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A Model for the Development of the Leaders of a Regional Gospel Movement

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A MODEL FOR THE DEVELOPMENT OF THE LEADERS

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GLOSSARY

APEST: Alan Hirsch's term used to describe the fivefold ministry pattern of leadership found in Ephesians 4:1-16. APEST is an acronym for the functions of apostle, prophet, evangelist, shepherd, and teacher.

Calvary Church: The researcher's congregation, a multi-site congregation in the Centre Region reaching neighborhoods, nations and the next generation.

Centre Region: A portion of Centre County in Pennsylvania that comprises the State College Area School District.

CityChurch: This is the term used in Calvary's context to represent the conviction that Jesus only sees one church in a geographic region and he values the unity of that church. It is also a term which specifically describes a group of congregations in the State College community that have made a commitment to work together.

City-Reaching: The whole church taking the whole gospel to the whole city, giving birth to a movement of Christ-followers transforming the region.

Gospel Movement: This is a more recent term for city-reaching movements and for the purposes of this paper will be seen as a term that is interchangeable with terms such as city-reaching movement, revival and awakening.

Happy Valley: This term describes the region surrounding State College, PA, at the base of Mt. Nittany. State College is the home of the Pennsylvania State University (Penn State). The name was adopted years ago as a reference to the quality of life found in this region.

Movement: A collective of people working together for shared goals. For the purposes of this research paper, a "movement" will be understood to be an alternative to the institutional church. A movement crosses boundaries and an institution protects boundaries. A movement is more organic with a focus on multiplicative growth, whereas an institution is more focused on structure with an emphasis on control. A movement is more focused on purpose while an institution is more focused on place.

Organic Leadership Development: The theory that God develops leaders over time through common stages and by common principles. He shapes a leader uniquely with the life lessons and capacities needed to accomplish the unique contributions planned for that leader.

Spiritual Authority: A style of leadership that derives less from position, capacity or charisma, and more from a depth of relationship with God.

ABSTRACT

The problem this research project addressed was the need for a leadership development model for a regional gospel movement. While it is hoped that the research will serve regional gospel movements nationwide, the specific focus was the development of a model for leaders of a gospel movement in State College, Pennsylvania and the surrounding area. As the needs of our world expand and the transformative influence of the typical local congregation decreases, followers of Christ are seeking new expressions of church and new paths of transformation. This is driven by a desire to take the whole gospel to the whole city. A growing desire for the church as movement is spreading. The transition from current models of the church to a gospel movement will require leadership.

The researcher explored biblical principles of leadership development exemplified in the life of Moses, (a noted movement leader). The researcher then turned to the books of Acts and Ephesians to glean leadership development principles from the gospel movement which took place in Ephesus. This was followed by a review of literature focusing on gospel movements and their leaders. Finally, the researcher conducted a study of sixteen leaders using grounded theory methodology. Thirteen leaders were from twelve different congregations in State College. Three non-local leaders were connected to current gospel movements. The results were used to construct a model of leadership development for a regional gospel movement.

DEDICATION

This project is dedicated to all those who have desired to do more for God only to find that nothing can compare to being called a friend of God. No one exemplifies this more for me than my wife, Lynn. May we always be in the place where He can love us the best.

Anything God has done in the past, he can do today.
Anything God has done somewhere else, he can do here.
Anything God has done for someone else, he can do for you.

-- A.W. Tozer, *Tozer Speaks: 128 Teachings of A.W. Tozer*

INTRODUCTION

If places tell a story, the Centre Region is a region in need of a new story. Bobette

Buster has said that every great story must involve either reinvention or redemption.[1]

Moses gave the people a new story that involved both; in a sense, it was a reinvention of

God that led to redemption of the people, but it was also the story of a place.

Four years ago, it became clear that Happy Valley was in need of a new story.

The old stories had proven deficient. In a community broken by the sexual abuse of

children, the "Penn State Proud" story lacked authenticity. In a community rocked by

allegations of a leadership cover-up regarding that abuse, Joe Paterno's story of a "grand

experiment" was found lacking in conviction. In a community sobered by football

sanctions that became economic sanctions, the "Happy Valley" story lacked hope. While

the community rose up against the sound bite stories of the national media, the realization

grew that the city no longer truly knew its own story.

The need in this context was and continues to be a leadership need, but it goes

beyond leadership development or even community transformation. The region needs

leaders who can help shape a new story that will lead the people to reinvention and

redemption. The defining chant of the region's story continues to be "We Are Penn

State." Community is a vital part of the "we are" story, but for renewal to occur a

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[1] Bobette Buster, "The Power of Epiphany" (QIdeas Lecture, Crosby Theatre, NY, October 12, 2011).

reinvention of the community is needed, one that leads to redemption. A new community story is needed.

Our lives are stories, shaped by the stories around us, but why do some stories have such staying power? Locally there needs to be an understanding of the staying power of the "party" story. Penn State University has long had a reputation of being one of the great party schools in America. Is this simply the search for community by people with an undirected passion, or perhaps a search for community by people lacking passion?

An understanding needs to be gained of the staying power of the "sex" story, not just the sex of child abuse, but also the sex of a "hooking up" culture. The source of the "sex" story is also found in the desire for community, but it is mixed with a self-serving bias. The false happy ending of the "sex" story offers happiness when others serve me. In truth a happy ending requires sacrifice.

Perhaps, most vitally, an understanding is needed of the story behind the "We are Penn State Proud" story. At its best, Penn State Pride is a desire to do good and be the best. At its worst, it delivers a story of entitlement, while humility brings the redemption that is truly sought.

Happy Valley is in need of a reinvented story and it can be found in God's redemptive purpose for State College and the surrounding region. Penn State University started in 1855 when James Irvin donated 200 acres to the State of Pennsylvania, for a land grant university. The University started in the middle of a field and a city grew around it. Certainly God's redemptive purpose for this region is that it would be a place where people come to discover their calling from God, get equipped in that calling and

get sent out to make a gospel difference in the world. This story requires more than a successful church; it requires a gospel movement.

In our day, as perhaps in every age, much has been written and discussed about the state of the church and the needs of the world. From research showing a growing number of those who claim no religion (nones) to changes in the values of millennials; from the refugee crisis, to the number of churches that close their doors for the last time every year, the influence and impact of the church seems small compared to the need. Perhaps before the church can help a city regain its story, it needs a redeemed story of its own. Alan Hirsch writes,

> We have to acknowledge that after almost twenty centuries of Christianity in Western contexts, we have generally not seen the kind of transformation implied in the gospel. Neither have we often approximated the vibrancy of the gospel movements that somehow manage to structure their ecclesial life much closer to the kind of church that Jesus designed it to be in the first place: that of an apostolic people movement; the kind of dynamic, fluid, viral, ecclesiology we see in the pages of the New Testament and throughout history. The early church, various movements over the centuries, and the developing world now (especially India and China) have displayed this same vitality.[2]

Our place needs a gospel movement and the development of those who will lead it well. While research and writing on movements is beginning to grow—both within and outside of the church—and while the research and writing on leadership never seems to end, a need still exists to explore the development strategies for those who will lead these movements. With the conviction that it is not enough to grow a healthy local congregation, this research explored gospel movements and a leadership development model for the people who will lead them.

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[2] Alan Hirsch, *Permanent Revolution* (San Francisco: Jossey-Bass, 2012, Kindle Edition), Kindle Location 682.

CHAPTER ONE: A LEADERSHIP DEVELOPMENT MODEL
FOR A REGIONAL GOSPEL MOVEMENT

The Problem and Its Context

Statement of the Problem

The problem this project addressed is the lack of an effective leadership development model for a gospel movement in the Centre Region of Centre County in Pennsylvania. In response to this problem, the researcher (a) explored biblical principles of leadership development exemplified in the life of Moses as he led the movement of the twelve tribes of Israel, and exemplified in the book of Ephesians as an example of a regional gospel movement, (b) reviewed the relevant literature dealing with gospel movements, their leaders, and how those leaders developed, (c) conducted research of Christian leaders, using grounded theory methodology, to produce a theory of leadership development for a regional gospel movement, and (d) proposed a model of leadership development for a gospel movement in the Centre Region.

Delimitations of the Problem

While it is hoped that the leadership development model this research produced will ripple outward from the Centre Region, the geographical region for which this problem was researched was the Centre Region.

Except for three participants, the leaders interviewed were limited to the thirteen congregations which are currently part of the Centre Region CityChurch ministries. The other three participants were current leaders of gospel movements.

The biblical research was limited to passages which modeled leadership development within the context of community and the exercise of leadership as it applied to gospel movements.

The literature review was limited to information which combined the concepts of leadership development with the concepts of gospel movements.

Assumptions

The first assumption is that through the inspiration of the Holy Spirit, the principles and stories found in the Bible have a unique value in the guidance of this research and in the shaping of the leadership model.

The second assumption is that leaders in the Kingdom of God are not limited to pastors or full-time vocational ministers. In fact, not only are some leaders not pastors, it may even be the case that not all pastors are high-capacity leaders.

The third assumption is that the current effectiveness of the church in reaching cities with the gospel is less than God desires. The fact that our effectiveness is less than God desires means that the revival of the church and the spread of a gospel movement are possible. We are not waiting for God to do something. He is waiting for us. Terms such as "Revival," "Awakening," and "Gospel Movement" are simply our names for the normal growth of the Kingdom of God.

The fifth assumption is that J. Robert Clinton's theories of the stages of leadership development—which arose from grounded theory research and which have given rise to the concept of organic leadership development—are sound and biblical.

The final assumption is that God loves and has a unique purpose for our city.

Subproblems

The first subproblem was to uncover biblical principles which illustrate leadership development, specifically the development of leaders connected with movements. The researcher chose to study the life of Moses as a noted biblical movement leader. In addition, the books of Acts and Ephesians were studied to gain insight into the leadership of a regional gospel movement, specifically that of Ephesus.

The second subproblem was to review relevant literature dealing with movements, their leaders, and how they developed. Focus was given to gospel movements. Key segments of this review included works by Rodney Stark, Alan Hirsch and Tim Keller on movements and J. Robert Clinton on leadership emergence.

The third sub-problem was to conduct a qualitative analysis of leaders twelve local congregations and three non-local leaders of gospel movements. The qualitative research used grounded theory methodology to analyze the interviews of sixteen leaders.

The fourth sub-problem was to construct a model of leadership development for a gospel movement in the Centre Region. The researcher took the principles and lessons gained from the biblical data and the literature review and combined that with the theory that emerged from the qualitative research to construct the model.

The Setting of the Project

There are three settings of this research project. The first setting was that of Calvary Church in State College, Pennsylvania. While the research specifically sought a solution to a regional problem, Calvary is the context in which this researcher came to believe that a problem exists. Calvary started in the 1955, but the researcher's history at Calvary began in 1994. In 1994, Calvary was a healthy mid-sized church of around 250

and had been for two decades. Over the last 20 years, Calvary has grown from 275 people gathering in one location for one worship service to over 1400 people gathering in four locations for seven worship services. In addition, Calvary has had a part in planting three different congregations. During this present time of significant growth, Calvary's vision has been to "build a church without walls."

The "without walls" culture has seeped into every area of ministry, inciting a number of passions and convictions that shaped this project. The "without walls" culture calls us to love our place. God loves and has a sovereign purpose for each city, for every place where people gather. Thus, Calvary's desire is not simply to see people come to know Jesus, but also to see the city fulfill God's purposes for her. Pastors called to the city are not simply called to pastor their congregations, they are called to pastor the city and they cannot do that alone. Pastors/leaders are responsible for more than just the growth of their own congregation, they are responsible for the redemption of their city. Finally, a "without walls" culture believes that it takes the whole church to bring the whole gospel to the whole city. The world will not know that the Father sent the Son without a display of one-heart, one-purpose unity.

Calvary is an externally focused church that cares deeply about its city and the congregations within the city. As Calvary has become a multi-site church, the researcher has gained new insights into the possibilities of congregations working together in alignment while still maintaining a contextual local ministry.

The second setting was that of the city-church partnership. In 1997, twelve congregations met for a joint Sunday morning worship service at Eisenhower Auditorium on the Penn State University campus. It was the birth of a season of congregations

working together in our community. The conception of that partnership came during two years of pastors meeting together for prayer, but the birth occurred at that joint worship service. During the last 19 years this partnership has experienced ebbs and flows. As pastors have changed, the partnership has changed. Sometimes those changes have involved death, sometimes leaving, and sometimes disagreements or apathy, but through the changes, pastors have remained committed to working together for the Kingdom of God. These pastors remain convicted that a unity reflecting Christ's prayer of John 17 is a necessary catalyst for the movement of the Kingdom of God to expand in our region.

The final setting of this research was State College and the Centre Region. The researcher has lived in this place for twenty-two years. During that time, God has placed a passion in his heart to see Central Pennsylvania transformed by a gospel movement. With Penn State University at the heart of this region, the impact of a gospel movement in this region will impact the next generation and ripple out to the world.

The Importance of the Project

The Importance of the Project to the Researcher

This project was important to the researcher because of the personal convictions he gained over twenty-two years of ministry in this community. When the researcher came to the community, he was convinced that he was called to pastor the city. He came with the conviction that what is commonly viewed as "revival" is God's "normal" for the church, which simply means that the passions placed his heart are attainable. These passions include a passion for the unity of the church of the region, a passion to see the region fulfill God's redemptive purpose for her, and a deep passionate conviction that

while a gospel movement is the hope of our region, this movement requires a regional

movement of leaders.

This project was also important to the researcher because of his love for the city

in which God has placed him. One of the seminal moments in the history of the

CityChurch movement was when the researcher and two other pastors attended a city-

reaching conference where a speaker challenged them from Isaiah 62 that they needed to

be "married to the land." Over the years, God gave the researcher a love for the city and a

strong conviction that God not only shapes people for a purpose, he also shapes cities for

his purposes. With a deep love for his city, the researcher hoped that this research project

would lead to a deeper understanding of how the church can become a gospel movement

that transforms the region.

Finally, this research was important to the researcher because he found himself in

a transitional time of his life. He had a sense that God was leading him to a new chapter

of ministry that involved convergence. Bobby Clinton described convergence as that

chapter of life when a leader's potential is maximized as God moves the leader into a role

that matches their gifts, abilities, experiences, and values. This research project helped

give shape to that new chapter.

The Importance of this Project to the Immediate Ministry Context

This project was beneficial in the immediate ministry context because it will help

Calvary fulfill her vision to be a church without walls and will lead to more effective

ministry as the whole church seeks to take the whole gospel to the whole city. The

research is important to other congregations, campus ministries and businesses in town,

because a gospel movement could lead to the fulfillment of many hopes and dreams for

renewal and transformation throughout the region.

The Importance of the Project to the Church at Large

This research project benefits the church at large by providing a pathway for

congregations to become leadership-rich, community-minded, missionally-driven, and

marked by a greater degree of a John 17 unity. In addition, a common need in

congregations today is a healthy leadership pipeline. Leadership development is time and

resource intensive and this research has served to develop a model that can be adopted by

multiple congregations. As multiple congregations participate, leaders will become more

community-minded, for as walls between congregations are removed, the walls between

the church and the community begin to fall as well. Finally, as people develop as

movement leaders, the mission is multiplied.

Research Methodology

This project involved qualitative analysis, making use of grounded theory

methodology. The data was collected from eleven local pastors, two local business

leaders, and three non-local leaders of gospel movements. A gospel movement is built on

interpersonal relationships, social structures, and creative processes, thus a more

subjective form of research was desirable.[1] The qualitative research of grounded theory

allowed the researcher—a leader in the CityChurch—to actively participate as an

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[1] Paul Leedy, and Jeanne Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, New Jersey: Pearson Prentice Hall, 2005), 133.

interpreter and instrument of data collection.[2] The limitation of this research methodology is that an individual's experiences and perspective can bring bias to the research and the theory. Yet using a method of constant comparison back and forth between data collection and data analysis, the researcher was able to develop a theory that had "conceptual density."[3]

The first step was to research the problem through biblical and theological data. Through this data, the researcher explored the theological foundation for gospel movements by (a) studying the movement which took place in the city of Ephesus, (b) developing a list of leadership lessons from the life of Moses and (c) comparing these two streams of study to explore the crossover of leadership lessons seen in the life of Moses, and the gospel movement of Ephesus (led in part by Paul).

The second step was to explore the literature concerning leadership development for gospel movements. The researcher reviewed literature on historical gospel movements and contemporary models of gospel movements, gleaning insights into the leadership that was required for each. In addition, the researcher reviewed literature specifically detailing leadership development strategies which can be applied to gospel movements.

The third step in the research was to engage in a grounded theory study of leadership development through interviews with sixteen leaders. The interviews explored

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[2] Leedy, 133.

[3] Leedy, 141.

the components of an effective leadership development strategy and the barriers to the implementation of a regional model.

The final step involved (a) the collection of all the data for review, (b) analysis of the data using coding and memoing, (c) the emergence of a theory of action that accomplishes leadership development, and (d) the synthesis of all the research to form a leadership development model for a gospel movement in the Centre Region.

CHAPTER TWO: A BIBLICAL ANALYSIS OF GOSPEL MOVEMENTS
AND MOVEMENT LEADERS

The source material on gospel movements is found in the Bible. In two major

sections, this chapter explores the development of movement leaders from a biblical and

theological perspective. First, using the narratives and didactic material in Acts and

Ephesians, the researcher studied the Ephesus Gospel Movement with a focus on

leadership principles. These principles helped shape the Centre Region leadership

development model.

While both the authorship and destination of this letter are debated, the majority

of evangelical scholars have settled on Pauline authorship.[1] While there are difficulties in

determining the destination—the impersonal nature, lack of personal greetings, and lack

of specific contextual issues, to name a few—the researcher finds the most compelling

hypothesis to be one summed up by Clinton Arnold. He posits that the destination is

Ephesus, but it is meant to be a circular letter for Ephesus and the congregations of the

surrounding area. The somewhat impersonal nature of the letter is necessitated by the fact

that Paul has been gone from the region for some time and the church of the region has

grown substantially.[2] Discovering the components of this gospel movement will help

understand the types of leaders necessary for a contemporary gospel movement.

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[1] Clinton E. Arnold, *Ephesians Exegetical Commentary on the New Testament* (Grand Rapids, MI: Zondervan Press, 2010), 46.

[2] Clinton Arnold, 27-29.

After studying the theological foundations of a gospel movement, the chapter will explore the life of Moses who led diverse tribes of people in a movement unified around common goals. While this movement of people is not a gospel movement, Moses is one of the most noted movement leaders in scripture. By examining the stories of Moses, and the Ephesus Gospel Movement as described by Luke and in part led by Paul, the researcher sought principles of leadership development that were then applied to the problem being researched.

Leadership Lessons from Ephesus

A Gospel Movement in Ephesus

Alan Hirsch defines a movement as

> A group of people organized for, ideologically motivated by, and committed to a purpose that implements some form of personal or social change; who are actively engaged in the recruitment of others; and whose influence is spreading in opposition to the established order within which it originated.[3]

For the purposes of this research project, a "gospel movement" involves a group of people organized for, ideologically motivated by, and committed to the transformation of their region through the power of the gospel. In the Centre Region CityChurch, a movement mission statement has been adopted: "The whole church taking the whole gospel to the whole city." The seeds of this mission statement are found in the Lausanne Covenant largely crafted by John Stott in 1974, when it was stated, "World evangelization requires the whole Church to take the whole gospel to the whole world.[4]"

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[3] Michael Front and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-CenturyChurch* (Hendrickson Publishers, 2003), 202.

[4] Lausanne Movement, "The Church and Evangelism." Accessed January 5, 2017. https://www.lausanne.org/content/covenant/lausanne-covenant/.

In 1980 during a Lausanne consultation on evangelizing large cities, Ray Bakke modified the statement to "whole city." The "whole church" is the church of the city/region. The "whole gospel" is both good news and good deeds. The "whole city" means that no one is left out. This has become the working definition for the Centre Region CityChurch.

