problem and Its Context

Statement of the Problem

The problem this project addressed is a local church pastor's role in developing emerging leaders. In response to this problem, the researcher (a) studied leader/follower relationships within the Bible identifying biblical antecedents for the leader's role in a follower's leadership development, (b) reviewed multiple follower-focused leadership development models within the related literature and identified areas where developmental models can be incorporated specifically for the growth of emerging leaders, (c) conducted field research in regard to the pastor's role in emerging leader development through interviews with emerging and established leaders within the Assemblies of God and based on these research foci, (d) developed a framework for local church pastors moving towards a relationally focused process which assists emerging church leaders in life-long leadership development.

Delimitations of the Problem

The research was limited to ministers within the Assemblies of God USA and pastors currently serving in a ministry capacity in a local church. The leadership development models considered were limited to models the researcher classified as follower-focused. The research was limited to methods and resources local church pastors can utilize to assist emerging leaders. The resources researched did not cover the

necessary tools to function as a professional counselor or other skills beyond the scope of a traditionally trained pastor.

Assumptions

The first assumption is that individuals who are serving in ministry whether full-time, part-time, or volunteer are church leaders. Many individuals attending churches do not serve; therefore, those serving have distinguished themselves from most church members.

The second assumption is that leadership is open to all individuals. While not every person has the same leadership capacity the responsibility and position of a leader are available for anyone who is willing to serve. No distinction is being made between individuals called into full-time vocational ministry and individuals serving in a volunteer role.

The third assumption is that all individuals have the capacity to grow in their leadership. If there is a willingness to exert the necessary effort, engage in a self-evaluation process, confront the vital areas of weakness, and persevere in the journey of growth individuals will progress forward.

Subproblems

The first subproblem was a study of the leader/follower relationships within the Bible to identify biblical antecedents for the leader's role in a follower's leadership development.

The second subproblem was a review of multiple follower-focused leadership development models within the related literature and identification of areas where developmental models can be incorporated specifically for emerging leader growth.

The third subproblem was to research the pastor's role in emerging leader development through interviews with emerging and established leaders within the Assemblies of God.

The fourth subproblem was the development of a framework for local church pastors towards a relationally focused process, which assists emerging church leaders in their life-long leadership development.

Setting of the Project

The setting for the research was local Assembly of God (AG) churches within the United States. While it was not feasible for the researcher to gather information from every minister within the AG, the researcher's relationship with other ministers and multiple national and district leaders assisted in gathering an adequate sample of individuals and churches for the scope of the project.

There is currently a movement within the AG for a greater emphasis on leadership development. There is a counter-movement developing that emphasizes the need for greater Spirit-empowerment. The AG has historically been an anti-education fellowship at the grass-roots level. The position is not supported from a national leadership level. Yet, at the average local AG church, there has historically been a distrust of highly educated persons. In the researcher's evaluation, this bias against education has hindered the development of intentional learning environments. Unfortunately, Spirit-empowerment and formal education have been viewed as mutually exclusive domains.

While the movement for greater leadership development has been initiated from a national level, the challenge facing local assemblies is the disconnect of how a denominational leader, who has not served in a local church—often for many years,

designs a program to impact the local level. There is a breakdown that occurs when leaders who serve the larger organization attempt to implement a development path for individuals at a local level. The intent of denominationally developed models is to have as broad appeal as possible. These programs often fail to connect practically with an individual's specific needs. Consequently, the administrator of the development program must tailor the model to their local setting. Additionally, many leadership development models are focused on established leaders. The needs of emerging leaders are often overlooked in the local church.

Due to the historical position of Spirit-led development in the AG and the avoidance of process-oriented learning, the average local church pastor has not had an appropriate, reproducible model of follower development demonstrated. The typical minister within the AG has either sought out a teacher or learned through experience. This challenge is replicated for emerging leaders serving at a local church. The method of "trial-by-fire" is a commonly accepted "training process." Primarily, in the researcher's opinion, because many established leaders lacked an appropriate example of pastoral involvement in emerging leadership development.

The Importance of the Project To the Researcher

In the researcher's life leadership was not an optional activity. Leadership was an expectation. The primary source for this expectation and example was his father. His father excelled in many areas of life. He was the youngest eighth-level foreman in the history of Delco, a parts manufacturer for General Motors (GM); he served the church board. He quickly progressed from participant to leader within a key ministry of the church, eventually rising to a level of national prominence for the program. After leaving

GM, the researcher's father bought a business from his father and did twice the business in half the time. Leadership and excellence were the expectation for the researcher from the beginnings of life and ministry.

Leadership had been thrust upon the researcher at different ages and stages of development in several ministry contexts. Reflecting on the experience the researcher noticed that the positions and responsibility he had been placed over were often not the result of desire. Due to leadership being the family expectation the researcher often stepped into roles from obligation. Unfortunately, during this time he was also in a spiritual desert. Service to the church masked the problem. There were no intentional efforts or attention from established leaders given to the spiritual and emotional side of his development. The focus was almost entirely on working and serving.

It took many years to move past a performance expectation and into a deepening relationship with God. Janet Hagberg and Robert Guelich, in their book *The Critical Journey*, refer to the productive life as the third stage of the spiritual development in a Christian's life.¹ In the productive life stage, Christians relate to God through service. The challenge is when an individual becomes stuck in stage three. The researcher stayed in stage three for almost twenty years. He was faithfully serving while being spiritually stagnant.

There were places in the researcher's life where he had been moved forward into leadership roles too soon or specific areas of development had been put aside for skill development. His spiritual and emotional development had not been fostered by leaders

¹Janet O. Hagberg and Robert A. Guelich, *Critical Journey: Stages in the Life of Faith*, 2nd ed. (Salem, WI: Sheffield Publishing Company, 2004), 71-90.

in his life. Rather, he was left to his initiative to discover personal areas of unhealth and weaknesses. The lack of a guided development path for new leaders and those showing ministry potential is a common experience for many serving in churches today. However, this experience does not reflect the biblical models of Joshua/Moses, Elijah/Elisha, and Jesus/the disciples.

The researcher has served as a full-time pastor for eighteen years. In that time, he has been privileged to watch many leaders develop and flourish. The developmental process has been inconsistent at best. “The unique development of a given leader can be expressed in terms of various significant processes experienced and responded to over his/her lifetime.”² There was a shared experience in many of the leaders’ development. The shared piece revolved around the fact that if an individual was going to move into a new level of leadership they were going to have to forge on by personal force of will. It was not that there were necessarily roadblocks to their development, but neither was there a clear path to help them develop as leaders. While a portion of the personal journey is to be expected to be self-directed, the role an established leader plays in the development of an emerging leader should be clearly defined. A study conducted by Diane Wiater for the emergence of transformational leaders found thirty emergent themes from developmental episodes in life.³ Yet, even when emergent themes are understood, leadership development is often left to the follower to find the appropriate path.

²J. Robert. Clinton, *Leadership Emergence Theory: A Self-study Manual for Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Resources, 1989), 78.

³Diane M. Wiater, *Transformational Leadership: An Examination of Significant Leadership Developmental Experiences of Selected Doctor of Ministry Students*, (PhD diss., Regent University, 2001), 57, accessed April 24, 2014, ProQuest.

Follower development, leadership training, and discipleship when properly interlaced can help to address the issue of emerging leader advancement. In many churches, there is an understanding of discipleship at a very surface level. Perhaps a better statement would be that there is the recognition of a need for a deeper standard of development through discipleship. However, in many American church today the drive for growing bigger churches overshadows the developmental process required for disciples.

Moses/Joshua, Elijah/Elisha, and Jesus/the disciples are examples of leader/follower relationships. These biblical figures did not have a casual relationship; rather there was a deeply intimate bond of relationship, continued instruction, and discipleship. This is not a widely-used model today. The mentoring relationships found in the Bible are missing in the developmental process for many of leaders serving today. These pastors were left to their own efforts to figure out what a pastor does and how to lead. “Trial-by-fire” is often seen as a legitimate leadership development plan.

The Importance of the Project to the Church

Impact on the Church (Universal)

There is an epidemic within the American church. Young believers are not transitioning into leadership roles. Overall, church leadership is continuing to grow older. A decade ago the median age of mainline senior pastors was 48; today it is 55.⁴ Failure to address this trend will eventually result in the death of the Church as it is known today. Transitioning emerging leaders into positions of authority is vital for the continued health

⁴The Barna Group, “Report Examines the State of Mainline Protestant Churches,” Leaders and Pastors, 2016, accessed September 17, 2016, <https://www.barna.org/barna-update/leadership/323-report-examines-the-state-of-mainline-protestant-churches#.U3T-Zl4cxOE>.

and life of the Church. Poor engagement with young believers has a profound and lasting impact on leadership development and leader retention.

Wayne Lee, the founder of Church Life Resources, asserts that a church needs a new pastor every seven years.⁵ It is not his contention a new pastor is a different person. Lee's point is that pastors must continue to grow to be an effective minister in their church. Unfortunately, many leaders have recognized the need for a new leader at the helm of a church and mistakenly assumed it meant they needed to leave for the church to move forward. "Approximately three-fourths of [their] growing churches were being led by pastors who had been in their churches more than four years, while two-thirds of their declining churches were being led by pastors who had been in their churches less than four years."⁶ Longevity in ministry at the same church is valuable. Unfortunately, due to gaps in education and poor leadership development models, many pastors simply leave a church instead of maturing as a leader. If the leader had recognized the need for personal/leadership development and not looked at a vocational/relocation change as the only option; the ministry could have continued with the same leader. Leaders must always be looking forward in their own growth.

Impact on the Church (Local)

The researcher serves in an Assemblies of God Church (AG). Within the AG there is a growing recognition of the necessity for raising-up of emerging leaders. This emphasis is a relatively new phenomenon and stems from a growing crisis within the AG.

⁵Wayne H. Lee, "Leadership in Ministry" (lecture, PTHB 653: Leadership in Ministry, Church Life, Assemblies of God Theological Seminary, Celebration, FL, November 2, 2010).

⁶Charles Arn, "How Long Should You Stay? The Magic Year for Ministry Success," Articles for Pastors, March 18, 2013, accessed April 16, 2014, <http://www.churchleaders.com/pastors/pastor-articles/166292-charles-arn-why-pastors-leave-magic-year-for-ministry-success.html>.

The lack of leadership opportunities for emerging leaders and the continued aging of the ministerial base drives much of the urgency. From 1979 to 2013 the median age of a minister in the AG has increased from 50 to 59.⁷

George O. Wood, General Superintendent of the Assemblies of God, has created an emphasis on building up and providing an opportunity for emerging leaders. Through his leadership there has been the creation of national level leadership positions for ministers under the age of forty. Wood has made the cultivation of emerging leaders a priority at the highest level of the AG.

Additionally, a grassroots movement of ministers under the age of 40 began in 2012. This group has influenced District Councils across the United States to invite young leaders into leadership roles.⁸ The influence of emerging leaders and the emphasis on creating opportunity has encouraged a greater level of involvement from emerging leaders. The focus has created new leadership opportunities and increased the prominence of young leaders.

Within the context of the local church where the researcher serves the emphasis on developing emerging leaders and assisting them in their advancement has found sporadic support. Whereas the AG has seen a surge of leadership opportunities and positions for emerging leaders, within the researcher's context the opportunities are driven by the efforts of individual departments rather than an overall church leadership

⁷General Secretary's Office, Statistician, "Statistics on the Assemblies of God (USA)," Assemblies of God Statistics, February 27, 2014, AG U.S. MINISTERS MEDIAN AGES 1979-2013, accessed April 15, 2014, <http://ag.org/top/about/statistics/index.cfm>.

⁸The AGs are divided up by country, each country has a superintendent. George O. Wood is the General Superintendent. He presides over the AG worldwide and the AG USA. Each country is divided into districts, primarily determined by geographic location. Districts have an executive leadership team chaired by a Superintendent. Executive leadership positions on the Executive Presbytery at the District and National level have been mandated for AG ministers under the age of 40.

development plan. Consequently, some departments are thriving and vibrant with new leaders while others are not. The impact of this can be felt in different manners. Some ministries are more welcoming and open to change and others are entrenched in old patterns. Some ministries are growing and others are in steady decline.

Without belaboring the point, continued failure to assist emerging leaders in their development will eventually result in the loss of future generations. The loss will be two-fold. The first loss will be a loss of a generation of knowledge from established leaders. The second loss will come from the egress of emerging leaders from the Church. Both losses will negatively impact the influence and effectiveness of the local church and the Church. Eventually, if left unaddressed, the Church will become marginalized and unimportant simply through the attrition of leadership.

CHAPTER TWO:
BIBLICAL-THEOLOGICAL BASIS FOR UNDERSTANDING
THE LEADER/FOLLOWER RELATIONAL DYNAMIC

Leadership development is not a principle expressly taught in the Bible, but it is easily observed. One of the significant challenges in establishing a theology of leadership development is the seeming insistence in contemporary writing on making biblical leaders fit modern molds. While it is easy to place current-day definitions on ancient leaders, it can at times cloud the biblical antecedent and thus work against learning from the biblical examples.

Throughout the Old and the New Testaments there is an opportunity to observe individuals move from follower to leader. The leader/follower relationships examined in this chapter reveal character traits and qualities of emerging leaders and the established leaders who assist emerging leaders in development. The diversity of these characters and relationships with their leaders give insight into the relational dynamic between follower/leader and the emerging leader's development. As Clinton contends for biblical development, spiritual formation and leadership formation should not be separated.

The term spiritual formation is used in leadership concentrations to designate the transformation process whereby a leader's inner character is developed. It is defined as the development of the inner life of a person of God so that the person experiences more of God, reflects more God like characteristics, in personality and everyday relationships, and increasingly knows the power and presence of God in ministry. This should be the bottom line of any development or training.¹

¹J. Robert Clinton, *The Making of a Leader, Second Edition: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress Publishing Group, 2012), 218.

By reviewing the characteristics of biblical leaders, characteristics of emerging leaders, and the leader/follower relationship a theological position of the leadership development can be established.

Lessons from Leader/Follower Relationships in the Biblical Narrative

Moses/Joshua, Elijah/Elisha, and Jesus/the disciples are examples of leader/follower connections between an established leader and emerging leaders. These models offer insight into areas of consideration for the focus of this project. The full scope of the relationships cannot be explored within the space allowed for this composition. Therefore, the focus will be on elements relevant to leadership development. The relationships represent lessons for future leaders to consider.

Characteristics/Behaviors of Leaders Focused on Developing Emerging Leaders

A fundamental assumption in this thesis is that the leaders presented are godly leaders dedicated to serving God. When exploring the characteristics and behaviors of the leaders presented attention will be given to the traits and actions beyond the normal expectations of a godly leader. Personal character, commitment, and relationship to God are assumed in this perspective. The leaders being reviewed show a range of characteristics needed to intentionally develop emerging leaders. By compiling the qualities presented in the biblical leaders a sketch of behaviors can be created.

Jethro corrected Moses' leadership practices (Exod. 18). Moses was attempting to lead Israel alone. The delegation of authority and leadership advised by Jethro placed the necessity of developing emerging leaders on Moses. "Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all the people—men who fear God, trustworthy men who hate

dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens” (Exod. 18:20-21).² “Jethro is depicted as an efficiency expert who wisely suggests a modification in Israel’s leadership structure (Exod. 18:17-23), which Moses then adopted with divine permission.”³ As noted by Brueggemann, the qualifications for being a judge/leader of Israel may be the most important aspect of the governance structure from Jethro.⁴

Leadership emergence would have become inherent in the new structure. Training of new leaders would have been required. The training of judges would provide an avenue for leadership development on a sizeable scale and would have created a cycle of raising up new leaders. The new leaders performed many of the same duties as Moses. Moses, as an established leader, would have spent considerable time investing in the emerging leaders for their new roles as officials and commanders of Israel (Deut. 1:15). The advice of Jethro can be applied to how emerging leaders are to be cultivated: (1) teach them the laws and decrees of God, (2) model a godly life for them, and (3) train them for the duties assigned. Those who met the criteria for the new model would have likely undergone a season of teaching and training.

Much of the New Testament’s account of Jesus’ life focuses on His times of teaching. The teaching is not solely in front of large crowds. The deeper teachings of Jesus often occurred in the smaller settings with the twelve disciples. In fact, when

²*The Holy Bible, New International Version*, (Grand Rapids, MI: Zondervan Publishing House, 1984). All scriptures NIV unless otherwise noted.

³Walter C. Kaiser Jr., *Exodus, Expositors Bible Commentary 2*; ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan, 1990), paragraph 7896, Accordance electronic ed.

⁴Walter Brueggemann, *The New Interpreter’s Bible: General Articles and Introduction Commentary, and Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books*, ed. Leander E Keck et al., vol. 1, 12 vols. (Nashville: Abingdon Press, 1994), 828.

teaching in public Jesus usually taught with parables to ensure the meaning of His message was only clear to those who believed (Matt. 13:10-17).

Peter's revelation of Jesus being the Messiah came in the context of the disciples meeting with Jesus away from the large crowds (Matt. 16:16). Jesus' greatest lessons of servanthood (Matt. 20:28, Mark 10:45), love for one another (John 13:34-35), and commissioning (Matt. 28:16-20) were not given in a public forum. The pattern of investing deeper in the twelve disciples speaks clearly of Jesus' commitment to giving His closest followers teachings needed to continue to grow in leadership and spirituality. Jesus engaged the disciples in leadership development and spiritual development at the same time. Jesus continued to teach a larger audience, but His lessons to the disciples carried a profound difference. Jesus' decision to teach differently to the twelve disciples versus how He taught to the crowds is a good reminder and example for leaders. Not all lessons can be taught to a broad audience.

The established leaders represented in this chapter provide insight into the unique qualities which make them relevant to the development of emerging leaders. While these are not full histories of all the interactions between the leader and follower, the glimpses provided by the narrative allow an understanding of the behavior of a leader committed to the development of emerging leaders

An Established Leader's Focus on Finding Emerging Leaders

Leaders focused on sustaining their leadership influence past their lifetime look to create a leadership legacy through the development of followers. Leaders with the mindset of leaving a legacy will try to find and train a new generation of leaders. "A

major function of all leadership is the selection of rising leadership.”⁵ “Moses said to the LORD, ‘May the LORD, the God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the LORD’S people will not be like sheep without a shepherd’” (Num. 27:15-17). The Exodus generation has all passed except for Caleb, Joshua, and Moses. Before the Promised Land can be claimed leadership must be passed from Moses to a new leader.⁶ Moses’ desire for a successor gave rise, through the Lord’s direction, to Joshua as an emerging leader.

Elisha was not seeking the role of being a successor to anyone. Elisha was working on his family’s land when Elijah sought him out (1 Kings 19:19). At the calling of Elisha, Elijah acknowledged the significance of the invitation Elisha was about to accept. Perhaps his trials as a prophet are what prompted his exclamation “‘Go back,’” Elijah replied. ‘What have I done to you?’” (1 Kings 19:20). At that moment, the obedience of Elijah was displayed and the obedience of Elisha was tested. “Elijah’s reply indicates that he had not called Elisha; it was God’s call. Whether Elisha would follow that call was his decision.”⁷ The fact that Elisha did respond favorably illustrates that his selection as Elijah’s successor was right. Elijah’s efforts to train Elisha as a prophet and his successor established Elisha as a future leader in the company of prophets. Upon Elijah’s departure and Elisha’s reception of a double portion of anointing Elisha was

⁵Clinton, *The Making of a Leader*, 181.

⁶Timothy R. Ashley, *The Book of Numbers*, The New International Commentary on the Old Testament, ed. R. K. Harrison and Robert L. Hubbard Jr. (Grand Rapids, MI: William B Eerdmans Publishing Co, 1993), 547–554.

⁷Richard D. Patterson and Hermann J. Austel, *1 and 2 Kings, Expositors Bible Commentary 4*; ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan, 1988), paragraph 18989, Accordance electronic ed.

thrust into Elijah's former role.

This reception of the double share identified Elisha as the first-born among the prophets, that is, as the one entitled to become the new leader of the prophetic guilds in the place of the departed leader. So, when Elisha returned from the other side of the Jordan, after Elijah's departure, with his master's mantle, the sons of the prophets were compelled to acknowledge "the spirit of Elijah rests on Elisha."⁸

The response from the sons of prophets demonstrates that Elisha's training was not just spiritual but in leadership also.

Jesus modeled the steps needed when selecting an emerging leader. The account in Luke 6 of how the disciples were called shows Jesus spent the night in prayer before moving to picking the disciples.⁹ Jesus told his disciples, "You did not choose me, but I chose you and appointed you" (John 15:16). Connecting emerging leaders and established leaders depends on several circumstances being met: the established leader's willingness to be obedient to God, the established leader's initiative at seeking out followers, and the emerging leader's response to the invitation.

A Willingness to Delegate/Share Leadership

Established leaders focused on the development of emerging leaders pursue opportunities to teach their followers through practical experience. Sharing authority and delegating leadership while the emerging leader is still a student opens avenues for success and failure in a supervised environment. Moses' application of Jethro's instructions moved him to create tiers of authority, a governance structure, and a

⁸R. P. Carroll, "The Elijah-Elisha Sagas: Some Remarks on Prophetic Succession in Ancient Israel," *Vetus Testamentum* 19, no. 4 (October 1969): 403.

⁹Stephen Soonchul Han, "Developing an Intentional Leadership Development Process Through Mentoring in the Local Church" (DMin Dissertation, Talbot School of Theology, Biola University, 2015), 54, accessed February 4, 2016.

leadership development model. The teaching process was designed to be fed down to the next level of emerging leaders. Moses' creation of a judicial system moved the leadership of Israel from the person of Moses to the office Moses filled as the head of the newly defined government. The establishment of the judicial system does not just speak of Moses' need to find a more manageable method for handling the governance of Israel; it also reflects Moses' desire to open doors for a future leader. Moses' prayer in Numbers 27 is indicative of why Moses would have willingly delegated authority. "Moses said to the LORD, 'May the LORD, the God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the LORD'S people will not be like sheep without a shepherd (Num. 27:15-17).'"

The judicial structure implemented by Moses is a leadership development system for cultivating emerging leaders. Moses demonstrates his commitment to delegating leadership even further by the variation of Jethro's advice found in Deuteronomy 1. The version in Exodus 18 tells of Moses selecting the leaders. When shared in Deuteronomy 1 the account by Moses is more indicative of the effort needed to create a system of government for the hundreds of thousands of Israelites. The system began with delegation: "Choose some wise, understanding, and respected men from each of your tribes, and I will set them over you" (Deut. 1:13).

Joshua's relationship with Moses would have established an opportunity of continual investment.

Joshua was Moses' aide since he was a youth (Num. 11:28). Moses involved Joshua in many of his leadership functions and his spiritual life. Joshua accompanied Moses up Mt. Sinai (Exod. 24:13). Joshua stood with Moses when the people of Israel were worshipping the Golden Calf (Exod. 32:17). Moses

place Joshua in limited leadership situations there were strategically important (Num. 13:16). There was trust and respect built up by knowing one another. Moses recognized and affirmed the work of the Lord in Joshua's life by changing his name from Hoshea to Joshua (Num. 13:16). All these factors indicate that Joshua developed in his capacity to lead the people of Israel by being in an interpersonal relationship with Moses.¹⁰

The shift set the stage for the later leadership movement in Joshua's life.¹¹

Jesus started His ministry with the disciples in a similar manner as Moses by seeking out leaders to partner with him (Mark 13). "Jesus went up on a mountainside and called to Him those He wanted, and they came to Him. He appointed twelve—designating them apostles—that they might be with Him and that He might send them out to preach and to have authority to drive out demons" (Mark 3:13-15). The goal of Jesus calling the disciples was to raise them up so they may one day go and preach about Him.

"To preach" (κηρύσσειν) brings the first of two infinitive clauses that set forth the task of their mission. This verb describes the work of John the Baptist (Mark 1:4, 7), Jesus (Mark 1:14, 38-39), a healed (Mark 1:45) and cleansed man (Mark 5:20), the Twelve (Mark 3:14; 6:12) and by implication the early Church (Mark 13:10; 14:9). The Baptist preaches a repentance baptism and the coming one; the healed proclaim what has happened to them; the early Church preaches "the gospel," and in Mark 1:14 Jesus preaches "the good news of God" which follows in Mark 1:15. Only Jesus and the Twelve are said to preach without any delineation of what was preached (Mark 1:38, 39; 3:14; 6:12). Since the Twelve are preaching as Jesus' messengers, one can assume that the general content of both his and their preaching is his message given in summary form in Mark 1:14-15, the message of the Kingdom.¹²

Jesus gave them jobs to do and problems to solve, pushing them to the limits of their endurance and trust.¹³ These tasks and assignments were intended to empower the

¹⁰Timothy P. Prickett, "Mentoring as a Way of Developing Lay Leaders in the Local Church" (DMin Dissertation, Talbot School of Theology, 1999), 80.

¹¹Brueggemann, 828.

¹²Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary 34A (Grand Rapids, MI: Zondervan, 1989), 159, Accordance electronic ed.

¹³Han, 41.

disciples to carry on the message of the Gospel. Jesus raised up leaders explicitly for the purpose of sending them out. Jesus' message of seeking the lost is consistent for a leader who sees a shepherd's responsibility as chasing lost sheep, as well as, caring for those already in the fold. This example serves as an illustration for pastoral leaders focused on the development of emerging leaders. Large-scale ministries and leadership challenges are usually too large for a single leader. Leaders attempting to complete significant tasks alone frequently fail. Jethro's direction to Moses was godly counsel.

A powerful example of a contrary experience is Saul and David. Before David went out to fight Goliath there is an image of Saul often forgotten in the broader narrative of the conflict between these two leaders (1 Sam. 17). Saul dresses David in his personal tunic and armor. Saul is preparing David for battle (1 Sam. 17:38). Saul was investing in a young leader who approached the king as a servant (1 Sam. 17:34). After the confrontation with Goliath, Saul kept David close and gave him tasks to accomplish regularly which David did with great success. However, there is a change in Saul's relationship with David.

When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with tambourines and lutes.

As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands."

Saul was furious; this refrain galled him. "They have credited David with tens of thousands," he thought, "but me with only thousands. What more can he get but the kingdom?" So, from that time on Saul kept a jealous eye on David. (1 Sam. 18:6-9).

The shift came from Saul's jealousy. This heart change in Saul prevented the relationship between established leader and emerging leader from becoming an example of success. Rather, the relationship becomes the antithesis of Jesus and the disciples or Moses and

Joshua. The leader's willingness to share leadership and delegate authority without jealousy or competition significantly impacts the success of the emerging leader.

A Deliberate Commissioning of the Emerging Leader

Developing emerging leaders is valuable in many ways, but without passing the leadership baton to those leaders being developed the training is pointless. In all the leader/follower pairs, there is a time when the established leader steps back and commissions the emerging leader to lead.

Moses demonstrated this principle in his desire for a leader to follow him and his obedience to the Lord in the selection of Joshua.

So the LORD said to Moses, "Take Joshua, son of Nun, a man in whom is the spirit of leadership and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so that the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command, he and the entire community of the Israelites will go out, and at his command, they will come in."

Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then he laid his hands on him and commissioned him, as the LORD instructed through Moses. (Num. 27:18-23)

In response to Moses' prayer for a successor the Lord directed the commissioning of Joshua (Num. 27:16-17). Moses' request was for a specific kind of man: a man like himself. Moses' prayer is an illustration of his love for the people of God. His prayer was not a prayer for himself but a prayer for his followers.

The transition of leadership was laid out by the Lord: (1) "lay your hands on him," (2) "have him stand before the priest and the assembly," (3) "commission him," (4) "give him some of your authority." Joshua's leadership was connected to Moses' willingness to be obedient and impart to him the necessary authority to lead. Moses'

position continued to be one of support for the emerging leader and the needs of the people. This point should not be overlooked.

The success of Joshua was more important than the wants of an established leader clinging to power. The direction of the nation was to be passed down and could be approved because the power resides in God's ordination. Moses was prepared to step back as a new leader emerged. Moses collaborated with God to establish Joshua as his ordained successor. Joshua's character qualified him. But without Moses' obedience to God by commissioning of a successor and passing authority Joshua's success would have been in question.

Elijah selected Elisha at the direction of the Lord, much like Moses' selection of Joshua, for succession (1 Kings 19:16). Initially Elijah gives his cloak to Elisha at the calling (1 Kings 19:19). As the relationship between the two grew and Elisha began to flourish, the same symbolic commissioning and transfer of authority as Joshua and Moses was performed between the pair. Jeremiah provides a perspective on the nature of a biblical transfer of leadership (2 Kings 2). When the pair had crossed the Jordan, Elijah said to Elisha, "Tell me, what can I do for you before I am taken from you?" "Let me inherit a double portion of your spirit," Elisha replied. "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise not" (2 Kings 2:9-10).

Elijah shows a willingness to impart the blessing Elisha requests. At the same time, he acknowledged the ordaining of a successor is also dependent on the will of God. These two factors work in conjunction for biblical succession. The second "giving" of the cloak in their relationship was the definitive recognition of Elisha's new mandate as a

prophet (2 Kings 2:13). As Han shares, “One noteworthy element in their relationship both in 1 Kings and 2 Kings was when Elijah put his cloak on Elisha. It was the leadership mantle that Elijah gave his protégé Elisha to recognize and empower the authority of this young leader.”¹⁴ “The transfer of authority from Elijah to Elisha is modeled after the transfer of power from Moses to Joshua (Num. 27:18-23; Deut. 34:9).”¹⁵ As with the laying on of hands from Moses to Joshua, Elisha’s receiving of Elijah’s cloak finalized his position.