While many diverse passages could be used to lay the theological foundations of transformational gospel movements, the research focused on Ephesians because historical and biblical data indicates that there was an expansive movement in Ephesus. In Paul's time, Ephesus was an influential city. Called "the mother city of Asia" because of her impact on politics, commerce and religion, Ephesus was the leading city in the wealthiest region of the Roman Empire.[5] With a large marketplace, a 25,000 seat theater and a temple dedicated to Diana, Ephesus was diverse in its population and its influence.

In a similar way, the church of Ephesus was an influential church. Not only started by Paul (Acts 19:1-10)[6], but Irenaeus, in *Against Heresies* suggested it was pastored by Timothy and the apostle John,[7] thus it was also the home church of Mary the mother of Jesus (John 19:26-27). The church had a powerful supernatural start with an outpouring of the Holy Spirit (Acts 19:2-6) and unusual miracles by the hand of Paul (Acts 19:11-12). The supernatural start also included demonstrations of spiritual power.

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[5] Clinton Arnold, 30.

[6] Unless otherwise noted, all Scripture citations are from *The Holy Bible, English Standard Version* (Wheaton, IL: Good News Publishers, 2001).

[7] Alexander Roberts, James Donaldson, and A. Cleveland Coxe, *Ante-Nicene Fathers, Volume 1* (Buffalo, NY: Christian Literature Publishing Co., 1885, Kindle Edition), Kindle Location 16004-16005.

For example, while this religiously diverse city worshiped up to 50 other gods and goddesses,[8] it was known for its worship of Diana (also known as Artemis) and its practice of magic. Clinton writes,

> Ephesus, however, had a reputation in antiquity as a place where magical practices flourished. The practice of magic was predicated on a worldview that recognized the widespread presence and influence of good and evil spirit powers on every area of life. Magic represented a means of harnessing spiritual power and managing life's issues through rituals, incantations and invocations.

Luke shares the story (Acts 19:11-20) of a spiritual power encounter that Paul had with the sons of Sceva who were trying to mimic Paul's exorcisms. They were badly beaten, thus highlighting Paul's access to true spiritual power.

This power encounter along with the miracles coming at the hand of Paul led many to become followers of Christ. So many people turned from magic to Christ that when they burned their instruments of magic and books related to the magical arts, their value was estimated at 50,000 pieces of silver or the equivalent of 50,000 days' wages. As these people turned from the worship of Diana it affected the marketplace, with decreased sales of related items (Acts 19:21-41). With all that was taking place, within two years all of Asia had heard about Jesus. One could easily make the case that Ephesus was a city in transformed by a gospel movement.

Gospel Movement Leaders Develop a "Movement" Ecclesiology

With respect to the letter to the church in Ephesus, Peter O'Brien writes,

> Whether it is because of its magnificent sweep of God's saving purposes from election before the foundation of the world to his summing up of all things in

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[8] Clinton Arnold, 33.

Christ, the place of the exalted Christ within those purposes and believers' relationship to him, God's victory in Christ over the powers, the grand presentation of the church, it's language of worship and prayer, or the scope and depth of its ethical teaching, Ephesians has had a profound influence on the lives of many.[9]

With respect to this research, it is Paul's grand presentation of the church that is of great interest. Paul began his letter to the church of Ephesus with the words, "Paul, an apostle of Christ Jesus by the will of God, to the saints who are in Ephesus, and are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ" (Eph. 1:1-2). Just as John addressed a letter to the "singular" church of Ephesus (Rev. 2:1), so Paul addressed his letter to all the saints in Ephesus who are faithful in Christ Jesus; the "singular" church rather than multiple churches.

Twenty-three years ago in a conference on city transformation the researcher was first introduced to this insight. When Jesus looks at a region, he sees his church, one church in multiple gatherings. The paradigm of a citywide or regional understanding of church is consistent with its usage in scripture and is better suited for the church as a movement. The evangelical church today is quickly transitioning from the paradigm that the local church is an address. Christ followers are embracing the call to see church as people rather than place. Pastors have heeded the warning that when translating the Greek word *ekklesia,* they should "beware of using a term, which refers primarily to a building rather than to a congregation [or gathering] of believers."[10] Though still shaped by buildings and programs, many are attracted to the perspective that church is the people

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[9] Peter T. O'Brien, *The Letter to the Ephesians* (Erdmans Publishing Company, 1999), 2.

[10] *Greek-English Lexicon of the New Testament Based on Semantic Domains*, s.v. "ἐκκλησία."

gathered and sent, a people rather than a place. For fifteen years the people of Calvary (the researcher's congregation) have embraced the vision of being a church without walls. At the same time, moving from the congregational vision of a "church without walls" to more comprehensive vision of one church in the region has been difficult.

The evangelical church has long embraced the distinction between the local church and the church universal. Calvary's statement of faith includes the distinction:

> The Church. We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus, baptized on a credible profession of faith, and associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the Gospel of Jesus Christ to a lost world.

This distinction is helpful but it is still limited by its binary nature. Ecclesiology is at the heart of Ephesians; in fact, John Stott suggested that the main theme of Ephesians is "God's New Society."[11] The Greek word *ekklesia* occurs nine times in Ephesians. These nine occurrences refer to more than the universal church.[12] Paul referred to something more comprehensive than one local congregation led by a particular set of elders, all gathering in one particular place. The binary nature of local vs. universal causes us to miss another possibility: namely, that Paul was addressing a collective of local gatherings in one region.

This would suggest that the term "church" can apply in at least three different contexts: local congregation, regional collection of local congregations, and the church

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[11] John R. W. Stott, *God's New Society: The Message of Ephesians* (Downers Grove, Ill: InterVarsity Press, 1979), 26.

[12] Andrew T. Lincoln, *Word Biblical Commentary: Ephesians* (Dallas: Word Books Publisher, 1990), 154.

universal. This distinction is vital because a view of where church occurs shapes ecclesiology and missiology. If the only categories of church that matter are the local church (our practical everyday experience of the church gathered in one place) and the universal church (the reality of the church scattered around the world), then our ecclesiology is deficient. Either Christ's blueprint for church has been disregarded as eschatological or limited in the breadth as only related to my group.

In the Centre Region CityChurch, the pastors have found it helpful to make this distinction by referring to local, particular expressions of the church as *congregations* and reserving the designation *church* to refer to the regional collective of congregations, thus "citychurch." This is consistent with the way Paul used the word *ekklesia* in other New Testament passages. For example, many of the epistles were written to a body of believers in a city such as Corinth or Thessalonica, and in Paul's usage, the term usually referred to the group of Christ-followers throughout a specific city.[13] This was the case in greetings to the Corinthians where Paul wrote "To the church of God that is in Corinth," (1 Cor. 1:2) and in greetings to the Thessalonians where Paul wrote, "To the Church of the Thessalonians in God the Father and the Lord Jesus Christ" (1 Thes. 1:1).

The use of the term *ekklesia* to refer to a collective of regional congregations was not limited to Paul. John (and Christ) also referred to a collective when the letters to the seven churches are written in the book of Revelation: "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea" (Rev. 1:11). Luke stated that

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[13] Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic, 2013), 956.

fear came over the church of Jerusalem (one church made up of collective gatherings in the city) when Ananias and Sapphira were struck down for lying to the Holy Spirit (Acts 5:11). Millard Erickson posits that a citywide church or regional collective of congregations is the normal meaning of the word *ekklesia* and goes so far as to suggest that it is this wider sense that should be described as "local." He writes, "This local sense of the church is evidently intended in the vast majority of occurrences of the word *ekklesia.*"[14]

Part of the confusion in the meaning of *ekklesia* comes from the fact that it was used to refer to a diversity of types, sizes and locations of Christ-followers. Aquila and Priscilla along with the church gathered in their house sent greetings to the church of Corinth (1 Cor. 16:19). From house-church to regional designation, Luke described the church throughout the region of Judea, Galilee and Samaria enjoying a season of peace and growth (Acts 9:31). Yet, Erickson writes, "In most cases, however, the word *ekklesia* has a broader designation—all believers in a given city (Acts 8:1; 13:1)."[15]

The concept of the church of the city is vital for gospel movements. To the extent that ecclesiology has focused on a local congregation, the essential of unity for gospel movements can be easily overlooked. While it is worthwhile to debate the breadth and depth of unity necessary to catalyze a gospel movement, few would debate that the church in most cities is too fragmented. Jesus' prayer for unity in John 17 has not yet been answered and as a result people do not know the life-changing story of the Father

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[14] Millard Erickson, 956.

[15] Millard Erickson, 956.

sending the Son. As a result of a limited ecclesiology, leaders have often missed the synergy of unity within the church being built by Christ throughout a region. In addition, a limited ecclesiology has limited the mission, often resulting in a leadership focused solely on growing a congregation, rather than transforming a region. For 22 years the researcher has ministered with two convictions. First, God did not bring him to State College to pastor Calvary, God brought him to State College to pastor the city. Secondly, he cannot do that alone. You can grow a great congregation alone but it takes the church of the city to transform the city, leaders of gospel movements carry this conviction and seek to partner together with other leaders in the church of the city.

<div align="center">Gospel Movement Leaders Are Spiritually Empowered</div>

Leadership in the Spiritual Realms

Paul used four metaphors in the book of Ephesians to describe the nature of the church. The metaphors were (a) the church is the dwelling place of the Spirit of God, (b) the church is the body of Christ, (c) the church is the bride of Christ, and, (d) the church is the army of God. These four metaphors shape the leadership of a gospel movement. All four emphasize unity in some respect as they focus on the whole church. Two of the metaphors focus more on being and two focus more on doing. All four metaphors are a reminder that there is more to the church than what is perceived by the senses. The church is a spiritual, supernatural mystery where heaven and earth intersect.

A gospel movement unlike other social movements is woven through with a different type of power and motivating presence. While other social movements may contain spiritual aspects, a gospel movement moves in spiritual realms, empowered by spiritual power. Five different times in Ephesians Paul used the Greek word *epourania*

translated as "heavenly realms." This word should be interpreted as "the spiritual dimension" or "the unseen world of spiritual reality."[16] Paul was referring to a spiritual realm to which Christ, evil spiritual powers, and believers, currently have access. It is the realm where believers are blessed with every spiritual blessing (Eph. 1:3) and where Christ is seated as Sovereign over all things (Eph. 1:20). In this realm believers are seated in union with Christ (Eph. 2:6) and the church is on display as a demonstration of God's wisdom. At the same time, a spiritual battle wages in this realm, a battle against every gospel movement (Eph. 6:12). Paul makes the case in Ephesians that Gospel movements cannot thrive if this realm is disregarded and spiritual power is discounted.

Leadership and the Power of the Spirit

The first metaphor Paul used to describe the church is found in Ephesians 2:11-22. After a discussion from Paul on the reconciling work (unity) of Christ, we find that through Christ, together we have access to Father God. Followers of Christ are being joined together as a holy temple; being built together as a dwelling place for God in the Spirit. The Holy Spirit gives access to both God's presence and God's power. After his resurrection Jesus instructed the disciples to wait for the power of the Holy Spirit. He promised that they would become a gospel movement when they received the power of the Holy Spirit (Acts 1:8). Acts 1:8 is often looked at as a strategy for the geographical expansion of the gospel, but more than a missional strategy, it is an explanation of one essential dynamic of gospel movements—the power of the Spirit of God.

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[16] Clinton Arnold, 78.

The gospel movement of Ephesus started when Paul baptized twelve men into the baptism of the Holy Spirit, rather than just the baptism of John (Acts 19:1-7). (Acts 1-2 equates the Holy Spirit as the power necessary for a gospel movement.) It continued with Paul's "unusual" miracles, and power encounters with demonic spirits. The empowering work of the Spirit was also front and center when Paul prayed for the church. Paul prayed that their eyes would be opened to the incredible power that is available to them, the same power that raised Christ from the dead (Eph. 1:16-19). Paul asked Father God to strengthen the people through the power of his Spirit (Eph. 3:16). Clinton Arnold writes,

> Part of the reason for this emphasis is the fact that the Ephesian believers are in the midst of struggle against supernatural spirits. They face the ongoing influence of "evil spiritual beings in the heavenly places" (6:12) and the hostility of "the spirit who is now powerfully working in the sons of disobedience" (2:2) The influence of these forces is felt in a wide variety of ways. What is certain is that they are bent on opposing God's redemptive and renewing work in every way they can.[17]

In addressing Christ-followers as soldiers, Paul unveiled his fourth metaphor when he implied that the church is an army (Eph. 6:10-20). Paul called the church of Ephesus to stand strong realizing that the battle was not against people, but against evil spiritual powers in heavenly places (Eph. 6:12). He detailed the battle and what is needed for success: using descriptions of armor and battle, he challenged the people to understand the strength of their position in Christ and then called them to prayer. This metaphor, acknowledged that the barriers inhibiting the start and spread of a gospel movement are significant and leaders require supernatural empowerment.

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[17] Clinton Arnold, 491.

The supernatural power of God is vital for gospel movements because every gospel movement is opposed by the work of evil powers in the heavenly places. Throughout the letter to the church of Ephesus—in fact throughout Scripture—one of the meta-narratives of the gospel movements is this cosmic battle for the neighborhoods, cities and even the nations of the world. In the words of John Dawson, scripture tells a story that "Our lives are lived in the midst of an invisible spiritual war. One of the most dangerous things we can do is simply ignore this reality."[18] C. S. Lewis related the same meta-narrative when he wrote,

> Enemy-occupied territory—that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to church you are really listening-in to the secret wireless from our friends: that is why the enemy is so anxious to prevent us from going.[19]

Paul's teaching on the nature of the church details that not only will the power of God and the supremacy of Christ overcome the powers, but that believers actually have access to this same power and authority. Through unity in the body, through prayer, and through their position in Christ, Christians have access to the power of the Spirit and the presence of God.

Leaders and Prayer

One of the primary ways the people of God access the presence and the power of God is through prayer. We know that Paul's spiritual practices involved the discipline of prayer. While the purposes of this research project do not involve a full description of

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[18] John Dawson, *Taking Our Cities for God* (Lake Mary, FL: Charisma House, 2001), 27.

[19] C. S. Lewis, *Mere Christianity* (1952; Harper Collins: 2001), 46.

Paul's prayer life, it is important to note that prayer was vital to one of the most effective leaders of gospel movements since Christ.

Paul saw hardship and difficulty as an opportunity for personal prayer and an opportunity for corporate prayer that would lead to many people worshipping God (2 Cor. 1:8-11). Paul also frequently exhibited a lifestyle of ever present prayer. For example, in speaking to the church at Rome he wrote, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you always in my prayers" (Rom.1:9-10). To the church at Colossae he wrote, "And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding" (Col. 1:9).

Not only did he model a life of prayer, he applauded prayer in the lives of others. To the people of Colossae Paul praised Epaphras with the words, "Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God" (Col. 4:12). Paul modeled the value of prayer. He commended those who prayed. He also challenged followers of Christ to join him in prayer.

It is difficult to determine the full prayer patterns of the Ephesians church, but there are hints. According to tradition, including the writings of Eusebius, Timothy was the first bishop of Ephesus.[20] In addition, Paul indicated that Timothy had opportunities for ministry in Ephesus (1Tim. 1:3). In 1 Timothy 1-2 the instructions which Paul gave Timothy for waging the good warfare (1 Tim. 1:18) included the practice of all manner of

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[20] *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 415.

prayers, prayed in every place, for all people, especially those in leadership over us. The

same call happened in Paul's description of spiritual battle in Ephesians 6. Because

prayer was a foundational means of accessing God's power and advancing the gospel,

Paul employed a variety of terms and a fourfold repetition of the *all*-encompassing call of

prayer when he challenged the church to be a people who are

> praying at all times in the Spirit, with all prayer and supplication. To that end
> keep alert with all perseverance, making supplication for all the saints, and also
> for me, that words may be given to me in opening my mouth boldly to proclaim
> the mystery of the gospel (Eph. 6:18-19).

From modeling prayer, to calling them to pray, to instructing other leaders to lead in

prayer, the place of prayer was given significant leadership energy in the Ephesus gospel

movement. Likewise, leaders of contemporary gospel movements must invest in prayer.

Gospel Movement Leaders Embrace the Gospel Mission

One distinguishing features of a movement is that of "mission." The history of the

church from its birth to the present day is a history of its mission. Jesus' commissioning

of the disciples, solidly place that mission within the context of his mission in the world

(Matt. 28:19-20). The church is not the church if it is not on mission. Alan Hirsch writes,

> All the talk about missional church might lead us to believe that it is simply that
> we have to determine a mission and get on with it. But this would not be
> theologically accurate and misunderstands the nature of mission as rooted in the
> being and purposes of God. Our task as his people is to discern what God is doing
> and join with him. It is not so much that the church has a mission but that the
> mission has a church.[21]

Paul's letter to the church in Ephesus is an important source for the discovery of this

mission.

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[21] Alan Hirsch, *Permanent Revolution*, Kindle Location 4365.

Incarnational Community

The third metaphor used by Paul to describe the church was that of the body of Christ (Eph. 4:1-16). The church is the body of Christ. This metaphor gives us insight into the mission of the church and thus the mission of a gospel movement. Millard Erickson references Louis Berkhoff's proposal that this metaphor provides a complete definition of the church and notes that while he disagrees with Berkhoff, it does offer a very full and rich picture.[22] It gives a diverse description of the mission of the church and how that mission is accomplished. The mission of the body of Christ might best be described as that of an incarnational community. It is a networked community which grows in its capacity to love as it grows to become more like Christ (Eph. 4:15-16). In this way, the metaphor is a reminder of the importance of unity. If the body of Christ encompasses a regional collective of congregations, then each congregation in a geographical region is as interrelated as each individual in a specific congregation.

The metaphor of the body of Christ also reminds us that in community each person has a part to play. While Paul developed this part of the metaphor more directly (1 Cor. 12), he reminded the church of Ephesus that they were joined together by what every joint supplied and they grew when every part of the body played its part. Similarly, for leaders today, each is gifted by the grace of Christ (Eph. 4:7,11,16) and this gift leads to the calling to build up the body of Christ. In this community some have been called to function as apostles, prophets, evangelists, pastors, or teachers; however, those who

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[22] Millard Erickson, 959.

function in these leadership roles are called to equip the rest of the community to serve, because each person offers something of value.

The body of Christ metaphor is essential for the shaping of the mission of the church. While some congregations have used this metaphor as permission to choose an inward-focused mission, one would be hard pressed to imagine that Paul saw it this way. Health and maturity are key foci of the Body of Christ, but when the Body of Christ is healthy it embarks upon the mission of being Christ to world. In this sense, the body of Christ is the incarnational expression of Christ in the world today; witnesses of the love of Christ, giving testimony to the world. The body of Christ takes up the mission of loving others as Christ loved others; seeking people in the margins of society, bringing healing to those who are broken, doing battle with the forces of evil on behalf of others, and walking the path laid out in the Sermon on the Mount as a model of the "Kingdom Come."

In a gospel movement, community is both the "context" and a "goal" of discipleship. When leaders disciple well, the church loves better, built up in her capacity to love. As Paul instructed Timothy, this is the goal of our instruction (I Tim. 1:5 NASB). As the context and a goal of discipleship, the call to community goes beyond the body of Christ as it presently stands. Paul called the church to take incarnational community to those who do not yet know Christ, thus calling for more than one type of growth. We are called to grow up into the likeness of Christ, but also called to grow the body. The body of Christ is called to serve others like Jesus did and does. The church doesn't exist just for itself, it is sent to others. As Dietrich Bonhoeffer wrote, "The Church is only the

church when it exists for others."[23] In his book, *The Missionary Nature of the Church,* Johannes Blauw wrote,

> If one wants to maintain a specific theological meaning of the term mission as "foreign mission," its significance is, in my opinion, that it keeps calling the church to think over its essential nature as a community sent forth into the world. Seen in that light missionary work is not just one of its activities, but the criterion for all its activities.[24]

This metaphor is a powerful call to community, but it is also a call for community to be extended to those who are not yet part of the body of Christ. A few years ago the researcher had the opportunity to drive around State College with a police sergeant on a Friday night. From 11:00 p.m. to 3:00 a.m. they drove the streets. While most people in the Centre Region were sleeping peacefully, tens of thousands of Penn State students were filling the bars, walking the streets, getting in fights, hooking up, and shouting Penn State cheers and vulgarities in the same sentence. In the midst of all this activity was an unharnessed, undirected energy, as if everyone was on a quest, hoping that night would be the night they would find satisfaction for the unnamed hunger that drives them. Looking around that night, the researcher realized that so few of them had ever seen church the way Jesus intended it to be seen. N. T. Wright describes this kind of church in his book *Simply Christian: Why Christianity Makes Sense* when he writes,

> It's a place of welcome and laughter, of healing and hope, of friends and family and justice and new life. It's where the homeless drop in for a bowl of soup and the elderly stop by for a chat. It's where one group is working to help drug addicts and another is campaigning for global justice. It's where you'll find people

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[23] Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: MacMillan, 1953), 203.

[24] Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Missions* (New York: McGraw-Hill, 1962), 121-122.

learning to pray, coming to faith, struggling with temptations, finding new purpose, and getting in touch with a new power to carry that purpose out. It's where people bring their own small faith and discover, in getting together with others to worship the one true God, that the whole becomes greater than the sum of its parts.[25]

Paul and N. T. Wright both saw the mission of the church as more than just an offer of incarnational community for those who do not know Christ. It was the offer of Christ. Paul, who had such a heart for the Jews that he could pray that he would be cast out on their behalf (Rom. 9:3), saw the mission of the church as a passionate yearning that those who do not know Christ would become part of his incarnational community.

The Body of Christ metaphor is a reminder of incarnation and the incarnation is all about context. Jesus entered a specific context. He ministered in a specific context. Context matters because it gives practical parameters to community. At the same time, for a community to be missional rather than merely monastic, the cause must go beyond the gathered community of believers. The context of the church extends beyond the gathering of the church. The context is the neighborhood in which the church (gathered and sent people) lives: the coffee shop, grocery store and workplace where the church brings a fresh incarnation of the body of Christ to those who are not yet part of that community. Context matters because it is the place of proximity. Context matters because it is the place where calling is lived, but it goes even beyond that. As a theology of place is developed, context becomes understood as sacred space. If God determines where his people live and when they live there, so that they can lead others to Him (Acts 17:26-27),

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[25] N.T. Wright, *Simply Christian: Why Christianity Makes Sense* (San Francisco: HarperOne, 2006), 123.

then that place is sacred space. It has been set apart by God for those who live there, even for those who do not yet follow Christ.

This was evident even in the life of Christ. While his ministry took place throughout a larger geographic region, Christ operated in two primary contexts: Capernaum and Bethany. Capernaum was his context while he ministered around the Sea of Galilee, and Bethany was a significant part of his context when he ministered in Jerusalem. So much of Jesus' ministry occurred in Capernaum. Jesus' story didn't begin or end there, but much of his time was spent there. He announced the arrival of the Kingdom of God and called his first followers in Capernaum. Peter's house in Capernaum became a hub of activity and later developed into the site of one of the first house church communities. Jesus performed a number of miracles in Capernaum, including the healing of the paralytic let down through the roof by his four friends. A great deal of Jesus' teaching—including the Sermon on the Mount—took place in Capernaum and the surrounding area. Bethany, on the other hand, was a place of refuge and support for Jesus; at the same time, it was where Lazarus was resurrected and healed. Jesus was anointed for his burial in Bethany and from Bethany the triumphant Palm Sunday journey began.

These towns were little bigger than our neighborhoods today. Capernaum was the size of two football fields put together. Bethany was less than a suburb of Jerusalem. Yet these communities were the focus of a great deal of Jesus' ministry. In them he found community and context. One would think that the Son of God would require a bigger stage for his ministry and leadership and yet what we find is that great power and influence flows from a focus on smaller places where you are known. Influence grows

through connected networks rather than one large stage.[26] Leadership grows through connected networks rather than one large stage.

The body of Christ is incarnational community. In a very real sense, perhaps even more than we grasp, Christian community incarnates the presence of Christ. Dietrich Bonhoeffer's dissertation *Sanctorum Communio* (The Communion of Saints), which Karl Barth called "a theological miracle,"[27] detailed Bonhoeffer's connection between Christology and ecclesiology. He believed that truth is a person (John 14:6) and wrote, "Truth is not something in itself, which rests for itself, but something that happens between two. Truth happens only in community."[28] But it wasn't just incarnational community based on truth, it was an experience of Christ in truth and love. In *Sanctorum Communio* he wrote, "Christ existing as community is manifested in a church that is sustained by a spiritual love, even using that love as its only weapon.[29] This sounds remarkably similar to Paul's declaration that as we speak the truth in love (truth in community) we grow up in Christ (Eph. 4:15). Christ is experienced in the context of community, and in the broader context of community and the marketplace, his people are witnesses, proclaimers and extenders of this community (and thus Christ's presence) to a

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[26] Rob Yackley, "The Context of Community." (in a lecture delivered for Organic Leadership Development in San Diego, February 7, 2013).

[27] Clifford Green, 'Human sociality and Christian community' in John W. de Gruchy ed., *The Cambridge Companion to Dietrich Bonhoeffer* (Cambridge: Cambridge University Press, 1999), 122.

[28] Dietrich Bonhoeffer, *Christ the Center* (New York: Harper & Row, 1978), 50.

[29] Dietrich Bonhoeffer, *Sanctorum Communio: A Theological Study of the Sociology of the Church* (Minneapolis: Fortress Press, 1998), 202.

specific region. Perhaps this is why Paul begged his friends to live a life that takes

seriously the incarnational community found in Christ. He wrote,

> Therefore, I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. For there is one body and one Spirit, just as you have been called to one glorious hope for the future (Eph. 4:1-4 NLT).

An Army on Mission

The final metaphor Paul used to describe the church is implied in his discussion of

spiritual battle (Eph. 6:10-20). This metaphor is highly missional. One of the most

common themes of Jesus' ministry and preaching was that a new kingdom had come

(Luke 4:43). In fact, the heart of his gospel proclamation was that the Kingdom of God

had come (Matt. 4:23). While the people of Jesus' day hoped for a kingdom that would

rule in place of the Roman Empire, it was actually a kingdom that would overthrow the

kingdom of darkness. As Greg Boyd wrote,

> The most fundamental unifying theme throughout Jesus' ministry is that he was setting up the kingdom of God over against the kingdom of Satan. Jesus' exorcistic and healing ministry constitutes preliminary victories over this enemy, while his death and resurrection spell Satan's ultimate demise.[30]

Paul carried this good news into the epistles—and specifically Ephesians—with

an understanding that the dark kingdom of evil powers had been defeated by the death

and resurrection of Christ. Christ had been raised by the power of God and seated at his

right hand in the heavenly realms where he was given all power and authority (Eph. 1:19-

22). In addition, those who are a part of his body have been delivered from Satan's

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[30] Gregory Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: Intervarsity Press, 1997), 238.

kingdom and elevated, in Christ, to that same place of authority and power (Eph. 2:1-6).

According to Paul, Christ's death and resurrection was not solely for personal salvation,

it had cosmic implications.

At the same time, Paul made it clear that while the death and resurrection of

Christ won the war, the battle still wages "against the rulers, against the authorities,

against the cosmic power of this present darkness, against the spiritual forces of evil in

the heavenly places" (Eph. 6:12 NRSV). A gospel movement is not a mere social

movement; it is a call to arms shaped by the reality of war. In fact, it could be argued that

the calling of the church to be involved in battle, is less metaphorical and more literal

reality. Boyd writes,

> As an increasing number of New Testament scholars now recognize, almost
> everything that Jesus and the early church were about is decisively colored by the
> central conviction that the world is caught in the crossfire of a cosmic battle
> between the Lord and his angelic army and Satan and his demonic army.[31]

The reality that this battle continues in spite of the victory of Christ suggests that

the fulfilled goals of a gospel movement will be eschatological, and yet the church is

called to do battle on behalf of those who have not yet been delivered from the kingdom

of darkness into Christ's marvelous light (Col. 1:13). Leaders cannot lead a gospel

movement without a recognition of spiritual battle.

Jesus Is Lord

The body of Christ and the army of God metaphors both remind us that the church

has a mission and also gives shape to that mission, but a gospel movement cannot be

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[31] Greg Boyd, *God at War,* 172.

fully understood without observing the centrality of Christ to the Church, and in fact, the

world. Christ is the King of the world (Eph. 1:20-22), the head of the body (Eph. 4:15),

the bridegroom of the church (Eph. 5:32) and the empowering commander of the gospel

army (Eph. 4:10). Christ is central. Alan Hirsch writes,

> For authentic missional Christianity, Jesus the Messiah plays an absolutely central role. Our identity as a movement as well as our destiny as people, is inextricably linked to Jesus... At its very heart, Christianity is therefore a messianic movement, one that seeks to consistently embody the life, spirituality, and mission of its founder. We have made it so many other things but this is its utter simplicity.[32]

Nothing is more important to a gospel movement than Christ. Lifting up Christ, enjoying

Christ, finding life in Christ—ultimately Christ is the motivating mission of a gospel

movement.

Perhaps one of the great movement barriers of the current evangelical culture is

the paradigm of church growth through the meeting of felt needs. While personal need

meeting can seem like a motivating cause for an individual, a movement will not sacrifice

for personal needs. Indeed, Christ ministered holistically, meeting the needs of those

around him, but at the same time the felt needs of the crowd were never central. At the

heart of the gospel was the Kingdom of God and Christ its King and the good news

required a transfer of allegiance from self to Christ.

As church growth paradigms of recent decades have focused on the need-meeting

qualities of the gospel, at times the life-agenda changing quality of the gospel has been

downplayed. Paul made it clear to the church at Ephesus that unless people were

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[32] Alan Hirsch, *The Forgotten Ways* (Grand Rapids MI: Brazos Press, 2006), 94.

recruited into the Kingdom of God where they surrender to the King, their lives were not

transformed. In a dissertation for Bakke Graduate School, Jan Hettinga wrote,

> Let's face facts: transformation is a huge miracle. Ego renovation simply doesn't
> happen outside of radical Kingdom alignment. When it is happening, it cannot
> escape the observation of the watching world. A church that has a high percentage
> of changed and changing followers of Christ will attract God-hungry people from
> the larger community ... When multitudes are in the process of similar
> transformation in a local church, it irresistibly attracts new people, but stronger
> than the lure of attraction is the outward thrust of intentional advocacy. A church
> in which a high percentage of professed believers are actually following Jesus will
> always be engaged in the harvest fields of their world. They can't help it. Lives
> under the Holy Spirit's management must export the Kingdom of God.[33]

The motivating mission of a gospel movement is an incarnational community of

Christ-followers doing battle to rescue people from the kingdom of darkness and

partnering with Christ for the expansion of the Kingdom of God, ultimately filling all

things with his sovereign presence. It requires a biblical view of the church of the city

which will promote a new paradigm of unity. Even more importantly, it requires the

presence and power of God accomplished through prayer and the work of the Spirit of

God.

Leadership Lessons from Moses

Introduction

This section investigates the life of Moses with special regard to the principles of

leadership emergence theory laid out by J. Robert Clinton. Moses was chosen for three

reasons. First, Moses has been a biblical mentor in the area of leadership for the

researcher. Secondly, Moses is both a significant biblical leader and a leader with a great

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[33] Jan Hettinga, "Retooling Transformation: Releasing the Power of God Through the Gospel of
God" (D. Min. diss., Bakke Graduate School, 2006), 94.

deal of biographical material to be found within the Bible. Finally, Moses exhibited an ability to lead diverse tribes of people on a difficult journey with a common goal. He was a movement leader.

As the leadership lessons of Moses are explored through the lens of Clinton's leadership emergence theory, it is necessary to state the basics of that theory up front. Clinton studied thousands of Christian leaders classified in the categories of historic leaders, biblical leaders, and contemporary leaders. His studies led him to a summary definition of Christian leadership found in his book, *The Making of a Leader.* *"*Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward his purposes for the group.[34] The leadership emergence theory that Clinton developed, posits that God develops a leader over time by using events and people to shape character, teach life-lessons and prepare them for their ultimate contribution. The focus is on God's development and the developing leader's processing.

This leads to a living, personalized, customized leadership plan, developed by God, to help a person grow into God's dreams for his or her life.[35] It is the outworking of Ephesians 2:10 where the master developer is shaping a leader so that they can do the good works prepared in advance for them to do. This is not a one-size-fits-all leadership development process. It is organic. It is personal and it aims to develop a person for their specific call. For those tasked with developing leaders in a church setting, this is good

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[34] J. Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 14.

[35] Clinton, *Making,* 25.

news. While church leaders quickly recognize that leadership development does not happen assembly-line style, it is a daunting task to develop a personalized plan for each person's development. The beauty of Clinton's theory is that the personalization and customization of the organic process is planned by God while the developing leader partners with God by processing God's shaping.

Clinton identified a variety of process items God uses to develop leaders, including opportunities for the leader to hear from God, to exercise and respond to authority with humility, to demonstrate integrity and obedience, to respond to God with faith, to deal with conflict, and to effectively deal with isolation or crisis. These process items are markers of leadership potential, or they develop that potential or they move the leader to the path where the potential is realized.[36] The processing leads to principles which shape and inform the leader's development. What follows is a look at the leadership principles and lessons from the life of Moses.

The Inward Principle: Leadership Flows from Being

The book of Exodus opens with God's chosen people in need of a movement toward freedom, and the birth of Moses, the future movement leader. With its movement from crisis to sovereign redemption, Moses' birth story leaves the reader with a sense of destiny. Pharaoh has decreed that all male Israelite children shall be killed, but rather than death, Moses goes from birth to a floating basket on the Nile to a rescue by Pharaoh's daughter. The crowning moment of destiny was the selection of Moses' birth mother as his nurse which led to Moses being born with one foot in the royal house of Pharaoh and

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[36] Clinton, *Making,* 253.

one in the slave camps of Israel. God's hand was already at work developing the future leader of a movement.

The content for many leadership development programs can be divided into three categories: content, skill, and character/ethics. In most programs with which this researcher is familiar, including seminary training, the greatest emphasis is on content and skill, while the least emphasis is put on character. In God's development program, the emphasis is switched. Clinton stated that in the first three phases (of five) of a leader's development God's focus is more on what is being done in the leader than what is being done through the leader. Though often leaders are far more interested in what they are achieving, God's primary focus is on who they are becoming, for ultimately doing flows out of being.[37]

While undoubtedly there is much that God was doing in Moses during his first 40 years of life, the pivotal point related in the Bible is found in Exodus 2:11-15. Although Moses was shaped by two cultures, it is the culture of his birth that shaped his heart. His heart was burdened by the slavery of the Israelite people, so when he observed an Egyptian beating a Hebrew slave, he killed the Egyptian. Likely feeling the pull of God's shaping towards leadership of a freedom-movement, and drawn to "do" something about it, he still acted out of an unformed character. When the Hebrews did not accept his liberating action and Pharaoh found out about the murder, Moses fled to the desert. This led to a season of character formation birthed via the crucible of brokenness.

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[37] Clinton, *Making*, 32.

Clinton defined brokenness as a state of mind in which a person recognizes that he/she is helpless in a situation or life process unless God alone works. When brokenness is processed well by the developing leader—usually involving surrender—it provides an opening for God to break through with a fresh revelation of guidance and more importantly himself.[38] For brokenness to be processed well it often requires a sense of desperation that leads to solitude and what Clinton referred to as "deep processing."

Certainly the journey of Moses into the desert was a journey of brokenness. His attempt to save the Israelites, or at least an Israelite, in his own way ended in a failure that caused him to loose both his place in Pharaoh's house and his place with the Israelites. In addition to loss of home, add loss of purpose, loss of resources, potential loss of life and loss of vision. For a leader, loss of a vision is often a necessary step in God's development. Sometimes the vision is surrendered and given back; sometimes it needs to die, but the key factor is always dependency upon God. Through loss, Moses entered a season of brokenness, but in brokenness God began to shape character.

Perhaps the great sign of this character formation in Moses was his humility. Moses was described as the "most humble man on the face of the earth" and then a story is shared of that humility in action (Num. 12:3-16). Miriam and Aaron, part of Moses' leadership community, decided that Moses needed correction. He had too much influence with the people and he married an outsider. They spoke out against Moses, but rather than Moses trying to vindicate himself, he refrained and allowed God to be his defender. When God disciplined Miriam with leprosy, Moses interceded on her behalf. Similar

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[38] J. Robert Clinton, "Seven Macro Lessons from Desert Leadership," *Barnabas Publishers Reprints* (1993), www.bobbyclinton.com (accessed August 26, 2016).

stories took place multiple times over the course of the desert wanderings and in each of them but one, Moses led from an inward place of humility. This humility was not present when he killed the Egyptian but it appeared to already be well-developed by the time of the plagues and the Exodus. This leaves Moses' season as a shepherd as the time when his humility was deepened. Moses' humility was forged in times of brokenness, solitude and deep processing.

Leaders go through times of brokenness because it is necessary for the development of character. Brokenness begins a beautiful process of first revealing the darkness within and then allowing God to redeem that darkness. Regardless of the quality of one's being, leading proceeds from being. Without the work which God does in brokenness, leaders often lead from their dark side. Gary McIntosh and Samuel Rima explored this dark side of leadership, discussing the dysfunctions that can drive leaders but go undetected and unredeemed. They pointed out what Moses' life displays, when they wrote,

> The dark side is actually a natural result of human development. It is the inner urges, compulsions, and dysfunctions of our personality that often go unexamined or remain unknown to us until we experience an emotional explosion or some other significant problem that causes us to search for a reason why. At times the dark side seems to leap on us unexpectedly but in reality it has slowly crept up on us … it has been a lifetime in the making.[39]

Moses' leadership, before being refined by his encounters with God in a solitude catalyzed by brokenness was raw, undisciplined, and even potentially harmful to those in

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[39] Gary McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 28.

its path. As Ruth Barton remarked, "It almost always takes some level of desperation for a leader to move beyond mere dabbling in solitude and silence and into the kind of encounters with God that Moses experienced."[40]

<p align="center">*The Principle of Calling: Leaders Are Listeners*</p>

Much of the processing of leadership emergence begins in the act of hearing God. Whether God's whisper should be considered a prophetic word or a destiny revelation, it gives direction. While Moses certainly gained content and skill as a leader, one could easily argue that his greatest asset as a leader was his ability and desire to hear God. Barton suggested that his life story could be told through the description of his encounters with God, and during those encounters his soul was strengthened for the hard work of leadership while he was given guidance for the leadership journey. For this reason, Barton suggested that the leadership strategy of Moses was in fact quite simple: "He routinely sought God out (or God sought him), there was an encounter, and then Moses did what God told him to do. For Moses, leadership was that simple![41]

The DNA of a listening leader was perhaps birthed in Moses' heart in the presence of a burning bush. This was a second pivotal point for Moses' leadership development, his calling experience (Exodus 3). One day Moses walked past a bush. It was like all the other bushes he had passed by hundreds of times before that bush. But this moment was different. This time the bush was on fire with the presence of God. And Moses said, "I must turn aside and look at this great sight, and see why the bush is not

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[40] Ruth Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove, IL: Intervarsity Press, 2008), 32.

[41] Barton, 30.

burned up." Moses turned aside and he heard the voice of God. Everything hinged upon his willingness to turn aside, interrupt his schedule, and pay attention.

Leaders must learn to pay attention to God. Moses didn't have to turn aside; he was not forced. He likely had other tasks on his to-do list, people to see, sheep to herd. He could have hoped for a future burning bush and kept walking. How often is the call of God missed because the words of God are not prioritized? So many activities battle for priority in one's life. Moses could have missed the great adventure of a lifetime, his purpose for living, but he turned aside and he listened. To have a calling presupposes the existence of a caller; but the effectiveness of a call requires listening. The sovereignty of God is a foundational presupposition of Clinton's leadership emergence theory and it was central to the leadership of Moses.