Jesus called His disciples understanding that one day they would be sent out (Mark 3:13-16). At the end of His time with His followers, Jesus prepared the disciples for the trials and opportunities they would face without Him present.

Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it (John 14:12-14).

This portion of Scripture is an encouragement and a commissioning of the disciples. “The assertion then is made that the believer in Jesus will have power to perform the works such as those done by Jesus in His earthly ministry.”¹⁶ When joined with the Great Commission from Matthew 28:18-20, Jesus’ desire for His closest disciples to one day move from emerging leaders to established leaders is further evident.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the

¹⁴Han, 38

¹⁵Keith W. Whitelam, *Elisha (Person)*, *The Anchor Yale Bible Dictionary*, ed. David Noel Freeman et al., (Yale University Press, 2008), 2:472, Accordance electronic ed.

¹⁶George R. Beasley-Murray, *John*, Word Biblical Commentary 36 (Grand Rapids, MI: Zondervan, 1987), 254, Accordance electronic ed.

name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age (Matt. 28:18-20).

The underlying assumption when Jesus commissioned His disciples was that they would share the Gospel.¹⁷ He did not instruct them to make converts but rather disciples as He had done in His time on Earth. Jesus told the disciples: “As you go and share about me develop the deep relationships between teacher and student as I have done with you.”¹⁸ These two passages of scripture give instruction and demonstrate a sending out of the disciples. They also further reinforce Jesus’ commitment to empowering leaders.

One note of dissimilarity between the commissioning of Joshua and Elisha versus the disciples exists. Whereas there was a transfer of power and authority in the Old Testament accounts, Jesus’ ordination of His followers did not transfer power away from Him. His commissioning was a continued partnership. Unlike Moses and Elijah, Jesus remained with His disciples through the Holy Spirit. The power was Him, not an anointing transferred to a successor. It is a significant way in which Jesus’ development of emerging leaders is different. The role the Holy Spirit plays in the continued development of leaders should not be overlooked and is core to Jesus’ ongoing support of His disciples. “All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:25-26). “The function of the Spirit is teaching. He instructs from within and recalls to the memory what Jesus taught. The Spirit will, therefore, impress the commandments of Jesus on the minds of His disciples

¹⁷Deborah Gill, “The Great Commission” (lecture, PTHM 650 Building the Disciple-Making Ministry, October 8, 2011, Assemblies of God Theological Seminary, Waxahachie, TX).

¹⁸Gill, “The Great Commission.”

and thus prompt them to obedience.”¹⁹ It is the appointing and empowering of His disciples which lead to their public ministry following Jesus’ ascension into Heaven. The heart of Jesus and the further commissioning of the disciples is revealed in John 20:21: “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’”

There is an abundance of leaders in the Bible. Some have many followers and others only one or two followers of note. There are leaders of great distinction. Some leaders are noted for their success and others their failure. There are leadership values and characteristics which can be seen in most of the leaders in the biblical narrative. But, not all the leaders in the Bible are known for the quality of their followers. Moses, Elijah, and Jesus are leaders who impacted the world beyond their time on earth in part due to the deposits made into the lives of the emerging leaders they selected. Without a core value of leaving a leadership legacy through their followers, a leader will not take the necessary time to develop followers into leaders. The desire to raise up emerging leaders is more than a good leadership practice. It is reflective of the internal character of the established leader. At the same time, the follower carries a responsibility to respond to the established leader’s lessons and examples.

Characteristics/Behaviors of Emerging Leaders

An established leader may have all the traits necessary to intentionally develop emerging leaders, yet if he selects followers poorly the efforts will be unsuccessful. The leader’s character and abilities will not be sufficient to replace a follower’s lack of integrity (1 Sam. 2); much as Samuel was an adequate replacement for Eli, whereas his

¹⁹Merrill C. Tenney, *John*, Expositor’s Bible Commentary 9; ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids, MI: Zondervan, 1984), paragraph 50529. Accordance electronic ed.

sons were not. The followers within the scope of this study were not necessarily extraordinary men. Yet, they went on to become the next generation of leaders and the biblical examples for leadership emergence. The qualities which made them eligible for consideration as emerging leaders are not uncommon, but the elements highlighted in this section were critical to being suitable for the special relationship created between an established leader and a close emerging leader/follower.

The Apostle Paul shares a major factor in understanding the complementary nature of the leader/follower relationship.

Carry each other's burdens, and in this way, you will fulfill the law of Christ. If anyone thinks he is something when he is nothing, he deceives himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load. Anyone who receives instruction in the word must share all good things with his instructor (Gal. 6:2-6).

As stated previously, a leader must possess the proper attributes to develop emerging leaders. At the same time followers must accept their role in the developmental process. By carrying each other's burdens and personal burdens as well, followers can fulfill the intent of Paul. Personal development cannot be solely the responsibility of the established leader. The follower must also engage in the process of growing.

In writing Exodus 18, Moses recounts the qualifications of an individual who is to be considered an emerging leader. In verse 21, the qualities of an emerging leader are listed: (1) able to complete the task, (2) trustworthy, and (3) not pursuing personal gain. These Old Testament points are reinforced through Paul's writings to Timothy. "Paul points out that faithfulness is a key ingredient in the selection of emerging leaders. That

ingredient is at the heart of early testing patterns and the foundational ministry pattern.”²⁰ Paul’s qualities of a person desiring to be an overseer or deacon support much of what is seen in Exodus 18 (1 Tim. 3:1-14). The clear understanding for an emerging leader is that there is a biblical standard. As with the established leader looked at earlier, there is an underlying assumption that those followers presented here met the specific criteria listed in the Old Testament and the New Testament for the qualifications of biblical leaders and followers.

Full Commitment

Emerging leaders must be willing to engage completely in the task to which they are called. A hallmark of Joshua’s leadership and one of the primary reasons he was suited to the status as an emerging leader was his report as a spy who went into the Promised Land. Joshua’s favorable report in the face of overwhelming opposition shows a full engagement and dedication to trusting the promises of God.

Joshua, son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes and said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. If the LORD is pleased with us, He will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against the LORD. And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the LORD is with us. Do not be afraid of them” (Num. 14:6-9).

His willingness to faithfully follow God’s call was a mark of distinction for him and Caleb. Consequently, they were the only spies and men of their generation to enter the Promised Land.

When Elisha was approached by Elijah, he requested to go back and kiss his parents. A seemingly reasonable request but Elijah found it too much to ask. In response,

²⁰Clinton, *The Making of a Leader*, 181.

Elisha does not go back to his parents. Instead, Elisha burns his means of a livelihood as a commitment to the call Elijah has given him.

The best commentary on the Elisha call-story is Jesus' word recorded in Luke 9:61-62: "Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who put his hand to the plow and looks back is fit for the kingdom of God.'"

Following God involves strenuous demands. Though a disciple of Christ, like a disciple of Elijah, must continue to live *in* this world, he can no longer be *of* it. There is only one direction for a disciple to go: forward—and that without misgivings and regrets. If he cannot make this commitment, it is better that he should stay home with his oxen.²¹

Before Elijah could allow Elisha to become his attendant and student Elijah needed to have confidence that Elisha was fully committed to the journey ahead.

Jesus had the same expectations of His disciples and followers. His call to the disciples was to leave all they had and follow Him. He did not promise them new careers or riches. Rather Jesus promised them a new calling.

As they were walking along the road, a man said to Him, "I will follow you wherever you go."

Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay His head."

He said to another man, "Follow me."

But the man replied, "Lord, first let me go and bury my father."

Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God."

Still, another said, "I will follow you, Lord; but first let me go back and say good-by to my family."

Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (Luke 9:57-62).

"The concerns of the kingdom of God require the most diligent and unremitting care.

Family ties in this setting can only represent a looking back."²² Jesus shows that partial

²¹Simon John de Vries, *1 Kings*, Word Biblical Commentary 12 (Grand Rapids, MI: Zondervan, 1985), 239-240, Accordance electronic ed.

²²John Nolland, *Luke 9:21–18:34*, Word Biblical Commentary 35B (Grand Rapids, MI: Zondervan, 1993), 543, Accordance electronic ed.

engagement is not sufficient. Not all followers who approached Jesus were ready for this level of total immersion. But that is what was required to walk with Him (Matt. 19:16-30, Mark 10:17-31, Luke 18:18-30). Jesus' original twelve disciples demonstrated the willingness to only look forward towards what Jesus promised them. Their engagement is what made them appropriate heirs to the leadership legacy Jesus would impart to them.

A Willingness to Serve

Emerging leaders must be willing to function as subordinates to their mentors and serve the needs of others while learning. Even though when he is introduced in Scripture Joshua is a military commander he is still referred to as Moses' servant. While this distinction may seem contradictory to his roles as a military commander it is an essential element of a leader who serves under the authority of God. It is an important leadership lesson for Joshua as an emerging figure. He leads the army to victory in battle but he also followed the directions of his leader as a faithful steward. In Exodus 17 Moses provides a structure of followership establishing God as the head, followed by His priest in Moses, and Moses' protégé as the leader of the army subordinate to the religious leader.²³ It is an important note in the leadership structure in that it creates an order with God and service to Him as first rank issues. Obedience to God precedes even effectiveness in accomplishing a task. Without this order established it would have been very easy for a successful military commander to usurp the leadership of Israel circumventing the spiritual authority of God's ordained leader. Joshua's willingness to function in a subordinate role shows a commitment to God's service.

²³Geoffrey P. Miller, "J as Constitutionalist: A Political Interpretation of Exodus 17: 8-16 and Related Texts," *Chicago-Kent Law Review* 70, no. 4, accessed July 7, 2016.

Elisha left his family's farm and became Elijah's servant (1 Kings 19:21). Little detail of the time Elisha spent with Elijah is found in the Bible. However, the nature of their relationship is evident. Elisha served Elijah as an attendant in the same vein as Joshua ministered to Moses. The word used in 1 Kings 19:21 which describes Elisha as a servant or attendant to Elijah, *שרת*, is the same word employed in the verse describing Joshua's role to Moses in Exodus 24:13: servant, aide, attendant, or steward.²⁴ 2 Kings 3:11 supports the understanding of this type of relationship.

An officer of the king of Israel answered, Elisha son of Shaphat is here. He used to pour water on the hands of Elijah" (2 Kings 3:11). The type of service here indicates one who had been in constant attendance to his master, who therefore understood his feelings, and had thus grown to understand when to appeal to Jehovah. Hence the confidence of Jehoshaphat, "The word of the Lord is with him" (2 Kings 3:12).²⁵

Certainly, Elijah taught Elisha during their time. It is a fact easily demonstrated after Elijah ascends to Heaven and Elisha moves into his prophetic ministry. This time of instruction was also marked by Elisha's service to Elijah. Serving was a foundation of their relationship. Additionally, as can be observed in the calling of Elisha, the service was voluntary not forced. This is important in that the desire to serve comes from the character of Elisha.

Jesus likewise insisted that service be the basis of leadership. "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served,

²⁴Ludwig Koehler and Walter Baumgartner, "*שרת*," *Hebrew and Aramaic Lexicon of the Old Testament*, ed. M. E. J. Richardson (Leiden, The Netherlands: Brill NV, 2000), 4:1661, Accordance Electronic ed.

²⁵J. Rawson Lumby, *2 Kings*, Cambridge Bible for Schools and Colleges, Bible Hub, accessed September 14, 2016, http://biblehub.com/commentaries/cambridge/2_kings/3.htm.

but to serve, and to give His life as a ransom for many” (Matt. 20:26-28). Serving was counter-cultural even in the era of Jesus. Peter’s denial to allow Jesus to wash his feet was “characteristically vigorous.”²⁶ The act of washing the disciple’s feet carries a double meaning in John. The spiritual significance is apparent. Unless Jesus washes a person of sin, they cannot be clean. The outward cleansing demonstrated a humility necessary to participate in ministry with Christ. The act of washing the feet of people was so distasteful that Hebrew slaves were not required to perform it.²⁷ Jesus’ modeling of service would have spoken deeply to the emerging leaders He had raised up. According to Jesus, service is not optional within ministry leadership

Emerging leaders accept a seemingly lower rank to position themselves to receive teaching, mentoring, and investment from an established leader. The emerging leader’s humility is essential. Without this humility, the established leader’s ability to successfully prepare the emerging leader will be greatly hindered. It is from the position of a servant, student, or follower that an emerging leader finds the opportunity to rise beyond the position they initially accepted and into the fuller calling of God. Blind ambition leads to the fall of emerging leaders, much like what Judas demonstrated in his act of renouncing Jesus for 30 pieces of silver (Matt. 26:14,16). Emerging leaders willingly submitted in service find God’s desire to exalt them exceeds any prominence they would have been able to accomplish on their own. Paul reinforces service and humility as the path to elevation:

²⁶Leon Morris, *New International Commentary of the New Testament: The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 548.

²⁷Morris, 548.

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. Therefore, God exalted Him to the highest place and gave Him the name that is above every name. (Phil. 2:5-9).

Promotion comes from God. Jesus served the needs of others. Emerging leaders must accept the same posture of service to find the call God has given them.

An Ability to Function Independently

Emerging leaders function from a position of service to an established leader, but they must also be able to lead in the absence of their mentor. It is important to keep in mind the qualifications given to Moses in Exodus 18: “select capable men from all the people” (Exod. 18:21). Joshua’s experience as a spy going into the Promised Land reinforces his qualifications as a capable man able to complete a task. It is evident from the list of men selected in Numbers 13 that those chosen for the mission into the Promised Land were selected for their ability to fulfill a rigorous mission. Their selection was based on ability, not merely position or inherited authority.²⁸ Joshua’s participation as one of the twelve spies was an acknowledgment of his existing leadership within the nation of Israel. “So, at the Lord’s command Moses sent them out from the Desert of Paran. All of them were leaders of the Israelites” (Num. 13:2-3). As stated in Numbers 13:3, Joshua was already a leader. His selection as one of the twelve spies to scout out the land was a promotion from the general leadership community of Israel. As a spy sent into the Promised Land he moved to a higher distinction. “While his ability as a warrior was undoubtedly important for the role he would fulfill in bringing the Israelites into the

²⁸C. F. F. Keil and Franz Delitzsch, *Commentary on the Old Testament*, 3rd ed. (Peabody, MA: Titus Books, 2006).

Promised Land, it is not this ability, but rather his faith and vision, which brought God's declaration of approval."²⁹ If Joshua had failed as a spy and shown the same faithlessness as the ten that did not accept the Promised Land, he would most likely not have followed Moses' as a successor.

The disciples selected by Jesus were capable men. Their vocations and personalities as described in the Bible indicate men who could be independent. In their time with Jesus, there is was an understood expectation from their teacher that they would be able to minister without Him present. In the account of Jesus feeding the 5,000 (Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15), Jesus displays the expectation that His disciples would accomplish a task without any further instruction. "He replied, "You give them something to eat" (Luke 9:13). Jesus' emphasis of who was to do the feeding is significant. "Mark's already emphatic "you" gains an even more emphatic position [in Luke's account]."³⁰ At the disciple's confusion, Jesus shows them how to proceed. He does not exclude them from participation, but their role is significantly different from what Jesus directed them to do in the opening of the narrative. "The disciples share in Jesus' ministry by taking the initiative (Mark 6:35), directly participating in obtaining the food (Mark 6:37-38), and distributing it (Mark 6:41)."³¹ While the disciples are participants in the miracle, it would appear the fuller expectation of their teacher was not met. Jesus seemed to expect His disciples to

²⁹Patrick D. Miller, *Deuteronomy*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: John Knox, 1990), 33.

³⁰Nolland, 441.

³¹Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary 34A (Grand Rapids, MI: Zondervan, 1989), 345, Accordance electronic ed.

understand a miracle was needed. As a teacher, Jesus still uses the failure as a mentoring opportunity.

A further demonstration of Jesus' expectation for the disciples to be able to minister independently is found in Mark 9. When confronted with the boy possessed by a demon the disciples take the action and try to drive the demon out (Mark 9:18). They are not successful. Jesus expresses frustration at the failure. However, Jesus did not rebuke of them for trying to accomplish the task. It was for lack of proper faith and preparation. "It is not too bold to presume that during the absence of Jesus and His three intimates, a spirit of unbelief and laxity had overcome the disciples, perhaps partly because of conversations between them, leading to their impotence."³² "This kind only comes out by prayer" (Mark 9:29). Again, Jesus uses their failure as an opportunity to instruct His followers further.

"How long shall I stay with you" suggests Jesus' longing, in the face of unbelief, for His Heavenly Father. "How long shall I put up with you" suggests His weariness with the disciples' spiritual obtuseness. However, in teaching His disciples, Jesus was never at the end of his patience. Mark seems particularly anxious to show Him persisting in His instruction of them (Mark 9:30-31; 14:28; 16:7).³³

Jesus' closing remark about prayer is an important reminder for emerging leaders serving in the Kingdom. While there is a need to function independently in ministry the emerging leader cannot attempt to accomplish great things for the Lord without the empowerment of God's presence. "Apparently, they had taken for granted the power given them or had come to believe that it was inherent in themselves. So, they no longer depended

³²Walter W. Wessel, *Mark*, Expositor's Bible Commentary 8, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan, 1984), paragraph 47803, Accordance electronic ed.

³³Wessel, paragraph 47804.

prayerfully on God for it, and their failure showed their lack of prayer.”³⁴ An understanding to manage for all leaders is that much can be accomplished through talent and gifting but the most impactful things can only be accomplished with God’s power and authority. Jesus shows this behavior in His teaching with His disciples: “I do nothing on My own but speak just what the Father has taught Me. The One who sent Me is with me; He has not left Me alone, for I always do what pleases Him” (John 8:28-29). This serves as a reminder for all leaders.

Emerging leaders who fail to function independently of the established leader may disqualify themselves from future opportunities. Not all people selected for leadership move beyond the initial stages. A great takeaway from the parable of the talents is that each of the three servants were given a gift to steward during the absence of their master. The servant who merely guarded the talent ended up losing it for his lack of initiative (Matt. 25:14-30). Failure to take the steps into leadership afforded the follower often leads to the elimination of the emerging leader.

Characteristics of established leaders and emerging leaders are found in the biblical examples. Established leaders committed to raising up a new generation of leaders have qualities that distinguish them from other leaders. Established leaders must maintain a commitment to finding emerging leaders, be willing to share/delegate authority, and create an intentional commissioning of their followers for moving the emerging leader past the first stages of leadership. Likewise, emerging leaders have expectations to consider beyond what is found for those who do not strive to leadership positions. Emerging leaders must demonstrate full commitment to the call God has

³⁴Wessel, paragraph 47809.

placed on them, be willing to serve the established leader, and demonstrate an ability to function independently. These behaviors from both leader and follower are essential to the development of new leaders.

Characteristics of Relationships Between Established Leaders and Emerging Leaders

The relationship between leader and follower is the most important part of any developmental model. Understanding the specific features of the relationships conducive to the advancement of emerging leaders is helpful. There are three specific factors found in the relationships studied here: (1) time spent together, (2) mutual obedience to God, and (3) a relationship founded on love.

Time

One notable element of the relationships between the leader and follower pairs is the amount of time spent together. The length of the relationship and quantity of time spent in proximity with one another is a factor in the strength of the bond. The relationship between Moses provides a forty year look at the journey of a follower moving forward in the development of their leadership. The closeness and longevity of the relationship between these leaders gives insight into many aspects of an emerging leader's development and entrance into full-fledged leadership.

Joshua's relationship with Moses as an aide (Num. 24) and young servant (Exod. 33) allowed him access into places others were not authorized to go and opportunity based on his close relationship with Moses. Moses leaves the tent of worship while Joshua remains, most likely as a guard. Moses' willingness to leave Joshua in his personal sanctuary is a profound indicator of the relationship and trust established

between the leader and follower (Exod. 33:11).³⁵ The intimacy of their relationship was one of the primary factors beyond the ordination of God, in Joshua's ascension as the leader of Israel. Rather than the transition to Joshua being an abrupt "changing of the guard" it was the natural transition of leader to protégé.

"Elijah not only appointed Elisha ben Shaphat as his successor but for about five or six years (or longer) he was Elisha's mentor."³⁶ The appointment of a successor was not sufficient to ensure the carryover of the prophetic anointing. There was additional time needed for instruction and mentoring from Elijah to Elisha. Elijah and Elisha were together for seven or eight years. The example of Elijah/Elisha is valuable due to how Elisha's relationship to Elijah gives example of an emerging leader gaining rare access to the innermost aspects of the established leader's life. The development of Elisha was predicated on time with Elijah. This is illustrated best at the conclusion of Elijah's ministry. Before his ascension to heaven, the sons of the prophets approached Elisha (2 Kings 2).

Because members of the prophetic order address Elisha rather than Elijah and refer to Elijah as Elisha's "master", the implication is that Elisha serves under the authority of Elijah. That the sons of the prophets do not speak to Elijah and refer to him as master suggests an attitude of quiet awe and wonder in the presence of the great prophet.³⁷

The access to Elijah which Elisha was privy to was certainly unique. Elijah was one of, if not the, greatest prophet in the biblical narrative. Yet Elisha's relationship with him was close enough that Elisha was comfortable countermanding a directive from his leader.

³⁵Durham, 443.

³⁶David J. Zucker, "Elijah and Elisha Part 1 Moses and Joshua," *Jewish Bible Quarterly* 40, no. 4 (October 2012): 228, accessed September 5, 2016.

³⁷Zucker, 230.

“Elijah said to Elisha, ‘Stay here; the Lord has sent me to Bethel.’ But Elisha said, ‘As surely as the LORD lives and as you live, I will not leave you.’ So, they went down to Bethel” (2 Kings 2:2). The inference from this denial makes the depth of the relationship apparent.

A good leader sets a personal example and serves as a model for appropriate behavior. Elijah served as a guide for Elisha ben Shaphat, just as Moses had been the mentor of Joshua ben Nun. Some of this mentoring/example-setting was direct, and in other cases, the disciple was aware of his exemplar’s fame and sought to adopt similar behavior. The mid-ninth-century prophets Elijah and Elisha were aware of the acts of Moses, even though that leader had lived hundreds of years before them. In different ways, they sought to emulate Moses. Each of these biblical leaders - Elijah and Elisha, and Joshua in his time - performs acts unique to his life situation, yet they display an awareness of past precedents. They follow and honor those who preceded them.³⁸

The modeling of behavior is essential in creating the relational connection necessary for the continuation of the lessons conveyed from leader to follower. During the years Elisha and Elijah are together nothing is said about the specific lessons given to of Elisha except in connection with the closing scenes of Elijah’s life.³⁹ The conclusion of Elijah’s ministry and the immediate entrance of Elisha into prophetic authority and leadership shows the time the two leaders spent together was for the preparation of the younger leader.

Jesus spent three years ministering with and investing in the disciples. Jesus’ relationship to the disciples was different from His relationship with His other followers. Jesus taught lessons to thousands of people, yet many of His deepest teachings were reserved for the twelve men closest to Him. The distinct nature of this relationship is

³⁸Zucker, 229.

³⁹“Elisha,” *Easton’s Bible Dictionary* (New York: Thomas Nelson, 1989), paragraph 2237, Accordance electronic ed.

established in Mark 3:14, “He appointed twelve—designating them apostles—in order that they might be with Him and that He might send them out to preach.”

“In order that” (ἵνα) introduces two subordinate clauses that state the intention of the main verb, the intention behind the appointment of the Twelve. First, Jesus appointed the Twelve to “be with him” (ἔσιν μετ’ αὐτοῦ). This expression (εἶναι μετ’ αὐτοῦ/ῶν, cf. 1:13; 2:19; 3:14; 4:36; 5:18; 14:67) always includes being in the physical presence or in the company of someone or something (Stock, *Boten*, 17–18). Its special tone may be seen in Jesus’ denial of the Gerasene demoniac’s request to accompany him personally in 5:18 and in the young woman’s charge that Peter had been “with the Nazarene, Jesus” in 14:67. The Twelve, therefore, were given a special personal relationship with Jesus whereby they shared in his life and ministry.⁴⁰

It was in this relational environment that the divinity of Jesus was first confirmed (Matt. 16:13-20). Even within the context of the twelve disciples, there were tiers of relationships. The twelve was narrowed further to the three disciples Jesus spent more time with. The clear lesson gleaned from Jesus and the disciples is the centrality of close relationship in the leader/follower paradigm.

In the leader/follower relationships profiled, one primary factor to the development of the emerging leaders was time spent with the established leader. The word “with” is a critical term in biblical leadership development. Joshua was with Moses when he was in the tent of meeting (Exod. 33:7-11). Elisha was with Elijah when he followed him and served him (1 Kings 19:21). In the same way, Jesus chose twelve that they might be with Him (Mark 3:14). The eternal Son lived among men (John 1:14) so that He could be with them; even taking the name Immanuel which means “God with us” (Matt. 1:23). In the end, Jesus promised to be “with us always, to the end of the age” (Matt. 28:20). All these biblical examples affirm the “be with” element of effective

⁴⁰Guelich, 158.

leadership development.⁴¹ The time spent in relationship together is an essential component of the emerging leader's development.

Mutual Obedience to God

Leaders and followers carry an equal responsibility to respond to God's call. God directed Moses to Joshua. It was from Moses' concern and love for the nation of Israel that he understood the necessity of finding a new leader to replace him. "Without such a leader, the people will be like shepherdless sheep, wandering each his way across the wastelands."⁴² God's intervening early in the leadership of Moses and Joshua created a pairing which would fulfill Moses' request. This point in the Old Testament narrative is pivotal. Moses demonstrates great obedience and his obedience finds a responsive follower in Joshua. Joshua showed a similar obedience by fulfilling his service to God and Moses until the end of Moses' life.

God's direction to Elijah changed Elisha's life. Elijah's willingness to obey God and openness to taking on a pupil works in concert with the direction of God. Elijah made a choice to follow what God directed him to do in 1 Kings 19:16. Elisha's obedience even with his momentary hesitation is what established the central dedication and commitment to God's calling. Again, the leader and follower showed the mutual submission to God.

Constant prayer and sensitivity to the leading of the Holy Spirit are embodied in Jesus. Throughout the New Testament Jesus reminds the reader that He does not function

⁴¹Han, 43.

⁴²Ronald B. Allen, *Numbers*, Expositor's Bible Commentary 2, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan, 1990), paragraph 11313, Accordance electronic ed.

alone. He is led by His Father's will. "I judge only as I hear, and my judgment is just, for I seek not to please myself but Him who sent me" (John 5:30). While the passage is eschatological in focus, the application beyond end times easily connects with the selection of an emerging leader. Jesus' connection to God's will is a pattern for all established leaders to follow. Jesus revealed a life directed by God. Each of the disciples was faced with the same choice. He called them but each one was presented with a decision. If they decided not to respond, Jesus' call would not have transformed their life. The call of leader and follower is special, but as with any call those called must respond. The mutual obedience to God allows for the union to be directed by His Spirit.

Love for One Another

The final characteristic of the relationship between leader and follower is found in the ministry of Jesus. The bond Jesus shares with the disciples reflects the Father's motivation for sending Jesus: love (John 3:16). Love is the foundation of all relationships for Christians. This foundation should be extended even more so to the leader/follower relationship. A fuller explanation of the link to Christ will assist in understanding this element in the developmental process for emerging leaders.

The basis of a personal relationship with Christ is love for him. Love for him should drive all a believer's decisions. If a believer does not love Christ, they will not obey his commands:

Jesus reiterated the statement of v.15 because of its importance. Love is the basis of the relationship with God. His love has been manifested in the gift of Jesus (1 John 4:9-10). Our love for him is manifested in obedience (1 John 5:3). Jesus said that there are significant benefits for those who obey his commands, thus showing their love for him. Jesus said that the Father would love the obedient disciple,

Jesus himself would love him, and Jesus would make himself known to him. Loving Christ pays unmatched dividends.⁴³

The love Jesus uses through John 13:34 is *agapao*, which is the root of the word *agape*. An *agapao* love is a love based in a moral sense of love. The love of *agapao* prompts the Heavenly Father to send Jesus to die for His children. Following these statements of *agapao*, Christ takes the thought even deeper. Jesus further emphasizes the value of mutual concern by explaining what He sees a Christian's role in relation with one another in John 13:34, 35: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this, all men will know that you are my disciples, if you love one another." Again, the word for love in these verses is *agapao*, a universal, unconditional love. Christ makes a command. He tells the disciples they will be known for their love of one another. The earlier statement Christ made "If you love me, you will obey what I command" reinforces the directive given in John 13:34. Obedience to Christ requires two things: loving Him and loving each other.

After Jesus' crucifixion and resurrection, He spent time walking with the disciples. When Jesus speaks with Peter two dynamics are happening at the same time (John 21). Jesus commissions Peter to care for His sheep but Peter is still concerned about what happens to John. Peter's grasp of Jesus' command to "love one another" has not fully taken root in his mind and heart. Jesus does something fascinating in asking Peter to care for His followers.

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love [*agapao*] me more than these?"

"Yes, Lord," he said, "you know that I love [*agapao*] you."

⁴³Glenn W. Barker, *1 John*, Expositor's Bible Commentary 12, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids, MI: Zondervan, 1981), paragraph 60303, Accordance electronic ed.

Jesus said, “Feed my lambs.”

Again Jesus said, “Simon son of John, do you truly love [*agapao*] me?”

He answered, “Yes, Lord, you know that I love [*agapao*] you.”

Jesus said, “Take care of my sheep.”

The third time he said to him, “Simon son of John, do you love [*fileo*] me?”

Peter was hurt because Jesus asked him the third time, “Do you love [*fileo*] me?”

He said, “Lord, you know all things; you know that I love [*fileo*] you.”

Jesus said, “Feed my sheep” (John 21:15-18).