In the leadership conversation today so much emphasis is placed on vision. Potential leaders are tested with questions like, "Do you have a vision?", "Can you cast a compelling vision?" Vision can change the world, but leadership emergence in a Christian context requires hearing before sight. Before the eyes come the ears and the power of words must not be underestimated. In a media rich culture, the power of words can quickly be forgotten, but when God created the world, he did not cast the vision. He spoke it into being. When Jesus came into the world, he was called the Word, not the Vision. The Proverbs-vision verse (Proverbs 29:18) is more appropriately translated, "Without revelation the people cast off restraint." Time and again throughout the Bible, the call is a call to hear, to listen. In fact, the faith which pleases God comes by hearing, not by sight. "Blessed are those who have not seen, but still believe." Jesus said (John 20:29).

One of the great insights of leadership emergence theory and one of the great lessons gained from the life of Moses is that listening is a foundational leadership skill and discipline. Leaders listen well. Of all people, those who follow the "Word" (John 1:1-14) should be the world's greatest listeners. Listening to the voice of God reveals the beauty and the needs of the world around us. Listening to the voice of God summons leaders to action, in the right time and the right way. So, without the caller, there is no calling, and without a listener, there is no response—no leadership emergence.

A secondary lesson from Moses' burning bush moment is that of the normalcy of doubting the call. After God called Moses to lead the people out of Egypt, his initial response was doubt. Exodus 3:11 records the conversation, "But Moses said to God, 'Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?' He said, 'But I will be with you…'" A leader's reticence to being called by God may come partially from a fear that it sounds grandiose or arrogant, and partially from a *but who am I?* perspective. The means to overcoming both is a solid trust in the reality of God's presence, and dependency upon his power. This is the *but I will be with you* component of every call. A focus on the reality of and desperate need for God's presence is what keeps the leader from being derailed by the extremes of pride and self-pity.

The Principle of Replenishment: Leaders Require a Rhythm of Renewal

The discipline of listening is not merely necessary for calling and guidance, listening also replenishes our souls. In Psalm 119—a psalm in honor of scripture—the psalmist echoed David's words from Psalm 19 multiple times. "The Words of the Lord are perfect, restoring/reviving the soul." In the Bible a conversation between Jesus and his followers was recorded about listening. In that conversation Jesus declared, "It is the

Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life" (John 6:63). After this many of his disciples left, no longer wanting to be associated with him. Then Jesus gave the Twelve their chance: "Do you also want to leave?" Peter replied, "Master, to whom would we go? You have the words of real life, eternal life" (John 6:68).

This is the heart of the renewal experience, the understanding that being with Christ is even more important than working for Christ. Our primary calling in fact is to simply be with God. One of Moses' life-lessons illustrates this truth as well. After the burning bush Moses went on to experience the power of God in ways that few experience. God made him like a god to Pharaoh: miracles of plagues, the waters parting, bread from heaven and water from a rock. Yet even with the supernatural as a witness, the people of God often rebelled against the leadership of God. A point came where God was so annoyed with the people of Israel that he threatened to take his presence from them. Instead of his presence he would send an angel to go with them to ensure their passage into the Promised Land, but Moses determined that he valued the presence of God over the power of God. He valued being with God, over merely serving God, so Moses went to God on behalf of the people.

Moses went to the Tent of Meeting. It is recorded that when Moses went into the Tent of Meeting the Pillar of Cloud (indicative of God's presence) stood at the entrance of to the tent and whenever the people saw the pillar, they all stood and worshiped, each at the entrance to their tent. In the Tent of Meeting God spoke to Moses face to face, as one speaks to a friend. In that encounter Moses said to God,

You have been telling me, "Lead these people," but you have not let me know whom you will send with me. You have said, "I know you by name and you have found favor with me." If you are pleased with me, teach me your ways so I may know you… The LORD replied, "My Presence will go with you, and I will give you rest." Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?" (Exodus 33:10-16 NIV)

Moses' life after the burning bush was filled with the rhythm of renewal, from 40 days of fasting on Mt. Sinai and encounters in the Tent of Meeting, to the daily stopping and starting of the journey through the Pillar of Cloud or the Pillar of Fire. In addition, led by God, Moses instituted the celebration of the Sabbath which was meant to be a community-wide rhythm of renewal.

When God gave his people the Sabbath, it was meant to distinguish them from those who did not follow God, because at the heart of the Sabbath is the value of God's presence; it shapes a heart that loves being with God. Moses experienced all of the power of God. God promised Moses all the power that is necessary for victory, but when faced with the choice of the power or the presence, there was no contest. "God, don't send us out without your presence" (Exod. 33). This is the essence of Sabbath living, understanding that the presence of God is the sweet satisfaction of our soul. It's what David had in mind when he wrote,

O God, you are my God; I earnestly search for you. My soul thirsts for you; my whole body longs for you in this parched and weary land where there is no water. I have seen you in your sanctuary and gazed upon your power and glory. Your unfailing love is better than life itself; how I praise you! I will praise you as long as I live, lifting up my hands to you in prayer. You satisfy me more than the richest feast. I will praise you with songs of joy (Psalm 63:1-5 NIV).

Rhythms of renewal are the ultimate answer to the sin that limits the sustainability of our leadership. Over the last ten years, a number of high profile Christian leaders have

veered away from the goal of finishing well. C. J. Mahaney, president of Sovereign Grace Ministries (SGM), a national network of nearly 100 church plants, cited "various expressions of pride, unentreatability, deceit, sinful judgment and hypocrisy" in a July 6 statement explaining an indefinite leave of absence. In March 2010, Bethlehem Baptist Church pastor John Piper embarked on an eight-month leave, saying his soul, marriage, family, and ministry pattern needed "a reality check from the Holy Spirit." Add to the list well known Christian leaders such as Mark Driscoll, Darren Patrick, Tullian Tchividjian, Perry Noble, Pete Wilson and a host of less well known leaders.

In some cases, there were financial indiscretions or sexual sin, but in other cases it was simply a failure to thrive that put into question the sustainability of their leadership. Why did they fail to thrive? The easy answer is sin, but sin is not the disease, it's merely a symptom. One must dig deeper to find the cause of sin. David would tell us that sin is a result of a heart that no longer thirsts for God. Sin comes when a person no longer believes that God's unfailing love is better than life itself. Sin grows when feasting at God's table is abandoned. John Piper makes it very simple with this definition of sin: "Sin is what you do when your heart is not satisfied with God. No one sins out of duty. We sin because it holds out some promise of happiness. That promise enslaves us until we believe that God is more to be desired than life itself."[42]

At the heart of the matter of sustainability is the matter of developing hearts to desire God as the sweet satisfaction of one's soul. It may surprise some that a pastor or other Christian leader would go through seasons where God is not the sweet satisfaction

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[42] John Piper, *The Purifying Power of Living by Faith in Future Grace* (Sister, OR: Multnomah Books, 1995), 9.

of their soul, but many pastoral leaders know how easy it is to begin to think that working for God will bring more satisfaction than being with God, or that pleasing people will satisfy a heart more than being still and knowing God. Perhaps leaders sometimes believe that pleasing people will be easier than pleasing God; in any case, as satisfactions shift, other satisfactions take God's place.

The researcher is reminded of moments that God has given him over the course of the last few years. For example, one such moment occurred while watching the second Narnia movie. In the first part of the movie Lucy is constantly voicing her disappointment in Aslan's absence. Then the moment arrives where Lucy finally comes face to face with Aslan. While watching the scene unfold, when Aslan looked in her eyes, the researcher felt like he had been punched in the stomach, the air left his lungs and tears came to his eyes. If he had been alone he would have sobbed. In that moment, he thought, "Where did that come from?" Then on the heels of the question, he sensed God saying, "You miss me."

Leadership renewal is crucial, as often God has given leaders a somewhat driven-nature. They yearn to achieve. In many cases they desire accomplishments that will make a difference. One leader wants to see a region transformed, another longs for the next generation to be captured by the glory of Christ, but every leader must deal with the question that Christ whispers in our hearts, "But what if all you get is me?" This is the question that Moses came to love because the answer was always the same, "God, give me you."

Principle of Authority: Spiritual Authority Finishes Well

Sooner or later, leaders who aspire to lead movements will come to the realization that if they are going to lead people with greater gifts and capacities than themselves they need a different type of leadership authority. God is fond of calling his people to do what they cannot do on their own by becoming someone that they cannot become on their own. If a leader desires to see a God-sized vision accomplished, he/she will not only need to be dependent upon God, but will also need to lead people with greater capacity and resources than they have acquired. Clinton describes this necessary authority as spiritual authority: a source of credibility from God that permits leaders to influence followers; a characteristic of a God-anointed leader developed through a relational experience with God.[43] This authority is conferred on a leader by followers because of the leader's personal experiences with God, their character developed as they follow God, and a demonstration of gifted power while they minister for God.[44]

Ultimately the people followed Moses, not because of his skills or knowledge but because they saw the glow of God's presence on his face. They followed Moses because of his humility. They followed Moses because God demonstrated power through him. Moses was raised with amazing resources, taught in the best schools, had a network of powerful people, but in the end he did not lead by his expertise, he came to the end of his natural abilities and he led with spiritual authority. From whence did this authority come?

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[43] Clinton *Making*, 255.

[44] Terry Walling, "Spiritual Authority." (in a lecture delivered at Bethel Seminary for Organic Leadership Development, San Diego, August 6, 2013).

Moses went through periods of deep processing which developed character and left the residue of God's presence in his life. This is spiritual authority.

Today those who go through deep processing may find comfort in Tim Keller's words, "The gospel of Christ says that we are far more flawed and sinful than we ever dared to imagine, but we are far more loved and accepted than we ever dared to hope."[45] The reality of God's love is transformational, as it gives leaders the hope that they have not been disqualified, that their struggles are pruning for fruit rather than cutting off because of fruitlessness. As leaders seek spiritual authority, faith rises as the object of their faith becomes more clear, more central to their affections. In the end, the leader who has led with spiritual authority finds that indeed the promised land was not so much a place as it was God's presence, and there is no greater reward than to be called the friend of God (Exod. 33:11).

Principle of Practice: Leaders Develop Spiritual Practices

Perhaps few qualities so typify a heart surrendered to God's shaping than a listening ear. The key is to determine what voices will grab a leader's ears. Imagine all of the different voices which could have made their way into Moses' ears. He could listen to the voice of his Hebrew heritage, which caused him to kill a racist Egyptian. He could listen to the voices of Egyptian royalty, wealth and power, which caused him to ask, "Who am I?" when God called him to lead his people. He could listen to the voice of the complainers—the ones who murmured—which caused him to hit the rock for water rather than follow God's command to speak to the rock. In addition, he had the

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[45] Timothy Keller, *The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God* (New York: Penguin Group, 2011), 45.

sometimes wise and sometimes not so wise voices of people like Jethro, Aaron, and Miriam. But the voice which differentiated Moses from all others, the voice which shaped his values, taught him lessons, and called him to a great purpose and vision was the voice of God. Listening to the voice of God differentiated Moses, set him apart in a way that few other spiritual practices did.

Often when people speak of the voice of God, they envision a supernatural event reserved for those who are like Moses of old, but listening for his voice need not always be such a mysterious process. When our lives are viewed from a big-picture, Sovereign-God perspective, God's school of leadership development gains clarity. Even an analysis of lessons learned is an opportunity to hear God speak. Disciplines such as the rhythm of Sabbath, the reading of scripture, investing in times of solitude and times of community give leaders opportunities to develop ears to hear the Spirit of God.

Moses developed the spiritual practices that were necessary for leadership, and perhaps one of the most important practices was that of prayer, especially prayers of intercession. Clinton identified the burden of responsibility for the people God gives a leader to lead and the resulting intercession as two macro-lessons from the life of Moses.[46] Multiple times, as the people of God were rebellious, contentious and complaining, God gave Moses an opportunity to start over. God offered Moses a way out of his responsibility as a leader, a do-over. In each case, rather than give up on the people God had given him to lead, Moses turned to prayer. Clinton suggests that many leaders

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[46] Clinton, *Seven Macro Lessons,* 13.

do not feel this burden.[47] Rather than sense a responsibility given by God, they quit if it is difficult or tire of it when it is boring. Leaders called by God see their calling as a trust, and in the times that are difficult, rather than look for an opportunity to start over, they pray.

Principle of Transition: Leaders Develop Leaders

Leaders attract other leaders, especially those like Moses who are leading from a base of spiritual authority. One of the leaders whom Moses attracted was Joshua. Joshua was a doer, a man of faith, willing to risk. When the people of Israel first came to the land promised to them by God, Moses sent in one leader from each tribe to spy out the land. Joshua was one of only two who came back with a report based on faith and hope. One can imagine that a prayer that frequently came to Joshua's lips was, "God use me like you use Moses." Yet Joshua was privileged to serve a man who was more enamored with God's presence than he was with God's power, so one might imagine a time when the prayer that came to Joshua's lips turned from "use me" to "love me." "God, would you love me like you love Moses?"

From Moses, Joshua learned that a leader's ultimate calling is to simply love and be loved by God, to be called a friend of God. Nothing matters more than this. Out of 100 different leadership principles, ultimately those who make the greatest difference in the world are those who know God, those who pursue his presence. Moses chose to invest in Joshua because something about Joshua left an impression. Perhaps it was his pursuit of God's presence. There is a scene in Exodus 33 that describes the mentoring leadership of

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[47] Clinton, *Macro*, 13.

Moses and the developing leadership of Joshua. Moses would go into the tent of meeting to meet with God (Ex. 33). Actually the tent of meeting was for anyone who wanted to consult with God. But when Moses went in, the Pillar of Cloud, signifying God's presence hovered over the tent as God came down to meet with Moses.

The people watched from their tents when Moses went into the presence of God. Moses went in, the cloud came down, and the people watched from a distance. They bowed low from a distance, but they didn't go into the tent. They left that to Moses. They were content to watch, but not Joshua. Joshua wasn't content to watch someone else pursue God's presence: "Inside the Tent of Meeting, the Lord would speak to Moses face to face, as one speaks to a friend. Afterward Moses would return to the camp, but the young man who assisted him, Joshua son of Nun, would remain behind in the Tent of Meeting" (Exod. 33:11).

As a mentoring leader, Moses invited Joshua into God's presence. He invited Joshua into spiritual relationship with himself, yet it wasn't enough for Joshua to watch someone else know God, he pursued God's presence for himself. Not only did he pursue, he lingered. Joshua saw the cloud descend. He listened when God spoke to Moses. He heard Moses saying, "God, don't send us up from here without your presence. We don't want your power without your presence. We need you. O God, let me see your glory." Maybe he heard the whispering thunder of God's voice; regardless, he was aware of God's presence.

The story doesn't describe what happened when Moses left tent of meeting. The author simply described that when Moses left, Joshua lingered. He wanted more of God. He wanted to know God. It was not enough to serve a man who knew God. He wanted

what Moses had with God and it is not difficult to imagine him crying out, "O God, I want that. Will you speak to me? Will you be with me?" Perhaps this gives a deeper texture to God's words in Joshua 1, "Just as I was with Moses, so will I be with you" (Josh. 1:5).

Leaders develop other leaders. They are conscious of the need to transition leadership if the movement is to be sustainable, but ultimately those who lead with spiritual authority will seek those who desire to lead with spiritual authority. So, they invite potential leaders into the midst of their own relationship with God. They invite them into the Tent of Meeting. What happens next is the mentee's responsibility. They will either walk away, or decide to continue a leadership journey that ultimately involves encounters with God, listening for his voice and then doing what he says to do.

Crossover Lessons from Moses and Ephesus

This section is less about highlighting lessons or principles found in both of the preceding sections and more about lessons or principles that are discovered when either section is seen through the lens of the other section.

The City is God's Burden of Responsibility for the Church

In his discussion of the macro-lessons gleaned from the Desert Leadership of Moses, Clinton posited that when God calls a leader to a ministry he gives them a burden of responsibility for that ministry. This burden of responsibility among other things leads the leader to intercession. Perhaps this lesson can be applied corporately as well as individually. If the theological basis of the church of the city is accepted, then certainly God has given a burden of responsibility for the city to the church of the city. The burden

of responsibility is not merely the growth of an individual congregation but the good of the city.

This responsibility is potentially highlighted in a variety of biblical passages. The exiles in Jeremiah's day were called to pray for and seek the welfare of the city where God had sent them (Jeremiah 29:7). Although the prophet Isaiah is speaking specifically of Jerusalem which held a special place in the heart of Israelites, the principles can be applied more broadly when he described people being married to the land (Isaiah 62:5). This marriage to the land, or to the city, also resulted in or was accompanied by intense prayer for the city. In the life and ministry of Jesus, while he and the disciples traveled throughout Galilee, the focus of their ministry was often the small community of Capernaum. He described the calling to love your neighbor as the second greatest commandment (Mark 12:30-31). Paul also envisioned some version of this principle when he declared that God sovereignly determines the times and boundaries of where we live, so that if anyone in that place is seeking, we can help them find God (Acts 17:26).

This principle of God giving the church a responsibility for the city in which it ministers—to seek the good of the city in which the church lives—has been repeated throughout the centuries. An early church leader wrote, "To put it simply: What the soul is in the body, that Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world."[48] Exploring the history of the early church, Rodney Stark wrote in his book, *The Rise of Christianity,*

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[48] J. B. Lightfoot and J. R. Harmer, trans., Michael W. Holmes, ed., *The Apostolic Fathers* (Grand Rapids, MI: Baker Book House, 1998), 299.

Christianity served as a revitalization movement that arose in response to the misery, chaos, fear, and brutality of life in the urban Greco-Roman world … Christianity revitalized life in Greco-Roman cities by providing new norms and new kinds of social relationships able to cope with many urgent problems. To cities filled with the homeless and impoverished, Christianity offered charity as well as hope. To cities filled with newcomers and strangers, Christianity offered an immediate basis for attachment. To cities filled with orphans and widows, Christianity provided a new and expanded sense of family. To cities torn by violent ethnic strife, Christianity offered a new basis for social solidarity. And to cities faced with epidemics, fire, and earthquakes, Christianity offered effective nursing services … for what they brought was not simply an urban movement, but a new culture capable of making life in Greco-Roman cities more tolerable.[49]

If the good of the city is the calling God has given to the church of the city, those whom he calls to lead a gospel movement will feel that burden of responsibility and it will lead them to intercede for the city and its welfare.

Leadership Development Requires Community and Solitude

In the book *Thin Places*, Rob Yackley and Jon Huckins discussed the importance of a leadership development process that is shaped by and within community. In the book of Ephesians Paul laid out the need for community. The church is the body of Christ. We are connected to each other and every person has a part to play in the health and growth of the body. Paul had such a passion for unity and community that he begged the people to live their lives in a way that kept unity and built community (Eph. 4:1-4).

In the life of Moses, elements of a leadership community can be seen in his relationship with Aaron and Miriam and later with Joshua. Perhaps a glimpse of a leadership community is even given in Numbers 11, when God instructs Moses to bring 70 leaders with him into the Tent of Meeting; there, God said, "I will take some of the

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[49] Rodney Stark, *The Rise of Christianity* (Princeton: Princeton University Press, 1996), 161.

Spirit that is on you and put it on them, and they shall bear the burden of the people with

you, so that you may not bear it yourself" (Numbers 11:17). At the same time, the life of

Moses was far more instructive on the need for solitude in the life of a leader. Healthy

community requires elements of solitude, and isolation is one of the "process items" God

uses to shape leaders. Dietrich Bonhoeffer discusses this need for solitude in his book

Life Together.

> Many persons seek community because they are afraid of loneliness. Because they can no longer endure being alone, such people are driven to seek the company of others. Christians, too, who cannot cope on their own, and who in their own lives have had some bad experiences, hope to experience help with this in the company of other people. More often than not, they are disappointed. They then blame the community for what is really their own fault. The Christian community is not a spiritual sanatorium. Those who take refuge in community while fleeing from themselves are misusing it to indulge in empty talk and distraction, no matter how spiritual this idle talk and distraction may appear. In reality they are not seeking community at all, but only a thrill that will allow them to forget their isolation for a short time. It is precisely such misuse of community that creates the deadly isolation of human beings. Such attempts to find healing result in the undermining of speech and all genuine experience and, finally, resignation and spiritual death. Whoever cannot be alone should beware of community.[50]

While the context and the goal of leadership development involves causes

pursued in community, times of solitude are often required for the shaping work of God

in the life of a leader. Leadership development requires both times of solitude and times

of community, spiritual disciplines of engagement and abstinence.

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[50] Dietrich Bonhoeffer, *Life Together and Prayerbook of the Bible* (Minneapolis: Fortress Press, 2005, Kindle Edition), Kindle Locations 1951-1960.

God Shapes Every Leader Uniquely
And Not Every Leader Is a Pastor

Moses was a prince of Egypt who spent one-third of his life as a shepherd. As a leader he is difficult to categorize, but *political* leader, *religious* leader, or *military* leader would fit better than *pastoral* leader. Joshua was a warrior and a tribal leader. When Moses brought forward 70 men for God to anoint, there is no mention of them being ordained for ministry. They were simply elders, leaders. In the era of the New Testament, most of Jesus' first twelve disciples were more comfortable in the marketplace than the synagogue. Paul was a scholar, perhaps on his way to becoming a Rabbi, but also a tentmaker. When it comes to gospel movements, not every leader is a pastor, but every leader is uniquely shaped and called by God.

Paul unfolded the principle of calling and shaping in Ephesians 2:10 when he described God as the master artist, shaping people for the unique good which he planned in advance for them to do. The life of Moses is a description of that shaping. From the basket of reeds to brokenness and isolation, from the burning bush to Mt. Sinai, God shaped Moses for a unique contribution as a movement leader. If the goal is a gospel movement which brings levels of transformation throughout a region, people from a variety of sectors will be shaped by God to lead. Perhaps one of the shortcomings of many gospel movements is that the leadership pool has been restricted to pastors.

This principle was fleshed out for gospel movements when Paul described the five specific roles needed to bring a gospel movement (the body of Christ) to life in a region. The five leadership roles that Paul laid out in Ephesians 4:11 are the roles of apostle, prophet, evangelist, shepherd/pastor, and teacher. While there is debate amongst

conservative evangelical scholars about the present day need or even existence of all five

leadership roles, a growing number of scholars argue for the biblical basis of all five roles

and a growing number are challenging the perceived lack of need for apostles and

prophets in the contemporary church.

Scholars such as Markus Barth, Clinton Arnold and John Ruthven have

challenged the biblical basis for the cessation of the functions of apostles and prophets.

Markus Barth, referring to Paul's teaching in Ephesians 4 states,

> In 4:11 it is assumed that the church at all times needs the witness of "apostles" and "prophets." The author of this epistle did not anticipate that the inspired and enthusiastic ministry was to be absorbed by, and "disappear" into, offices and officers bare of the Holy Spirit and resentful of any reference to spiritual things. Ephesians 4 does not contain the faintest hint that the charismatic character of all church ministries was restricted to a certain period of church history and was later to die out."[51]

Clinton Arnold compared Ephesians 2:20, in which Paul described apostles and

prophets as having a foundational function in the church, with Ephesians 4:11, and he

declared that the point of the two passages is different. While Ephesians 2:20 reflects

upon the beginning of the church, Ephesians 4:11 details an ongoing structure. "Christ is

continuing to give these leaders to the church for the equipping of the individual

members and facilitating their growth to maturity."[52] Jon Ruthven laid out a compelling

argument for the same thesis in his article, *The Foundational Gifts of Ephesians 2:20.* He

argued that it is not necessary to narrowly view the role of apostle as that of scripture

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[51] Markus Barth, *The Anchor Bible Commentary: Ephesians* (Garden City, NY: Doubleday Publishers, 1974), 437.

[52] Clinton Arnold, 256.

writer and witness of the resurrected Christ. Looking at the theological history of the

doctrine that the role of apostle ceased with the close of the cannon, he argued that the

doctrine was initially a reaction by the reformers against the authority of the Catholic

church. He wrote,

> In this context, then, to Protestants, the notion of a continuing gift of apostleship, or a gift of divine prophetic revelation, is anathema. The former represents the specter of apostolic succession and the papacy, while the latter implies the claim to ultimate, but constantly evolving and increasingly contaminated, ex cathedra doctrinal authority over the church. For this reason, and not for biblical reasons, has the cessation of apostles and prophets become a foundational doctrine for traditional Protestant theology.[53]

During the past two decades the role of apostle has been promoted within the

charismatic stream of the church, but at times in the evangelical perception, this

promotion has led to the same authority abuses as was evident in the Catholic church pre-

reformation. Yet today there is a growing body of work gaining acceptance among

evangelicals which incorporates the roles of apostle and prophet as types of leadership

roles within the church rather than a hierarchy of leadership offices. They are functions

for which God has shaped people rather than offices of authority. A trio of books written

by Alan Hirsch, *The Forgotten Ways, The Shaping of Things to Come,* and *The*

Permanent Revolution have done a great service to promote this view and even more

passionately promote the need for apostles and prophets to initiate and sustain a gospel

movement. Hirsch wrote,

> As we interpret this, Paul actually sees APEST (apostle, prophet, evangelist, shepherd, teacher) ministry as the very mechanism for achieving mission and

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[53] Jon Ruthven, "The Foundational Gifts of Ephesians 2:20," *Journal of Pentecostal Theology* 10, no. 2 (April 2002), 28. Accessed September 2, 2016, EBSCO.

ministry effectiveness and Christian maturity. He seems to be saying that without a fivefold ministry pattern we cannot mature. If this is true, it is impossible to estimate what terrible damage the church has done through the loss, even active suppression, of this crucial dimension of New Testament ministry and leadership.[54]

God shapes every leader uniquely, and not every leader is a pastor. For the health and sustainability of gospel movements a wide variety of leaders from a wide variety of community domains will be required.

Conclusions

The time is ripe to rethink the ecclesiology of the church and the type of leaders it will take to partner with Christ in awakening a gospel movement. A strong theological foundation has been laid for gospel movements that transform cities. Some argue that missiology must shape ecclesiology, but ultimately Christology must give shape to both. If the church is the body of Christ, it is meant to live out the mission of Christ in community. It is time to stop viewing the church as a place or an institution that must be defended and reimagine her as a movement on the offensive. The book of Ephesians gives a working model for gospel movements and the life of Moses shows us the kind of leader necessary to lead those movements.

Perhaps one summary statement of the theological and biblical reflection is simply stated as, "There is great hope." John Dawson suggested that every city has a redemptive gift; God has a redemptive purpose for region where people dwell. He developed the concept in his book, *Taking Our Cities for God*, when he wrote, "I believe

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[54] Alan Hirsch, *Shaping of Things to Come*, 169.

God has participated in the creation of our cities … God anticipated the development of your city. He marked off a place for it."[55] In other words, each city has a redemptive purpose. Each city has been and is being shaped as a redemptive gift for the world. Leaders of gospel movements will be leaders who see the truth about their city but who can also see the potential. They not only critique, they love. As a result, they have hope and ultimately those who give hope lead. In his seminal book on movements, Eric Hoffer wrote,

> Those who would transform a nation or the world cannot do so by breeding and captaining discontent or by demonstrating the reasonableness and desirability of the intended changes or by coercing people into a new way of life. They must know how to kindle and fan an extravagant hope. It matters not whether it be hope of a heavenly kingdom, of heaven on earth, of plunder and untold riches, of fabulous achievement or world dominion. If the Communists win Europe and a large part of the world, it will not be because they know how to stir up discontent or how to infect people with hatred, but because they know how to preach hope.[56]

Exploring the letter to the church at Ephesus and the desert leadership of Moses, gives great hope that what God has done in the past can be done again today.

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[55] John Dawson, *Taking Our Cities for God* (Lake Mary, Florida: Creation House Inc., 1997), 89.

[56] Eric Hoffer, *The True Believer* (New York: Harper & Row Publishers, 1951), 9.

CHAPTER THREE: A LITERARY REVIEW OF GOSPEL MOVEMENTS
AND MOVEMENT LEADERS

Historical Gospel Movements and Their Leaders

Overview of Gospel Movements

This section is a review of the literature dealing with gospel movements, and the

people who lead them. The insights gained from the literature helped shape the leadership

development model for the Centre Region. City-reaching movements go back to the time

of the early church as described in the book of Acts and seen in the city of Ephesus. Over

the last 300 years, major gospel movements have been called "awakenings" and have

occurred at least twice in America and Europe. Over the last two decades the literature

has developed metaphors such as city-taking, city-reaching, and gospel movement. For

the sake of this research, the term gospel movement will encompass all three metaphors.

Regardless of the name, scholars and practitioners agree that a gospel movement

leads to the transformation of the communities in which they occur. It involves, but goes

beyond the conversion of individuals. Eric Swanson and Sam Williams described the

transformation that happens in a gospel movement as both spiritual and societal. Spiritual

transformation happens when people love God with all their heart, mind, soul and

strength. Societal transformation happens when people love their neighbors like they love

themselves.[1] In their book, "To Transform a City," they offered a definition of

transformation from Bob Moffit, the founder of Harvest Foundation. He wrote,

> I define biblical transformation as the process of restoration to God's intentions of all that was broken when humanity rebelled against God at the Fall. It is not the same as spiritual conversion, though it begins there. It is God's work. He calls his people to participate with him in it. This ongoing process will not be completed until Christ returns.[2]

In 2002, Jack Dennison, then president of CitiReach International and author of

City Reaching: On the Road to Community Transformation, defined city-reaching as "the

ongoing process of mobilizing the whole body of Christ in a geographic area to

strategically focus its resources on reaching the whole city with the whole Gospel,

resulting in the transformation of the city and its societies."[3] This definition built upon

the Lausanne statement of "the whole church taking the whole gospel to the whole city"

by adding a much needed statement regarding the transformational goal of gospel

movements. By this definition, one can explore multiple gospel movements and their

leaders spread throughout the world since the book of Acts.

Decentralized Leadership in Gospel Movements

A favorite biblical description of practitioners of community transformation is

found in Isaiah 65:17-25 where God described the New Jerusalem. He painted the picture

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[1] Eric Swanson and Sam Williams, *To Transform a City* (Grand Rapids, MI: Zondervan Press, 2010), 44.

[2] Robert Moffit, "Transformation: Dream or Reality?" *Harvest Foundation,* Evangelical Mission Quarterly, (October 2005). Accessed September 2, 2016. https://www.disciplenations.org/media/Transformation-Dream-or-Reality_Moffitt.pdf.

[3] Jack Dennison, "City Reaching Initiatives: Sustaining Momentum." Accessed September 2, 2016. http://cityreaching.com/floating125.php/.

of a community that is characterized by "shalom" with the brush strokes of joy rather than weeping, a community where infants thrive and people live a full life finishing well. A transformed community is one where people have the opportunity to be engaged in meaningful work, and there is an absence of violence. The families are intergenerational, the people experience the blessing of God, there are rapid answers to prayer, and an ongoing confidence that the next generation will be even more blessed than the last.[4] While no community will fit this description perfectly until the Kingdom of God comes fully, communities have been substantially transformed by gospel movements.

The church described in the book of Acts was the first gospel movement. Rodney Stark notes that Christianity grew at a rate of 40 percent per decade for the first three hundred years of its existence, with an estimated 30 million or more Christians by the time of Constantine's conversion. In an empire of 60 million, this suggests that Constantine's conversion was less the cause of Church growth and more the result of it.[5] This was a gospel movement. Early Christians were captivated by the gospel, and in many cases they became more than individual points of salt and light; corporately, they became the heart and soul of the communities in which they lived.[6] Less than 200 years after the church was birthed, a Christian apologist named Mathetes wrote to a non-believer named Diognetus,

> For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked

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[4] Eric Swanson, *To Transform a City,* 56.

[5] Rodney Stark, *Rise of Christianity,* 4-5.

[6] Swanson, 84.

out by any singularity ... But inhabiting Greek as well as barbarian cities … and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all (others); they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all … They are poor, yet make many rich; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, and yet are punished as evil doers … In a word, what the soul is in a body, the Christians are in the world.[7]

It is noteworthy, that while there were key leaders in the early church, the values and urgency of the mission was shared by many. In this sense the leadership was quite decentralized. Transformed individuals made up the church and the whole church was involved in the transforming of communities.

While the biblical record also gives miraculous power encounters as a reason for the growth of the first gospel movement, Rodney Stark's study recorded in "The Rise of Christianity" made a strong case for other reasons for the growth of the movement. He asked the question, "How was it done? How did a tiny and obscure messianic movement from the edge of the Roman Empire dislodge classical paganism and become the dominant faith of Western civilization?"[8] He responded with a variety of reasons. No

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[7] Philip Schaff, ed., *Epistle of Mathetes to Diognetus.* Accessed September 2, 2016. www.ccel.org/ccel/schaff/anf01.iii.ii.v.html/.

[8] Stark, 1.

single reason can explain the rise of Christianity, but at least three factors figured prominently in the growth of the first gospel movement.

The early church became a gospel movement through social networks. According to Stark sociological research strongly confirmed that conversionist movements grow through social networks, typically structures of interpersonal attachments. The speed at which a religious movement transitions from an open network to a closed network determines its long term sustainability.[9] Christianity continued to rise because it kept developing relationships with outsiders. Multiple individuals took on a measure of leadership responsibility by reaching out into new social networks.

According to Stark some of the extension of social networks came through the opportunities to care for those in the margins of society. The early church became a gospel movement because it cared for the sick, widows, orphans and others in need. Between 250 and 270 A.D. a terrible plague, thought to be smallpox, devastated the Roman Empire. At the height of what came to be known as the Plague of Cyprian, 5,000 people died every day in Rome. Sick people were abandoned in the streets and the dead left unburied. Carthage's bishop, Cyprian, encouraged Christians to care for the sick and dying. They buried the dead and risked death by taking in the sick.

Stark argued that some of the marked growth of the church in the early centuries can be attributed to the care and compassion Christians showed for those in the margins of society. Rarely did the care and compassion require programs led by high capacity

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[9] Stark, 9-10.

leaders, rather it was the decentralized leadership of individuals who had been inflamed with a passion for the movement.

In a world lacking social services, Christians were the ones who loved their neighbors as they loved themselves. At the end of the second century, Tertullian wrote that while pagan temples spent their donations "on feasts and drinking bouts," Christians spent theirs "to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined to the house." Similarly, in a letter to the bishop of Antioch in 251, the bishop of Rome mentioned that "more than 1,500 widows and distressed persons" were in the care of his congregation. These claims concerning Christian charity were confirmed by pagan observers. "The impious Galileans support not only their poor," complained pagan emperor Julian, "but ours as well."[10]

A final reason posited by Stark for the growth of the first gospel movement was the ethic of love that emanated from the doctrine that God loves and desires to be loved by people. The people of the early church were willing to sacrifice themselves out of love for each other and their world. This was not only seen through times of tragedy but in their stand for the value of women and infants, especially infant girls. Christians lived out a theology of love, radically and attractively redefining the God-to-people and people-to-people relationships. Starks notes that Christianity introduced a distinctive doctrine into the world, one alien to current religious belief. "Christianity teaches that God is a God of

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[10] Rodney Stark, "Live Longer, Healthier, Better" *Christian History*, Issue 57 (1998). Accessed September 3, 2016. https://www.christianhistoryinstitute.org/magazine/article/live-longer-healthier-and-better/.

universal and self-giving love, and that obligates us to love not just those who belong to our family, country, or religion, but all people, even if that means disadvantaging ourselves."[11] In other words, God loves us and calls us to love others, even to the point of sacrifice. These were revolutionary ideas that gained power because many took responsibility to invest leadership energy. It was not a leaderless movement, but a movement where many led in sync.

<div align="center">Team Leadership in Gospel Movements</div>

In the British Isles in the late fourth and early fifth century God had been at work shaping a man to give leadership to a gospel movement. Patrick was born in what is now northeast England, among the Celtic "Britons," to a family of Christians. As a young man, according to George Hunter, "he lived toward the wild side,"[12] but a pivotal point in his leadership emergence took place when he was kidnapped at the age of 16 by Irish raiders.

He served as a slave for six years under a tribal chief, who was also a druid, and during that time God brought him back to the gospel of his youth. As a captive to the Irish and a captive to the gospel, "he came to understand the Irish Celtic people, and their language and culture, with a kind of intuitive profundity that is usually possible only, as in Patrick's case, from the 'underside.'"[13] In time, he escaped and pastored a church in Britain for almost two decades. Then, at the age of 48—already a long life for the fifth

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[11] Stark, 86.

[12] George C. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West…Again* (Nashville: Abingdon Press, 2000), 13.

[13] Hunter, 14.

century—Patrick had a "destiny revelation," a dream which provided his Macedonian Call (Acts 16:9). An Irish accent pleaded, "We appeal to you, holy servant boy, to come and walk among us."

In his book, *The Celtic Way of Evangelism,* George Hunter's exploration of Patrick's approach to missions gives potential principles for the gospel movement of a twenty-first century church living in the margins of American society. The ancient Celtic gospel movement impacted the British Isles and, in time, all of northern Europe, resulting in the transformation that comes from a gospel movement. After 28 years of sustained ministry, Patrick had "planted around 700 churches and ordained perhaps 1000 priests … Within his lifetime, 30-40 of Ireland's 150 tribes had become substantially Christian."[14] At the same time, as with a true gospel movement, Patrick did more than convert individuals and plant churches. He was committed to sociological transformation as well as spiritual. He publically crusaded against slavery and the communities started by Patrick's team modeled a better way of living to the Irish people. "The gospel that Patrick preached penetrated each community, profoundly shaping the culture."[15]

While Patrick employed a number of strategies worthy of discussion, perhaps the most effective strategy was his recovery of what Hunter calls "apostolic teams." How did these teams spread a gospel movement throughout the British Isles and ultimately into northern Europe?

> The team's goal in each settlement was to raise up a core of new believers, disciple and form them into an interdependent team, and entrust the expansion of

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[14] Hunter, 60.

[15] Swanson, 89.

the new local movement to them before moving on. In time the young Irish Christian movement established monastic communities—each led by an abbot or abbess and his or her team. The monastic community immersed its people in the scriptures, nurtured and empowered them through community worship and small group life, and prepared people after several months or several seasons to form into apostolic teams to reach more pre-Christian settlements.[16]

Hunter goes on to make the case that gospel movements have always been team achievements.

While not every recorded revival or missionary work has transitioned to a gospel movement, the case studies of gospel movements are too numerous to adequately cover in this project. Yet there are several others of note. The First Great Awakening led by men such as Jonathan Edwards, George Whitefield and Charles Wesley began as a revival in England that spread to America. But again the notable strategy had to do with the team concept, seen this time in John Wesley's "class meetings." These class meetings began to shape character and change behavior leading to a gospel movement that influenced the nation.[17] During his lifetime, Wesley traveled from town to town, traveling over 200,000 miles. Everywhere he went he traveled with a team and in each town, their goal was to enroll as many people as possible in a team experience called a "class meeting."[18] These class-meeting teams formed the basis of an ongoing gospel movement.

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[16] George C. Hunter, *Should We Change Our Game Plan? From Traditional or Contemporary to Missional and Strategic* (Nashville: Abingdon Press, 2013), 61-62.

[17] Swanson, 93.

[18] George Hunter, *Game Plan*, 64.

Empowered Leadership in Gospel Movements

As the researcher worked through the relevant literature, one of the most storied

themes was the supernatural empowerment that came through unified prayer. The

literature on the value of unity and prayer in gospel movements is extensive. In his book,

The Power of Extraordinary Prayer, Bob Bakke detailed the prayer strategy developed in

Europe and popularized in America through Jonathan Edwards, the Concert of Prayer. In

the United States, the revivals known as the Great Awakenings came in response to

Christians gathering for extraordinary prayer. Often called "Concerts of Prayer," God

used these times of prayer to bring awakening to His people. Bakke writes,

> It (the Concert of Prayer) was born out of convictions that say with certainty that, regardless of how bright or dark the hour we live in, God is about to do something greater than He's ever done before. Furthermore, it said that God would not move forward with His ever-increasing and ever more marvelous plans until Christians agreed with Him and agreed with each other about what He was going to do. A great and lucid vision of Christ's earthly reign was before their eyes--with every nation, people, tribe and tongue united as one company before the throne of God, Christ the Son, and the sevenfold Spirit. It was a compelling vision that would not let Christians rest or let go of God until the rule of God held sway in every aspect of life.[19]

In his book *That None Should Perish,* Ed Silvoso detailed the priority of prayer in

gospel movements. The book is a case study of a gospel movement that took place in

Resistencia, Argentina, when the church of that city began to apply the instructions of

Paul to Timothy (1 Tim. 2:1-8) that they pray for people everywhere because God is not

willing that any should perish. They developed "Plan Resistencia." Silvoso wrote,

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[19] Bob Bakke, *The Power of Extraordinary Prayer* (Minneapolis: Crossway Books, 2000), 133.