Jesus changed His question the third time he asked Peter about his love. It translates as the same word in English, but the meaning of the third question in the original language is “Peter, do you, as a friend, love me?” “As to the distinction between *agapao* and *fileo*: the former, by virtue of its connection with *agamai*, properly denotes a love founded in admiration, veneration, esteem, like the Latin *diligere*, *to be kindly disposed to one, wish one well*; but *fileo* denotes an inclination prompted by sense and emotion.”⁴⁴ The third time he asks, Jesus takes love from a universal concept of love (*agapao*), to a personal kind of love (*fileo*). This change of intent in the subject moves loving one another into a different light. A personal relationship with Christ should compel leaders to develop and feed His sheep. Leaders care for followers because of their personal relationship with Christ and His command to love as He did.

The value of these types of relationships and the underlying foundation of love cannot be overstated. Jesus’ directive to be known by the love for one another extended the foundation of the leader/follower relationship past the desire of the established leader to develop others. Jesus’ instructions gave the underpinning of understanding reinforced through Philippians 2:3-4: “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your

⁴⁴Merrill C. Tenney, *John*, Expositor’s Bible Commentary 9, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan, 1984), paragraph 50784, Accordance electronic ed.

interests, but also to the interests of others.” A leader cannot merely invest in emerging leaders to expand influence or popularity. Selfish motives will accomplish temporary success, but not the lasting impact a leader truly invested in the development of an emerging leader.

Relationships built on time together, mutual obedience to God, and love will create an environment that allows emerging leaders to develop. Not all leader/follower relationships are the same. Relationships which are based in love provide a greater opportunity for the next generation of leaders to find their call.

Conclusions from the Biblical Literature Review

Each of the leader/follower pairs examined in this study have provided elements of consideration for pastors today regarding the development of emerging leaders. Moses and Elijah were not functioning in a pastoral role as defined by today’s expectations. They were not leaders of a local church assembly; neither was Jesus for that matter. However, conclusions from the material reviewed can still be applied in pastoral ministry today. When looking at Ephesians 4, the modern role of a pastor as CEO or preacher may be too narrow.

It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the Body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:11-13).

In Ephesians 4:11 the word used for a pastor is *poimoen*, which in the original language has two meanings: a shepherd, in a literal definition; and metaphorically “the presiding

officer, manager, director, of any assembly.”⁴⁵ In correlation with Ephesians 4:12, there is an implied obligation and duty for a shepherd of an assembly to prepare God’s people. Pastors should recognize the call to seek sheep and raise up a new generation of leaders and shepherd them.

The expectations of a pastor today can be found in the literal definition of “pastor” from Ephesians 4:11. This verse provides guidance for how an established leader should engage an emerging leader. The scope of pastoral ministry is not limited to the role of preaching and counseling parishioners. The call of pastoral ministry is much broader. When given the expansive opportunities presented by the definition of “pastor” from Ephesians 4:11, pastoral ministry entails more than just preaching or teaching. The roles a pastor will need to consider when approaching emerging leaders and fulfilling the scriptural mandate for caring for the sheep of the church encompass the broader areas of leadership development for emerging leaders. The relationship demonstrates a leader’s commitment to bringing a new generation of leaders forward. The established leader, not the emerging leader, initiated the leader/follower relationship. This behavior serves as an example for pastors today.

Today, much of the leadership development responsibility is placed on the emerging leader. There is an expectation from many established leaders that they only need to invest in those who pursue them. This attitude is counter to the example of the previously discussed relationships and the model of Jesus’ teaching in Luke 15. The lost sheep is an appropriate analogy for an emerging leader in need of a teacher and the

⁴⁵Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament: Coded with the Numbering System from Strong’s Exhaustive Concordance of the Bible*, 8th ed. (Peabody, MA: Hendrickson Publishers, 1996), 4166: paragraph 1, Accordance electronic ed.

established leader's responsibility to seek out a pupil. Christ's instructions to Peter in John 21:17 should guide established leaders. A pastor functioning as Jesus modeled will serve as a mentor, coach, teacher, leader, friend, father, and counselor. Jesus shepherded His followers. Pastoral ministry must embrace the example of Christ to love, teach, disciple, and walk in relationship with followers.

The patterns of the biblical leaders in this study provide a local church pastor with examples of appropriate attention towards emerging leaders. The development of emerging leaders largely depends on the character and commitment of the established leader. Regardless of a pastoral leader's prominence and importance in the Church, he has an obligation to raise new leaders. Current-day pastors' effectiveness will be enhanced by their focus on creating disciples. The creation of one-on-one or small groups relationships should be a core value of pastoral ministry. The character of established leaders and their orientation towards the development of emerging leaders is critical. If established leaders do not carry the intentional development of followers as a core value, they miss a mandate demonstrated by biblical leaders.

A vital activity of a servant-leader, which is the call Christ gives all leaders (Matt 20:26-28), is the development of followers.⁴⁶ A servant-leader focuses on moving an emerging leader from one stage of development to the next.⁴⁷ This focus allows for a leadership legacy to be developed, extending the impact of established leaders well beyond their lifetime. Additionally, pastors should reflect on the biblical criteria for

⁴⁶Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks: SAGE Publications, 2013), 4509-4525, Kindle

⁴⁷Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, (New York: Thomas Nelson Publishers, 2008), 150.

emerging leaders. The most talented person or individual who “looks” like a leader may not possess the qualities Moses was directed to consider or Paul instructed Timothy to bear in mind. Jesus’ example of prayer and guidance by the Holy Spirit assists in the selection process. An established leader who fails to properly evaluate an emerging leader based on the characteristics found in the Bible will either be setup for disappointment or potentially saddle an organization with an unqualified successor.

At the same time, the biblical leadership examples place responsibility on emerging leaders. Using the disciples as an example, emerging leaders cannot rely on the position of the established leader to set them in place. There is a responsibility carried by the emerging leader to honor the requirements of a biblical leadership. Not all the disciples succeeded in doing this. Judas was truly a disciple of Jesus, but in the end, he failed in his duty to reciprocate the relationship between leader/follower. Leadership is a reciprocal process.⁴⁸ An established leader can teach, model, and coach but without the proper response from the emerging leader, the established leader cannot carry the blame for an emerging leader’s failure to grow. As Terry Walling is fond of saying, “Our response matters.”⁴⁹

A pastor following the example of Christ will pursue disciples to raise up into leadership roles. It is not from ego a leader invests in others, it is from the heart of the Heavenly Father.⁵⁰ A local church pastor must be focused on the development of the

⁴⁸James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco, CA: Jossey-Bass, U.S., 2008), 28.

⁴⁹Terry Walling, “Organic Leadership Development” (lecture, ML 831: Personal Calling and Leadership Development, August 7, 2014, Bethel Seminary, San Diego, CA).

⁵⁰Blanchard, 65.

congregation and simultaneously concerned with individual disciples who are emerging leaders. Pastoral ministry is a work of investment. The examples of Moses/Joshua, Elijah/Elisha, and Jesus/the disciples show that leaders committed to these principles will have a lasting impact.

CHAPTER THREE: REVIEW OF THE RELATED LITERATURE

Defining leadership is an enormous task. There are as many definitions of leadership as there are studies on the subject. The goal of this chapter is not to define leadership. Such a task would be too great. This section will look at the developmental process of emerging leaders and give attention to the various elements of concern for the growth of emerging leaders. Areas beyond just the leadership skills will be included in the discussion about emerging leader development. Emerging leaders grow along with multiple paths simultaneously. Personal, professional, spiritual, and emotional elements should be involved in the maturing process of leader development. “Leadership emergence theory traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that a leader continues to learn about leadership throughout their lifetime.”¹ Leadership training is traditionally focused on the skills and abilities of a leader. Leadership emergence includes skills training, but also involves a much wider scope.² Leaders lead out of who they are, not simply what they know.³ Richard Clinton and Paul Leavenworth see three paths along which ministry leaders develop: (1) spiritual

¹J. Robert Clinton, *Strategic Concepts That Clarify a Focused Life: A Self-Study Manual Defining and Applying Focused Life Concepts to Leaders Today* (Altadena, CA: Barnabas Publishers, 2005), 27.

²J. Robert Clinton, *The Making of a Leader, Second Edition: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress Publishing Group, 2012), 10.

³Harv Powers, “The Heart of the Leader” (lecture, Ignite Conference, Bethel College, Hampton, VA, January 15, 2015).

formation, (2) ministry formation, (3) strategic formation.⁴ While the focus of Clinton and Leavenworth is on ministry leaders, their highlight of leadership development being more than just skills training applies to many different leadership settings. Peter Scazzero focuses on the emotional health of leaders: “The emotionally unhealthy leader is someone who operates in a continuous state of emotional and spiritual deficit, lacking emotional maturity and ‘being with God’ sufficient to sustain their ‘doing for God.’”⁵ Scazzero explains the areas of growth needed for strong emotional leadership beyond the skills and abilities of a leader include emotional awareness, the leader understanding their personal developmental history, recognition of the life-stage and spiritual growth stage, and emotional “baggage” the leader may carry.⁶ Clinton emphasizes that spiritual leadership is not limited to those working within a church but incorporates a broader context where Christians may find themselves serving. Clinton also highlights that leadership flows out of the inner life of the leader.⁷

This section will review current literature regarding follower-focused leadership models, leader/follower behaviors in growth, and evaluate developmental timelines for emerging leaders. The leadership structures examined in this chapter are situational leadership, servant leadership, and redemptive leadership. The three timelines reviewed are the novice/master model from Hersey and Blanchard, Clinton’s timeline, and *The Critical Journey* by Hagberg and Guelich.

⁴Richard Clinton and Paul G. Leavenworth, *Starting Well: Building a Strong Foundation for a Lifetime of Ministry* (United States: CreateSpace, 2012), 28.

⁵Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 25.

⁶Scazzero, 51-80.

⁷Clinton, *The Making of a Leader*, 8.

Follower-Focused Leadership Models

Many older leadership styles are primarily transactional in nature. Transactional leadership refers to the bulk of leadership models which focus on the exchange that occurs between leaders and their followers.⁸ When leadership is transactional, followers follow and leaders lead. The relationship is based on what the follower receives in return for their work. “Transactional leadership occurs when the leader rewards or disciplines the follower depending on the adequacy of the follower’s performance.”⁹ Transactional leadership is a valid form of leadership, but it is not relationally centered, and follower’s needs are rarely the primary consideration. Rather, transactional leadership focuses on the needs of the leader and organization. “Transactional leadership is the process of ‘making’ followers do what followers would not otherwise do or the process of ‘making’ followers do what leaders want them to do.”¹⁰ Transactional leadership carries a low relational quotient.

In his work *Leadership*, James MacGregor Burns theorized a new leadership model: transformational leadership.¹¹ “Transformational leadership is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.”¹² Bernard Bass in

⁸Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks: SAGE Publications, 2013), 3833, Kindle.

⁹Bernard M. Bass and B. J. Avolio, eds., *Improving Organizational Effectiveness Through Transformational Leadership*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 1993), 4.

¹⁰Justin Irving, “Leadership Principles” (class discussion, ML821: Servant Leadership: An Introduction to The Theory and Practice of Transformational Servant Leadership, July 14, 2013, Bethel Seminary St. Paul, MN).

¹¹James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978).

¹²Northouse, 3833.

Leadership and Performance Beyond Expectations furthered Burns' theory by adding specific traits and characteristics of transformational leaders contrasting transactional leaders.¹³

Table 3.1 Characteristics of Transformational and Transactional Leaders

TRANSFORMATIONAL LEADER
<i>Charisma</i> : Provides vision and sense of mission, instills pride, gains respect, and trust.
<i>Inspiration</i> : Communicates high expectations, uses symbols to focus efforts, expresses important purposes in simple ways.
<i>Intellectual Stimulation</i> : Promotes intelligence, rationality, and careful problem solving.
<i>Individualized Consideration</i> : Gives personal attention, treats each employee individually, coaches, advises.
TRANSACTIONAL LEADER
<i>Contingent Reward</i> : Contracts exchange of rewards for effort, promises rewards for good performance, recognizes accomplishments.
<i>Management by Exception (active)</i> : Watches and searches for deviations from rules and standards, takes corrective action.
<i>Management by Exception (passive)</i> : Intervenes only if standards are not met.
<i>Laissez-Faire</i> : Abdicates responsibilities, avoids making decisions.

Source: Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (December 1990): 22.

The difference in behaviors toward followers, "individual consideration" versus "management-by-exception", is a contributing factor to transactional leadership not being a follower-focused paradigm. "Transformational leaders show individualized consideration by paying attention to the particular development needs of each of their employees."¹⁴ "Management-by-exception" coupled with a laissez-faire attitude prevents transactional leaders from engaging followers with the inspirational style of a

¹³Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Collier Macmillan, 1985).

¹⁴Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (December 1990), 30.

transformational leader.¹⁵ In such environments, the focus of the manager or leader is on production with marginal consideration to the employee or follower as a valuable person.

Follower-focused models of leadership come under the transformational leadership style stated by Burns.

I define [transformational] leadership as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—*of both leaders and followers*. And the genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations.¹⁶

Laub's APS Model clarifies the distinction between non-follower focused models and follower-focused models. "The APS Model (Autocratic-Paternalistic-Servant) is one of leadership choice. Leaders choose how they will view themselves as leaders, how they will view those they lead and how they will view the role and purpose of leadership."¹⁷

Table 3.2 Laub's APS Model

Autocratic	Paternalistic	Servant
Leader as Dictator	Leader as Parent	Leader as Steward
Puts the leader's needs first	Puts the needs of the organization first	Puts the needs of the led first.
Treats followers as servants	Treats followers as children	Treats followers as partners

Source: James A Laub, "Organizational Leadership Assessment: APS Model," OLA Group, 1998, accessed September 28, 2016, http://www.olagroup.com/Display.asp?Page=aps_model.

In the model proposed by Laub, transactional leadership is not a follower-focused method. Yet transactional leadership is a relatively standard method of leading today. "Follower development and follower performance are the targeted outcome of such

¹⁵Bernard M. Bass, Bruce J. Avolio, and Leanne Atwater, "The Transformational and Transactional Leadership of Men and Women," *Applied Psychology* 45, no. 1 (January 1996): 10.

¹⁶James MacGregor Burns, "Transactional and Transformational Leadership," in *The Leader's Companion: Insights on Leadership Through the Ages*, ed. J. Thomas Wren (New York: The Free Press, 1995), 100.

¹⁷James A Laub, "Organizational Leadership Assessment: APS Model," OLA Group, 1998, accessed September 28, 2016, http://www.olagroup.com/Display.asp?Page=aps_model.

[transformational] leadership.”¹⁸ The method of motivation is what differentiates transactional leaders and transformational leaders.

Transactional leaders exert influence by setting goals, clarifying desired outcomes, providing feedback, and exchanging rewards for accomplishments. Transformational leaders exert additional influence by broadening and elevating followers’ goals and providing them with confidence to perform beyond the expectations in the implicit or explicit exchange agreement.¹⁹

The emphasis on follower development is another separation between follower-focused and non-follower focused models. Transactional leaders expect production but do not engage followers in the growth process. Transactional leaders place little expectation on followers to lead themselves or others.²⁰ Bass reflects Burns regarding the difference between transformational and transactional leaders. “[Transactional leaders] mostly consider how to marginally improve and maintain the quantity and quality of performance, how to substitute one goal for another, how to reduce resistance to particular actions and how to implement decisions.”²¹ In Laub’s continuum servant leaders fall into the transformational model. While servant leadership is a model of transformational leadership, it is not the only one to be considered.

Follower-focused leadership models encourage leaders to help followers develop and not merely the accomplishment of a task or vision. “In short, transformational leaders develop their followers to the point where followers are able to take on leadership roles

¹⁸Tal Dvir et al., “Impact of Transformational Leadership on Follower Development and Performance: A Field Experiment,” *Academy of Management Journal* 45, no. 4 (August 1, 2002): 735.

¹⁹Dvir et al., 735.

²⁰James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 4.

²¹Bass, *Leadership and Performance Beyond Expectations*, 27.

and perform beyond established standards or goals.”²²

Transformational leaders should understand the necessity of engaging followers in the developmental process rather than merely training followers to be better followers. Transformational leaders raise up new leaders. “Transformational leaders set out to empower followers and nurture them in change. They attempt to raise the consciousness in individuals and get them to transcend their self-interest for the same of others.”²³ Follower-focused leadership models are transformational models which further engage the follower in the developmental process.

Situational Leadership

Ken Blanchard and Paul Hersey created a model of leadership in the late 60s, first shared in the *Training and Development Journal* as “Life-Cycle Leadership.”²⁴ Eventually becoming Situational Leadership, the model has undergone many revisions and adjustments over time, yet the core focus of the model has not changed substantially. Situational Leadership I evolved to Situational Leadership II in the mid-80s.²⁵ Situational leadership theory proposes that successful leadership entails an understanding of the situation and correct response, rather than an inspirational leader with a mass of dedicated followers.²⁶ “Situational leadership in general and Situational Leadership Theory (SLT) in particular evolved from a task-oriented versus people-oriented leadership continuum.

²²Bass and Avolio, 28.

²³Northouse, 4077, Kindle.

²⁴Claude L. Graeff, “Evolution of Situational Leadership Theory: A Critical Review,” *The Leadership Quarterly* 8, no. 2 (January 1997): 155.

²⁵Kenneth Blanchard and Spencer Johnson, *The One Minute Manager* (Chicago, IL: Nightingale-Conant Corp., 1986).

²⁶Graeff, 155.

The continuum represented the extent that the leader focuses on the required tasks or focuses on their relations with their followers.”²⁷

Leaders influence followers through the application of power. Blanchard and Hersey adapted other’s writing regarding authority to establish the opportunity leaders can access in motivating followers.²⁸ “Numerous studies have examined the relationship between the leader’s primary power base and the follower’s performance, but the results suggest that the appropriate power base is affected by situational variables: the type of power that is most effective depends on the circumstances.”²⁹ Situational leadership focuses on the appropriate application of power and influence based on the needs of the follower.

Situational leadership relies heavily on the performance curve for understanding of leader and follower behavior.³⁰ The following diagram helps to visualize situational leadership:

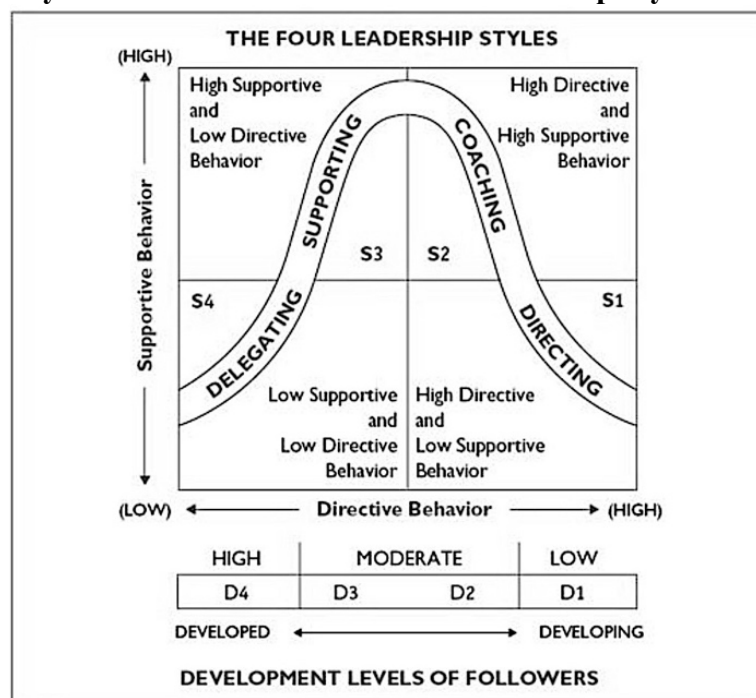
²⁷Jim Allen McClesky, “Situational, Transformational, and Transactional Leadership and Leadership Development,” *Journal of Business Studies Quarterly* 5, no. 4 (2014): 119.

²⁸Paul Hersey, Kenneth H. Blanchard, and Walter E. Natemeyer, “Situational Leadership, Perception, and the Impact of Power,” *Group & Organization Management* 4, no. 4 (December 1, 1979): 419.

²⁹Hersey et al. “Situational Leadership, Perception, and the Impact of Power,” 419.

³⁰Graeff, 157.

Figure 3.1 Hersey and Blanchard's Situational Leadership Styles Model



Source: Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks: SAGE Publications, 2013), 2260, Kindle.

The established leader's role is largely defined by the follower's level of development. Designated as D1, D2, D3, D4, the range indicates levels of skill and competency to specific tasks.³¹ "The situational approach is constructed around the idea that employees move forward and backward along the developmental continuum... For leaders to be effective, it is essential to determine where subordinates are on the developmental continuum and adapt their leadership styles, so they directly match their style to that development."³² "Given this integral relationship between leadership and power, leaders must assess not only their leader behavior, but also their possession and use of power, in order to understand how they influence people."³³ Leaders focused on

³¹Graeff, 160.

³²Northouse, 2311.

³³Hersey et al. "Situational Leadership, Perception, and the Impact of Power," 418.

followers will align themselves to the needs of the individual. This is one of the primary strengths of situational leaders.³⁴ The flexibility of the model allows leaders to be fluid stylistically to meet the needs of individuals.

Situational leadership is classified as a transformational leadership model due to the focus on developing followers. “Situational leadership stresses that leadership is comprised of both a directive and supportive dimension and that each has to be applied appropriately in a given situation.”³⁵ Situational leadership recognizes that there is no single style which fits all followers or scenarios.³⁶ “In brief, the essence of situational leadership demands that leaders match their style to the competence and commitment of the subordinates. Effective leaders are those who can recognize what employees need and then adapt their style to meet those needs.”³⁷

One of the greatest strengths of situational leadership is the development path of followers. Followers are encouraged to move towards taking leadership roles. Leaders utilizing the design of Hersey and Blanchard engage in evaluation of the follower’s readiness for leadership. This process allows for the appropriate application of expectations and opportunity. The continuation of the leadership behavior diagram helps established leaders assess and engage followers/emerging leaders fittingly. Application of the readiness model helps to avoid both leader and follower frustration and disappointment by managing expectations.

³⁴Northouse, 2357.

³⁵Northouse, 2236.

³⁶Liz Lee-Kelley, “Situational Leadership,” *Journal of Management Development* 21, no. 6 (August 2002): 462.

³⁷Northouse, 2247.

Figure 3.2 Hersey and Blanchard's Follower Readiness Model

High	Moderate		Low
R4	R3	R2	R1
Able and Willing or Confident	Able but Unwilling or Insecure	Unable but Willing or Confident	Unable and Unwilling or Insecure

Follower Directed
Leader Directed

Source: Paul Hersey and Kenneth H. Blanchard, "Situational Leadership," in *The Leader's Companion: Insights on Leadership Through the Ages*, ed. J. Thomas Wren (New York: The Free Press, 1995), 211.

"Situational leadership reminds us to treat subordinates differently based on the task at hand and to seek an opportunity to help subordinates learn new skills and become more confident in their work."³⁸ Situational leadership is a focused-follower model encouraging leaders to focus on the development of those they lead. "Because situational leadership stresses adapting to followers it is ideal for use with the followers whose commitments and competencies change over the course of a project."³⁹

Servant Leadership

Servant leadership, first envisioned by Robert Greenleaf, is a paradoxical model of leadership where serving the needs of the follower is paramount.

The servant-leader is a servant first...it begins with the natural feelings that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is a leader first...The difference manifest itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?⁴⁰

³⁸Northouse, 2373.

³⁹Northouse, 2448.

⁴⁰Robert K. Greenleaf, *Servant Leadership a Journey into the Nature of Legitimate Power and Greatness*, (New York: Paulist Press, 1977), 348, Kindle.

Servant-leaders pursue leadership as an avenue to fulfill the needs of others by leading. “Servant leadership is viewed as a leadership style that is beneficial to organizations by awakening, engaging and developing employees as well as beneficial to followers or employees by engaging people as whole individuals with heart, mind, and spirit.”⁴¹ “Greenleaf placed ‘going beyond one’s self-interest’ as a core characteristic of servant leadership.”⁴² Servant leadership is more than self-sacrifice in leadership. It places the needs of the lead ahead of the leader’s needs.⁴³

While in Laub’s APS model servant leadership would be categorized as a transformational model, there are assertions by some that servant leadership is a step past transformational leadership. “Bass offered a distinction between the two leaders in explaining servant leaders as going beyond transformational leaders in selecting the needs of others and serving others as the leader’s main aim, whereas transformational leaders aim to align their own and others’ interests with the good of the group, organization, or society.”⁴⁴ Whether within the transformational family of models or not, servant leadership is focused on follower’s needs first. This makes it an appropriate focus for this study and leadership emergence. Servant leaders consider the development of followers in leadership decisions.

⁴¹Dirk van Dierendonck and Kathleen A. Patterson, eds., *Servant Leadership: Developments in Theory and Research* (Basingstoke, Hampshire: Palgrave Macmillan, 2010), 368, Kindle.

⁴²Dirk van Dierendonck, “Servant Leadership: A Review and Synthesis,” *Journal of Management* 37, no. 4 (September 2, 2010): 1230.

⁴³Irving.

⁴⁴Jeanine Parolini, Kathleen Patterson, and Bruce Winston, “Distinguishing Between Transformational and Servant Leadership,” *Leadership & Organization Development Journal* 30, no. 3 (May 8, 2009), 274.

Dirk van Dierendonck acknowledges servant leadership lacks a strong empirical element.⁴⁵ Consequently, there are several variations to the model. Each adaptation approaches servant leadership with a similar foundation but different set of traits of a servant leader. Laub contends a servant leader: (1) values people, (2) develops people, (3) builds community, (4) displays authenticity, (5) provides leadership, (6) shares leadership.⁴⁶ van Dierendonck and Patterson share a different list for servant leaders: (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment to the growth of people, and (10) building community.⁴⁷ Patterson offers an additional element to servant leadership in stating “Servant leadership is based on love... *Agapao* love is a moral love meaning the leadership should do the right thing, and the right time for the right reason.”⁴⁸ An area of agreement in each of these lists is the commitment to developing followers.

While there are many tenants of servant leaders one of the primary functions of a servant leader is the intentional development of followers. Spears points out:

Commitment to the growth of people. Greenleaf’s conceptualization of servant leadership places a premium on treating each follower as a unique person with intrinsic value that goes beyond his or her real contributions to the organization. Servant leaders are committed to helping each in the organization grow personally and professionally. Commitment can take many forms, including providing followers with opportunities for career development, helping them develop new work skills, taking a personal interest in their ideas, and involving them in decision making.⁴⁹

⁴⁵van Dierendonck, “Servant Leadership: A Review and Synthesis,” 1231.

⁴⁶Jim Laub, “From Paternalism to the Servant Organization,” *School of Leadership Studies: Servant Leadership Roundtable* (2003): 3.

⁴⁷van Dierendonck and Patterson, 16-19.

⁴⁸van Dierendonck and Patterson, 66-68.

⁴⁹Northouse, 4509-4525.

The focus on the development of followers is an element of the servant leadership model which makes it conducive to raising up emerging leaders. An important aspect in the description from Spears is that the agenda for development is not solely based on the goals the leader has for the follower and the development is not always professional in nature. Servant leadership allows for professional relationships to intermingle with personal development. Development is rarely myopic in focus. Emerging leaders grow as people as they also grow in leadership skills.⁵⁰ The connection is helpful in the later discussion about the developmental models for emerging leaders.

An element of servant leadership essential to the conversation about leadership emergence is the recognition of the followers' role in accepting the model. Followers who desire the relationship and interaction with a servant leader find the method motivating; those who find the design unappealing do not.⁵¹ This is worthy of notice due to the reciprocal relationship between leaders and followers in leadership emergence. Servant leaders function as transformational leaders intentionally developing emerging leaders. At the same time, the development is not forced on those who are unwilling to participate in the growth.

Redemptive Leadership

Redemptive leadership is a lesser known model of leadership. It is distinct from the previous models in that it is a leadership model based in Christianity. Redemptive leadership highlights the established leader's personal journey of success and failure as a

⁵⁰Clinton, *The Making of a Leader*, 275.

⁵¹Northouse, 4525.

means of developing followers through sharing experiences and lessons.⁵² “Leadership is influencing others to release their redemptive potential in fulfilling their purpose under God.”⁵³ A redemptive leader focuses on raising the level of followers through releasing the redemptive potential of their story.⁵⁴ Redemptive leadership draws from the restorative work of Jesus and the teachings throughout the Gospel. A foundational tenant of redemptive leadership is that God uses the lessons of life to shape a leader. “It is in the crucible moments of life a leader is formed.”⁵⁵ Clinton’s view of leadership being a lifetime of experiences is an underlying teaching of redemptive leadership.⁵⁶

Leaders who recognize the big picture for their lives have a jump start on surviving present circumstances which may be both negative and overwhelming. A leader needs to accept the notion of developmental phases over a lifetime and boundaries transitioning between them. He/she needs to understand the shaping activity of God over a lifetime.⁵⁷

The five core focuses of the redemptive leadership model as presented by Harv Powers and Rod Cooper in the Doctor of Ministry program at Gordon-Conwell Theological Seminary are competency, principle, character, transformation, and redemption.⁵⁸ Competency is based on the skills and experience of the leader. Principles move to understanding the underlying truth that transcends situations. Character focuses

⁵²Glenn S. Reynolds, “Leading Together: Redemptive Leadership and Organizational Development in the Context of the Local Church” (DMin Dissertation, Gordon-Conwell Seminary, 2013), 7.

⁵³Reynolds, 12.