Actually, "Plan Resistencia" is a misnomer. Rather than a "plan," with its implication of sequential steps and strategic components, it was an acknowledgment of God's love for the lost in the city and the Church's commitment to the biblical principles of unity, holiness and prayer.[20]

In an interview with the researcher, Glenn Barth detailed the place of prayer in the gospel movement now called the Pittsburgh Leadership Foundation. The foundation started in 1978 but for two decades Sam Shoemaker and a group of committed Christ followers gathered for one day every month to pray for the needs of their city. Their vision? "We pray that one day Pittsburgh will be as well known for God as it is for steel."[21]

In his book, *Mighty Prevailing Prayer*, Wesley Duewel gave examples of the place of united prayer in gospel movements. William Carey and his team prayed monthly for eight years before a gospel movement began in Kettering, England. William Wilberforce had a group committed to praying for him and his endeavors for three hours every day. Charles Spurgeon led a weekly prayer meeting of 1000-1200 people. The Friends Missionary Prayer Band movement in India at one point had 500 weekly prayer bands who would fast and pray through the night one night each week. More than 20,000 people in India were part of this movement asking God to move in India.[22] J. Edwin Orr,

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[20] Ed Silvoso, *That None Should Perish: How to Reach Entire Cities for Christ Through Prayer Evangelism* (Bloomington, MN: Chosen Books, 2011, Kindle Edition), Kindle Locations 509-511.

[21] Interviewed on August 22, 2016 in Minneapolis MN.

[22] Wesley Duewel, *Mighty Prevailing Prayer* (Grand Rapids, MI: Francis Asbury Press, 1990), 133-135.

a historian of revival worldwide, stated, "No great spiritual awakening has begun anywhere in the world part from united prayer."[23]

In addition to the gospel movements listed above, others could be studied. In his dissertation, *A Centered Set Approach to Urban Missions,* Glenn Barth, current President of GoodCities, discussed gospel movements such as the Reformation and The Pittsburgh Leadership Foundation catalyzed by Sam Shoemaker. Eric Swanson and Sam Williams included the monastic movement of the Medieval times. In his book, *City Reaching: On the Road to Community Transformation*, Jack Dennison discussed DAWN (Discipling a Whole Nation) which had a part in seeing the number of churches in the Philippines grow from 5000 in 1975 to 50,000 in the year 2000. In each of the noted movements there were aspects of decentralized leadership, missional teams, and the supernatural empowerment that came through unified prayer.

Contemporary Models of Gospel Movements

In the last decade a good deal of thought has been put into models of Gospel Movements. While these models sometimes assume that leaders will develop, some models are also acknowledging the need for leadership development. Two noted proponents and practitioners who keep leadership development front and center in the gospel movement conversation are Mac Pier and Alan Hirsch. The work of both was indispensable for this project. Pier is the founder of "The New York City Leadership Center." He has been involved in united prayer movements, collaboration with multiple congregations, and the development of leaders in New York City. The opportunity to

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[23] Duewel, 135.

interview Pier and his director of the Leadership Fellows Program (a leadership

development program) gave direction to this research.

While not every model specifically accounts for leadership development, a model

can give insight to the types of leaders needed for a gospel movement. In his book *Center

Church*, Tim Keller was defining the outcomes of a gospel movement when he stated that

it isn't enough for one congregation to grow at the expense of another. If the church city-

wide is not growing faster than the population grows, it is not a gospel movement. If the

growth is only taking place in one denomination, one non-profit, or for one segment of

the city, it is not a gospel movement. He wrote,

> We call this a movement because it consists of an energy that extends across
> multiple denominations and networks. It does not reside in a single church or set
> of leaders or in any particular command center, and its forward motion does not
> depend on any one organization. It is organic and self-propagating, the result of a
> set of forces that interact, support, sustain, and stimulate one another. We can also
> call it a gospel ecosystem. As a biological ecosystem is made of interdependent
> organisms, systems, and natural forces, a gospel ecosystem is made of
> interdependent organizations, individuals, ideas, and spiritual and human forces.[24]

He went on to describe the interactive parts of this gospel ecosystem. The core of

the ecosystem is a Gospel DNA that saturates everything in the ecosystem. It involves the

communication of the gospel, but it goes broader and deeper. More than just evangelism,

it is a heartbeat that sees the transformative centrality of the gospel for all life. People

begin to see how the gospel transforms the workplace and neighborhoods and families.

As this DNA replicates, nominal believers are awakened, and as congregations grow,

there is a realization that the gospel is for their city, that the whole gospel involves good

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[24] Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012, Kindle Edition), Kindle Locations 10752-10757.

deeds as well as good news. A love for the city grows and people begin to live out the

gospel as they seek the common good of their city. This awakens those who have not yet

embraced the gospel. It is compelling. A movement mindset begins to develop.

The second layer of a gospel ecosystem is the starting of new congregations and

the renewal of established congregations. This is the lifeblood of a gospel ecosystem.

Keller writes,

> New churches introduce new ideas and win the unchurched and non-Christians to
> Christ at a generally higher rate than older churches. They provide spiritual
> oxygen to the communities and networks of Christians who do the heavy lifting
> over decades of time to reach and renew cities.[25]

A gospel movement requires both a multiplicity and a diversity of church starting efforts

as different people will be reached by different styles and expressions of church, but a

gospel movement is more than just a church planting movement. The spiritual oxygen of

multiplication will also lend toward the renewal of established congregations.

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[25] Tim Keller *Center Church*, Kindle Locations 10839-10842.
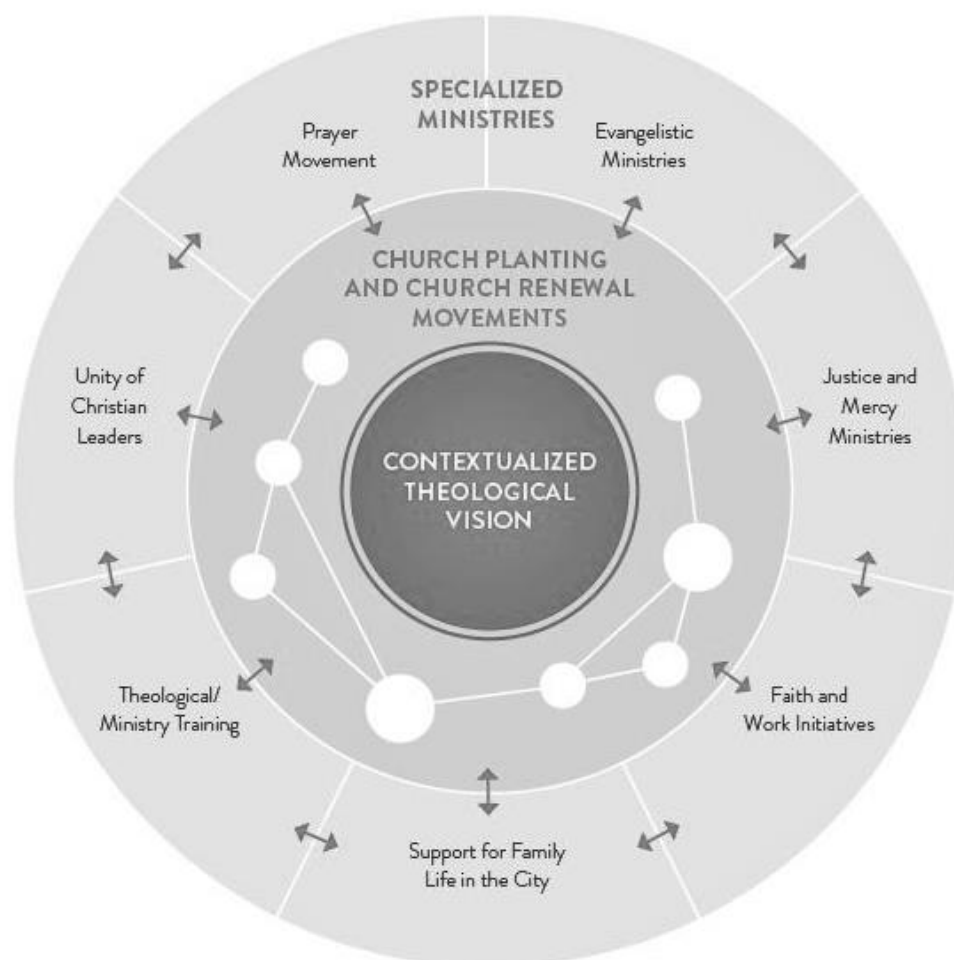
Figure 3.1. Keller's Gospel Ecosystem. Keller, Kindle Location 10855.

The third and final layer of the gospel ecosystem includes a diverse set of ministries and organizations. First, there must be a united prayer movement that is laying the groundwork for the presence of God and supernatural transformation. In addition to prayer, specialized organizations must develop to evangelize diverse groups, with a particular emphasis on reaching the next generation. In addition to evangelism, a growing number of organizations will develop to seek justice and mercy solutions for the good of the city. Christians will become well known for their passion for the good of the city. Add to this, gatherings of Christians transforming their workplace—united by vocation

more than denomination, and growing support systems for the family. Then, finish with a strategy for attracting more gospel leaders to the city and an unusual degree of unity amongst those leaders and you have a gospel ecosystem with the great potential to reach a tipping point that leads to a self-sustaining gospel movement.[26]

Alan Hirsch: Apostolic-Led Discipleship-Focused Communitas

Over a decade ago, the researcher's journey toward a focus on gospel movements began at a "City-Reaching" conference held at Crystal Evangelical Free Church in Minneapolis. In a main session, Ed Silvoso talked about the growth of the early church which transformed the Roman Empire. Then he asked the question, "How did they do it? How did an oppressed people with few resources change the world?" A similar question began Alan Hirsch's journey into the shape and nature of gospel movements. In a seminar on the missional church, the presenter suggested that there were as few as 25,000 Christ-followers in AD 100 but up to 20,000,000 in AD 310, and then asked the question, "How did they do this?"

This question haunted Hirsch and led to the writing of three seminal books, *The Forgotten Ways: Reactivating Apostolic Movements* (The subtitle of the first edition was *Reactivating the Missional Church*), *The Shaping of Things to Come,* and *The Permanent Revolution.* These three books developed the discovery of what he called *Apostolic Genius* (the built in life-force and guiding mechanism of God's people) which is comprised of six elements. He termed these six elements, mDNA, for missional DNA.[27]

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[26] Keller, Kindle Locations 10836-10890.

[27] Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Baker Publishing Group, 2006), 18.

Jesus Is Lord

The first element is the lordship of Christ. The heart of the gospel Jesus proclaimed was the good news of the Kingdom of God (Mark 1:14-15) and at the heart of the Kingdom of God is the coming of the King. The Kingdom of God is not a realm; it is a reign that is focused on a person rather than a place, the person of Christ the King. The core element of mDNA (both one of six elements and the core element) is the simple and irreducible confession that "Jesus is Lord." This is more than doctrinal assent; after all, even demons believe this truth (James 2:19). A gospel movement cannot be realized apart from the yielding of individuals to the total reign of Christ in every area of their life. As it relates to leadership, every leader must also be a follower with a deep humility that comes from knowing his leadership is always under the Lord's leadership.

Having studied a multitude of gospel movements, Hirsch concluded that "the desperate, prayer-soaked human clinging to Jesus, the reliance on his Spirit, and the distillation of the gospel message into the simple, uncluttered message of Jesus as Lord and Savior are what catalyzed the missional potencies inherent in the people of God."[28] A gospel movement must begin with the lived out confession that Jesus is Lord of all. He is Lord of the leader, as well as Lord of the individual Christ-follower as well as Lord of the gathered community. He is Lord over the domains we have divided, secular and sacred. In order to initiate the movement energy that Hirsch terms Apostolic Genius, leaders

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[28] Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movements* (Grand Rapids, MI: Baker Publishing Group, 2016, Kindle Edition), Kindle Locations 1987-1989.

must "constantly return to our Founder and recalibrate our individual and communal life on him. Christianity is essentially a 'Jesus movement' and not a religion as such."[29]

Disciple-Making

The second element of a mDNA is Disciple-Making. The mission of the church is to make disciples who make disciples. Disciple-Making is the most basic form of leadership and leadership development. It is the lifelong process of transformation, which leads to lives that look increasingly like Christ. This transformation begins within an individual—it's an internal transformation—but it leads to the external transformation of families, neighborhoods and nations. The internal transformation leads to external transformation because disciples not only embody the message and the life of Jesus, they are committed to following Jesus as Lord. While the Lordship and centrality of Christ is the heart of mDNA, disciple-making is the most strategic task of the church. Hirsch describes the importance of this element:

> When dealing with discipleship and the related capacity to generate authentic followers of Jesus, we are dealing with that single most crucial factor that will in the end determine the quality of the whole—if we fail on this point, then we must fail in all the others. In fact, if we fail here, it is unlikely that we will even get to any of the other elements of mDNA in any meaningful and lasting way.[30]

While Christ commissioned this task as the core task of the church, many leaders and church researchers see this as a weakness in the American church. In the researcher's perception this is certainly true if the task is to not only disciple people but make disciples who make disciples. In many congregations, disciples are being made through

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[29] Alan Hirsch, *Apostolic Movements,* Kindle Locations 2260-2263.

[30] Alan Hirsch, *Apostolic Movements,* Kindle Locations 2298-2302.

the strategies and initiatives of the church, but it is simple addition rather than the

multiplication that comes when disciples make disciples who make disciples. Hirsch

concludes,

> I think it is fair to say that in the Western church, we have by and large lost the art
> of disciple making. We have done so partly because we have no clear definition
> and processes; partly because we have reduced discipleship to the intellectual
> assimilation of ideas; and partly because systemic consumerism in our own day
> works directly against a true following of Jesus.[31]

The three barriers to disciple-making that Hirsch presents in these statements bear further

study: the barrier of no clear path, the barrier of a knowledge transmission paradigm of

discipleship, and the barrier of consumerism. Because discipleship is at the heart of a

gospel movement, these three barriers must inform a leadership development model.

A great deal rests on the disciple-making task of gospel movements. Indeed, for

the purposes of this project, it is extremely important given the intimate connection

between disciple making and leadership development. A gospel movement needs leaders

who are first disciples. At the same time, if leadership is influence and a disciple-maker

exercises influence over at least one, then every disciple-maker is a leader. While the

capacity of leadership may vary, the calling to leadership builds upon the calling to make

disciples.

The Missional-Incarnational Impulse

The third element of an mDNA is that of the Missional-Incarnational Impulse.

This impulse defines the two directional components of gospel movements as the impulse

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[31] Alan Hirsch, *Apostolic Movements,* Kindle Locations 2334-2336.

to extend and embed. We are called to extend the Kingdom of God by embedding the gospel in the culture to which we are sent. Hirsch suggested that Jesus' missional directive in John 20:21 is not only directive but descriptive. When Jesus said, "Just as the Father has sent me, so I am sending you," it was an invitation to ask both the "where" and the "how" question. How did the Father send Jesus? "Clearly we are being sent here, but we are also being told how we are to be sent. We are being sent in the same way in which the Son was sent—as embodied message—*incarnationally*. Once again, as *Christ*-ian people, we are bound to model our sentness on our founder and his ethos."[32]

Hirsch went so far as to suggest that one of the great barriers to this mission-incarnational impulse is the evangelistic-attractional model.[33] Rather than sending disciple-makers into the world, people are invited to come to the church so that a trained professional can present the gospel. In reality this is an Old Testament model. With the discovery of God's presence on Mount Sinai, then the building of the Tabernacle in the desert which later gave way to the Temple in Jerusalem, the Old Testament model was *come-here* so that you can *go-up* to encounter God. The New Testament model turned this around; at Pentecost God *came-down* so that we would *go-out.* As we go out we are not simply sent in extension, we are sent to embed incarnationally.

Hirsch makes the case that Christ's model of incarnation includes six aspects that shape our going. In the incarnation, Jesus brought *presence* and *proximity.* He made his home among us and made himself available. Perhaps this presence and proximity is most

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[32] Alan Hirsch*, Forgotten Pathways,* Kindle Locations 2765-2767.

[33] Hirsch, Kindle Locations 2767-2780.

clearly seen when it is discovered how much of Jesus' ministry took place in one or two

small communities, Capernaum and Bethany. In addition to *presence* and *proximity,*

Jesus was also *prevenient* in relationship to those who were not yet followers. In other

words, he was present and available for people at every point on the discipleship

continuum from non-follower to committed disciple.

Finally, Jesus came in *powerlessness* and with *passion* in order to make a

proclamation. Incarnational mission comes in humility and with a heart for people in

order to find opportunities to proclaim the gospel, to proclaim the love and grace of

God.[34] Those who come incarnationally will come as listeners and learners, not just

listening to and learning from God, but listening to and learning from the community in

which they embed. Hirsch concludes,

> In its simplest form, following the missional-incarnational impulse will mean
> allowing Jesus to lead us into the marketplaces, the third places, and the homes of
> the various people in our lives, and there teach us how we ought to engage in
> ways that are truly Christ-like. He will teach us how to become redemptive,
> incarnated expressions of the gospel in every nook and cranny of our culture. Just
> as the Father sent Jesus, so too we are to go (John 20: 21).[35]

Without the missional-incarnational impulse a gospel movement lacks directional

impulse, but with it, leaders seek to extend and embed.

Liminality and Communitas

The fourth element of mDNA is *liminality* and *communitas*. Most congregations

today value community; the small group movements of the last two decades have firmly

entrenched that value in the life of growing congregations. In the researcher's own

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[34] Hirsch, Kindle locations 2854-2891.

[35] Hirsch, Kindle locations 3131-3134.

congregation, the mission statement proclaims, "We live gospel centered lives connecting people to Christ, Community and their Calling." Yet in a consumer-driven culture that values comfort and control, this vision of community rarely moves past "community for me" to "me for community" and "the community for the world."[36]

For Gospel Movements to thrive, community must become *liminial-communitas*. Communitas is "me for the community" and "the community for the world." It is community on mission. Communitas leads to relational health and a greater capacity to love, but the relational health is developed and the heart capacity is increased as people actively trust God while living together on mission. Liminality describes the journey from our instinct to "huddle and cuddle" towards the risk and adventure of being on mission together.[37] Liminality is the journey outside of our comfort zone into the dangerous unknown of engaging the world on a mission from God. It brings a certain disorientation with certain sense of continuous movement, but it also forms the bonds of a community that gives life to its members and the world.

One well known visual of liminal-communitas came from the movie, *The Fellowship of the Ring.* The young hobbit Frodo came into possession of the ring created by the Dark Lord Sauron to rule all the other rings. Frodo joined with three other hobbits (who by the way are the least adventuresome of all the peoples of Middle Earth) to take the dangerous ring to the house of Elrond. There others are appointed to help them take

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[36] Hirsch, Kindle locations 3173-3190.

[37] Hirsch, Kindle Locations 3223-3229.

the ring to Mount Doom so that it can be destroyed. This is a most dangerous task

requiring a most dangerous journey. As Hirsch points out,

> The Fellowship of the Ring actually becomes a real fellowship, a comradeship, only as it undergoes great struggle and hardship in the face of overwhelming evil. By undertaking this seemingly impossible (and liminal) task and by facing hardships together, the group actually becomes a communitas. They discover one another in a way they would not, or could not, in any other circumstance. Here is the mythic representation of mission (nothing less than the destruction of evil in the world), discipleship (constantly choosing goodness in the face of overwhelming opposition), and communitas (becoming a great community together in pursuit of a mission). The elf and the dwarf become inseparable friends, and the hobbits become something they never could have been if they had remained in the safety of the shire. The members of the fellowship are bound to one another, and they truly find one another, in the context of an arduous but common mission.[38]

For gospel movements to thrive, community must become liminal-communitas,

but in the becoming, relationships are formed and heart-capacity is gained that simply

would not happen in the comfortably controlled culture of what passes for community in

most congregations.

APEST Culture

The fifth element of mDNA is an APEST Culture. This element was discussed in

a previous section and will be discussed again in a following section, but for the purposes

of understanding Hirsh's model for gospel movements, this element is perhaps one of the

least embraced and most necessary elements of mDNA. APEST refers to the fivefold

leadership functions found in Paul's description of the church as the body of Christ (Eph.

4:1-16). The designations APEST came from Ephesians 4:11-12, where Paul wrote, "And

he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip

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[38] Hirsch, Kindle locations 3381-3389.

the saints for the work of ministry, for building up the body of Christ." Jesus gave to the

church, apostles, prophets, evangelists, shepherds and teachers so that ultimately the body

of Christ is built up.

Hirsch not only argued that these five functions (not offices)[39] are necessary for

gospel movements to thrive, he also suggested that these fivefold gifts are descriptive of

all those who follow Christ. Each follower of Christ has one or more of those functions in

the body of Christ. Just as disciple-making and leadership development differ less by

kind and more by ultimate capacity, Hirsch argued that ministry differs from leadership

by matters of degree and function. He wrote,

> Ephesians 4: 7, 11–12 assigns the APEST ministries to the entire church, not just
> to leadership ("to each one of us grace has been given," v. 7; "So Christ himself
> gave apostles, prophets, evangelists, shepherds and teachers." v. 11). All are
> therefore to be found somewhere in APEST (apostolic, prophetic, evangelistic,
> pastoral, teaching/ didactic). I would strongly argue that APEST is in actual fact
> part of the DNA of all God's people—in the very fabric of the church. In other
> words, it is latent.[40]

While the culture of the typical church has been shaped to a large extent by

Shepherds and Teachers, an APEST culture values the shaping that comes from all five.

In fact, Hirsch suggested that if there is one silver bullet which will move an institutional

congregation to become part of the gospel movement, it is the APEST culture.[41] While

the ST culture emphasizes the transmission and maintenance of doctrine and pastoral care

for the gathered believers, the APE culture is more generative and externally focused.

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[39] Hirsch, Kindle Locations 3725-3739.

[40] Hirsch, Kindle Locations 3996-4002.

[41] Hirsch, Kindle Locations 3946-3956.

While Hirsch believes in the value of all five functions, it is the apostolic that gets the majority of his attention. This is in part because it is the function most avoided and in part because it is the function most needed. Hirsch wrote,

> I believe that the biggest missing link to awakening movements, at least the kind described in this book, is the apostolic ministry. The reason is that the apostle (as the very name apostellō suggests) is the one most responsible for, and capable to both design and lead, the "sentness" of the church. To exclude the apostolic a priori means that by the same action we exclude missionality from the equation of the church.[42]

And from the same theme and towards the same goal, Hirsch describes the role of an Apostle with these words,

> As custodian (steward) of the DNA of Jesus's people, the apostle is both the messenger and the carrier of the mDNA of Christianity. As "the one who is sent," he or she advances the gospel into new missional contexts and embeds the DNA of God's people into the new churches that emerge in those places. At heart, the apostle is a pioneer, and it is this pioneering, innovative spirit that marks apostolic ministry as unique in relation to the other ministries.[43]

Apostles are pioneers. Shepherds and teachers follow more of a settler mentality. Prophets and evangelists bridge the gap between pioneers and settlers. All functions bring value to an APEST culture, but without the apostolic function the APEST culture is lacking and the congregation is in danger of becoming an inward-focused institution.

From his personal experience, Hirsch shared an example of the APEST culture that emerged around the year 2000 at the South Melbourne Restoration Community Church. The congregation restructured their leadership around the fivefold functions of Ephesians 4:11 and it led to substantial steps toward becoming a gospel movement. They

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[42] Hirsch, Kindle Locations 3681-3685.

[43] Hirsch, Kindle Locations 3769-3773.

restructured their point leadership team so that all five were represented. Each leader on

that team then formed and led teams that represented all five APEST functions. The

apostolic team focused on strategic missional initiatives. They sought to be innovative

around the mission. The prophetic team focused on listening to God, especially regarding

social issues. They were the questioners of the status quo, always looking for the gap

between God's best and their reality. The evangelistic team was responsible for

evangelism and outreach. The shepherding team developed community and invested in

areas of pastoral care and counseling. The teaching teams created opportunities to grow

in wisdom and understanding. They oversaw Bible study groups and theological

discussion groups. While the diversity at times created strong discussions, the leadership

moved the church forward in ways they had not previously experienced.[44]

Organic Systems

The final element of an mDNA is having organic systems. While some might

think that structure is antithetical to movements, structure of a certain type is vital; rather,

as Hirsch noted, "structures are either movement killers or movement enhancers."[45] The

task, then, for movement leaders is to keep structure organic, dynamic and secondary.

One of the most important changes the researcher initiated at his church 18 years ago was

to begin to talk about Calvary as a movement and to explain our organizational structure

in terms of the organic metaphors found in Ephesians. The church is the dwelling place of

the Spirit. The church is the body and bride of Christ and the church is the army of God.

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[44] Hirsch, Kindle Locations 4120-4128.

[45] Hirsch, Kindle Locations 4205-4206.

These metaphors began to help people see the church as movement of dynamic systems. One of the crucial shifts toward the church as a movement is to move from linear thinking to thinking in terms of dynamic, interrelated, interdependent systems where everything is happening at once.[46] Like the systems of our body are interconnected and interdependent, functioning together as a whole, so the six elements of a movement must as a dynamic, interrelated whole. As Hirsch describes the organic nature of a movement, he writes,

> Each of these elements is important on its own—no doubt—but for apostolic movements to take place all six must be active in the system. Each mDNA relies on and supports the other. In fact, each mDNA contains all the possibilities of the other elements of mDNA. So just as discipleship contains the seeds of a people movement, the fivefold callings, the potential of communitas, and so forth, so each mDNA contains seminal elements of the other. For instance, APEST ministry contains real potentials of movemental organization as well as requires a living connection with Christ—it is the body of Christ after all. Each mDNA exists in dynamic relation with all the others. So, for instance, there can be no discipleship without Jesus as Lord, without mission, and without engaging risk and adventure. It is also highly unlikely that you can get to organic systems without APEST ministry, and so on. That is why you need to stay focused on the system, not just the parts, and avoid viewing the parts only as they relate to the larger system. It's the whole that counts. It is dynamic, nonlinear thinking, and you must train yourself to think this way in order to think movementally.[47]

Glenn Barth: Good Cities

Glenn Barth began his book *The Good City: Transformed Lives Transforming Communities* with a description and a question. He described the new Jerusalem introduced in the book of Revelation, chapters 21-22. This vision of the new Jerusalem

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[46] Hirsch, Kindle Locations 4306-4312.

[47] Hirsch, Kindle Locations 4326-4336.

would not have been familiar to John, the writer of Revelation. Nevertheless "God gave

John a vision for an expansive city that was characterized by God's own presence and a

shalom never experienced in any city on earth."[48] Indeed, "This city is a place where

God's reign is so palpable that the curse of our human brokenness and sin is gone and

replaced with the shalom of God's healing presence."[49] After his description, he ends

with these questions,

> Is it possible that when Jesus taught his disciples to pray, "Thy Kingdom come,
> Thy will be done on earth as it is in heaven," that Jesus could understand that the
> world would one day be more urban than rural? Is it possible that God has a
> vision and a hope for any and every city where God's people live and work just as
> God revealed to John for Jerusalem? This book is about ways that we can pray
> and work toward that future, in which God's will, his desire for our shalom,
> results in the good city, a city that more closely resembles God's kingdom … on
> earth as it is in heaven."[50]

On first glance, this model of gospel movements appears to have much in

common with the models laid out by Hirsch and especially Keller. Impacted by Sam

Shoemaker's vision which became the Pittsburgh Leadership Foundation and Ray

Bakke's theology of cities incubated at the Bakke Graduate School, Barth's vision of a

gospel movement is different in one substantial way that is of interest to this research

project. Barth along with movement researchers such as Eric Swanson and Ray Bakke

see gospel movements as—to some degree—inclusive of those who do not yet believe

the gospel. Gospel movements can involve partnerships between those of good faith and

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[48] Glenn Barth, *The Good City: Transformed Lives Transforming Communities* (Tallmadge, Ohio: S. D. Meyers Publishing, 2010, Kindle Edition), Kindle Locations 249-260.

[49] Barth, Kindle Locations 249-260.

[50] Barth, Kindle Locations 249-260.

those of good will as together we seek the good of the city. This inclusiveness is described in discussions on the difference between centered sets and bounded sets. A church that functions as a bounded set asks the question, "Do you believe like I believe." Perhaps it even asks the question, "Do you practice your faith like I do?"[51] The answers to these questions must fit within the boundaries in order to be part of the set.

On the other hand, churches that function as a centered set seek to identify direction more than boundaries. They want to know if you are heading toward the same center; if so, partnership (movement) can take place. A centered set approach is more conducive to a greater breadth of unity. Of course, it is still important to determine the nature of the center: if the center is purely doctrinal, then it is difficult to partner with secular organizations, but if the center is the good of the city, then people of good faith can partner with people of good will.

This conclusion led to Barth's suggestion that a gospel movement must consist of a hybrid combination of bonded and centered sets. Throughout his book, Barth explored the power of a centered set approach to a gospel movement, which partners around the question, "What do you care about?" Christian and secular organizations can partner because they both care about the good of the city. Recognizing the need for a gospel-center to gospel movements, Barth then suggested a hybrid approach that combines the bounded set of a gospel-covenanted leadership community with the broader centered set focused on the good of the community. Barth described this hybrid as "bounded sets of centered sets" and writes,

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[51] Barth, Kindle Locations 2457-2467.

This organizational approach affirms the decentralized environment of the mission context and the need for a strategic center at the same time. This is a new approach for leaders of organizations serving citywide movements. It understands the power of a centered set approach to the work that releases individuals to serve in their various callings. At the same time, it recognizes the inherent advantages of guidance offered by a city transformation covenant community (a bounded set). This combination of bounded and centered set approaches is what I am calling a hybrid approach.[52]

In this model of a gospel movement a premium is put on two things, relational networks and service. The people who have the greatest influence are those who serve well. What the researcher has found in his context is that leaders in our community value the church when they bring service to the table. "This kind of real partnership leads toward the sustainability of a city movement. Real partnership happens face-to-face. It is one of the strong forces of social relationships that shape a city movement."[53] When these relational networks gain in strength the potential of centered-set movemental energy is multiplied around the call to service.

Eric Swanson suggested that the movemental energy of service is formed because it is the nexus of three important forces, the needs and dreams of the city, the mandates and desires of God, and the calling and capacity of the church.[54] Service is the way that diverse bounded sets move in the direction of a centered set. Opportunities to serve are found in the shared space of God's desires, the city's dreams and the church's capacity. As people serve together relationships develop and through those relationships the gospel

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[52] Barth, Kindle Locations 2359-2368.

[53] Barth, Kindle Locations 2253-2259.

[54] Rick Rusaw and Eric Swanson, *The Externally Focused Church* (Loveland, CO: Group Publishing, 2004), 60-61.

is shared. This reinforces Rodney Stark's observations described earlier in the project that the early church grew through networks of relationship and the opportunities taken by the church to serve their community.

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Leadership Development Strategies for Gospel Movements

Leadership Emergence Theory

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This research project is the culmination of a course of study called, "Organic Leadership Development." The researcher was attracted to all three words, but it was the "organic" which had the most significant draw. "Organic" is part of the DNA of Calvary. Sometimes people who love structure hear the word "organic" and think chaotic and without form. It is more than that—different from that—and yet at times, "organic" leadership has seemed exactly that, chaotic and without form. Dr. Clinton's theory that God develops a leader over time by using events and people to teach life-lessons clarifies what organic leadership development entails. It's a living, personalized, customized leadership plan, developed by God, to help a person grow into God's dreams for their life.[55]

It is not a one-size-fits-all leadership development process. It is organic. It is personal and it aims to develop a person for their specific call. In the past, the leadership of Calvary Church has made multiple attempts to develop leaders in a way that was organic, but it was a daunting task to develop a personalized plan for every person that would help them fulfill their call. As a result, in the researcher's context, the focus was primarily on helping people discover their calling. The beauty of Clinton's theory is that

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[55] J. Robert Clinton, *The Making of a Leader* (Colorado Springs: NavPress, 1988), 25.

the personalization and customization of the organic process is planned out by God. Leaders process the people, circumstances and events which God uses to test, shape, and refine them. At the heart of any leadership development model must be an emphasis on helping people process the ways in which God is shaping their lives and developing their capacities for his calling to a unique contribution. What follows is a brief outline of Clinton's leadership emergence theory.

Phases of Leadership Emergence

J. Robert Clinton defined a leader as "a person with God-given capacity and with God-given responsibility, who is influencing a specific group of God's people toward God's purposes for the group."[56] After studying more than 900 biblical, historical and contemporary leaders, J. Robert Clinton theorized about the patterns, processes, and principles which help analyze the development of a leader. When we look at the big picture of the life of an emerging leader we see patterns of God's shaping. Processes, on the other hand, are the means God employs to move a leader along in his overall pattern for that leader. Finally principles are the foundational lessons of leadership emergence that are seen within the patterns and processes, but have a wider application to all leaders.[57] The study of all three: patterns, processes, and principles helps leaders discover the ways in which God is shaping them for their ultimate contribution.

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[56] Clinton, *Making,* 245.

[57] Clinton, *Making,* 42.

As Clinton focused on patterns he developed a time-line which detailed the phases

through which God shapes and forms a person for leadership. This time-line clarified the

broad categories and themes of God's work throughout the course of a leader's life.

Table 3.1. Generalized Timeline. Clinton, 44.

Phase 1 Sovereign	Phase 2 Inner-Life	Phase 3 Ministry	Phase 4 Life	Phase 5 Convergence	Phase 6 Afterglow
0-20 years	18-24 years	22-35 years	30-55 years	50-70 years	65-90 years

In phase one—Sovereign Foundations—God is shaping a future leader through

family, environmental and historical events.[58] During this early shaping of personality

and character, God is sovereignly laying the foundations for the building blocks of later

leadership. The emerging leader usually has no control over these events, but the shaping

comes in the response. While natural abilities and the development of skills may evolve

during this time, it is vital to remember that God is using all of our experiences during

this time to shape us.

In phase two—Inner Life Growth—an emerging leader is growing in personal

relationship with God. During this phase a leader begins to learn the value of prayer and

hearing God and is participating in the inner transformation of becoming more Christ-

like. This inner-transformation comes through the testing of God and the future leader's

response to that testing. The proper response "allows a leader to learn the fundamental

lessons God wants to teach. If the person doesn't learn, he will usually be tested again in

[58] Clinton, *Making,* 44.

the same areas."[59] As leadership lessons and life lessons are learned, God provides for an expansion of ministry responsibilities.

In phase three—Ministry Maturing—the leader begins to develop in two different ways, both connected with the church as the *body of Christ*. First, the leader begins to experiment with spiritual gifts and unique talents which can be used in ministry. As ministry assignments are given, the leader has opportunities to develop gifts and skills. At the same time, the leader—because of those ministry opportunities—is beginning to make more relational connections. "These relationship experiences teach both negative and positive lessons."[60] Often during this phase—as ministry opportunities increase—the future leader focuses on activity and ministry success. This is a mistake, for during this phase, as with phases one and two, God continues his focus on working "in" the leader rather than "through" the leader. As Clinton writes,

> Ministry activity or fruitfulness is not the focus of Phases I, II, and III. God is working primarily in the leader, not through him or her. Many emerging leaders don't recognize this, and become frustrated. They are constantly evaluating productivity and activities, while God is quietly evaluating their leadership potential. He wants to teach us that we minister out of what we are.[61]

Moving into phase four—Life Maturing—a leader is learning that ministry flows out of the inner life of a leader. While the leader recognizes her unique gift mix, and the ways that God has shaped her for ministry, communion with God becomes even more

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[59] Clinton, *Making*, 45.

[60] Clinton, *Making*, 45.

[61] Clinton, *Making*, 45-46.

important than doing for God. The leader is realizing that ultimately ministry "doing" flows out of a mature "being" that is rooted in intimacy with God. "The key to development during this phase is a positive response to the experiences God ordains. This response will deepen communion with God that will become the base for lasting and effective ministry.[62]

In the fifth phase—Convergence—past experiences and the gift mix of the Christian leader are matched for maximum effectiveness in ministry. Thus, "the major development task for Phase V is the guidance of a leader into a role and place where he can have maximum effectiveness."[63] This requires the leader learning the wisdom of saying "no." By this phase, leaders have grown in their capacity to do many things well, but to reach a sense of "I was made for this," a leader must learn to say no to many good opportunities that are not the best use of his gift mix and shaping.

A limited number of those who enter into the fifth phase may pass into phase six—Afterglow—where the "fruit of a lifetime of ministry and growth culminates in an era of recognition and indirect influence at broad levels."[64] During this phase, the greatest ministry of the leader is too simply give away who they are. Being and doing come together to bless and influence many.

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[62] Clinton, *Making*, 46.

[63] Clinton, *Making*, 47.

[64] Clinton, *Making*, 47.

Process Items for Leadership Development

During each phase of leadership development, God uses process items to test, refine and teach an emerging leader. For growth to occur, God tests and the leader processes the test. Leadership emergence requires a series of tests followed by the response of processing. Clinton identifies a number of process items, for the purpose of this research, focus will be given to three of those process items.

The first process item is the integrity check. "The God-given capacity to lead has two parts: giftedness and character. Integrity is the heart of character."[65] Clinton describes an integrity check as an evaluation of the consistency of intentions with inner convictions. When a leader responds to this test with integrity, ministry responsibilities expand. Integrity checks can be found in a variety of situations: tests of values, opportunities for temptation, conflicts against vision or calling, and persecution. They can be used to test follow-through, to build faith, or to teach submission and surrender.[66] Integrity checks include Daniel's refusal to eat the food of the King (Dan. 1), and God's challenge to Saul to destroy the Amalekites and all their possessions (1 Sam. 15).

The second process item is the obedience check. "A leader must learn obedience in order to influence others towards obedience. An obedience check is a process item through which a leader learns to recognize, understand, and obey God's voice."[67] Obedience checks occur throughout scripture and can be found at many key points

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[65] Clinton, *Making*, 58.

[66] Clinton, *Making*, 60.

[67] Clinton, *Making*, 63.

throughout a leader's life. When God called Abraham to sacrifice Isaac (Gen. 22:1-2) that was an obedience check that revealed faith and loyalty to God as part of Abraham's character (Heb. 11:17-19). While Ananias and Sapphira encountered an integrity check (Acts 5:1-11), Peter encountered an obedience check as he was called to confront them. After this obedience check, Peter's influence and ministry expanded. As Clinton writes, "Obedience is first learned, then taught."[68]

A third process item is the Word check, which Clinton suggested "tests a leader's ability to understand or receive a word from God personally and then allow God to work it out in his or her life."[69] A leader must have the ability to hear from God. Without this ability, progress toward spiritual authority is practically impossible. While a young leader may have difficulty discerning God's voice, a leader who demonstrates both the ability to hear God and relate that message to others begins to gain spiritual authority.[70] For the Christian leader, the right to influence others is woven through with an ability to clarify God's truth for others. Samuel's first process item as an emerging leader was a word check (1 Samuel 3:1-10). His word check set the stage for his leadership of Israel during a difficult time of transition, a time when few were hearing and responding to God.

Each of us has been shaped by God through people, events and life experiences. In many of those times of shaping God is using process items. He uses integrity checks to evaluate our hearts, our values, and our follow through. Will we do what we say? He uses

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[68] Clinton, *Making*, 66.