⁵⁴Harv Powers, “Redemptive Leadership” (lecture, Ignite Conference, Bethel College, Hampton, VA, January 14, 2015).

⁵⁵Powers, “Redemptive Leadership.”

⁵⁶Clinton, *The Making of a Leader*, 23.

⁵⁷J. Robert Clinton, *John—Jesus’ Incarnational Leadership* (Altadena, CA: Barnabas Publishers, 2008), 17.

⁵⁸Powers, “Redemptive Leadership.”

on the root qualities of the leader. Transformation is the heart change in the leader and follower. Redemption is the leader's efforts to utilize their personal testimony to lift the level of followers.⁵⁹ Redemptive leadership is a cycle of development, which moves followers up the scale of development. The goal is for followers to grow to the point of one day walking through the redemptive journey with a new follower. Redemptive leaders guide others in finding and releasing the power of their redemptive stories in their successes, failures, wounds, and tragedies. They are powerfully able to speak hope and healing by God's grace into the hearts of others.⁶⁰

An area vital to the redemptive leadership model is the emphasis on the character and the internal life development of the established leader. The redemptive model stresses that leaders lead first from who they are.⁶¹ Powers states "The heart of the leader directly impacts his or her ability to lead. The heart of the leader sets the tone for the organization. The organizational culture directly impacts the way people experience the organization. The way people experience the organization directly impacts the organization's ability to fulfill its mission."⁶² Redemptive leadership, while still trying to move an organization forward with vision, finds greater value in the personal, emotional, and spiritual formation of the leader.

⁵⁹Powers, "Redemptive Leadership."

⁶⁰Powers, "Redemptive Leadership."

⁶¹Reynolds, 35.

⁶²Powers, "Redemptive Leadership."

Correlation Between the Three Models

Situational leadership, servant leadership, and redemptive leadership all direct the established leader to focus on the needs of the followers. The coordination of the three styles is critical in the development of emerging leaders in that they encourage an established leader to concentrate on different aspects of the follower's development. Situational leadership centers on professional environments oriented towards a task and the leader's role in supporting or directing followers toward success. The leader's behavior is modified based on the follower's needs. Servant leadership concentrates on the growth of followers both professionally and personally. Servant leadership allows the desires and needs of the follower to set much of the agenda for the developmental process. Redemptive leadership spotlights the internal development of the leader and follower. Emotional and spiritual development are essential in the redemptive leadership model. Redemptive leadership's direct acknowledgment of the necessity for the leader to recognize personal shortcomings and needed areas of development giving followers an example to follow. These three models coordinated together gives a view of how an established leader focused on the development of emerging leaders may function in the workplace.

A fair question to ask in the conversation about growing followers and emerging leaders is whether the two processes and terms are synonymous. The servant leadership and redemptive leadership models require the established leader to assume the posture of developing followers and by assuming that position a servant leader or redemptive leader creates an atmosphere inviting to the development of an emerging leader. Greenleaf's measurement for servant leadership is also an indicator of an intent of servant leadership—creating new servant leaders. “The best test, and difficult to administer is

this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?”⁶³

Redemptive leadership, likewise, looks to perpetuate the model through raising up new redemptive leaders who in turn will move back through the process to help others find and release their redemptive potential.⁶⁴ These models place follower development and emerging leaders in the same track of development—although that does not mean every follower will become an emerging leader. In a follower-focused atmosphere, the decision lies with the follower.

The level 5 leader, proposed by Jim Collins, is complimentary to the three models discussed in this chapter.⁶⁵ “Level 5 leaders are a study in duality: modest and willful, humble and fearless.”⁶⁶ It is not necessary to walk through the entirety of Collins’ discussion of level 5 leaders. The primary aspect of level 5 leaders which reinforces the leadership behaviors of servant leadership and situational leadership is how ego and humility are discussed. “Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company.”⁶⁷ Humility is a hallmark of level 5 leaders.⁶⁸ Humility in a leader is necessary for them to make changes in themselves to meet the needs of followers. Level 5 leaders also make conscious decisions to raise up

⁶³Greenleaf, 348.

⁶⁴Powers, “Redemptive Leadership.”

⁶⁵Jim Collins, *Good to Great* (New York: Collins, 2001), 17-40.

⁶⁶Collins, 22.

⁶⁷Collins, 21.

⁶⁸Collins 25.

successors for the future success of the organization.⁶⁹ Collins contends a level 5 leader will raise up new leaders to help the organization continue to be great once the leader has left. “The good-to-great leaders never wanted to become larger-than-life heroes. They never aspired to be put on a pedestal or become unreachable icons. They were seemingly ordinary people quietly producing extraordinary results.”⁷⁰ Personal ego can significantly hamper an established leader’s willingness to take the time to invest in an emerging leader. The efforts can be viewed as wasteful or unproductive because it does not further the established leader’s prestige. Level 5 leaders praise the success of others and take personal responsibility for failures.⁷¹ This helps humility remain central to their leadership. Collins’ level 5 leader presents two sides to a leader.

Table 3.3 The Two Sides of Level 5 Leadership

Professional Will	Personal Humility
Creates superb results, a clear catalyst in the transition from good to great.	Demonstrates a compelling modesty, shunning public adulation; never boastful.
Demonstrates an unwavering resolve to do what must be done to produce the best long-term results, no matter how difficult.	Acts with quiet, calm determination; relies principally on inspired standards, not inspired charisma, to motivate.
Sets the standards of building an enduring great company; will settle for nothing less.	Channels ambition into the company, not the self; sets up successors for even greater success into the next generation.
Looks into mirror, not out the window, to apportion responsibility for poor results, never blaming other people, external factors of bad luck.	Looks out the window, not in the mirror, to apportion credit for the success of the company to other people, external factors, and good luck.

Source: Jim Collins, *Good to Great* (New York: Collins, 2001), 36.

⁶⁹Collins, 26.

⁷⁰Collins, 28.

⁷¹Collins, 33-35.

Collin's personal humility and professional will is consistent with the attitude of Christ (Phil. 2) and the concept of downward mobility proposed by Nouwen. "There is a profound difference between the false ambition for power and the true ambition to love and serve. It is the difference between trying to raise ourselves up and trying to lift our fellow human being."⁷² Level 5 leadership offers further insight into how an established leader can create a leadership legacy through developing emerging leaders. The two sides of this leadership style remind leaders that the success of others is a personal success as well.

Followership and Transformational Leadership Models

A shortcoming of many leadership models is that consideration is only given to the leader's behavior and not that of the follower. The study of followership involves understanding the nature and impact of followers and following in the leadership process.⁷³ The worldview of many organizations is solely "leader-centric" with an assumption that other factors, including followership, is secondary.⁷⁴ A relatively new field of study, followership, connects transformational models and emerging leaders to create a cooperative relationship. "If leadership involves actively influencing others, then followership involves allowing oneself to be influenced."⁷⁵ As demonstrated in the

⁷²Henri Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (New York: Orbis Books, 2007), 26.

⁷³Mary Uhl-Bien et al., "Followership Theory: A Review and Research Agenda," *The Leadership Quarterly* 25, no. 1 (February 2014): 89.

⁷⁴Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen, eds., *The Art of Followership: How Great Followers Create Great Leaders and Organizations* (San Francisco, CA: John Wiley & Sons, 2008), 127.

⁷⁵Boas Shamir et al., eds., *Follower-Centered Perspectives on Leadership: A Tribute to The Memory of James R. Meindl* (Greenwich, CT: Information Age Publishing, 2007), 196.

Biblical-Theological review, through the necessity of both leader and follower responding obediently to God, the leader and follower carry responsibility in the developmental process. Uhl-Bien and fellow researchers offer the following conclusions about followership:

Followership theory offers promise for reinvigorating leadership research in rich new ways. It:

- Moves us beyond leader-centric views to recognize the importance of follower roles, following behaviors, and the leadership process.
- Distributes responsibility for constructing leadership and its outcomes to all players (leaders and followers) in the leadership process.
- Focuses us on identifying more and less effective followership behaviors.
- Brings in context as embedded in the leadership process.
- Recognizes that leadership can flow in all directions, e.g., not only downward but also upward in a hierarchy when subordinates engage in leading behaviors.
- Allows us to understand why and how managers are not always effective leaders (i.e., when they are not able to co-construct leadership with their subordinates).
- Calls for followership development (and followership competencies), not just leadership development.⁷⁶

Transformational leadership is focused on the needs of followers and requires behavioral changes within a leader. Even with the follower focus of the transformational models, the duty for the development of emerging leaders is heavily reliant on the behaviors of the established leader. Self-leadership is a common phrase, but it is most often applied to the actions of the established leader and not the role of the follower. As Manz and Sims point out “the most appropriate leader is one who can lead others to lead themselves.”⁷⁷

Transformational leadership is a move in a positive direction for the development of emerging leaders. However, it does not address an important element in the

⁷⁶Uhl-Bien et al., 99-100.

⁷⁷Charles C. Manz and Henry P. Sims, “Super Leadership: Beyond the Myth of Heroic Leadership,” in *The Leader's Companion: Insights on Leadership through the Ages*, ed. J. Thomas Wren (New York: The Free Press, 1995), 213.

developmental journey. “During the past few years, leadership studies have clearly moved away from a strong focus on, most notably, transformational leadership toward a stronger emphasis on a shared, relational, and global perspective where especially the interaction between leader and follower are key elements.”⁷⁸ The leader’s behaviors may correctly setup an environment to the development of followers, but without the response from followers, the atmosphere is irrelevant. “The significance of following for leadership means that our understanding of leadership is incomplete without an understanding of followership.”⁷⁹ It is for this reason that leaders who are focused on the development of emerging leaders will rely heavily on the followership paradigm in conjunction with transformational leadership models. “There is widespread recognition that leadership is a process, and it engages at least two members (leader and follower). Followership and Leadership scholars are starting to understand and recognize that the study of followers and followership is as dense and multifaceted as the topic of leadership.”⁸⁰ Followership creates a cooperative relationship between leader and follower for the encouragement of follower growth and development. “Follower-centric approaches arose in response to leader-centric views and drew attention to the role of the follower in constructing leaders and leadership. They see leadership as a social construction and leader emergence as generated in the cognitive, attributional, and social identity processes of followers.”⁸¹

⁷⁸van Dierendonck, “Servant Leadership: A Review and Synthesis,” 1229.

⁷⁹Mary Uhl-Bien et al., 84.

⁸⁰Shermin Murji, “Taking Followership Education to the Next Level,” *Journal of Leadership Education* 14, no. 3 (July 2, 2015): 168.

⁸¹Mary Uhl-Bien et al., “Followership Theory: A Review and Research Agenda,” *The Leadership Quarterly* 25, no. 1 (February 2014): 86.

Exploring theories, models, and perspectives about followership will entice students to challenge the existing definition of a follower and will contribute to their development. It is well accepted that many characteristics of leaders are appropriate and relevant for followers as well and that leadership and followership are inextricably linked.⁸²

Transformational leadership and followership are congruent studies which place the ownership of development on the leader and follower simultaneously. The two subjects should not be considered apart from one another.⁸³ “The recognition that relational dynamics are important in leadership is addressed in relational approaches to leadership. These approaches view leadership as a mutual influence process among leaders and followers.”⁸⁴ Kouzes and Posner emphasize: “Leadership is a reciprocal relationship between those who choose to lead and those who decide to follow.”⁸⁵ “This perspective suggests a new measure of a leader’s strength—one’s ability to maximize the contributions of others through recognition of their right to guide their own destiny, rather than the leader’s ability to bend the will of others to his or her own.”⁸⁶ Leadership is not positional. Leadership is an action of a person, and as such, leadership is open for all. “No one is a mere follower. If you are a follower of God, for instance, then you are called to lead. Every believer is called to help someone grow into maturity—and such is the calling of a leader.”⁸⁷ The application of followership with transformational

⁸²Murji, 169.

⁸³Petros G. Malakyan, “Followership in Leadership Studies,” *Journal of Leadership Studies* 7, no. 4 (2014): 7.

⁸⁴Uhl-Bien et al., 89.

⁸⁵James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 5th ed. (San Francisco, CA: Wiley, John & Sons, 2012), 177.

⁸⁶Manz and Sims, 213.

⁸⁷Dan B. Allender, *Leading with a Limp: Take Full Advantage of Your Most Powerful Weakness*, (Colorado Springs, CO: Waterbrook Press, 2008), 25.

leadership creates a shared responsibility between the leader and follower for development.

There is a further connection in the three models placing an additional expectation on the emerging leader to develop other leaders. Blanchard and Heresy's model of follower readiness moves the emerging leader towards positions of leadership. In this movement, the emerging leader would become the supervisor of another emerging leader.⁸⁸ Thus, positioning them to begin developing others. Redemptive leadership focuses on assisting others to release their redemptive potential to raise the level of others.⁸⁹ Servant leadership partially measures success by the movement of the led. "The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"⁹⁰ Essentially assessing the effectiveness of a servant leader by the follower's progression towards servant leadership. Consequently, followers moving towards servant leadership would begin the process of raising up other servant leaders. The three follower-focused models engage the emerging leader to develop other emerging leaders. This pattern necessitates appropriate relationships to foster a continuous flow of development.

Clinton and Stanley provide an appropriate answer to the cycle of development inherent to the follower-focused models reviewed. The constellation model of mentoring

⁸⁸Northouse, 2373.

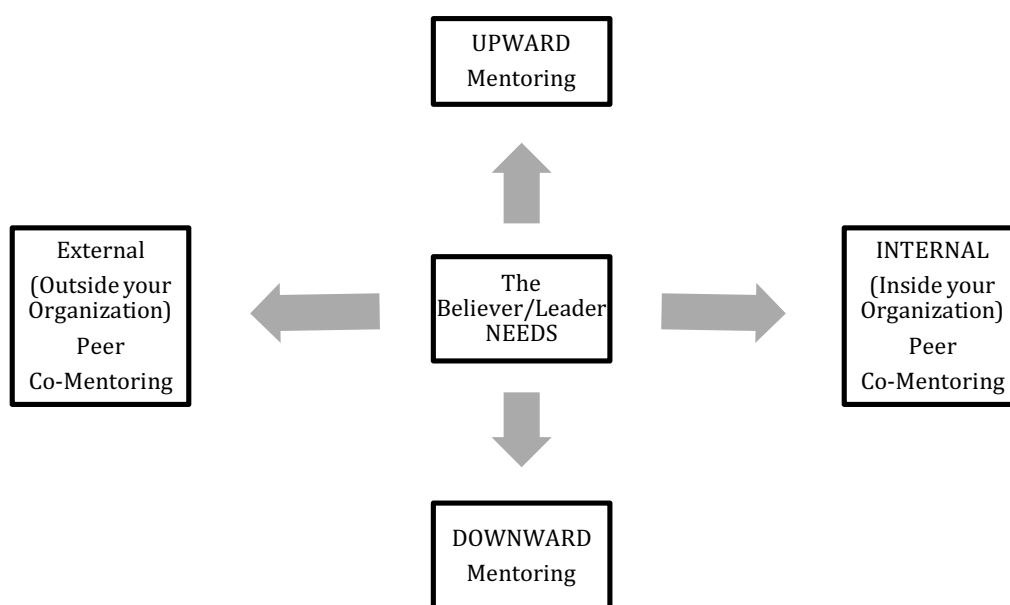
⁸⁹Powers, "Redemptive Leadership."

⁹⁰Greenleaf, 348.

provides a foundation for a cascading process of leadership relationships.⁹¹ Constellation mentoring organizes a scope of relationships for an emerging leader.

This range includes upward mentoring, which means established mentoring relationships with mature followers of Christ who have resources and experiences to offer that you need... The constellation also brings in lateral relationships, which we call “co-mentoring” with peers. Finally, it involves downward mentoring, which places you in the role of a mentor with younger followers of Christ.⁹²

Figure 3.3 Constellation Mentoring Model



Source: Paul D. Stanley, and J. Robert Clinton. *Connecting. The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 162.

The mentoring constellation gives three needed relationships to the emerging leader: (1) an establish leader to help them in their development, (2) peers to act as encouraging “sounding boards,” (3) and mentees for the emerging leader to apply and teach the lessons being learned. This model creates a continuous flow of leadership development

⁹¹Paul D. Stanley, and J. Robert Clinton. *Connecting. The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 162.

⁹²Stanley and Clinton, 162.

moving the investment of the established leader through the emerging leader down the path of the constellation. Thereby engaging the emerging leader in the development of others while being also continuing to be developed.

Three Timelines of Development

As presented by the three follower-focused leadership models, there are several areas of growth an established leader should consider in the development of emerging leaders. There are three development-related timelines which an established leader can consider for emerging leaders. Each of these timelines refers to different elements of advancement in a follower/emerging leader's life.

Clinton's timeline encompasses the entire leadership development of a person. Clinton developed his timeline focused on leaders moving towards vocational ministry. His design reinforces his position of leadership being a lifetime of lessons.

Table 3.4 Clinton's Generic Timeline with Consideration to Leadership Emergence

Phase I	Phase II	Phase III	Phase IV	Phase V	Phase VI
Sovereign Foundations	Inner-Life Growth	Ministry Maturing	Life Maturing	Convergence	Afterglow
* ←Pre-emergence/Emergence→		* ←Emergence / Established Leader →			

Source: J. Robert Clinton, *The Making of a Leader, Second Edition: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress Publishing Group, 2012), 37-47.

*Researcher's addition to Clinton's Model

The timeline from Clinton does not necessarily have prescribed ages for each phase.

Rather, movement along the timeline is based on experience and learning. While

Clinton's timeline covers the full development of a leader, it gives greater attention to ministry gift and skills application.

In Phase I: Sovereign Foundations, God works through family, environment, and historical events. "This begins at birth...the potential leader has little influence over what

happens in this phase.”⁹³ “In the next phase, Inner Life Growth, a person begins to seek and know God, enters into Christian community, learns about prayer, and becomes involved in some service. According to Clinton, the goal of this phase is the identification of leadership potential and development of character in the young leader’s life.”⁹⁴ This would be the earliest stages of leadership emergence. Phase III beings the time of an emerging leader experimenting with spiritual and ministry gifts.⁹⁵ The emergent leader begins reaching out to others and seeking training to be more efficient.⁹⁶ Ministry activity or fruitfulness is not the focus of Phases I, II, III. God is working primarily in the leader, not through him.⁹⁷ Phases IV-VI deal with the development and post leadership emergence period of a leader’s life. They are not incorporated in the discussion of this project.

A season in the emerging leader’s life are “boundary events” characterized by transitions.⁹⁸

According to Clinton, the B1 boundary represents movement from provisional ministry experiences into a full-time paid ministry assignment, although Clinton concedes, “This does not necessarily mean a full-time Christian vocation though that is often the case. But it does mean that all vocational efforts will be subservient to whatever service roles God gives.”⁹⁹

⁹³Clinton, *The Making of a Leader*, 37-38.

⁹⁴Charles Walton Sattgast, “Negotiating the Being and Doing Boundary in J. Robert Clinton’s Leadership Emergence Theory” (DMin Dissertation, Bethel Seminary, St. Paul., 2015), 69.

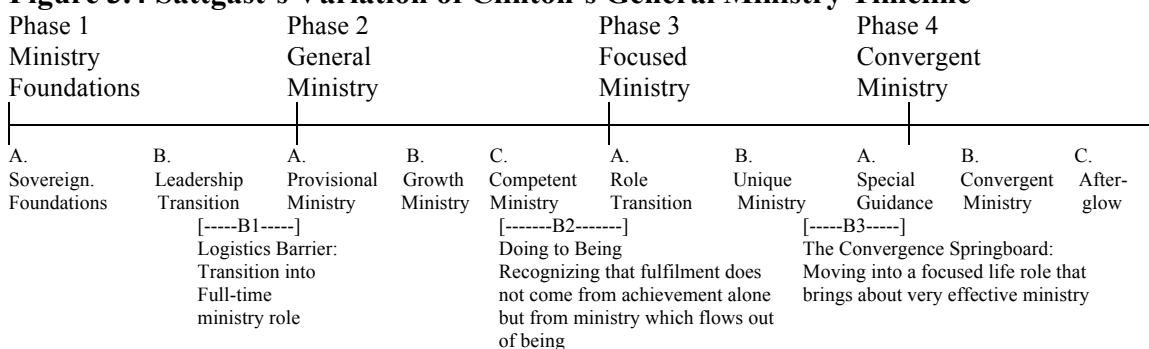
⁹⁵Clinton, *The Making of a Leader*, 38.

⁹⁶J. Robert Clinton, *Leadership Emergence Theory Manual* (Altadena, CA: Barnabas Publishers, 1989), 365.

⁹⁷Clinton, *The Making of a Leader*, 38.

⁹⁸Clinton, *Strategic Concepts*, 43.

⁹⁹Sattgast, 70.

Figure 3.4 Sattgast's Variation of Clinton's General Ministry Timeline

Source: Charles Walton Sattgast, "Negotiating the Being and Doing Boundary in J. Robert Clinton's Leadership Emergence Theory" (DMin Dissertation, Bethel Seminary, St. Paul., 2015), 69.

The barrier at B1 is a pivotal transition for an emerging leader. B1 necessitates a conscious change in behavior and application of the lessons God has been placing in the leader. The B1 barrier is a transitional phase of three to six years in which the first steps of ministry are completed.¹⁰⁰ The barrier at B1 is an official departure from the pre-emergent season of development. The timelines for Clinton are helpful in recognizing how development can be passive in the earliest stages.

The leader is being shaped even before understanding how God is at work.

Clinton's timeline is heavily focused on the character of the leader and the development of ministry skills. The development of ministry skills is one aspect of development that the emerging leader and the established leader need to consider during growth.

In Blanchard's model from *Lead Like Jesus*, an extension of the Situational Leadership Model, the first three stages are leadership emergence phases. "Novices enter the learning process through an orientation phase and then progress to a training phase as apprentices until they gain sufficient command of the work to proceed on their own. Journeymen, over time, develop the experience and advance knowledge require to be

¹⁰⁰Clinton, *Strategic Concepts*, 9.

endorsed and commissioned as master/teachers.”¹⁰¹

Table 3.5 Blanchard/Hodges Novice/Master Model

Leader/Teacher/Parent Provides			
Basic Information: What, How, Where, Why, When	Instruction, Practice, and Evaluation	Assignment and Encouragement	Affirmation and Autonomy
Novice (Someone just starting out)	Apprentice (someone in training)	Journeyman (someone able to work independently)	Master (someone able to teach others)
Learning Stages			

Source: Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, (New York: Thomas Nelson Publishers, 2008), 138.

The development of the followers in Blanchard’s model moves followers toward assuming leadership roles. Blanchard and Hodge’s timeline of what a leader provides and the learning stages of the follower mirrors the directive and supportive behavior of situational leadership. The first three stages give insight into what the follower may be able to achieve based on their position in the model. These stages also indicate what the established leader should expect from the emerging leader. This timeline will help the established leader cultivate a good gauge for follower engagement and success. “To progress from being a novice to becoming a master in any role or skill, learners need someone to guide them along the way and give them what they need to advance through the learning process.”¹⁰² Blanchard’s model creates a partnership between the leader and follower. Building on the idea from followership, Blanchard and Hodges point out: “a successful learner-development process is a mutual commitment.”¹⁰³

¹⁰¹Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, (New York: Thomas Nelson Publishers, 2008), 126.

¹⁰²Blanchard and Hodges, *Lead Like Jesus*, 126.

¹⁰³Blanchard and Hodges, *Lead Like Jesus*, 138.

Whereas Clinton focuses on the progression of ministry skills, Blanchard's model moves towards leadership skills. The expectation in the Blanchard model is that the follower will eventually move into a leadership role. The value of this timeline is a second consideration for emerging leaders and established leaders, ministry skills and leadership skills need to develop together. They should not be separated. Established leaders giving attention to the development of emerging leaders will give thought to the where the follower is on the timeline when providing opportunity and instruction. Taking the situational leadership model into mind with the Novice/Master model timeline will give established leaders, focused on the development of followers, tangible guides for developing emerging leaders.

The Critical Journey

The third area of development needing consideration for emerging leaders is the spiritual aspect of the leader's life. In their seminal work, *The Critical Journey*, Janet Hagberg and Robert Guelich provide a developmental model outlining the spiritual phases of believer's life.¹⁰⁴ Without time, effort, and self-reflection most individuals who call themselves leaders will find a place in their journey where they become stuck spiritually. As a Christian, stagnation becomes synonymous with "baby Christian." "What's distinctive about Christian leaders? What is the difference between leaders in general and Christian leaders? The answer is that a Christian leader is a Christian from core to crust."¹⁰⁵ As Christians, leaders should continue to pursue new understanding and

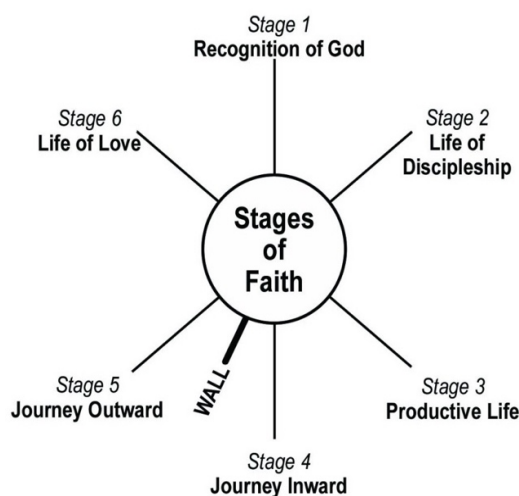
¹⁰⁴Janet O. Hagberg and Robert A. Guelich, *Critical Journey: Stages in the Life of Faith*, 2nd ed. (Salem, WI: Sheffield Publishing Company, 2004), 14-160.

¹⁰⁵Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Bakers Book, 2003) 15.

divine revelation otherwise they will never move beyond the days of when they were first saved.

The journey shared by the authors is not a sequential or chronological progression of development. Rather, the stages of growth are fluid.¹⁰⁶ A person may be in multiple stages at once or move back and forth between various parts. While the stages are not sequential, they are cumulative. “We may spend years moving back and forth between stages one, two, and three, then in one event, move to stage four. Thus, we experience all four stages, for they are cumulative. Each build on the one preceding it.”¹⁰⁷ A non-sequential development is hard to describe visually.

Figure 3.5 Stages of Faith



Source: Janet O. Hagberg and Robert A. Guelich, *Critical Journey: Stages in the Life of Faith*, 2nd ed. (Salem, WI: Sheffield Publishing Company, 2004), 7.

It is helpful to envision the progression along the model as a spiral shaped process rather than linear.¹⁰⁸ An individual may revisit a stage, but at a “higher” place in the spiral. The

¹⁰⁶Hagberg and Guelich, 7.

¹⁰⁷Hagberg and Guelich, 8.

¹⁰⁸Hagberg and Guelich, 9.

learning and development are different the second time through the stage.¹⁰⁹ An important reminder in the process of the journey is movement becomes essential in the journey. Many individuals fail to progress in their faith and become stuck; residing in the same stage with no growth for an extended season. “When stuck, we are no longer growing in faith. We can become hardened in faith, even a bit crusty...Whatever the cause, becoming caged at a stage is real. If we are aware of it, we will have less likelihood of staying stuck.”¹¹⁰ There are six stages of the spiritual journey detailed. Each stage moves the individual towards a deepening relationship with Christ. At the core of the separate stages is the revelation to the believer of how God will be God to them in their current stage of development.¹¹¹ Values and motivations change as the stages progress. While the journey is individualized, it is not experienced in a vacuum. Thus, other believers can influence the progress negatively or positively based on their own stage of development. This is important to bear in mind when evaluating progress along the stages. A person stuck in stage two will not understand the outward appearance of a person walking through stage four.¹¹² Constant evaluation is essential in the movement along the continuum, making it a helpful tool in understanding an emerging leader’s growth.

¹⁰⁹Hagberg and Guelich, 9.

¹¹⁰Hagberg and Guelich, 10.

¹¹¹Hagberg and Guelich, 14-160.

¹¹²Hagberg and Guelich, 37.

Table 3.6 Stages of Faith Summary

Stage 1: Recognition of God	<ul style="list-style-type: none"> • The beginning of the faith journey • The discovery and recognition of God • Accepting the reality of God in our lives
Stage 2: Life of Discipleship	<ul style="list-style-type: none"> • Time of learning and belonging • Meaning found in belonging to community • Answers found in leaders, causes, or belief system
Stage 3: Productive Life	<ul style="list-style-type: none"> • Values responsibility • Looks for unique work contribution • Working for God is a priority
Stage 4: Journey Inward	<ul style="list-style-type: none"> • Crisis of life of faith • Loss of certainty • A search for direction, not answers
The Wall	<ul style="list-style-type: none"> • A decision point • Our will or God's will • Breaking of barriers in the relationship with God
Stage 5: Journey Outward	<ul style="list-style-type: none"> • New sense of calling • Concern and focus on other's best interest • Renewed sense of God's acceptance
Stage 6: Life of Love	<ul style="list-style-type: none"> • Reflecting God • Christ-like obedience living in faith • Wisdom gained by life's struggles

Source: Janet O. Hagberg and Robert A. Guelich, *Critical Journey: Stages in the Life of Faith*, 2nd ed. (Salem, WI: Sheffield Publishing Company, 2004), 14-160.

The model is deeply personal but does not require the participant to walk through progress alone. "Some of the movements require other people."¹¹³ Indeed, many of the elements suggested by the authors as ways to move forward are closely connected to the leaders, communities, and spiritual mentors invited into the process. Moving from stage one to stage two involves the follower placing themselves under the leadership of a charismatic leader who will connect the follower to a cause or belief system greater than themselves.¹¹⁴ Moving from stage two to stage three involves leaders guiding the journeyman to physical elements which help the follower to understand their

¹¹³Hagberg and Guelich, 14.

¹¹⁴Hagberg and Guelich, 46.

development, gifts, and abilities.¹¹⁵ Established leaders assist followers in moving from stage three to stage four through self-assessment that allow for deeper meaning in life.¹¹⁶

Following the movement from stage three to stage four, the transitions between the remaining stages are less dependent on an established leader showing the emerging leader the path forward. “To a significant degree, and perhaps more apparent in stages one through three, the Holy Spirit guides the individual through stage four and the Wall. That being said, specific types of companionship are almost a universal component of this stage. As people move through the healing process, they make good mentors, guides to others, or trained spiritual directors.”¹¹⁷ Moving into stage four indicates a change from emerging leader towards an established leader. Not to imply that all established leaders have completed the journey through stage six. Realistically, many leaders do not pursue the fullness of the process laid out by Hagberg and Guelich. With the progression along the route being reliant on the response of the journeyer and not the guidance of an established leader, the emerging leader moves to a higher level of independence preparing them for self-leadership.

The spiritual side of leadership development is an area which Christian leaders cannot neglect. The Christian leader’s relationship to God is a central benchmark for their leadership effectiveness within an organization. “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has more to do with the leader’s internal life

¹¹⁵Hagberg and Guelich, 168.

¹¹⁶Hagberg and Guelich, 175.

¹¹⁷Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 20.

than with the leader’s expertise, gifts, or experience.”¹¹⁸ Reflective of the central tenants of redemptive leadership, the critical journey described by Hagberg and Guelich emphasizes the internal spiritual development of the leader. “Leadership will not help us escape ourselves—it will only bring who we are into bolder relief.”¹¹⁹ Avoiding this element of development will hinder an emerging leader’s ability to develop fully. “A leader who does not own their stuff [emotional and spiritual issues] will inflict their stuff on others.”¹²⁰ Emerging leaders and established leaders work cooperatively to move deeper in the spiritual growth of the follower for improving the internal health of the emerging leader and strengthening their relationship with God.

Correlation Between the Three Timelines

The timelines create a sense of developmental progress for emerging leaders and established leaders. The aim would be to build a better understanding of where the emerging leader is in their growth so future paths of growth can be plotted. Knowing one’s self is vital in the developmental process, whether this fact is recognized or not, influences if an individual is growing or stagnant.

Unfortunately, this applies to far too many who make up the Christian community. Many do not know who they are, why they are here, and what they are supposed to accomplish with their lives. The result is nominal Christianity. Few Christians seem fulfilled and lead what they believe to be happy, productive

¹¹⁸Scazzero, 20.

¹¹⁹Ruth Haley Barton and Leighton Ford, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Nottingham, United Kingdom: Intervarsity Press, 2008), 1199, Kindle.

¹²⁰Terry Walling, “Organic Leadership Development” (lecture, ML 831 Personal Calling and Leadership Development, Bethel Seminary, San Diego, August 7, 2014).

lives for Christ. Instead, many go through this life with a sense of having missed something, of having never realized their full potential for the kingdom of God.¹²¹

A growing leader should invest time in discovering who they are as a person, who they are as a leader, and who they are in Christ. It is God's plan that all Christians would become able to consume the deeper things of God and take spiritual meat over spiritual milk (1 Cor. 3:1-3). When casting off the ways of immaturity, Christian leaders grow into who Christ has called them to be. If growing in understanding and knowledge is the directive for a Christian (1 Tim. 3), how much more will it be expected of a Christian leader? As a Christian, and especially as a Christian leader, the childish things of the past should be put away. The ability to do this effectively is the difference between a growing leader and a stagnate one.

Clinton's timeline, Blanchard and Hodges' Novice/Master timeline, and Hagberg and Guelich's critical journey incorporate the entirety of a person into a developmental scheme. The three aspects of ministry skills, leadership skills, and spiritual growth provide established leaders and emerging leaders with useful benchmarks of advancement. The reciprocal relationship, as referenced by Kouzes and Posner, is preserved as each party adjusts to the emerging leader's progression.

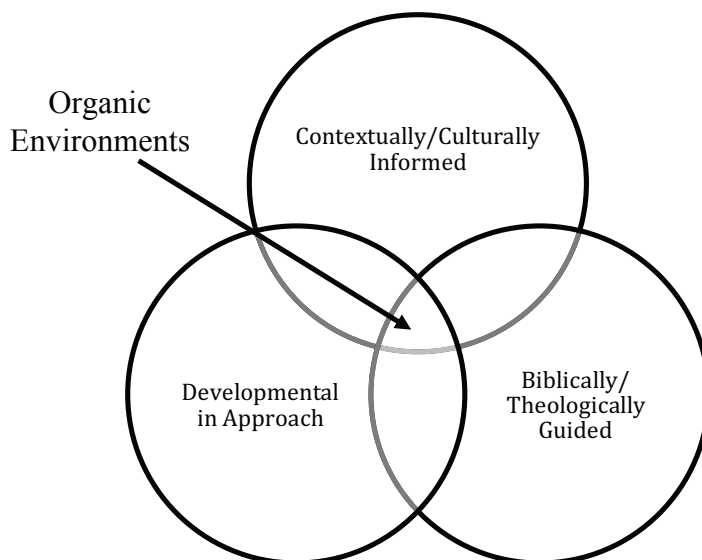
*Connecting Follower Focused Leadership Models,
Followership, and Developmental Timelines*

The above material lays out environments and behaviors of established and emerging leaders in the developmental process. Established leaders should strive to create

¹²¹Aubrey Malphurs, *Maximizing Your Effectiveness: How to Discover and Develop Your Divine Design*, 2nd ed. (Grand Rapids: Bakers Book, 2006), 20.

a learning culture which promotes an organic leadership atmosphere.¹²² Terry Walling envisions organic leadership development as an environment focused on the growth of followers in a naturally occurring process. The three elements within the organic leadership paradigm interact to create the proper environment for natural growth.

Figure 3.6 Organic Leadership Environments



Source: Terry Walling, "Organic Leadership Development" (lecture, ML 831: Personal Calling and Leadership Development, Bethel Seminary, San Diego, August 4, 2014).

Contextually/Culturally Informed

Leadership development does not happen in a vacuum. It occurs in the everyday life of the leader and follower.¹²³ Therefore any leadership development should take into consideration the location, background, and organization of the established leader and emerging leader.¹²⁴

¹²²Walling, "Organic Leadership Development."

¹²³Walling, "Organic Leadership Development."

¹²⁴Walling, "Organic Leadership Development."

Biblically/Theologically Guided

God has a call He has placed on every believer's life.¹²⁵ Leadership development should occur with the expectation that it will be informed by the Word of God and the leading of the Spirit. "The Goodwin Expectation Potential: If you expect God to do something great, you have a greater potential to see what great things He is doing. If you do not expect God to do something great, He will still do something, but you might not see it."¹²⁶

Developmental in Approach

Progression along the path of advancement should move the leader deeper into their call and towards their ultimate contribution.¹²⁷ There is movement forward in the process of walking out the God-calling and growing as a leader. This breakthrough is rarely achieved alone. Mentors, coaches, and spiritual directors are essential to the development of those in the course.¹²⁸

Organic environments, outside of nature, do not just occur on their own. Inside the milieu of an organization, much like a gardener in a greenhouse, organic leadership development needs to be created artificially at first and then cultivated and cared for until growth is sustainable without the watchful eye of the farmer. The follower-focused models provide established leaders insight into the behavior necessary for the cultivation of these relationships.

¹²⁵Walling, "Organic Leadership Development."

¹²⁶Walling, "Organic Leadership Development."

¹²⁷Walling, "Organic Leadership Development."

¹²⁸Walling, "Organic Leadership Development."

Summary and Conclusion

Leadership development is a complex study. Many authors have created models attempting to define leadership behaviors and expectations. Due to the uniqueness of people, no single model is going to be sufficient for every situation. There is value in understanding a model, but leaders who are limited to a single model may miss principles helpful to their environment. Knowledge of a variety of models offer greater flexibility to the leader. Yet, not all models carry the same values. Some leadership models are almost exclusively focused on the production of results. Followers are looked at as pawns used to move the organization forward. The transactional or autocratic leader focuses on their needs or the needs of the leader and organization over the needs of their followers.

The researcher provided insight into the differences between transactional leadership and transformational leaders. Through reviewing of related literature, the researcher determined follower-focused leadership models are essential in understanding the leadership behaviors needed in established leaders for the development of emerging leaders.

Walling's organic concept relies heavily on Clinton's material. A shortcoming of the material is its focus exclusively on what is being done in the leader. There is little conversation toward how an established leader impacts an emerging leader outside of the creation of an organic environment and the developmental timeline of Clinton. The researcher's inclusion of follower-focused leadership models provides specific items an established leader can enact while fostering the organic growth environment.

Correlating the material presented alongside the organic leadership paradigm, there are eight behaviors and attitudes an established leader could incorporate into their leadership actions for the development of emerging leaders.

1. Establish transformational leadership values over transactional.
2. Recognize the needs of followers and adjust to a supportive or directive role based on those needs.
3. Serve followers by focusing on their development.
4. Use personal growth and development as an example for releasing the potential in followers.
5. Encourage followers to guide and contribute to the direction of their development.
6. Give opportunity for leadership application at the appropriate times based on the follower's development.
7. Foster environments of development/growth, but do not force progress.
8. Understand the needed areas of development (ministry skills, leadership skills, spiritual) of a follower and encourage movement towards the next phase of advancement.

Recognizing that the established leader can make the necessary behavioral changes and attitude shifts and still not have followers transition into emerging leaders is important. It is in the models acknowledging and accepting followership that the reciprocal response of followers becomes indispensable for the growth process. Building on the behaviors of the established leader, the equally important activities of the emerging leader are:

1. Understand the season of personal development in relationship to the developmental timelines—skills, leadership, and spiritual.
2. Seek out leaders, mentors, coaches who will assist in development.
3. Communicate developmental needs to the established leader.
4. Confront and deal with internal barriers to growth, whether education, skills, or spiritual.
5. Accept personal responsibility for growth.
6. Initiate action towards the next step in the development in each area of development.
7. Develop others while still developing.

In conclusion, the development of emerging leaders is not a one-sided process. As Greenleaf, Kouzes and Posner, and other authors have indicated the development is a joint effort between the established leader and emerging leader. Each participant understanding the necessary environments, attitudes, and behaviors. After reviewing the theological and literature material related to established leader's involvement in the

development of emerging leaders, further research is needed to explore how leadership development has been implemented and experienced.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Introduction

The problem this project addressed was the pastor's role in assisting emerging leaders in laying the foundation for life-long leadership. From the researcher's perspective and experience, pastors do a poor job in helping emerging leaders develop. To approach the problem, the researcher employed a Grounded Theory Method (GTM) to design the research questions. GTM was useful due to its focus on understanding the process of development based on the experiences of those involved in the study. "Grounded theory focuses on a process related to a particular topic—including people's actions and interactions—with the ultimate goal of developing a theory about that process."¹ GTM was also appropriate due to the lack of research about a pastor's role in the development of emerging leaders.²

A mixed-method approach was used in the research study. The initial premise of the project centered around the shortcomings of the local church pastors influencing the development of emerging leaders. The project design was intended to conduct an online survey of emerging and established leaders to understand their personal process of growth. The study also explored resources participants found to be personally beneficial in developing and resources they have used to develop emerging leaders. In addition to

¹Paul D. Leady and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 8th ed. (Upper Saddle River, NJ: Pearson Merrill Prentice Hall, 2005), 146.

²Leady and Ormond, 146.

the online survey, six interviews were conducted with established leaders to understand the methods and resources utilized in developing emerging leaders and challenges faced in the process.

After the researcher's exploration of the relevant literature, the researcher added another piece to the study. He incorporated interviews with emerging leaders to the project to allow for a broader understanding the developmental process from a follower's perspective. This decision was driven by the inclusion of followership in the literature review. Further consideration of the follower's participation in the developmental process was necessary to fulfill the project's goal.

Data Collection

Grounded Theory was employed in the study so a framework could develop from the research. “[Glaser and Strauss] advocated developing theories from research grounded in data rather than deducing testable hypotheses from existing theories.”³ A complementary approach was utilized in the mixed-methods focus to broaden the foundation of responses for the surveys and interviews.⁴ The approach allowed for the incorporation of data from interviews and online surveys for developing a deeper understanding of the research goal. The project was convergent in design. “In a convergent design, a researcher collects both qualitative and quantitative data in parallel...with respect to the same research questions.”⁵ This approach was helpful in giving the study depth.

³Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (Thousand Oaks: CA, Sage Publications 2006), 4.

⁴Leady and Ormrod, 259.

⁵Leady and Ormrod, 260.

Participants

Online Survey

The goal for the online survey was 100 participants; 126 were involved. The only criteria to participate in the survey were: (1) be a credentialed AG minister or pursuing credentials with the AGs and (2) be serving currently in a local church. The online survey was deployed using Qualtrics and designed to eliminate participants who did not fit the two qualifying elements. Participants were not prescreened by the researcher. Social media and email lists were used to distribute invitations to participate in the survey.⁶ By utilizing these methods the opportunity to participate in the survey was open to several thousand AG ministers.

Established Leader Interviews

Due to the original focus on established leaders' input, the researcher arranged for six interviews with pastors he knew personally. Participants selected are long-term pastors or in ministry positions giving them access to emerging leaders. The six established leaders interviewed have been ministry ten years or more and currently serve in a local church as a full-time pastor. Two participants serve as pastors in leadership development programs. Two participants are lead pastors. Two participants are associate pastors. One participant is female and five are male. The interviews were conducted by phone or in person.

⁶The Appalachian, Potomac, Ohio, and Southern California Districts of the Assemblies of God distributed the questionnaire to their minister email list. The Assemblies of God Theological Seminary distributed the survey to their minister email list. Additionally, two highly influential national leaders of the AG posted the invitation on their Facebook walls. Various AG minister Facebook groups and Twitter were used to distribute the survey as well.

Emerging Leaders Interviews

The addition of emerging leaders interviews was late in the research process. To gather the six participants the researcher utilized networking contacts and social media sites.⁷ There were three criteria to be a participant in the interviews: (1) be a credentialed AG minister or pursuing credentials with the AGs, (2) be serving currently in a local church, and (3) be in ministry less than five years. Age was not specified because of many entering pastoral ministry later in life. There were three women and three men interviewed. Two participants currently serve as lead pastors. Three participants serve as associate pastors. One participant is a ministry intern. The interviews were done by phone or in person.

Data Analysis

The online surveys, established leader interviews, and emerging leader interviews were all processed in a similar method, but separate from each other. The twelve phone and in-person interviews were transcribed by the researcher or a third party.

For all data sources created coded data. “Coding means that we attach labels to segments of data that depict what each segment is about. Coding distills data, sorts them and gives us a handle for making comparisons with other segments of data.”⁸ The researcher followed the process suggested by Corbin and Strauss: (1) open coding, (2) axial coding, (3) selective coding, (4) development of a theory.⁹ The four-step process

⁷As noted in Chapter 1, there is an online community for AG ministers under the age of 40. This community was one of the areas the invitation to participate in the interviews was posted. Additional requests were posted in Facebook groups which exclude non-AG ministers but do not have an age restriction.

⁸Chamaz, 3.

⁹Leady and Ormrod, 147.

proposed by Corbin and Strauss assisted the researcher in understanding the themes from the interviews. Open coding provided the initial division of data. “In general, open coding is a process of reducing the data to smaller sets of themes that appear to describe the phenomenon under investigation.”¹⁰ Repeated phrases and themes from the transcripts were observed in the responses. Axial coding allowed for further refinement of the information and established connections in the data.

Here [axial coding] the focus is on determining more about each category in terms of (1) the conditions that give rise to it, (2) the context which it is embedded, (3) the strategies people use to manage or carry it out, and (4) the consequences of those strategies.¹¹

The repeated themes established patterns for the researcher to move to selective coding.

“Selective coding: The categories and the interrelationships are combined to create a story line that describes ‘what happens’ in the phenomenon being studied.”¹²

The next step in the data analysis was to report the findings. Chapter 5 details the patterns and information derived from the online survey, established leader interviews, and emerging leader interviews.

Chapter 6 is the last element of the data analysis from Corbin and Strauss, the development of a theory.¹³

The theory depicts the evolving nature of the phenomenon and describes how certain conditions lead to certain actions or interactions, how those actions or interactions lead to other actions and so on, with the typical sequence of events being laid out. No matter what form the theory takes, it is based entirely on the data collected.¹⁴

¹⁰Leedy and Ormrod, 147.

¹¹Leedy and Ormrod, 147.

¹²Leedy and Ormond, 147.

¹³Leedy and Ormond, 147.

¹⁴Leedy and Ormrod, 147.

The final step involved the construction of a framework for local church pastors with details and conclusions from the research presented in Chapters 5 and 6.

CHAPTER FIVE: ANALYSIS AND FINDINGS

This section summarizes the analysis and conclusions of the data generated in the online survey, six interviews with established leaders, and six interviews with emerging conducted by the researcher. The survey and interview were aimed at understanding the of influence and leadership development methods for local church pastors investing in emerging leaders. The data came from text responses received via the online survey and transcripts of the interviews. The information was analyzed using Grounded Theory Method coding. The three data sources were coded and analyzed separately. Findings from each source were compared with one another to develop a theory.

Online Survey

The online survey measured three areas. The first focus was qualitative and designed to understand the influence of local church pastors on the development of emerging leaders. The second element was aimed at identifying relationships, tools, and resources helpful in the respondent's development. The final piece asked the respondents to share how they develop emerging leaders and resources they have used. Emerging leaders and established leaders received the same survey. There were 126 participants; 101 were categorized as established leaders and 25 were emerging leaders. There was a diverse group of participants for the survey.¹ The study did not delve deeply into

¹See Appendix A for survey demographic with a comparison to demographic information for the Assemblies of God, USA.

demographic data but did ask gender, age, credential level, staff position, and length of time in ministry.

Influence

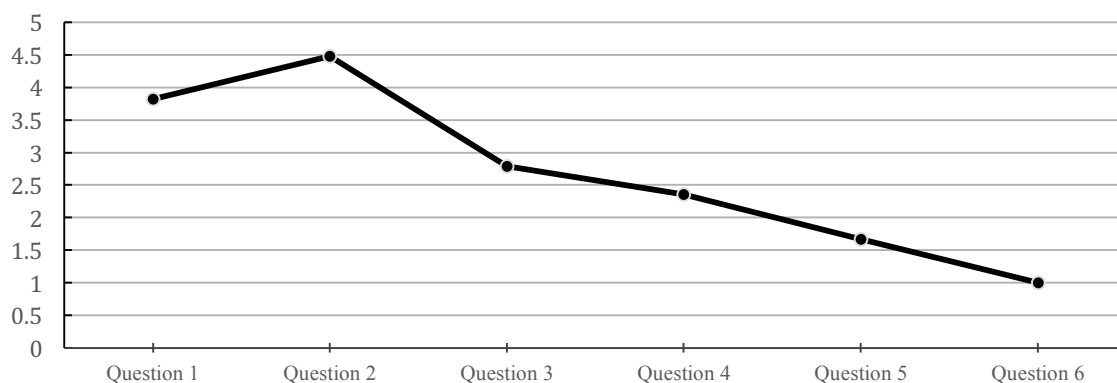
To understand the influence of a local church pastor in leadership development before and after entering vocational ministry, participants were asked to consider six questions and rank their experience on a seven-point scale. Responses were sorted based on the two groups of leaders targeted in the survey. Additionally, the survey focused responses with consideration to the influence experienced by the emerging and established leader before and after entering vocational ministry. Responses were weighted on a seven-point scale:

1	2	3	4	5	6	7
Very Un-true	Moderately Un-true	Slight Un-true	Neutral	Slightly True	Moderately True	Very True

The responses varied considerably, as is to be expected with the broad range of participants. The mean value of the survey does show a pattern of influence for local church pastors.

Figure 5.1 Pastor Influence on Emerging Leader Pre-Vocational Ministry

1. The lead pastor of the church I attended was influential in my leadership development.	3.82
2. A staff pastor of the church I attended was influential in my leadership development.	4.48
3. The lead pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	2.79
4. A staff pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	2.36
5. A lead pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1.67
6. A staff pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1

**Figure 5.2 Pastor Influence on Emerging Leader Post-Vocational Ministry**

1. The lead pastor of the church I worked at was influential in my leadership development.	3.82
2. A staff pastor of the church I worked at was influential in my leadership development.	4.48
3. The lead pastor serving in a church that I did not work at but, had a personal relationship with, was influential in my leadership development.	2.79
4. A staff pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	2.36
5. A lead pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1.67
6. A staff pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1

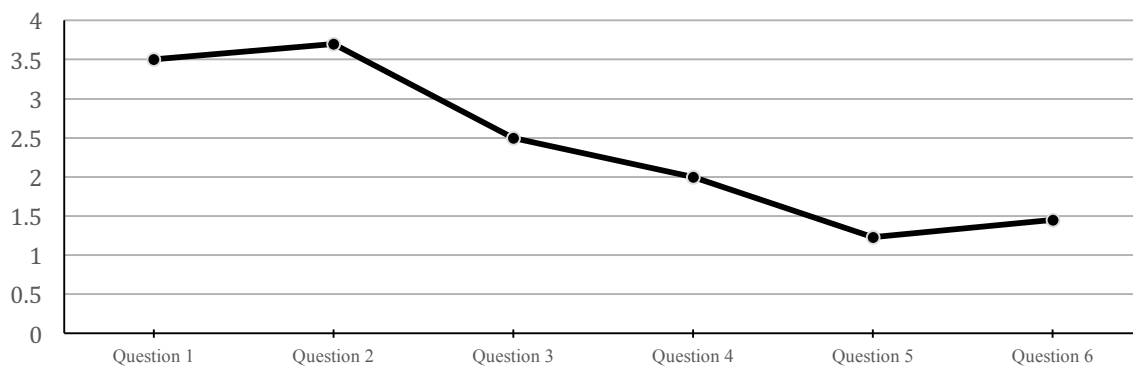
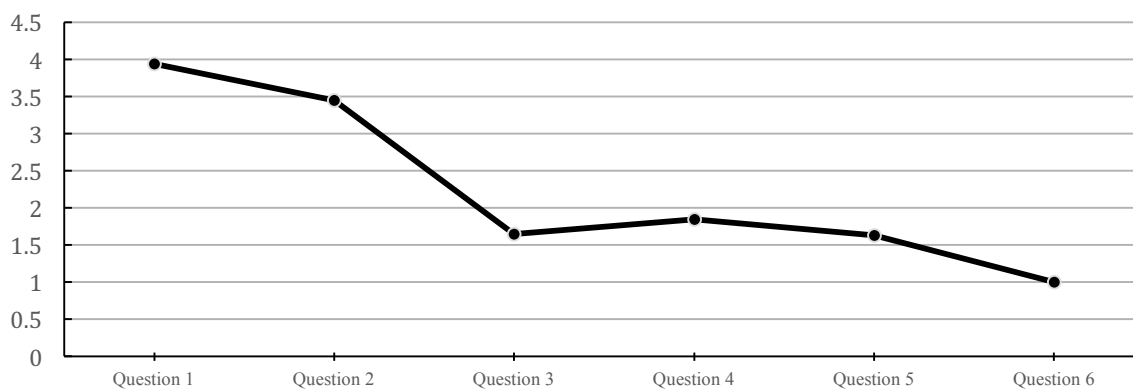
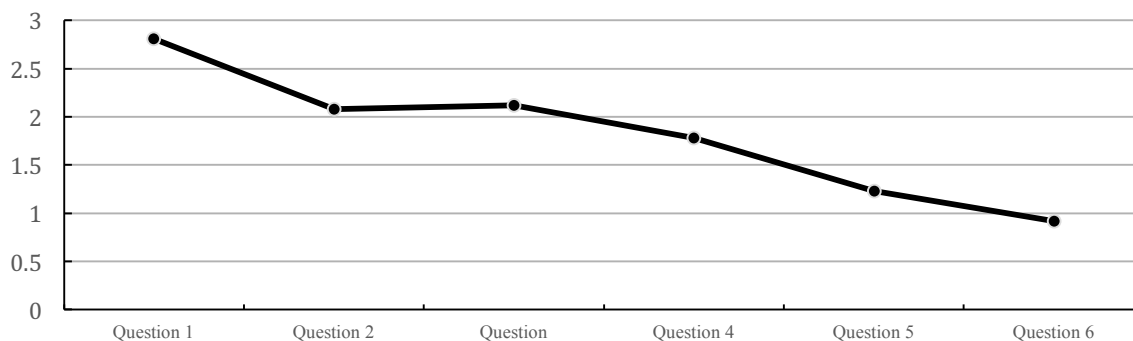


Figure 5.3 Pastor Influence on Established Leader Pre-Vocational Ministry

1. The lead pastor of the church I attended was influential in my leadership development.	3.94
2. A staff pastor of the church I attended was influential in my leadership development.	3.45
3. The lead pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	1.65
4. A staff pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	1.85
5. A lead pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1.63
6. A staff pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1

**Figure 5.4 Pastor Influence on Established Leader Post-Vocational Ministry**

1. The lead pastor of the church I worked at was influential in my leadership development.	2.81
2. A staff pastor of the church I worked at was influential in my leadership development.	2.08
3. The lead pastor serving in a church that I did not work at but, had a personal relationship with, was influential in my leadership development.	2.12
4. A staff pastor serving in a church that I did not attend but, had a personal relationship with, was influential in my leadership development.	1.78
5. A lead pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1.23
6. A staff pastor serving in a church that I did not attend but and that I did not have a personal relationship with was influential in my leadership development.	1



The responses for emerging leader and established leader show a much higher impact for local church pastors where the emerging leader attended. The respondents had a greater opportunity for a relationship due to proximity. The survey also demonstrated a significant change in the type of relationship based on the perceived influence of the local pastor.

Seventy-six percent of emerging leaders indicated a direct/mentoring relationship with a lead/staff pastor of the church they attended. The percentage dropped to 48 percent for lead/staff pastors from churches the emerging leader did not attend but did have a relationship with a pastor from the church. The final influence measurement for lead/staff pastors of churches the emerging leader did not attend or have a personal contact with showed the influence was almost entirely (85%) indirect/inspiration/example.

Established leaders reflected similar decreases in influence: 55 percent indicated a direct/mentoring relationship with a lead/staff pastor of the church they attended. The percentage dropped to 41 percent for lead/staff pastors from churches the emerging leader did not attend but did have a relationship with a pastor from the church.

The post-vocational set of answers for emerging leaders demonstrated a slight increase in the influence of a staff pastor in the development of the emerging leader. Given that most survey participants are staff pastors and later in the research a critical relationship revealed for many emerging leaders are peer groups, this uptick is consistent with other findings from the study.

The responses demonstrated a pattern of influence based on the opportunity to develop a relationship with the local church pastor. The more distance between the emerging leader and the local church pastor the less impact experienced. Respondents

found lead/staff pastors they were in relationship with much more influential in their leadership development than local church pastors where a relationship was non-existent. While pastors from churches the leader did not attend or have personal relationship with did influence the development of some leaders, the influence was indirect/inspirational. There were no responses which indicated a high impact for local church pastors where a relationship was not present. This was an unexpected development for the researcher as his development was strongly influenced by local church pastors he did not know personally. The accessibility of a relationship and the type of perceived influence gives a local church pastor where the emerging leader attends an opportunity to play a significant role in the developmental process.

In addition to the quantitative data survey participants we asked to share specific ways their leadership development was influenced by a local church pastor. Love, acceptance, listening, and caring from the pastor were prominent motifs. Living life as an example of a mature Christian leader was repeatedly noted and the most dominant theme. Fifty three percent of survey participants indicated there was a local church pastor who was an example of leadership that strongly influenced their leadership development.

An interesting development was the established leader responses which made a point of indicating they received little or no support in their leadership development. The survey was not designed to give space for negative feedback in the developmental process. The negative responses were placed in a text area for “other” types of influence. One participant stated, “After I was hired, there was no support. He was not around much for the next three years.”² Almost 10 percent of respondents noted they received minimal

²Online survey, established leader response, August 28, 2016.

help in their development. These responses correlate with the established leader data who viewed the growth process as being primarily self-directed. Seventy five percent of respondents indicated they felt their development was mainly self-directed. One survey participant suggested the primary way in which they were influenced by the lead pastor of the church they worked at was the lead pastor served as a negative example.³ This participant indicated the lead pastor provided a powerful example of what not to do. This idea was reoccurring in the established leaders' responses and was absent from the emerging leader responses.

An area where the two survey groups had the largest separation was in the evaluation of whether their leadership development was primarily self-directed. Almost six out of ten (58%) of the emerging leaders felt their development was self-directed while 75 percent of the established leaders felt their development was self-directed. The data correlates with the differences in experience about the type of relationship and influence from a local church pastor for the emerging leader's experience versus the established leader's experience. The emerging leaders reported a much higher percentage of direct/mentoring relationship than the established leader. Whether this is a generational difference or an improvement coming from the established leaders making a greater effort to invest in emerging leaders than they experienced is unclear.

Curiously, established leaders listed the most important relationship in their leadership development as a lead pastor who mentored them. This phenomenon seems to conflict with the majority of established leaders believing their leadership development to be self-directed. This contradictory finding is similar to the discrepancy in the emerging

³Online survey, established leader response, September 12, 2016.

leader's response that the most significant relationship has been a peer connection, but also indicating their leadership journey was not as self-directed as the established leaders perceived theirs to be.

*Relationships, Tools, and Methods Received as
a Developing Emerging Leader*

Survey participants were asked a series of questions to reflect on their leadership development journey. The intent of this portion of the study was to understand for both emerging and established leaders what relationships, tools/resources, and methods of development were most impactful while they were growing as an emerging leader. The difference between current emerging leaders and established leaders was observed in most areas.

Relationships

The survey showed a distinct difference between what types of relationships emerging and established leaders find helpful in development. There were overlapping answers such as coaches and friends, but the most prominent relationships for each group was very different. Established leaders placed a high value on national leaders and a mentoring relationship with a lead pastor during their development. Established leaders also reported that while they were in leadership emergence an established leader was crucial in their growth process. Current emerging leaders did not mention national or local denominational leaders as the established leaders did. The most significant relationships to the emerging leaders in the survey were peer relationships. The response was reflective of the data measuring key influencers which showed a greater impact from staff pastors versus lead pastors. Many emerging leaders responding to the survey serve as staff pastors. Thus, their peers would be other staff pastors.

Tools

The responses from the survey we divided based on the topic covered.⁴ Books and conferences were categorized into four overarching topics emerging from the coded data: (1) personal development, (2) spiritual development, (3) leadership development, and (4) ministry skills.

There was not an abundance of resources focused on personal growth from either group of leaders. For this report, personal growth is defined as emotional health, mental health, personal habits, or related topics. Of 126 responses, seven resources mentioned were focused in this area. It would indicate to the researcher that potentially established leaders do not see this as a needed area of development for emerging leaders, that the leaders participating in the survey did not need growth in this area, or the participants lack a model of developing leaders as it relates to personal growth.

The emerging leaders in the survey provided a higher percentage of spiritual development resources than the established leaders. Spiritual disciplines, theology, prayer, deepening personal faith were all highlighted in the resources the emerging leaders indicated had been shared with them. The established leaders had a similar list of resources, but it was the third ranked area of developmental resources.

Leadership development books were the second highest category for both emerging leaders and established leaders. The established leaders shared resources which would be primarily church related leadership books by authors like Bill Hybels and Andy Stanley. The emerging leaders shared business leadership books by authors such as Patrick Lencioni and Kerry Patterson. The leadership books shared by the established

⁴See Appendix A for a list of resources included in the study.

leaders have been available longer. The emerging leaders shared resources which are more recent. The established leaders also shared resources from denominational leaders which mirrors the responses regarding key influencers earlier in the survey.

The area of greatest separation between the two groups was in the ministry skill development resources. The emerging leaders shared very few books or conference related to this area. For the established leader group this topic gathered the most resources. Many of the books shared were targeted to age specific ministry groups such as children's ministry or youth ministry. There were also some practical ministry tools such as commentaries, Bible study tools, and Bible dictionaries. Resources were practical ministry "how-to" guides with a few resources geared towards developing a deeper philosophy of ministry.

Methods Used to Develop

This aspect of the survey is where the greatest agreement between the two groups is found. If the data was not sorted by emerging and established leaders a difference in the responses could not be identified. Coaching, mentoring, and one-on-one meetings were prominent themes in the replies. A small number of participants (5%) talked about process-oriented methods of development with a local pastor such as goal setting, weekly accountability meetings, and update reports to a supervisor. Another underlying theme in the responses was the availability and accessibility of the established leader. Respondents acknowledged time spent with the established leader was highly influential in their development. The one response shared by many (75%) of survey participants was regarding the opportunity given to the emerging leader. Repeated answers related to opportunity were: "allowed me to make mistakes," "let me figure it out instead of just

giving me the answer,” “I was allowed to fail,” “put me in leadership situations before I felt I was ready,” and “I learned mostly by doing the job.” The overwhelming consensus from the survey indicated the most impactful method of development was not tied to a book, conference, or seminar. It was in the opportunity to learn through doing.

Largely absent from the survey responses were program based systems like Bible college or leadership schools (which have become popular recently.) District Schools of Ministries (DSOM) were mentioned by some (10%) of established leaders. To understand what DSOMs offer, the researcher reviewed three prominent districts course list.⁵ The courses offered in DSOM provide a survey of ministry preparation courses. Bible study, specific books of the Bible, church management courses, and general leadership classes were covered in each of the programs reviewed. DSOM is structured as self-guided, correspondence learning process with a one-day review session in preparation for the class test. Those participating in a DSOM are responsible for their progress in the program. It is a structured learning environment with a clear scope and sequence, but largely self-directed. Even though it was listed as a helpful resource for leadership development, it could contribute to the perception of leadership development being self-directed.

*Tools/Resources, and Methods Used
to Develop Emerging Leaders*

The final part of the online survey sought to understand what tools/resources the leaders would have found valuable in their development and tools, resources, and

⁵District School of Ministries are loosely connected, but there is not a standardized curriculum across district borders. Each DSOM reviewed has certification programs for every level of credentialing in the AG as well as one-year certificates and programs aimed at equipping volunteers for service.

methods they currently employ to develop emerging leaders. The responses to this section revealed the areas leaders felt there was a gap in their development.

As noted in the previous section the top categories for resources provided during the development for emerging leaders and established leaders differed.

Table 5.1 Resource Ranking for Emerging and Established Leaders

Emerging Leader	Established Leader
1 – Spiritual Development	1 – Ministry Skills
2 – Leadership Development	2 – Leadership Development
3 – Ministry Skills	3 – Spiritual Development
4 – Personal Development	4 – Personal Development

The resources/topics which the two groups felt were missing from their development mirrored the gaps found in the research of resources.

Table 5.2 Resource/Topics Desired Ranking for Emerging and Established Leaders

Emerging Leader	Established Leader
1 – Ministry Skills	1 – Personal Development
2 – Personal Development	2 – Spiritual Development
3 – Leadership Development	3 – Leadership Development
4 – Spiritual Development	4 – Ministry Skills

The responses provide insight into the perceived deficiencies of the leadership development experienced by both groups.

The final element of the online survey sought to understand tools/resources and methods utilized by the participants in their efforts to develop emerging leaders. A good summary of the findings is that each group relied on their personal leadership development experiences to shape the way they invest in emerging leaders. The emerging leaders indicated a relational method with opportunity for hands-on experience. The established leaders were less relationally focused and more targeted on providing teaching and resources to emerging leaders. This mirrored the experiences of each group but was the antithesis of the methods each expressed he or she would have preferred.

Almost all (98%) of respondents gave vague answers to how they develop emerging leaders. It was also difficult to identify any specific process or designed system for emerging leader development. The lack of a clear path would reflect the majority of experiences for survey participants. “I truly believe that the best way to learn is to do the act which you seek to accomplish. As they make mistakes, I then work through them with the individual. I hope to develop a more organized approach, but now it is a very organic process.”⁶ One established leader stated: “I follow the rabbinical model and allow them access to all areas of my life.”⁷ A systematic approach was not observable in data. Only one established leader provided a framework from which they operated:

I ask the emerging leaders questions: (1) are you called? (2) what are your strengths, (3) I give them small tasks to evaluate their desire, commitment, follow-through, self-motivation. Do they seek knowledge? Do they ask questions? Can they interact with others? This helps me design a plan to help them grow and decide whether I am going to invest in them long-term.⁸

There was little definition given to the methods of development. Few resources were named. The tone of the survey responses indicated the respondents knew buzzwords, but did not to provide specific answers. Participants seemed to acknowledge the need for investing in emerging leaders but did not provide particular methods or answers beyond “mentoring” or “coaching.” The definitions for these words is too broad to draw inferences from them. The conclusion the researcher draws is that many leaders acknowledge the need, but do not necessarily have a consistent method for developing emerging leaders.

⁶Online survey, emerging leader response, August 26, 2016.

⁷Online survey, established leader response, September 12, 2016.

⁸Online survey established leader response, August 29, 2016.

Several books, authors, and conferences were repeated in the responses regarding resources shared. The books, authors, and conferences carry a broad appeal and represent the four topics coded by the researcher. The repetition makes them worth highlighting in the report.

Table 5.3 Resource/Topics Shared Repeatedly⁹

Authors	Andy Stanley, John Maxwell, Reggie Joiner, Aubrey Malphurs, John Kotter, NT Wright, Jim Wideman
Books	<i>A Tale of Three Kings</i> by Gene Edwards (most repeated title), <i>Next Generation Leader</i> by Andy Stanley, <i>Leading Change</i> by John Kotter, <i>Good to Great</i> by Jim Collins, <i>Crucial Conversations</i> by Kerry Patterson and Joseph Grenny
Conferences/ Podcasts	District School of Ministry (most repeated answer), Catalyst, C3, Orange Conference, Tony Morgan Podcast, District Councils, Gerald Brooks Leadership Conference,

The dominant topic of the repeated resources is leadership development. While *A Tale of Three Kings* is the most repeated title, it is the only spiritually oriented resource listed. It is a reasonable assumption from this list is that leadership development takes priority in the growth of emerging leaders. Evaluating this with consideration to the response for resources the leaders would have liked to of had provided in their development, the researcher postulates that the tools and resources need to be balanced across the full spectrum of development and not solely focused in one area.

Interviews with Established Leaders

As part of the research study, six established leaders were interviewed to discover the tools, resources, and methods employed to develop emerging leaders. Additionally, the researcher inquired as to the challenges in developing emerging leaders, areas of

⁹Resources/Conferences/Authors mentioned by at least 10% of respondents.

focused development, and the qualities of emerging leaders which are helpful. Seven interview questions were used in the discovery process.

1. How have you helped develop emerging leaders moving into vocational ministry?
2. Are there things you have had to change about yourself to focus on developing emerging leaders?
3. What are the primary tools and resources you have used?
4. Are there areas of development you have focused on more?
5. What is the greatest challenge in developing emerging leaders?
6. What role does the emerging leader play in their development?
7. Are there traits/qualities that lead you to believe someone will be responsive to the investment?

The established leaders provided insight into effective methods for developing emerging leaders. The correlation of the data provided from the interview transcripts identified patterns and consistencies in the process.

Development Methods

The six participants all shared similar philosophies for the development of emerging leaders. There was an agreement in the need for the development, but disagreement in the approach.¹⁰ Four participants approach emerging leader development systematically and two focus on a relational organic method.

Two participants direct leadership ministry schools at their church. While they are striving for the same goal, the approaches are very different. “I start by asking them [the emerging leader] what they want to do and focus on creating opportunities centered around that.”¹¹ This director expressed a customized approach to the three-year ministry preparedness program. The approach is a direct contrast with Ryan Latham’s approach which relies heavily on a partnership with a local Bible college to set the path of

¹⁰Due to the position of some participants and requests for anonymity, names are withheld by mutual agreement.

¹¹Interview with study participant, October 17, 2016.

development. “I keep my focus on bridging the gap between education and application.”¹² Both programs give ample time for practical ministry involvement, but Latham has a more systematic approach. His program exposes emerging leaders to a variety of ministry areas. The other director keeps emerging leaders involved in ministry areas of their choosing. The effectiveness of approaches is debatable based on results. The students who determine their path of development have an 85 percent drop-out rate from the program and of the graduates from the last five years of the program only five percent are still serving in a church in any capacity. Latham’s structured approach retains students at a higher percentage: 50 percent graduate from the program and 25 percent of graduates from the last five years are still serving in ministry.

The next two participants are also systematic in their approach but develop emerging leaders as part of their regular pastoral leadership not a school of ministry. One participant, Ken Hansen, explained, “Unless you are deliberate and intentional about doing something it will not get done.”¹³ Hansen approaches leadership development from a defined relationship with the emerging leaders. In a 12-month cohort-based leadership development model, Hansen covers topics he believes to be most pertinent to the preparation of emerging leader. He focuses on ministry capacity and leadership ability. Jeff Borden, a lead pastor of a growing church in central Texas, approaches the process utilizing Blanchard’s situational leadership model. His focus begins with understanding where the emerging leader is in the D1 to D4 continuum.¹⁴ “I adjust to meet their needs

¹²Ryan Latham, interview with researcher, October 26, 2016.

¹³Ken Hansen, interview with researcher, September 21, 2016.

¹⁴Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2013), 2311, Kindle.

based on their quadrant [D1, D2, D3, D4]. Basically, I approach things moving them from ‘I do, you watch to you do, I watch.’”¹⁵

The final two interviewees approached leadership development with no defined program or process, but a few key elements to help set a baseline for moving the emerging leader forward. Both participants start the process by sitting down one-on-one with the emerging leader and understanding what are the desired outcomes. “I try to focus on the inner qualities of the emerging leaders. I rely on Strength Finders, Myers-Briggs, or Path Elements Profiles to help them [the emerging leader] understand who they are.”¹⁶ Dave Gholson shared “I want to understand what God has put in their heart and help move them along that pathway.”¹⁷ Both Gholson and Lewis-Beaty rely on intentionally defined relationships with the emerging leader to shape a development path.

Each of the leaders approached the development of emerging leaders in a manner consistent with their personality. Hansen is a structured, organized teacher. His method is likewise structured. Borden is a deep thinker who desires solid relationships with people. His approach is reflective of his ministry approach. “The [emerging leader] development just flows out of who I am after 20+ years of pastoring.”¹⁸ Lewis-Beaty and Gholson are relational leaders who are also systematic in their thinking. Latham is practical and pragmatic. The other director is relational, but not a systematic thinker.

The development approaches are different, but the focus is similar. The leaders recognized that opportunity was a key to keeping the emerging leader engaged in the

¹⁵Jeff Borden, interview with researcher, October 13, 2016.

¹⁶Korista Lewis-Beaty, interview with researcher, November 1, 2016.

¹⁷Dave Gholson, interview with researcher, November 10, 2016.

¹⁸Jeff Borden, interview with researcher, October 13, 2016.

growing process. Relationship, spiritual formation, ministry skills, and leadership development were all involved in the developmental process. “Self-leadership is one of the biggest areas for me to focus. Understanding personal strengths and weakness is key to moving forward in your development.”¹⁹ Hansen’s response was echoed by several other participants. When asked about what areas of focus were the most important for emerging leaders, the overwhelming response was character and the heart of the leader. At some point in each of the interviews, whether about this specific question or not, character and the heart of the leader was a challenge and top priority. As shared in redemptive leadership, “the heart of the leader affects his or her ability to lead.”²⁰ This is a philosophy shared by the established leaders in the study.

There was also a general recognition that the established leaders needed to adjust their behavior to focus on emerging leaders. Borden shared he adjusts his approach based on each emerging leader’s needs. Other participants reflected the need to be transparent, give up pride, and giving up control to connect with the emerging leaders. “I examine my development and experiences and try to approach the relationship like I needed when I was younger, not like I need now.”²¹ The adjustment in personal behavior was difficult but necessary to invest in emerging leaders.

Another observation from the data was the lack of emphasis on the spiritual development of the emerging leader. Unfortunately, this finding aligned with the researcher’s personal experience. Jeff Borden made the theological and spiritual

¹⁹Ken Hansen, interview with researcher, September 21, 2016.

²⁰Harv Powers, “Redemptive Leadership” (lecture, Ignite Conference Hampton, VA: Bethel College, January 13, 2015).

²¹Interview with study participant, October 17, 2016.

development of the leaders central to the process. Borden was alone in this behavior. Other established leaders briefly mentioned discipleship, but the researcher was left with the impression that it was included because it was expected. Apart from Borden, the established leaders did not talk about the spiritual health or development of the emerging leader other than as a passing footnote in the overall process. Borden viewed the spiritual evolution of the emerging leader as the most important aspect of the process.

Working with Emerging Leaders

The second portion of the interview focused on understanding the dynamics of working with emerging leaders. The researcher hoped to identify character traits of successful emerging leaders, the emerging leader's role in development, and challenges to the process.

There was nearly universal agreement about the most difficult part of working with emerging leader: lack of patience. The established leaders each had different stories of emerging leaders who decided to step out of the relationship because of impatience. Hansen expressed the thought he shares with those he is investing in: "I try to get them to imagine their leadership like a photograph—it has to go into a dark room to develop, and it takes time."²² Teaching emerging leaders to trust in the process was a reoccurring challenge shared. Latham provided a slightly different perspective on the difficulty.

Character is a big focus in my time with students. So many of them lack the foundational character elements that come from a healthy home life. Loyalty, patience, humility is missing in this generation of emerging leaders. They want everything now. Also, because of the condition of the world today, the whole process is very messy. Balancing the hard hand of discipline and the soft heart of grace is messy. It is not lowering the standard for leaders, but the answer for sin in

²²Ken Hansen, interview with researcher, September 21, 2016.

an emerging leader's life cannot always be dismissal. Someone must walk through it with them.

One of the things that I hear and see often is that we have emerging leaders who had four or five youth pastors and two or three lead pastors and at least one or two of those left because of a moral issue. So, they have not seen commitment and trust.

Also, because of the imagination of becoming the next BIG deal, they feel like their lead pastor/supervisor is "holding them back." The "overnight successes" of some prominent younger leaders makes so many young leaders expect the same for themselves.²³

The insight of likely reasons for the emerging leader's impatience coincided with Hansen's admonition to established leaders teaching young leaders.

I have a lot of established leaders who approach me wanting to do what I do with emerging leaders. They want to understand how I have been so successful at sending emerging leaders into ministry. I share with them all of my resources and class notes. However, more often than not, they come back to me and complain "I'm doing exactly what you said to do and it's not working." And I have to tell them: "Emerging leaders won't follow you if you don't model the growth in your own life. You cannot just teach it and not live it."²⁴

These two perspectives on the necessary modeling and causes of impatience in emerging leaders were helpful to the researcher in developing a broader picture of the complexity of working with emerging leaders.

When asked what the responsibility of the emerging leader was in their development there was a consensus about the emerging leader's willingness to respond to the investment. "I will make myself as available as you want me to be, but you have to be the one to call."²⁵ "If I'm going to take time to invest in you, you have to take time to invest in yourself."²⁶ The established leaders recognized their role in making opportunity

²³Ryan Latham, interview with researcher, October 26, 2016.

²⁴Ken Hansen, interview with researcher, September 21, 2016.

²⁵Interview with study participant, October 17, 2016.

²⁶Ken Hansen, interview with researcher, September 21, 2016.

for the emerging leader, but did not take responsibility for how the emerging leader responded. One respondent shared “I think it’s why we have so many drop out of the program. As they are leaving, they tell me ‘it wasn’t what I expected. I thought I’d be upfront more, not just doing stuff behind the scenes.’”²⁷ One tleson shared by several participants pertained to sowing and reaping. The emphasis for emerging leaders being they will get out of the program equal measure to the effort they put in.

The responsibility of the emerging leader in the developmental process mirrored the character/behaviors established leaders believed to be good indicators of emerging leaders that would be successful. “Hunger. Do they want to grow? Do they want to serve? They’re not looking for a position of prominence. They’re looking to serve people and grow.”²⁸ Based on the interview participant responses, if an emerging leader demonstrates a curiosity to learn, a willingness to serve, and looks for ways to apply lessons immediately, their success is much higher.

Unexpected Elements

Creswell encourages researchers to acknowledge elements of research which do not align with anticipated responses.²⁹ The researcher anticipated a robust response regarding the resources used to develop emerging leaders. There were some resources shared, but the list was relatively short. Except for Ken Hansen, the most structure oriented of the participants, providing titles for the resources was difficult for the leaders.

²⁷Interview with study participant, October 17, 2016.

²⁸Jeff Borden, interview with researcher, October 13, 2016.

²⁹John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Thousand Oaks, CA: Sage, 2012), 192.

The majority seemed to lack a “go-to” list of texts and tools. Most rely on current books or articles which cover the topics they are trying to teach.

This unanticipated outcome was experienced even more deeply with Dave Gholson’s answer to the most valuable resource for emerging leaders. “Peer-groups. I use some books, but I can’t think of any right now. But I think the most important thing for them are groups of people their own age or in their same stage of life and leadership that will help them be accountable.”³⁰ The other leaders interviewed agreed relationship was important, but focused on the relationship between the emerging leader and themselves. Gholson’s response was consistent with the answers shared by emerging leaders in the online survey and interviews. It was an astute observation on his part and unexpected by the researcher.

Interviews with Emerging Leaders

When the research project was initially developed, the focus was solely on the experience of the established leader’s efforts to development emerging leader. In the literature review the concept of followership was introduced. Reviewing emerging leadership development without consideration to the emerging leader’s experience would have left the research biased towards to established leader’s perceived effectiveness of their efforts. To avoid the accusation of follower development being “leader-centric”, the researcher added interviews with emerging leaders to the project.³¹

³⁰Dave Gholson, interview with researcher, November 10, 2016.

³¹Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen, eds., *The Art of Followership: How Great Followers Create Great Leaders and Organizations* (San Francisco, CA: John Wiley & Sons, 2008), 127.

The researcher leveraged social media networking and personal relationships to connect with six emerging leaders. The emerging leaders interviewed ranged in age from 18 to 39; five months in leadership to five years; and serving in churches of 34 to 6000. The scope of experience was helpful in developing a broad view of what emerging leaders felt was useful for the developmental process. To explore the development of this group, six questions were asked:

1. How have you been helped in your development as an emerging leader?
2. Are there traits, qualities, or behaviors of an established leader that makes them helpful/attractive in your developmental process?
3. What tools and resources have been helpful?
4. Are there areas of focus you find more important than others?
5. What is the biggest challenge you experienced in your development?
6. What is the emerging leader's responsibility in the developmental process?

The responses of the emerging leaders provided general themes but did not provide as cohesive a perspective as the established leaders. The emerging leaders' responses were inconsistent with each other. The responses of the emerging leaders were reflective of the context in which they currently serve. As an example, one emerging leader serves in a large growing church which has a strong leadership culture.³² The culture of the organization has encouraged a "business" orientation in leadership development. Thus, the leader's response about helpful resources were indicative of the organizational culture.

An Established Leader's Contribution

For the participants interviewed, mentoring and modeling was a strong influence in the developmental process. Several emerging leaders spoke of one-on-one meetings,

³²Due to the nature of the responses, the interview participants' responses have been kept confidential. This allowed the emerging leader to share negative experience without compromising current ministry positions.

regular reviews, and formal evaluations as being central to the process. “I knew there was an expectation to grow.”³³ The organizational environment was a contributing factor to development. The established leader providing regular feedback encouraged the emerging leaders to move forward.

A theme found in the online survey was also discovered in these interviews. An opportunity to serve, lead, and develop ministry skills was noted in the data. Three participants mentioned being pushed into situations they did not feel prepared for as helpful in the growth process. “I do not think I would have ever felt comfortable leading a meeting if I had not been forced to do it.”³⁴ Having an established leader who was willing to take a chance on an unproven emerging leader was highly encouraging to the interview participants.

When reviewing resources the emerging leaders found useful in developing practical resources were central.³⁵ “I thought it would be Bible study, but it was the practical side of ministry I needed.”³⁶ Tools revolved around “pop-culture” in ministry. Three leaders mentioned bible college/seminary as a key tool in their development. The emerging leaders also expressed that they felt there was a lack of practical ministry tools provided to them to help with development. “No one ever talked with me about how to make a church budget, do church taxes, or personal taxes.”³⁷ Many emerging leaders expressed a lack of confidence due to the missing ministry training tools.

³³Interview with study participant, October 31, 2016.

³⁴Interview with study participant, November 2, 2016.

³⁵See Appendix A for coded survey responses.

³⁶Interview with study participant, November 2, 2016.

³⁷Interview with study participant, November 4, 2016.

Established leaders who were encouraging, concerned with more than simply ministry success, a servant's heart, an example of spiritual maturity, and an example of personal growth and development were viewed as desirable leader to follow. One quality which stood out about established leaders the emerging leaders towards was the release of control. "The most important thing they [the established leader] can do to help me is stop being paranoid that I am trying to take their job and give me an opportunity. They have to be confident enough in who they are that I am not seen as a threat."³⁸ Another respondent shared "they need to remember what it was like when they were starting out."³⁹ The underlying feeling the researcher noticed in the interviews was that an established leader who was not overly focused on results and who valued relationship would be desirable for the emerging leaders. As with the online survey, the principle method of development was opportunity, not a book or program.

Developing as an Emerging Leader

The researcher wanted to explore what challenges the emerging leaders experienced in their leadership development. The responses were divided into two categories: (1) feeling inadequately prepared and (2) not having an established leader willing to mentor. "I was thrown into the fire. I literally was given no training. I did not have a ministry degree or experience."⁴⁰ Two leaders shared a similar sentiment. These two emerging leaders did not feel an established leader was helpful or influential in their

³⁸Interview with study participant, November 1, 2016.

³⁹Interview with study participant, October 23, 2016.

⁴⁰Interview with study participant, October 24, 2016.

development. “If it weren’t for networking friends and peers, I would have probably quit.”⁴¹ Peer relationships were important to each of the emerging leaders interviewed.

Emerging leaders also shared that the feeling of being unprepared for the task before them led them to see themselves in a negative light because of comparison with other young leaders. There was a sense that the emerging leaders did not have a full grasp on where there was needed growth or shortcomings in their development. “I need to find myself leadership voice.”⁴² The lack of confidence was apparent in some participants, while others demonstrated an opposite position. The exuberance of youth was observed in the confidence of a couple of participants. Upon reflection, the researcher evaluated the confidence of these individuals to stem from early success without significant challenge.

Another challenge expressed by the emerging leaders was the lack of an established leader willing to invest in them. One person shared “I feel lost and so very few leaders are willing to share their experiences.”⁴³ This interview stood out to the researcher as it was reflective of his leadership journey. The interview was interrupted by the researcher to allow time for the researcher to coach the emerging leader through some challenges being faced. “I feel like some of the pastors I have reached out to have an attitude ‘get some experience and then I’ll help you.’”⁴⁴ While this participant was the most vehement in her expression of the challenge, the experience was shared by several participants.

⁴¹Interview with study participant, October 24, 2016.

⁴²Interview with study participant, November 3, 2016.

⁴³Interview with study participant, November 4, 2016.

⁴⁴Interview with study participant, November 4, 2016.

The final element of the interview was to gain the viewpoint of the emerging leaders' understanding of their role in the developmental process. There was unanimous agreement that the emerging leader carries responsibility for development. "You cannot just sit there and wait for everyone to come check on you. And it would be easy to do that. I have found myself doing it sometimes."⁴⁵ The emerging leaders viewed the initiation of relationships and pursuit of resources as their responsibility. "When I get to spend time with a leader I respect, I have to come ready to learn and ask questions."⁴⁶ One emerging leader shared "The relationship has to be two-sided. I need to be responsible for growing, but I also need a leader to help me."⁴⁷ There was a universal agreement of the responsibility of the emerging leader in the process.

The interviews with emerging leaders were reflective of the online survey answers. More depth was given due to the nature of the communication. The observations were similar. Emerging leaders rely heavily on peer relationships, an opportunity to apply learned skills, and the example of an established leader for the developmental journey.

Correlating the Data

The interviews and online responses provided the researcher with a perspective on emerging leader development. The variety of participants gave a wide-ranging point of view on the growth process. As anticipated, no single path of development was evident. There were recurring motifs embedded in the experiences of the study members. Books, formal education, and systematic development programs played a role in the growth of

⁴⁵Interview with study participant, November 4, 2016.

⁴⁶Interview with study participant, November 3, 2016.

⁴⁷Interview with study participant, October 31, 2016.

many individuals but did not lead the way for most of those surveyed. The focus of the resources participants found helpful encompassed four primary areas: (1) personal development, (2) spiritual development, (3) leadership development, and (4) ministry skills. Leaders expressed gaps in their development counter to the resources they shared as helpful in their development. As an example, leaders who shared a large number of ministry skills or leadership development resources expressed a desire for more spiritual development tools. The opposite was true of leaders who felt well-resourced in spiritual growth.

Relationship and opportunity were the two greatest factors in the development of emerging leaders. Emerging leaders found the times when skills being learned could be applied in real life settings influential in growing. The views of challenges in the relationship between emerging and established leader mirrored one another. Established leaders felt the impatience of emerging leaders was a substantial hindrance to the process. The impatience often led to the emerging leader leaving the relationship in pursuit of "quicker" paths. The opposite of this perspective was experienced by many emerging leaders. Emerging leaders felt they were often presented with established leaders who hindered the developmental process to preserve power or position. In these situations, emerging leaders often felt the only way to grow as a leader was to find new relationships or opportunities.

There was a shared agreement that the emerging leader carries the responsibility of development. There was no expectation that the established leader would initiate or maintain the relationship. There was not a consistent perspective on which participant was guiding the learning path. Emerging leaders looking for leaders to follow placed high

value on authenticity, care, transparency, and approachability. Emerging leaders also valued established leaders who pushed them through challenging situations and offered regular accountability meetings. Established leaders looked for individuals who were curious, hungry to develop, not looking for a platform or recognition, and were willing to serve. The combination of these character traits created a mutually beneficial relationship.

A Theory From the Data

In a Grounded Theory Model, the data gathered gives the footing for the creation of a theory of the phenomenon observed.⁴⁸ Drawing from the accumulated information, the researcher proposes a working theory for the impact of a local church pastor on the development of an emerging leader:

Leadership development which is effective with emerging leaders involves relationship and opportunity. Pastors serving in the church an emerging leader attends/works in has a significant opportunity to influence the development of the growing leader. Emerging leaders respond favorably to established leaders who challenge them to grow and care for them. Established leaders who demonstrate an example of the principles they teach have greater success at influencing the foundation of leadership development. The areas of developmental focus should be balanced to give a full-life development; spiritual and personal growth need to be coupled with leadership and ministry skill development. The exclusion of one topic for another leaves a gap in the emerging leader's growth. Success in development relies on balancing relationship,

⁴⁸Paul D. Leady and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 8th ed. (Upper Saddle River, NJ: Pearson Merrill Prentice Hall, 2005), 147.

teaching, resources, and hands-on application. Established leaders need to provide opportunity while emerging leader needs to be patient in the process—the balance needs to be understood on both sides of the relationship.

CHAPTER SIX: EVALUATION AND DISCUSSION

Introduction

The responsibility for leadership development traditionally is placed on the emerging leader. The researcher's experience as a young leader reflected the same paradigm. During the early stages of leadership development investment from established leaders was infrequent. In his ministry career, the researcher observed struggles for other emerging leaders like his own. In response, the researcher sought to explore leadership development in consideration to a local church pastor's role in helping emerging leaders grow.

The first objective of the project was to understand the biblical antecedent for leader/follower relationships. The researcher reviewed relationships between Moses and Joshua, Elijah and Elisha, and Jesus and the disciples. From the biblical review, several elements for both emerging and established leaders were observed.

Table 6.1 Findings from Biblical Review

Established leader behaviors	Emerging leader behaviors
Focused on developing emerging leaders Willing to delegate/share leadership Deliberate commissioning of the emerging leader	Full commitment A willingness to serve Able to function independently
Traits of the leader/follower relationship	
Time Mutual Obedience to God Love for One Another	

Utilizing the biblical examples as a foundation for a leadership development framework allowed the researcher to target unique qualities of Christian leaders.

The second objective of the project was to review related literature to understand the interplay between emerging leader development and the established leader's contribution. Three follower-focused leadership development models were examined and three developmental timelines were considered. An element studying followership which was not originally intended for the study was also added. An overview and integration of followership allowed for attention to the follower's role in the process.

The three leadership models reviewed contributed the following conclusion: Established leaders should create an environment conducive to follower development with consideration to more than just job performance. The personal life and inner qualities of the emerging leader are of great importance to the success an emerging leader's development. Established leaders should adjust their interactions with emerging leaders based on the emerging leader's development.

Additionally, the three timelines reviewed provided a broader understanding of development areas needed for the emerging leader. The extent of what areas are covered in the development of a leader is more comprehensive than just leadership skills. The term leadership development can create an artificial boundary. Redemptive leadership's focus on the leader leading from "who you are over what you know" reinforces the timelines utilized in the study.¹ Blanchard and Hodge's timeline focuses on leadership skills; Clinton centers on the personage of the leader in character and ministry skills; Hagberg and Guelich target the personal faith journey of the individual. Each area of

¹Harv Powers, "Redemptive Leadership" (lecture, Ignite Conference Hampton, VA: Bethel College, January 14, 2015).

development should be considered in the growth process to assist in a full-life development scheme.

From the literature, the researcher concluded the role of the emerging and established leaders in the process to be:

Table 6.2 Findings from Literature Review

An Established leader's role in development	An Emerging leader's role in development
<ol style="list-style-type: none"> 1. Establish transformational leadership values over transactional. 2. Recognize the needs of followers and adjust to a supportive or directive role based on those needs. 3. Serve followers by focusing on their development. 4. Use personal growth and experience as an example for releasing the potential in followers. 5. Encourage followers to guide and contribute to the direction of their development. 6. Give opportunity for leadership application at the appropriate times based on the follower's development. 7. Foster environments of intentional growth, but do not force progress. 8. Understand the needed areas of development (ministry skills, leadership skills, spiritual) of a follower and encourage movement towards the next phase of advancement. 	<ol style="list-style-type: none"> 1. Understand the season of personal positioning in relationship to the developmental timelines—skills, leadership, and spiritual. 2. Seek out leaders, mentors, coaches who will assist in development. 3. Communicate developmental needs to the established leader. 4. Confront and deal with internal barriers to growth, whether education, skills, or spiritual. 5. Accept personal responsibility for growth. 6. Initiate action towards the next step in the development in each area of development. 7. Develop others while still developing.

The third objective of the project was to understand the experiences of established and emerging leaders in development. The field research utilized three data sources: an online survey measuring the influence of an established leader on the participant's development and gathering reflections on developmental experiences, interviews with six established leaders, and interviews with six emerging leaders. The interviews of the six

emerging leaders were not originally planned for the research study. The researcher included the emerging leader interviews after followership came to light in the literature review.

The anticipated outcome of the field research was a list of helpful resources for the development of emerging leaders. The expected outcome did not come to fruition. The researcher had projected study participants would disclose an extensive list of resources which would overlap one another and thereby create a catalogue which could be used to shape a path for emerging leaders. Many resources were shared, but there was not a widely-repeated set of resources shared.² Rather, a theme of topics and shared experiences for development surfaced. Topics needing attention in the developmental process involved personal development, spiritual development, leadership development, ministry skills, opportunity to apply skills, and relationship.

The researcher developed a working theory from the survey and interviews. Leadership development which is effective with emerging leaders involves relationship and the opportunity to apply learned skills. Pastors serving in a church where the emerging leader attends or works can have significant influence on the growing leader. Emerging leaders respond favorably to established leaders who challenge them to grow and care for them beyond just job performance. Established leaders who model the principles they teach to the emerging leader have greater success influencing the foundation of emerging leader development. The areas of developmental focus should be balanced to cover a full-life development. Spiritual and personal growth should be joined with leadership and ministry skill development. The exclusion of one topic in

²See Appendix A for resources shared.

favor of another leaves a void in the emerging leader's growth. Success in development relies on balancing teaching and hands-on application. Established leaders need to provide opportunity to fail or succeed while emerging leader requires patience in the process. The balance needs to be understood on both sides of the relationship.

Theory Synthesis from Biblical Review, Current Literature, and Field Research Project

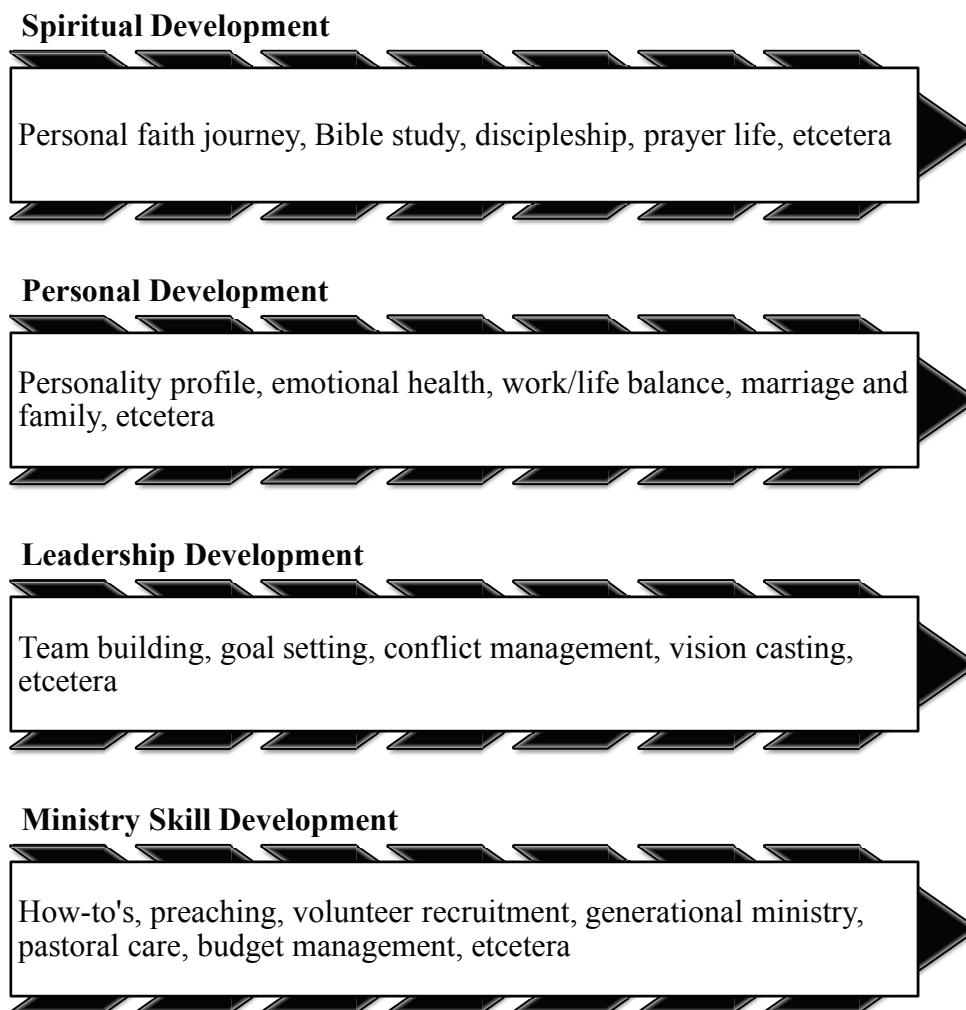
As mentioned in the introduction of this chapter the outcome of the research project did not align with the researcher's expectations. The addition of followership to the literature review shifted the researcher's understanding of a follower's role in the growth process. There was not a clearly defined process of development observed for many the study participants. Neither was there a consensus on the most effective resources. Most often the study participants shared general feelings about the tools provided. One consistent aspect of the field research was the repetition of a developmental practice predicated wholly on the efforts of the emerging leader. Incorporating the conclusions from Chapters 3, 4, and 5 the researcher created a theory addressing a local church pastor's role in cultivating emerging leaders.

Statement of the Theory

A local church pastor has a responsibility to identify and initiate a relationship with emerging leaders as directed by the Holy Spirit. The follower has the responsibility to respond to the invitation. The pastor carries the burden to create an environment which takes into consideration the needs of the follower and his place in development. The follower is involved by helping to identify God's direction and calling in her life. There is a reciprocal relationship between the leader and follower. The give and take of the relationship require both parties to create a bond of trust and understanding. A

preprogrammed path will only partially develop a follower. Individuality must be considered when addressing the unique needs of the emerging leader. The emerging leader will grow along four paths of development. The established leader shares an obligation with the emerging leader for a full-life model.

Figure 6.1 Four Simultaneous Paths of Emerging Leader Development



The established leader further carries the responsibility to be an example of the development expected in the emerging leader. The pastor should integrate teaching, mentoring, resources, and opportunity to apply skills into the relationship. The emerging leader needs to humbly submit during the season of growth with an attitude of service,

patience, and expectancy seeking times to apply the lessons being learned. Ultimately, the experience must be relationally driven with the needs of the follower being paramount to the efforts of the leader.

Applying the Theory

The application of the theory will not look the same in every context since it is driven by the needs to the emerging leader. An established leader will have some defined handholds based on personal experience, but as the relationship develops the growth will be shaped by the mutual participation and agreement of the emerging and established leader. The theory does not represent a systematic process as the researcher initially anticipated, but a philosophy towards the process of leadership emergence. There are principles the established leader will need to employ in the application of the philosophy.

A Fundamental Shift in Focus from Large to Small

The overwhelming consensus in the field research confirmed the researcher's experience. The perceived responsibility for initiating the leader/follower relationship falls to the emerging leader. In models experienced by participants, if the emerging leader is hungry for growth, persistent, and pursues the established leader, then he is "worthy" of the investment. Emerging leaders acknowledged the duty to pursue leadership development and appropriate mentors for advancement. At the same time, many emerging leaders expressed frustration with the difficulty of finding mentors or established leaders willing to invest in their growth. Absent from the field research was any clear expectation on the established leader to initiate a relationship with the emerging leader.

The biblical antecedents for leader/follower relationship contradict the findings of the field research. Moses, Elijah, and Jesus initiated the relationship with their closest followers. The responsibility of the followers began with the response to the invitation. Once the invitation was accepted by the emerging leader the assignment shifted to him obediently following the established leader. The initiation of the relationship was the duty of the established leader. This is not to say an emerging leader cannot pursue an established leader, but the expectation of beginning a leader/follower relationship cannot be placed solely on the emerging leader. The established leaders relied on the guidance of the Holy Spirit to seek out the emerging leader they would sow into deeply.

A distinction must be pointed out about the intimacy of the relationship with close followers versus the general crowd. Moses lead the nation of Israel, but Joshua was given access to special places other could not go due to the closeness of the bond (Exod. 33:11). Elijah was the chief prophet in the land of Israel and Elisha shared a bond with the prophet not afforded to all prophets (2 Kings 2:3). Jesus taught crowds of people, but the New Testament repeatedly shows times of Jesus withdrawing to speak with his disciples. The intimacy of the relationship and the difference of how the established leader interacted with the emerging leader versus the crowds of followers creates an example for current leaders.

The leader/follower relationships reviewed in the biblical narrative and valued by emerging leaders in the field research were one-on-one or small group relationships. The influence of a successful leader whom the emerging leader does not have a personal relationship with is minimal. Large groups of followers are not conducive to the individual development of emerging leaders. Jesus had thousands of followers, but only

twelve close disciples. Established leaders should keep in mind the difference between teaching a crowd and investing in a relationship with a close disciple. The model of Elijah, Moses, and Jesus to develop a core protégé does not work on a large scale.

Leadership development is a buzzword in American culture. The rise of the leadership coach is a prime example of the popularity of leadership development programs. Leadership gurus such as Michael Hyatt and John Maxwell are popular figures in ministry circles. After reviewing the materials regarding emerging leader development, the researcher contends these pundits are a new variation of transactional leaders. Rather than the leader motivating the follower through financial incentives or quid pro quo, now the emerging leader is gaining a mentor through payment.

It would be difficult to argue that the systems sold by the leadership experts are relational. Certainly, for a higher fee, a leader can have access to the leadership expert—but the relationship is transactional. Once payment ceases, so does the relationship. This is not to say these programs and leaders are doing a disservice to emerging leaders or that their programs are ineffective or morally wrong. Leaders can grow through the systems, but it is misleading to think of the leadership experts as mentors, perhaps coaches would be a better definition. Mentoring is relational in nature. These programs are resources available in the process, but cannot be the sole method of developing. In part, because the systems are not customized to the needs of the emerging leader.

The challenge presented by the rise of leadership mentoring as a business is that many established leaders who would have otherwise given knowledge and mentoring away for free are now looking for ways to monetize their experience. This phenomenon is a potential cause of the challenge experienced by many emerging leaders. Relational

leadership development will not come with a price tag attached. The short-term relationships presented by paid coaches, mentors, and consultants can be helpful to move a leader forward but really only as a leadership training resource.

One note of peculiarity in the follower-focused leadership models is the necessity of the established leader to adjust to the needs of the emerging leader. To do this effectively, the established leader must develop a relationship with their follower. Leaders cannot maintain a distant relationship with followers and expect to be able to understand the needs of followers adequately. Based on the minimal influence reported for inspirational figures where a relationship was not present, there is an inference that merely having good teaching available is not sufficient to directly motivate leadership development. Personal relationship plays a deeper role than the specific lessons.

A challenge in developing emerging leaders is the quantity of people being addressed by the established leader. Even the best leader cannot maintain a deep mentoring relationship with many people simultaneously. Jesus limited himself to 12 which may provide a good example for leaders today. A contrast needs to be made between the type of leadership development the established leader has created. Leadership training and leadership development need a line of demarcation highlighting the difference. Leadership training can occur on a large scale. A lesson, resource, or conference may provide leadership training, but leadership development happens amid a relationship. “Rarely is clarity found alone. Without someone walking alongside the growing leader, key lessons will be missed.”³

³Terry Walling, interview with researcher, September 25, 2016.

Taking relational leadership development into a church context, an established leader may do large scale leadership teaching, but it would not be the same as what Jesus did with the disciples. With staff members, one-on-one disciples, or small groups there is an opportunity for the type of relationship observed in the biblical narrative. The researcher proposes the feeling of insufficient leadership development for emerging leaders is not the lack of established leaders but the lack of established leaders focused on doing it in the right methodology. Focusing on relationship over the large scale grand stage of teaching can revolutionize the experience for individuals. This not to say an established leader would cease teaching leadership on a large scale but should understanding there is a difference in the impact of the approach.

Shifting to this style of leadership development requires humility in the established leader. Collin's traits of professional will and personal humility for a level 5 leader are certainly applicable in this shift.⁴ Nouwen's view of downward mobility is instrumental in adopting this mode of being. "There is a profound difference between the false ambition for power and the true ambition to love and serve. It is the difference between trying to raise ourselves up and trying to lift our fellow human being."⁵ Nouwen's perspective echoes Greenleaf's servant leadership model. Humility in leadership is a core component of servant leadership and level 5 leaders. Again, drawing from the example of Christ, a pastor should strive to emulate the words of Jesus: "Not so with you. Instead, whoever wants to become great among you must be your servant, and

⁴Jim Collins, *Good to Great* (New York: Collins, 2001), 36.

⁵Henri Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (New York: Orbis Books, 2007), 26.

whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:26–28).

Seeking God’s Disciple

There is an old proverb “When the student is ready, the master will appear.”⁶ Unfortunately, the proverb makes the student the determining factor for the beginning of the relationship. In the framework proposed by the researcher, the established leader bears the responsibility for finding the disciple. Jesus’ night of prayer before the selection of the disciples should serve as guidance for a pastor (Luke 6:12). Moses and Elijah were similarly directed by the Spirit of God to their protégé. Pastors need to spend time seeking God for His will in selecting a disciple. Keeping the focus on God’s directive will help the pastor avoid the mistakes many make in choosing a follower based on outward appearance alone. As shared previously, the Goodwin expectancy principle applies when seeking God’s will for investing in a disciple. If a pastor is looking for the life God is calling her to invest in, she will find it.

Creating a Relational Development Culture

Relationships are essential to the development of the emerging leader. From the field research, as expected, there was a high valued placed on the relationship between the emerging and the established leader. Emerging leaders also found significant benefit to peer relationships. These two types of relationships are reinforced in the mentoring constellation proposed by Clinton and Stanley.⁷ The constellation model of mentoring

⁶This quote is often attributed to Buddha, but there is no Buddhist text tying it to him directly.

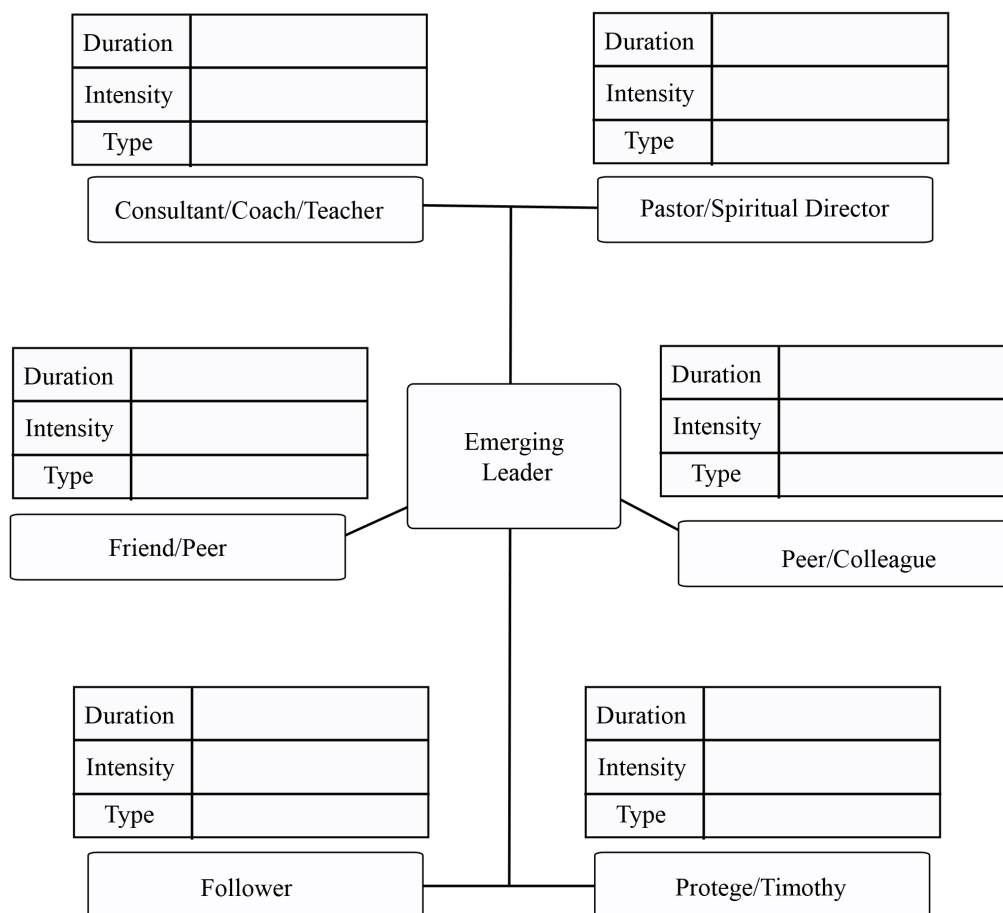
⁷Paul D. Stanley, and J. Robert Clinton. *Connecting. The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 162.

provides a prototype for a cascading process of leadership relationships. Constellation mentoring organizes the range of relationships an emerging leader need. One element missing from the surveys and interviews with emerging leaders was how they develop other emerging leaders. There was little engagement along this path.

Many factors could contribute to this phenomenon. The emerging leader may feel no responsibility to develop others or inadequately prepared to invest in others. It is also possible the emerging leader does not feel she has sufficient platform to give others an opportunity. Further study would need to be done to understand the cause of the trend. Regardless of the reason for it, without being challenged to correct the pattern, it is unlikely to change. With consideration to the third relationship found in the constellation scheme, downward mentoring and the implied expectation from the follower-focused leadership models to develop others, emerging leaders should engage in perpetuating the relationships found to be beneficial in their development. The mentoring constellation provides a genuine structure of intentional relationships. Yet, it falls short of meeting the developmental needs expressed by the field study participants.

A variation of the constellation has been proposed by Wayne Lee. Lee's version relies on the three relationships, but also makes the relationships more intentional by defining certain aspects. Lee's expansion of the constellation model separates leadership development and spiritual development along defined mentoring relationships, creates a distinction in types of peer relationships, and provides clarity for the down stream relationships an emerging leader should cultivate. The intentionality of the model would be helpful to the continued development of other leaders.

Figure 6.2 Lee's Mentoring Constellation Variant



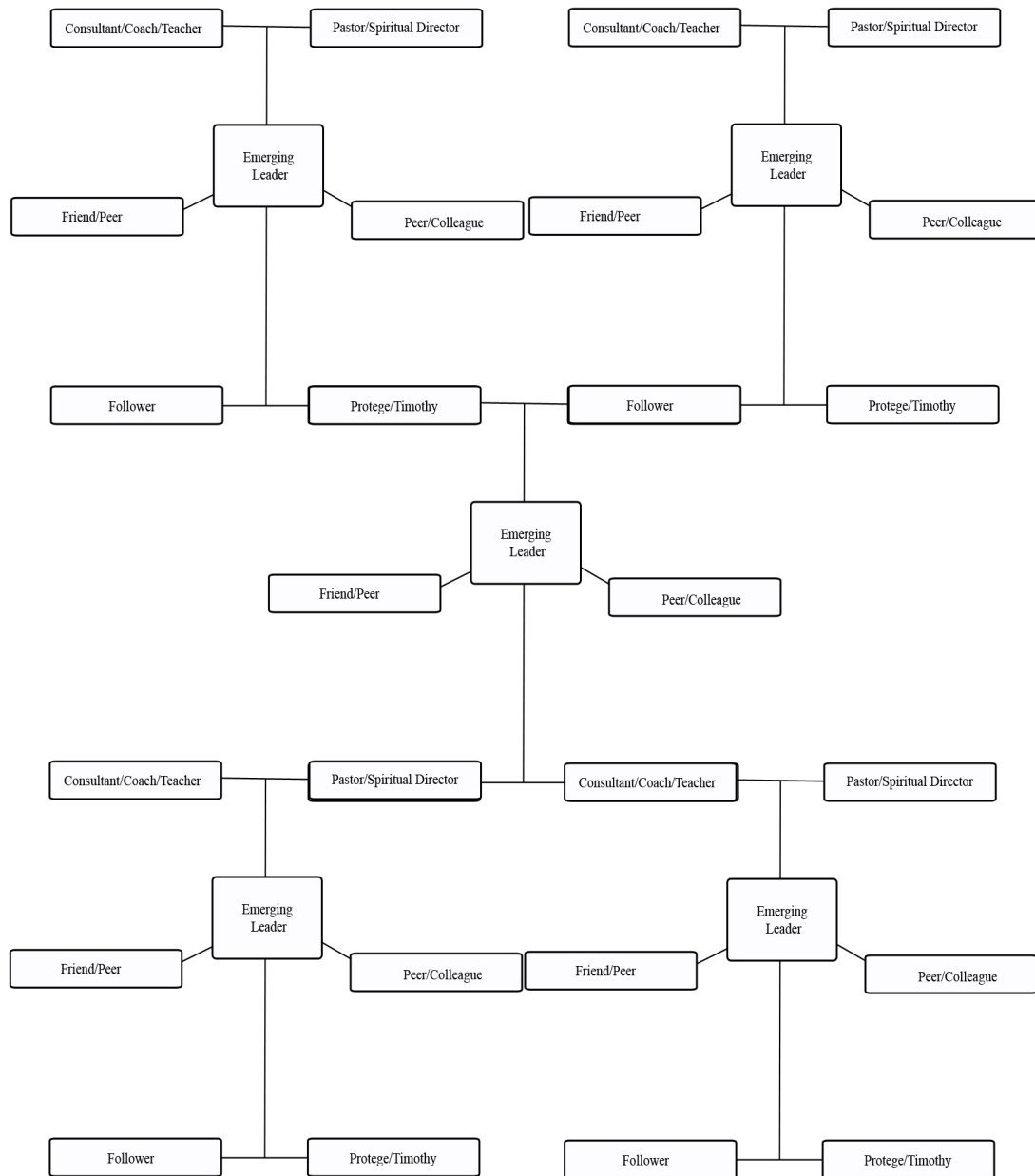
Source: Wayne H. Lee, *Church Life* (Celebration, FL: Church Life Resources, 1996), 45.

Leaders applying this model development create cascading relationships with an unlimited reach. An established leader mentors an emerging leader, while at the same time being invested in by a more seasoned leader, they also mentor a less developed emerging leader. This process is repeated for all leaders in the chain of development.

An additional benefit to the expanded mentoring constellation is the burden it places on the emerging leader to apply the lessons she is learning. A major factor for effective development of emerging leaders revealed through the field research was the vital role modeling plays. By applying the mentoring constellation emerging leaders engage in modeling behavior as it is modeled to them. There is dual value in the

modeling. First, emerging leaders modeling behavior to those they are mentoring will be challenged to apply lessons quickly and completely. Secondly, by instituting an expectation that all leaders should mentor other as they are also mentored, prevents stagnation in leadership development. The process reinforces the models of Blanchard/Hersey's follower's readiness and growth cycle from redemptive leadership.

Figure 6.3 Cascading Mentoring Constellation



The continuation of the mentoring constellation would be limited to the participant's willingness to apply it. Unlike some methods of developing which rely on an established leader's ability to connect with large crowds, a single leader investing in one emerging leader can have an indirect impact on many others connected to the mentoring constellation. The only limitation of the mentoring constellation is in the number of individuals a leader can mentor at one time. The biblical examples offer different perspectives. Elijah and Elisha represent a one-on-one pairing. Jesus led twelve but demonstrated a closer relationship with three. The number of emerging leaders an established leader will be able to mentor directly is dependent on the established leader's personality and capacity. The researcher contends meaningful relational mentoring will be limited to four to five individuals per established leader. The length of the relationships will vary based on the needs of the emerging leader. Lee asserts the relationship should last no less than one year with regular meetings.⁸

*A Shared Responsibility
in Defining a Path*

It was not the goal of this project to define a single path of growth for all emerging leaders. The research confirmed a variety of avenues available for leadership development. An area which stood out in the research was the need for each side of the leadership pairing to participate in shaping the path of development. The emerging leader's desire to participate in the process of development is essential. However, the direction for moving forward cannot be solely defined by the emerging leader. If that

⁸Lee, 47.

were the case, then the established leader becomes non-essential or simply a resource provider.

A necessary element in defining a developmental pathway is understanding the current maturity of the emerging leader. With consideration to the four areas of development, the established leader should engage in the process of evaluation with the developing leader. This process will assist in creating a baseline to work from for future education. Tools for assessments such as Path Elements Profile⁹, Myers-Briggs, Strength Finders, and a Spiritual Life Assessment can establish a starting point. Essential to any journey is understanding where it begins.

Exploring what God has placed inside the emerging leader in skills, ability, and calling is essential to the process. An established leader cannot simply shape the emerging leader based on their understanding or desire. The emerging leader should participant in the course of defining where God is calling her. Terry Walling offers a resource helpful in the process of development. Walling created a three-course seminar exploring Clinton's timeline of development. *Focused Living* is a journey through understanding the sovereign foundations and calling of the leader's life.¹⁰ "Adult learners need to see *a* way forward before they can find *their* way forward."¹¹ Drawing from personal experience, the established leader models the tenants of redemptive leadership by walking alongside the emerging leader. Established leaders must resist the urge to

⁹Laurie Beth Jones, *The Four Elements of Success: A Simple Personality Profile That Will Transform Your Team* (Nashville, TN: Thomas Nelson Publishers, 2005).

¹⁰Leader Breakthru, "Discover Your Calling," 2016, accessed December 17, 2016, <http://www.leaderbreakthru.com/calling>.

¹¹Walling.

force the emerging leader to be someone they are not. The emerging leader's participation in defining the call God has placed on his life is essential in long-term leadership success.

Full-life development

As the interviews revealed, development must occur along four parallel paths overlapping the three timelines of development identified in the literature review. The progression along the paths will not be consistent. Certain areas will lag behind others based on the development needs of the emerging leader. Particular attention should be given to the spiritual development of the emerging leaders. Surveys and interviews demonstrated this area to be overlooked in the growth process. Established leaders should utilize personal experience, relationship, and a variety of resources to encourage growth. What was evident in the research is gaps of development are created without an intentional full-life focus.¹²

Tools, Resources, and Modeling

Specific resources were mentioned in the online surveys and interviews.¹³ The resources were secondary to the developmental process. The feeling left with the researcher was that if the resources were significant to the established leader it would also be important to the emerging leader. The researcher was led to conclude the specific resource are less important than the lessons the established leader was drawing from the material. This finding dovetails with the field research conclusion of the necessity for an established leader to model and live the lessons being passed on to the emerging leader.

¹²See Appendix B for a suggested tool to assist in a full-life development plan.

¹³See Appendix A for listed resources.

Both emerging and established leaders acknowledged that being an example of continuous learning and improvement, moral character, and spiritual maturity was essential in the relationship between leader and follower. Established leaders cannot merely teach a principle and expect it to impact an emerging leader's life. The established leader must also live by it.

*Balancing The Emerging Leader's Needs with
the Established Leader's Experience*

The final element of the theory is the interplay between the established leader's efforts to guide the emerging leader and the emerging leader's readiness to move forward. "The greatest challenge for me in working with young leaders is knowing when to push them to get them to move into their potential. A lot of young leaders do not realize what they are capable of until they are pushed to try something new."¹⁴ The established leader should understand the call and gifting of the emerging leader and consider their desired direction of growth. At the same time, the established leader should challenge the emerging leader to move forward into new areas she may not feel prepared to attempt.

Emerging leaders reported that being given an opportunity was the greatest way an established leader helped them in their growth. Opportunity to succeed, opportunity to fail, opportunity to experience "real life" was highly valued by the emerging leaders. An established leader's understanding of Hersey and Blanchard's Novice/Master development timeline is vital in the application of opportunities.¹⁵ The model

¹⁴Jim Wideman, interview with the researcher, December 20, 2016.

¹⁵Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, (New York: Thomas Nelson Publishers, 2008), 138.

intentionally moves followers forward along a continuum, but also recognizes the follower's preparedness for additional responsibility and new opportunities. The opportunity to test skills is crucial. This is consistent with the biblical examples. The ministry of the disciples did not start when Jesus ascended into heaven. They were ministering apart from Jesus while He was still on Earth. The balance an established leader must create encourages progression in the areas the emerging leader desires but also moves him into areas where the established leader sees potential for further growth. The opportunity is offered in the context of relationship. The emerging leader may not feel adequately prepared for the opportunity. Yet, the push from the established leader moves the new leader forward.

Conclusion

The moniker of leadership development or even emerging leader may create an unintended barrier to the appropriate growth of the individual. Connecting the word "leader" to "development" naturally causes a bias towards leadership resources. The overall findings of the project reinforce that focusing on a single topic, such as leadership skills, for development will leave gaps to be addressed later in life. Perhaps it would be a better perspective to view emerging leaders simply as disciples of Christ. Reframing an emerging leader as a disciple may be helpful in ensuring the entirety of the person is addressed in the developmental process. Releasing the need for a large multitude of followers will help the local pastor find the one or two lives God would have him invest in for a season. The season may be a short three years like Jesus and the disciples or 40 plus years as Moses and Joshua experienced. Releasing the number of years it takes or the number of disciples produced as a measure of success gives freedom to the pastor to

seek God's direction and disregard outside pressures. Carrying an understanding that the investment in a single person can ripple through life like a pebble in a pond is liberating. Pastors focused on cultivating a lasting legacy in an emerging leader concentrate on the quality rather the quantity of disciples.

Strengths of the Project

The first strength of the project was the inclusion of the emerging leader's perspective for the process of development. Followership and the experience of the emerging leaders provided a fuller perspective on the activity of growing. The follower's contribution to growth has traditionally not been considered.

The second strength of the project was the inclusion of a variety of ministers. The demographics demonstrated a significant sample representative of the Assemblies of God. The wide range of participants in the online survey and interviews provided a broad base of experiences for the researcher to review.

The third strength of the project was the practical nature of the research topic. The challenge of raising up emerging leaders facing the church today is critically important. The application of the findings at a local church level can have a positive effect at forestalling a crisis of leadership for the future church.

Weaknesses of the Project

The first weakness of the project was due to the nature of the distribution for the online survey. The larger percentage of participants came via social media outlets. The survey participants skewed younger than the average age for an AG minister.

The second weakness of the project was from the lack of a focused age range for emerging leaders. The lack of an age focus made it difficult to sort through what may be

generational preferences versus life experience. To further the study, additional research with an age specific design would be helpful. The needs of millennials, generation x, generation y, and so on vary.

A third weakness was too much distinction was made between a lead pastor and a staff pastor for influence. Good data was provided by the responses, but to properly analyze the outcomes further research into the area would be necessary to fully understand how applied influence affected the leadership development of emerging leaders.

Finally, the resources gathered from the survey and interviews need further exploration to figure out why they were impactful. The researcher was left with only his opinion of how the titles shared would be meaningful.

CHAPTER SEVEN: REFLECTIONS

Suggestions for Further Research

The project was focused on creating a broad framework to understand how a local church pastor can develop emerging leaders. Due to the complexity of the topic, further work into creating a specific model is a natural second step. The framework presented in this project can provide a foundation for a new field research project to explore the effectiveness of the elements proposed by the researcher. This would need to be a long-term research project.

A second area needing further research is the generational difference for emerging leaders. The pool of emerging leaders ranged in age from 18 to 45. What the emerging leaders expressed in the needs for development were different. Older emerging leaders expressed a higher need for resources and younger emerging leaders expressed a need for relationship. The established leaders interviewed primarily shared their method of developing younger emerging leaders. A future research project which defines the age specific needs of emerging leaders would be helpful.

A third area where the research can be expanded is in the exploration of the resources listed. The topics of the resources were understood by the researcher, but why the survey participants found these resources helpful would advance the study. Candidly, there was one book which stood out as a core resource, *A Tale of Three Kings* by Gene Edwards. Perhaps the allegorical account of leadership speaks to the heart of the issue experienced by many church leaders. The resource addresses how secular leaders apply

their power to control followers in contrast to how a righteous leader relies on God. The story revolves around the abuses felt by followers under poor leadership. The metaphor for the experiences of members from the field research is evident. Further research into the negative experiences of development would need to be done to understand why this resource was so prevalent. The research could build upon the resources provided in this study and J. Robert Clinton's concept of negative preparation.¹

The final area where additional research would further the project is the role of the emerging leader in the developmental process. The project incorporated some aspects of this in the final analysis, but it was not the primary focus of the study. Exploring traits, behaviors, and qualities, as well as the experiences of a broader base of emerging leaders would supplement the project.

Personal Insights

As I walked into Best Buy looking to spend a Christmas gift card, I realize how fundamentally changed I have become in this process. Many of the things I loved seven years ago do not hold much appeal to me. I still love action movies, video games, and Star Wars but perhaps not as much as before I started this walk through the world of academia.

When I began my Master's degree in 2010, I did not have clarity of where God was leading me. I simply knew He was directing me to formalize my education. The degree was an 18-month sprint through seminary.

¹J. Robert Clinton, *The Making of a Leader, Second Edition: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress Publishing Group, 2012), 25.

God then opened the door for me to pursue my DMin with Bethel Seminary. While I had long joked that if you get a Master's degree you may as well go ahead and get a doctorate, I was never serious. The irony of me completing a doctoral degree would not be lost on my high school teachers.

The Master's degree was God revealing flaws and hindrances to my spirit. The doctoral process has been the opposite. It has been restorative. *The Critical Journey* served as a pivotal moment in my leadership journey. This one book has challenged me to deepen my relationship with God and help others move forward in their faith journey as well.

The introduction to servant leadership was transformational for my leadership. Leading as the first among equals with consideration to the needs of the followers reframed leadership. From the beginning of the program, the one core tenant of servant leadership that has stood out is the intentional development of followers. This single principle is what brought me to the project focused on emerging leaders. As shared in the introduction, my process of leadership development has been consistent with many of the leaders interviewed for this study. The leadership lessons I learned have been discovered through a self-directed process.

During a class in organic leadership, Terry Walling spent time coaching me towards deepening my understanding of calling. He simply asked, "What do you want to do?" As basic a question as that is, it took me two days to answer. The response moved me further into my thesis. Walling's prompting paired with lessons from servant leadership and *The Critical Journey* further challenged me to consider ways future leaders could be spared some of the struggles I faced in my leadership development. I

realize many of the personal struggles and times wrestling with God are going to be repeated for emerging leaders. A mentor can walk alongside a follower for some lessons, but many must be experienced directly. Many, but not all. Walling's investment with me was one of the few times in my ministry career where an established leader helped guide me to a point of growth. It was a great illustration of a missing element in the lives of many emerging leaders.

The online survey and interviews revealed experiences like my own. Leadership development and ministry preparation can be a personal journey of struggling to "figure it out." The literature review and biblical material showed an alternative path for development. Clinton's perspective that leaders develop over a lifetime of lessons is likely correct, but it does not necessarily have to be the individual's personal experience from which the lessons are drawn. "Learning from your mistakes is good. Learning from the mistakes of others is better."² An established leader can help an emerging leader avoid pitfalls and pain by simply being present relationally.

On one hand, I was disappointed that the research reflected my expectations regarding the perceived responsibility of the emerging leader to create the relationship. On the other hand, I was encouraged because the literature review about followership placed a higher obligation for development on the follower than I initially anticipated. This was encouraging because it validated many of the leaders who gave me opportunity to apply my skills and gifts growing up. The largest factor in my development was the opportunity given to me when I began in ministry. The project helped to reveal what a gift that opportunity was in my journey.

²Jim Wideman, interview with researcher, December 20, 2016.

In the end, it is my hope this project will provide a foundation for local church pastors to reframe their efforts in developing emerging leaders. The challenges faced in ministry are substantial enough without having to face them alone. As established leaders become more willing to walk alongside emerging leaders, perhaps the statistics of minister failure will begin to change. Perhaps fewer pastors will walk away from the call because they are no longer alone in the journey. For me, I know the burden of creating intentional relationships with emerging leaders weighs heavy on my heart. I pray this project helps to prick the hearts of other leaders and give them a similar burden.

APPENDIX A: DATA

Online Survey

Table A.1 Emerging Leader Demographics Comparison

Age		Gender		Credentialing		Position	
Survey	AG	Survey	AG	Survey	AG	Survey	AG
18-24: 12%	18-24: 2%	Male: 80%	Male: 76.5%	Pursing: 12%	Pursing: N/A	Lead Pastor: 36%	Lead Pastor: 29.8%
25 -34: 56%	25 - 34: 13%	Female 20%	Female: 23.5%	Certified: 12%	Certified: 16%	Staff Pastor: 44%	Staff Pastor: 18.7%
35- 44: 12%	35- 44: 13%			License to Preach: 48%	License to Preach: 29.9%	Other: N/A	Other: 51.5%
45 - 54: 19%	45 - 54: 19%			Ordained: 28%	Ordained: 53.9%		
55 - 64: 8%	55 - 64: 25%						
65+ 0%	65+ 30%						

Source: Online Survey for research project and General Secretary's Office, Statistician, "Statistics on the Assemblies of God (USA)," Assemblies of God Statistics, AG U.S. MINISTERS, accessed December 15, 2016, <http://ag.org/top/about/statistics/index.cfm>.

Table A.2 Emerging Leader Coded Data

	Authors	Personal	Spiritual	Leadership	Ministry Skills
Resources/ Tools	Andy Stanley, John Maxwell, Reggie Joiner, Jim Wideman	<i>Ready, Set, Grow</i> (Scott Wilson), <i>Staying is the New Going</i> (Alan Briggs)	<i>Back to the Altar</i> (Thomas Trask), <i>Steering through Chaos</i> (Os Guinness and Virginia Mooney), <i>Bible, Circle Maker</i> (Mark Batterson), <i>Leaders who Last</i> (David Kraft), <i>Wild at Heart</i> (John Eldridge), <i>God's Plan for Man</i> (Finis Jennings Drake), <i>Your Sacred Yes</i> (Susie	<i>Next Generation Leader</i> (Andy Stanley), <i>Lead Like Jesus</i> (Gene Wilkes), <i>Crucial Conversations</i> (Kerry Patterson and Joseph Grenny), <i>Leadership Pain</i> (Sam Chand), <i>Death by Meeting</i> (Patrick Lencioni)	<i>Doing Church as a Team</i> (Wayne Corderio), <i>Equipping the Saints</i> (Michael J. Christensen), <i>Purpose Driven Church</i> (Rick Warren), <i>Lead Small</i> (Reggie Joiner and Tom Schefchunas)

			Larson), <i>My utmost for His Highest</i> (Oswald Chambers)		
Conferences/ Trainings	Named Conferences			Topics/events	
	The Oaks School of Leadership (Ministry Training program), C3 Conference, Catalyst One Day, Orange Conference, River Valley Church Conference			Myanmar Missions Trip, Staff Chapel, District Council, leadership seminars, district retreats	
Influence Methods	Advice to conferences, one-on-one studies, listened and cared				
Relationships	Mentoring, as an example, provided accountability, Coach, Peers (#1 answer – co-staff, friends), mentors				
Way of being developed	Opportunity to make and fix failures, made leadership development a priority, placed me in situations which would require me to grow, let me make mistakes, opportunity to use my growing skills (preaching), six-month growth plan, personal meetings, challenged me, gave me opportunity, one-on-one meetings, read together, prayer, regular meetings, encouragement, learning from failure, safe place to make mistakes, being available to talk, Self-assessments, on the job learning, reading, mentors				
Needed lessons and resources	<i>The Church Life Model</i> (Wayne Lee), <i>Leading Change</i> (John Kotter), <i>Maximize Your Effectiveness</i> (Andy Stanley), <i>The 7 Habits of Highly Effective People</i> (Stephen Covey), <i>Being Leaders</i> (Aubrey Malphurs), <i>Good to Great</i> (Jim Collins), Logos			Keep going, spend time daily with God, Hands on approach for practical skills (funerals, weddings, etc.), Leading humble, how to listen not just talk, celebrating small victories	
How Emerging Leaders Develop Others	Tools/resources			Methods	
	<i>Doing Church as a Team</i> (Wayne Corderio), <i>Being Leaders</i> (Aubrey Malphurs), <i>Church Life Model</i> (Wayne Lee), <i>Strength Finders</i> (Tom Rath), Spiritual Gift Assessments, Beth Moore studies, Orange Tour, <i>Lead Small</i> (Reggie Joiner and Shefchunas), Ravi Zacharias Podcast, Andy Stanley, Podcast, Bible			Coaching, assessments, conversation, prayer, books, podcasts, mentoring, relationship, reading, training, hand-on-experience, giving opportunity, space to grow, encouraging them, Fine Arts (ministry showcase), Dive in Head First	

To provide an understanding of the online survey's representation of the Assemblies of God, the following tables give a comparison.

Table A.3 Established Leader Demographics Comparison

Age		Gender		Credentialing		Position	
Survey	AG	Survey	AG	Survey	AG	Survey	AG
18-24: 0%	18-24: 2%	Male: 85%	Male: 76.5%	Certified: 12%	Certified: 16%	Lead Pastor: 58%	Lead Pastor: 29.8%
25 -34: 18%	25 - 34: 13%	Female 15%	Female: 23.5%	License to Preach: 15%	License to Preach: 29.9%	Staff Pastor: 42%	Staff Pastor: 18.7%
35- 44: 39%	35- 44: 13%			Ordained: 73%	Ordained: 53.9%	Other: N/A	Other: 51.5%
45 - 54: 14%	45 - 54: 19%						
55 - 64: 25%	55 - 64: 25%						
65+ 9%	65+ 30%						

Source: Online Survey for research project and General Secretary's Office, Statistician, "Statistics on the Assemblies of God (USA)," Assemblies of God Statistics, AG U.S. MINISTERS, accessed December 15, 2016, <http://ag.org/top/about/statistics/index.cfm>.

Table A.4 Online Responses Sorted

	Authors	Personal	Spiritual	Leadership	Ministry Skills
Resources/ Tools	John Maxwell, Aubrey Malphurs, Ken Blanchard, John Kotter, Darlene Zschech, Stephen Covey, Rod Loy, Jim Cymbala, Alton Garrison	<i>Purpose Driven Life</i> (Rick Warren), <i>Overcoming the Dark Side of Leadership</i> (Sam Rima and Gary McIntosh), <i>Spirit Controlled</i> (Richard Foster), <i>Bait of Satan</i> (John LaHaye), <i>Ordering your Private World</i> (Gordon MacDonald), <i>After you Believe</i> (NT Wright)	<i>A Tale of Three Kings</i> (Gene Edwards), <i>The Jesus Style</i> (Gayle D. Erwin and Richard C. Halverson), <i>Celebration of Disciplines</i> (Richard Foster), <i>Bait of Satan</i> (John Bevere), <i>The Divine Mentor</i> (Wayne Corderio), <i>Spiritual Leadership</i> (J. Oswald)	<i>7 Practices of Effective Ministry</i> (Andy Stanley and Lane Jones), <i>Good to Great</i> (Jim Collins), <i>Courageous Leadership</i> (Bill Hybels), <i>15 Irrefutable Laws of Leadership</i> (John Maxwell), <i>John Maxwell Leadership Bible</i> ,	<i>Purpose Driven Youth Ministry</i> (Doug Fields), <i>Well Intentioned Dragons</i> (Marshall Shelley), <i>How to Touch a Leper</i> (Paul Olson), <i>Up the Middle Church</i> (Matt Keller), <i>Simple Church</i> (Thom Rainer), <i>Sticky Church</i> (Larry Osborne), <i>Children's Ministry Leadership</i>

			<p>Sanders), <i>Believing God</i> (Beth Moore), <i>The Normal Christian Life</i> (Watchmen Nee), <i>The Practice of the Presence of God</i> (Brother Lawrence), <i>Paul and the Faithfulness of God</i> (NT Wright), <i>Radical</i> (David Platt), <i>Resident Aliens</i> (Stanley Hauerwas)</p>	<p><i>Leading from the Second Chair</i> (Mike Bonem and Roger Patterson), <i>Leadership and Self Deception</i> (The Arbinger Institute) <i>Jesus on Leadership</i> (Gene Wilkes), <i>Sticky Teams</i> (Larry Osborne), <i>Axioms</i> (Bill Hybels), <i>360-Degree Leadership</i> (John Maxwell), <i>Road Trip Leadership</i> (George O. Wood), <i>Four Faces of Leadership</i> (Bob Rhoden), <i>Visioneering</i> (Andy Stanley), <i>5 Dysfunctions of a Team</i> (Patrick Lencioni)</p>	<p>(Jim Wideman), <i>Stretch</i> (Jim Wideman), <i>How to Read the Bible for All It's Worth</i> (Gordon Fee), <i>The Nuts and Bolts of Church Planting</i> (Aubrey Malphurs), <i>Haley Bible Companion, Thru the Bible</i> (J. Vernon McGee), <i>Church that Works</i> (Gary McIntosh), Bible Study Tools, Commentaries, <i>Discipleship by Design</i> (Harvey Herman), <i>The Master Plan of Evangelism</i> (Robert Coleman), <i>My First Two Years in Youth Ministry</i> (Doug Fields)</p>
	Named Conferences		Topics/events		
Conferences/ Trainings	<p>District School of Ministry, Pastor's School Timmy Barnett, Global Leadership Summit, C3, Breaking 1000 – John Maxwell, Catalyst, ARC Conference, Ramp, CMN Training, Gerald Brooks Leadership Conference, XA Training, College, Dick Foth Minster's retreat, Saddleback Conference, GROW Conference, Church Life Cohort, Youth Specialties</p>		<p>Prayer, Berean courses (AG correspondence school), local church meetings and conferences, District Council, Ministry Area conference, YouTube</p>		
Influence Methods	<p>Opportunity to preach and serve, acceptance, preaching, podcasts, observation of leadership, Negative example</p>				
Relationships	<p>Lead pastor—mentoring (#1 answer), professors, peers, friends, local pastors, district and national leaders</p>				

Way of being developed	Allow me to make mistakes, fellowship, opportunity, walk with me through transition, prayer meetings, example, spiritual disciplines displayed, mentoring, one-on-one, give me opportunity, time, weekly meetings, coaching, confronting, modeling, daily habits, peers, leaders checking on me, regular conferences, reading, seminary, seeking advice, feedback, haphazardly	
Needed lessons and resources	<i>Rees Howells Intercessor</i> (Norman Grubb) CT Studd, <i>Cricketer and Pioneer</i> (Norman Grubb), <i>Celebration of Disciplines</i> (Richard Foster), <i>Courageous Leadership</i> (Bill Hybels), <i>Visioneering</i> (Andy Stanley), <i>Leadership is Art</i> (May Depree), Tony Morgan, Thom Rainer, Jeanie Mayo, <i>Lead Like Jesus</i> (Gene Wilkes), <i>Courageous Leadership</i> (Bill Hybels), Henry Nouwen, <i>The Emotionally Healthy Leader</i> (Peter Scazzero), Church Life Resources, ACTS 2 (church development model), <i>Off-Road Disciplines</i> (Earl Crepes)	Administration, spiritual formation and ongoing spiritual health, decision making, managing expectations, growing in faith and relationship with God, church Models, ministry skills, financial resources
How Established Leaders Develop Others	Tools/resources	Methods
	Disc, District schools of leadership, sharing podcasts and resources, <i>The Emotionally Healthy Leader</i> (Peter Scazzero), Patrick Lencioni Books, <i>Good to Great</i> (Jim Collins), leadership conferences, Thom Rainer Podcast, Josh McDowell, <i>The Truth About Leadership</i> (Kouzes and Posner), Gift finder, strength finder, Doug Fields, Beth Moore, Mentoring Programs, Jim Wideman	Mentoring, coaching, books, seminars, preaching and teaching, availability, discipleship, personal relationship, praying, full-life focus, personality profiles

Established Leaders' Interviews

Table A.5 Responses Sorted

How have you helped emerging leaders develop?	Identity development (Strengths finders, Myers-Briggs, Path Elements Profile), Experience/Opportunity, no process or systematic, Parallel the academic world with real life experience, Hands on training, Spiritual formation, Theology, Process oriented, defined relationship (Understanding what God has put in them), asking what they want to do, regular meetings, 12-month program (ministry capacity and leadership capacity), ministry skills – service planning, etc., move from little bites to meatier pieces—give them opportunity based on their responsiveness, discipleship
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<p>Are there things you have had to change about yourself to develop emerging leaders?</p>	<p>Intentionally explaining decision process, being more extroverted, giving up pride, giving up control, building the bridge while walking on it, examining my own development and experience, adjusting personal and professional expectations (Maxwell –if someone can do it 80% as well), attempting and failing is ok, giving space for people to make mistakes, adjusting expectations of others</p>
<p>What tools or resources have you used?</p>	<p>Strengths Finders, Myers-Briggs, PEP, <i>Crucial Conversations</i>, <i>Crucial Accountability</i>, Catalyst Conference, <i>Multiply</i> (Frances Chan), Jeanie Mayo, <i>Campus Awakening</i> DVD, Local and national pastors investing, <i>A Tale of Three Kings</i>, <i>Culture of Honor</i> (Danny Silk), <i>Honor's Reward</i> (John Bevere), District trainings, <i>Caring enough to Confront</i>, Current books and articles on topics relevant to development, <i>The Art of Self-Leadership</i> (Sam Rima), <i>Momentum for Life</i> (Michael Slaughter), <i>7 Habits of Highly Effective People</i> (Stephen Covey), <i>Communicating for Change</i> (John Maxwell), Global Leadership summit by Willow Creek, <i>Loving Your Marriage Enough to Fight for it</i>, District trainings focusing on general ministry skills</p>
<p>Areas of focus more over others?</p>	<p>Identity development: understanding strengths and weaknesses (self-leadership), Character, Character, Character (work ethic, integrity, consistency, honor, loyalty), the heart of the leader, peer support and accountability – learning in a group, spiritual development and accountability, self-leadership, self-care, other people have written enough stuff on the other topics—these are needed, doctrinal purity (understanding why we believe what we believe), spiritual disciplines</p>
<p>What is the greatest challenge in helping emerging leaders?</p>	<p>Patience. Patience with the process and imperfection. They want it now. Patience. Helping them learn to serve. They want it now (patience, behind the scenes not just upfront.) Patience - They don't want to take time to develop. Patience and developing a thick skin (durability)</p>
<p>What role does the emerging leader play in their development?</p>	<p>Committed to learning and accepting challenge, takes the initiative, being humble and patient, loyalty to the relationship, reaping and sowing – they get out what they put in, they have to apply what they are learning, curiosity and hunger, sensitive to the holy spirit, they have to own it and take initiative</p>
<p>Are there traits/qualities/ or behaviors indicators that an emerging leader will be responsive?</p>	<p>Humility, willingness to learn, willingness to fail or make mistakes, evaluation, patience, humility, loyalty, patience, discontentment with where they are (not satisfied with staying the same), moving forward, making application, owning their shortcomings, pursuit and persistence, self-motivated, hunger (This was the briefest of answers from any participant, and this interviewee's shortest answer by far, but also his most emphatic.)</p>

Emerging Leaders' Interviews

Table A.6 Reponses Sorted

<p>How have you been helped as an emerging leader to develop?</p>	<p>Paul and Barabbas relationship, bi-weekly meetings, regular check-ups on what personally reading, district school of ministry, given books, evaluation of success and failures in events, personal encouragement and guidance, experience, examples of established leaders, placing me in challenging situations, reviewed success and failures, college/seminary. mentors who experienced similar challenges, women in ministry as an example, people coming along side and encouraging</p>
<p>What tools and resources have been helpful?</p>	<p>District School of ministry, <i>Desiring God</i> (John Piper), Reggie Joiner materials, blogs, social media forums, books, Jeanie Mayo material, ministry podcasts, district seminars, practical resources, Bible Study, <i>Start with Why</i> (Simon Sintek), <i>Purple Cow</i> (Seth Godin), <i>Deep and Wide</i> (Andy Stanley), personal inventories/personality tests/strength finders, <i>Dark Side of Leadership</i> (Sam Rima and Gary McIntosh), the opportunity to spend time with leaders, hearing life experience, district and sectional events for connecting</p>
<p>Are there areas of focus you find more important?</p>	<p>Church conflict (leadership skill), preaching and teaching, how to be a people person, conflict resolution, college classes, practical application, personal application, counseling classes, spiritual disciplines, self-examination, theology, how to write sermons, practical matters – finances, taxes</p>
<p>Biggest challenge in developing as an emerging leader?</p>	<p>Time management, prioritizing, the responsibility of leadership, thrown into the fire, comparison (are they bigger or better), finding position/gaining experience, theological support for women in ministry, living by faith – feeling unprepared for the task before us, taking an income cut in order to get the needed experience, lack of people who share their experience</p>
<p>As an emerging leader, what is your role in the developmental process?</p>	<p>Responsible for initiating efforts/pursue mentors, come ready to learn and ask questions, it has to be a dual focus/relationship—I need to be responsible, but I need a leader to help me, initiative to build the relationships, willing to serve from the beginning – paid or not</p>
<p>Traits qualities or behaviors of established leaders that are helpful?</p>	<p>Encouragement, example of personal growth and development, servant's heart, family life/example, approachable/humble, not paranoid about losing power, confident in their position so they can share leadership, self-less leadership, patience, loving people</p>

APPENDIX B: SUGGESTED TOOL FOR FULL-LIFE DEVELOPMENT

Discipleship Dynamics© has created an online assessment as a tool for churches and individuals to use to gauge their level of progress in five tracks and 40 areas.

Table B.1 Discipleship Dynamics Tracks and Key Outcomes

SPIRITUAL FORMATION	PERSONAL WHOLENESS	HEALTHY RELATIONSHIPS	VOCATIONAL CLARITY	ECONOMICS AND WORK
1. Love the Word of God	1. Humility	1. Love Intimately and Unselfishly	1. Know the Dignity of Our Labor	1. Workplace ethics
2. Pray Without Ceasing	2. Positive Self-Image	2. Forgiveness	2. Sense of Calling	2. Mission at Work
3. Worship in Spirit and Truth	3. Gratitude	3. Live in Harmony and Peace	3. Insights into Gifts and Talents	3. Understand Your Contribution to the Economy
4. Listen to the Voice of God	4. Manage Negative Emotions	4. Marital Intimacy and Unity	4. Mission with Spouse	4. Creativity and Innovation
5. Pursue Biblical Principles for Living	5. Hope for the Future	5. Manage Sexuality	5. Teamwork	5. Asset to my Employer
6. Share the Gospel Wisely with Others	6. Clean Conscience	6. Sensitive to the Marginalized	6. Biblical Integration	6. Managing the Organization's Resources Well
7. Enjoy Fellowship in the Local Church	7. Self-discipline	7. Teachable Spirit	7. Seek the Common Good	7. Stewards of the Environment
8. Cultivate Solitude	8. Manage Personal Resources	8. Hospitable	8. Mentoring Others	

The assessment provides disciples, new and old, with measurements of personal development. An individual completing the assessment will receive a detailed report of their growth and find several tools to help them grow. Additionally, churches can create benchmarks for the overall health and development of their body through a tool provided. With this tool, pastors can tailor the discipleship process to fit the needs of the congregation. Discipleship Dynamics© has partnered with My Healthy Church© to provide resources for the outcomes.¹

¹Discipleship Dynamics, "About the Assessment," 2015, accessed December 15, 2016, <https://discipleshipdynamics.com/about-the-assessment/>.

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