[69] Clinton, *Making,* 67.

[70] Clinton, *Making*, 68-69.

word checks to test a leader's capacity to hear from God and apply revelation to life and ministry through submission to his word. In addition to these key process items, he uses divine contacts, the presence of a key person who provides guidance and challenge at just the right moment. This is someone who can open a door or expose the leader to a new paradigm. He uses faith challenges to test a leader's willingness to take a risk. He uses destiny revelation to test a leader's capacity to hear from God about the future. In each case, God tests the leader and the leader grows by processing the test.

Spiritual Authority

Leadership requires movement. Leadership movement can come through a variety of means. Some lead by positional authority, though Jesus specifically said that the greatest leaders in the Kingdom of God would not use "rule" as their leadership tool. Some lead by virtue of their expertise or natural abilities in a particular field. We look up to those with greater expertise and natural abilities. But the greatest movement for a Christian leader comes through a spiritual authority. Spiritual authority, as defined by Clinton, is not simply religious term for positional authority. Spiritual authority does not come as a result of one's position as a pastor. "Spiritual authority is delegated by God, and differs from authority that is based on position or force."[71] Spiritual authority accumulates in three major ways: (a) as leaders go through deep experiences—often including brokenness—with God and experience the sufficiency of God to meet them in those situations, (b) as leaders cooperate with God in the shaping of their inner life of

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[71] Clinton, *Making*, 101.

character development and spiritual formation, and (c) as leaders bring gifted, God-given power to bear in ministry situations.[72] In other words, spiritual authority is developed by going deeper with God. "A leader who has learned major maturity lessons exercises ministry with a new level of authority."[73]

Leadership Communities

In his book "Community 101" Gilbert Bilzekian wrote,

> Each one of us hides an awful secret. Buried deep within every human soul throbs a muted pain that never goes away. It is a lifelong yearning for that one love that will never be found, the languishing in our inner selves for an all-consuming intensity of intimacy that we know will never be fulfilled, and a heart-need to surrender all that we are to a bond that will never fail. The silent churning at the core of our being is the tormenting need to know and be known, to understand and be understood, to possess and be possessed, to belong unconditionally and forever without fear of loss, betrayal or rejection.[74]

We long for community because we were created for community. God has woven a connection condition into the software of our hearts. Introverted, extroverted, life of the party, solitary hiker on the Appalachian Trail, researcher, CEO, married or single, they all hold this condition in common. It is not a personality trait, a stage of life opportunity, or a role preference; it is God ordained. When God created humanity in his image. He created people with a connection condition.

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[72] Terry Walling, "Spiritual Authority." (in a lecture delivered for Organic Leadership Development at San Diego, August 6, 2013).

[73] Clinton, *Making*, 155.

[74] Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as a Community of Oneness* (Grand Rapids, MI: Zondervan Publishing House, 1997), 15.

This is what it means to be created in the image of God. When theologians discuss the concept of *imago dei*, the conversation focuses on three views; substantive views, relational views, and functional views.[75] Perhaps all three are correct in that God created us with a definite quality (substantive view) that gives us the ability to love (relational view) so that we could be his image-bearers on the earth (functional view) by loving people and the world as He would and does. The authors of *Thin Places* take seriously the anthropological reality that we have been created in the image of God as they challenge people to value community for the development of leaders and to value community as the context of leadership.

The Role of Community in the Formation of Leaders

From Patrick Lencioni's *The Five Dysfunctions of a Team* to Jon Katzenbach's *The Wisdom of Teams* to George Barna's *The Power of Team Leadership* much has been written in leadership literature about the value of teams. In addition, history reveals the power of teams to accomplish a task. Without the Clapham Circle, William Wilberforce would not have found the strength and perseverance to fight the culture of slavery in England. Without the Order of the Grain of Mustard Seed, Nicholas Van Zinzendorf would not have started the Moravian movement which led to a 100-year prayer meeting and the sending of hundreds of missionaries. Without the Celtic Monastic teams, St. Patrick would not have started a gospel movement that went on for a thousand years.

Every good leader realizes that with a team she will accomplish far more than she could accomplish alone. Yet little has been written about the importance of community

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[75] Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985), 498-510.

for the shaping of a leader. *Thin Places* and the case study from which it emerged fills this gap. While some could see it merely as a book about building healthy community, the six practices (or postures) which are actualized through three different domains form a path for leadership development in and through community.

The three domains through which the path weaves are Communion (spiritual intimacy with God), Community (a group of people with whom you share life) and Context (the place you live with those people). The practices include: Listening, Submerging, Inviting, Contending, Imagining, and Entrusting.

Listening is the first posture. Leaders must learn to listen to God, to the community, and to their context. While room is given for the individuality of listening, listening through community is stressed. Jon Huckins wrote,

> Listening requires humility and trust in the Spirit, but it is also an act of honoring those we come alongside with the good news of Jesus. As people who seek to form apprentices of Jesus, we begin by listening to the voice of God, to the inner workings of our individual souls, and the complex dynamics of our contexts. In each area, we listen through the lens of covenant community. Listening forces us to set aside our own agendas and open ourselves to the work of the Spirit among the community of God.[76]

The act of listening is a key skill for leaders and the best leaders are good listeners. In the researcher's experience, many leaders struggle with listening because of a belief that they lead best by talking. Listening puts leaders in a posture of learning which helps them grow and become better decision-makers. Listening puts leaders in a posture of humility which empowers those to have their ears. Listening puts leaders into a partnership with God as they listen for the stories of God at work.

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[76] Rob Yackley; Jon Huckins, *Thin Places: Six Postures for Creating and Practicing Missional Community* (Kansas City, MO: The House Studio, 2012, Kindle Edition), Kindle Locations 441-444.

Submerging is the second posture. Passivity and ignorance are washed away as we deep dive into communion, community and context. Rather than living a life that is extracted from God, people and our neighborhood, leaders submerge to hear the story beneath the story, to meet people beneath the surface of a casual hello. This posture of submerging parallels the incarnational ministry of Christ. Jesus lived among us. The apostle John describing this incarnational ministry as "the Word became flesh and dwelt among us," uses the word ἐσκήνωσεν (dwelt) which literally means to tabernacle or in our culture, *to pitch a tent* (John 1:14). Jesus submerged his life into our neighborhood and leaders must learn to do likewise.

Inviting is the third posture. Leaders who submerge find invitations into spaces that once were closed. Immersed in needs and opportunities, leaders are not only invited, but they begin to invite. Now leaders are living the life of an apprentice of Jesus who spent his life inviting people to follow him. Huckins wrote,

> Further, Jesus's invitation was as complex as it was simple. In this light we can see why so many didn't understand and act upon his invitation. At the same time, in his simple offers to "follow me" and "come and see," the viral invitation of this all-of-life Jewish renewal movement was under way. It was not an invitation involving only a prayer, but an invitation that would call all of life into submission to the values of the renewed kingdom. As a people who seek to listen and submerge into the relationships of our local contexts, we hope to invite others into our homes, lives, and the way of Jesus, but we also hope to be invited into the lives of others. We follow the model of Jesus, who, after living for thirty years alongside those in the Galilee region, began to invite others toward his new way of life, but was also invited into the homes and around the tables of others.[77]

It must be noted that an invitation that is preceded by listening and submerging is more willingly received and more frequently accepted than an invitation from those who

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[77] Huckins, Kindle Locations 835-841.

never listen and always remain at the surface of your life. This is not merely a principle

for effective evangelism, it contains an important leadership principle. Listening and

submerging build trust and trust is the path upon which a follower must journey.

The fourth posture is that of contending. The apostle Paul described this posture

when he wrote to his community of friends in Colossae,

> I want you to know how hard I am contending for you and for those at
> Laodicea, and for all who have not met me personally. My goal is that they may
> be encouraged in heart and united in love, so that they may have the full riches of
> complete understanding, in order that they may know the mystery of God,
> namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.
> (Col. 2:1-3 NIV)

This posture involves a willingness to sacrifice, to go from casual relationships to

deep relationships which allow for vulnerability and growth. But it goes beyond the

community to the context of a leader's neighborhood and city. In this context we contend

for justice beyond the compassion. We contend for spiritual freedom through spiritual

warfare. Huckins wrote,

> As communities on mission, we who call ourselves followers of Jesus must
> contend for our neighbors. In the posture of contending, we learn to fight for
> God's kingdom when everything around us tells us to give up, give in, protect
> ourselves, and live what's comfortable.[78]

Imagining is the fifth posture. This is not the imagination which constructs fairy

tales, alternate realities and parallel universes. This is imagination as a way of moving

from what it is, to the way things ought to be. This is imagination as an entry point to the

Kingdom of God, a way of engaging the "now-not yet" Kingdom of God. When we pray

for the Kingdom of God to come to earth just as it is in heaven, we are imagining.

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[78] Huckins, Kindle Locations 1081-1086.

Huckins described the posture of imagination as a way of discerning and moving into God's reality. "As a missional-monastic community whose members are seeking to develop leaders and neighborhoods in the countercultural way of Jesus we desire to foster the reception of God's imagination for his people … at the same time committing to be sent wherever and to whomever God sends us."[79] This posture of imagination gives birth to the visionary role of a leader, but grounds it in the revelation of God.

The final posture is that of entrusting. Imagination leads to entrusting. As we begin to envision what God is imaging for us and what He wants to imagine through us, we entrust ourselves to Him. He has entrusted his vision to us and we entrust ourselves to Him and to His Kingdom dreams. This entrusting is birthed in listening and it leads to listening. This is more than just living a life of abandon, it involves abandoning. "Entrusting is more than offering our lives to God; it is releasing to God and to others the things we hold most dear."[80] In many ways this entrusting differentiates itself from secular leadership in that our leadership is always an ongoing process of trust and surrender. The greatest leaders are servants, not simply because they give of themselves to others but because they know deeply what it means to be submitted.

The Role of Context in the Formation of Leaders

While the community that develops leaders need not be communal, proximity matters. For a community of people to bring significant shape to a leader's development, the leader must share life with the others in that community. For life to be shared, some

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[79] Huckins, Kindle Locations 1438-1443.

[80] Huckins, Kindle Locations 1689-1692.

of the circles of relationship in which we move, must be eliminated. The wide variety and more importantly the number of relational circles a leader has will often leave their life fragmented, but focus brings a greater sense of relational wholeness. In this sense alone, context matters, for it is that space of proximity where we can share life.

Context matters because it brings people together in proximity, but it goes beyond that. Context matters because it is also a place where we learn to lead. For a community to be missional as well as monastic, the cause must go beyond the gathered covenant community. The context in which a gospel movement exists is the "beyond" of the neighborhood. It is the community in which a leader lives, the coffee shop where she submerges into life with those Christ is drawing to himself.

Context matters because it is the place where causes that go beyond our community are found, but again it goes even beyond that. As we develop a theology of place, context is sacred space. If God determines where people live and when they live there, so that others can be led to Him (Acts 17:26-27), then where a leader lives is a sacred place. It has been set apart by God for those who live there, even for those who do not yet follow Christ. As stated earlier, we see this even in the life of Christ. He operated within two key contexts; the town of Capernaum and the town of Bethany.

Leaders as Story-Collectors and Story Tellers

Bobette Buster is a lecturer on Story, Cinema Language, and Hollywood Economics. In addition to serving as an Adjunct Professor at USC's Peter Stark Program since 1992, Bobette guest lectures at top international film schools and consults at major companies, including Pixar Studios, Disney Animation, Sony Animation, and Twentieth Century Fox Studios. Bobette Buster is a USC professor who focuses on the art of story-

telling. Buster got her start in understanding the power of narrative by traveling all over

the United States to listen to the last of the great "folk storytellers." She then moved onto

Hollywood, to learn the business of storytelling and script development, and now writes,

produces and lectures at the major studios, and in top film programs, all over the globe on

how to create great stories well told.

In a two-day seminar on story-telling and the transformational power of

epiphanies, Buster set forth her theories on story-telling, meaning, and the cycle of

transformation that leads or perhaps even results from good stories. According to Buster,

"You cannot move culture if you do not move hearts and what cinema (story) does best is

to align the heart and the mind through the hope of transformation."[81] The hope of

transformation is a vital element in the most powerful of stories and when it comes to the

leader as story-teller, those who give the most hope lead. The future belongs to those who

give it the most hope.

The stories that succeed are the stories about characters who face a fear, overcome

it and discover the courage to become fully alive, or in contrast did not overcome the fear

and became instead the living dead (a cautionary narrative).[82] These stories succeed

because people are hungry for the hope of transformation, for stories that develop themes

of reinvention or redemption.

Perhaps the most significant part of Buster's theory is her discussion of ten steps

of transformation in story. From the beginning point of status quo, the journey of

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[81] Bobette Buster, "The Power of Epiphany." (QIdeas Lecture, Crosby Theatre, NY, October 12, 2011).

[82] Buster, Epiphany.

transformation goes through a series of peaks and valleys, external and internal conflicts, choices to confront fear and then lean into the struggle for a life-dream. Forces push people back and before transformation the worst of the worst is experienced. One's own darkness within must be faced. Some stories end before transformation; cautionary tales of the living dead, but the stories of true redemption are those which push forward into surrender. Before transformation, the protagonist comes to the end of self and surrenders to a higher power; God, or fate. It is not so much a quitting as it is a trust fall. In the process of letting go, they are lifted up to a whole new level and they are transformed. It is the moments of transformation that bring tears to our eyes, move our hearts and have the ability to reinvent or even redeem culture.[83]

Story is a vital part of leadership. The ability to find and create narrative is vital to the personal development of leaders. As Warren Bennis wrote in his book, *Geeks and Geezers,*

> Leaders create meaning out of events and relationships that devastate nonleaders. Even when battered by experience, leaders do not see themselves as helpless or find themselves paralyzed. They look at the same events that unstring those less capable and fortunate and see something useful, and often a plan of action as well.[84]

This creation of meaning in the midst of crucible events is nothing other than story-collecting and Bennis sees it as one of the key characteristics of great leaders. They have an adaptive ability to see the narrative of their life in a transformative way. At the same

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[83] Bobette Buster, "The Steps of Transformation in Story" (QIdeas Lecture, Crosby Theatre, NY, October 12, 2011).

[84] Warren G. Bennis, and Robert J. Thomas, *Geeks and Geezers,* (Boston: Harvard Business School Press, 2002), 77.

time, the ability to find and create story is vital to the ability of leaders to influence

gospel movements. In his book *Structured for Mission,* Alan Roxburgh made a strong

case that before the structures of the institutional church are jettisoned, the "legitimating

narrative" must be understood and a new narrative must be imagined. It is the role of the

leader to provide safe spaces where the new narrative can be discovered, not as a top-

down exercise in restructuring but as a collaborative experiment of imagination. He

wrote,

> Imagination is more than a list of new ideas. It's not about dreams or vision
> statements. It's about how we see the world … This involves the metaphors and
> stories that determine how we believe the world works and the nature of our role
> within it. In the midst of the Spirit's disruptions is this invitation to reimagine
> how our denominational systems work.[85]

Conclusions

A number of themes found emphasis throughout the literary review. First, the

importance of relational networks. From Stark's treatment of the first gospel movement

to the strategies of Patrick's missional teams amongst the Celtic people, to Hirsch's

discussion of liminality and communitas, to Barth's description of centered sets versus

bounded sets, to Huckins' development of the case study on leadership in community, it

is clear that relationships must be front and center for leaders of gospel movements.

Secondly, the importance of community transformation surfaces multiples times.

Glenn Barth discussed the partnership between people of good faith and people of good

will for the good of the city. Eric Swanson reiterated the importance of the gospel

movement serving the city. Tim Keller described a gospel eco-system that included a

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[85] Alan Roxburgh, *Structured for Mission: Renewing the Culture of the Church* (Downers Grove, IL: Intervarsity Press, 2015, Kindle Edition), 105-106.

variety of ministries and organizations seeking not only the conversion of those who do not yet follow Christ, but the good of the city. Gospel movements must go beyond the filling of the church seats to the sending of transformed people to transform their community.

Third, leaders of gospel movements must be surrendered to God in humility. They will have a passion for prayer and a John-17 unity. They must be able to lead teams and have a good relational intelligence. They will ultimately strive to base their leadership on the spiritual authority that comes from going deep with God. They will have an understanding of gospel movements and above all have an attitude that lends itself towards the decentralization of power. Finally, they will have the adaptive capacity to reframe the narrative of their own lives and that of their city.

CHAPTER FOUR: RESEARCH DESCRIPTION

Project Review

The problem this project addressed is the lack of an effective leadership development model for a gospel movement in the Centre Region of Centre County, in Pennsylvania. In response to this problem, the researcher studied three different sub-problems. First he explored biblical principles of leadership development exemplified in the life of Moses as he led the movement of Israel into the "promised land." In addition, the researcher examined the books of Acts and Ephesians. The church of Ephesus experienced a gospel movement, so Paul's letter to the Ephesians and Luke's narrative of a gospel movement uncovered more principles for the development of movement leaders.

Second, the researcher reviewed the relevant literature dealing with gospel movements and the leaders of those movements. This gave him an opportunity to delineate some of the unique perspectives of gospel movements. While the sociological, psychological, theological and spiritual components of gospel movements may combine in a variety of ways, the researcher found commonalities that can shape the necessary development of leaders. In addition, the work of J. Robert Clinton was invaluable in supplying a framework for that development.

Third, the researcher performed a qualitative study of leadership development using grounded theory methodology. He conducted sixteen interviews with people who have substantial leadership roles in church and in business. Each of these leaders either have roles in gospel movements or would potentially participate in a regional gospel

movement. The primary aim of this study was to research how leaders develop. The secondary aim was to discover any qualities that would persuade leaders to invest their leadership capacity in a gospel movement. The ultimate goal was to develop a theory of leadership development that would shape a leadership development model for a regional gospel movement.

Methodology Choices

Initially the researcher decided to perform a mixed methods study using case study, surveys, and narrative inquiry. Narrative Inquiry was chosen because of a conviction that leaders are story-tellers and stories have an often unconsidered power in the formation of gospel movements. Case Study and a quantitative survey were chosen because it initially seemed that the study of current gospel movements would yield the richest data. After encouragement by his thesis advisor, the researcher chose to narrow the focus and change the methodology of his study, choosing to perform a qualitative study using grounded theory methodology.

Qualitative Research

Qualitative research was a good choice for this research problem for two reasons. First, qualitative research allowed for a robust study of the complex sociological, theological and relational factors that shape movements and their leaders. Leedy and Ormrod wrote,

> All qualitative approaches have two things in common. First, they focus on phenomena that occur in natural settings—that is, in the "real world." And second, they involve studying those phenomena in all their complexity. Qualitative researchers rarely try to simplify what they observe. Instead the

recognize that the issue they are studying has many dimensions and layers, and so they try to portray the issue in its multifaceted form.[1]

Leadership development strategies, principles and models abound. Integrate leadership development with the leadership of movements and complexity abounds. This research problem will find rich data through a methodology that allows for the complexity of the real world.

Second, qualitative research allows for a desired element of the personal involvement on the part of the researcher. While quantitative researchers seek a more objective truth that is removed from the interpretation and bias of the researcher, "qualitative researchers believe that the researcher's ability to interpret and make sense of what he or she sees is critical for understanding any social phenomenon. In this sense, *the researcher is an instrument* in much the same way that a sociogram, rating scale, or intelligence test is an instrument."[2] To some degree, Kathy Charmaz formalized the subjective element of grounded theory when she distinguished between the classic grounded theory of Barney Glaser and Anselm Strauss and "constructivist" grounded theory. She saw the value of acknowledging and even affirming the researcher's role in shaping interpretations as he engages in the circular relationship between cause and effect.[3] Because the researcher has a long history in the region and a deep passion to see a gospel movement develop, a qualitative study makes use of his perspective as well as those interviewed.

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[1] Leedy, *Practical Research,* 133.

[2] Leedy, 133.

[3] Kathy Charmaz, *Constructing Grounded Theory* (Los Angeles: Sage Publications, 2014), 14.

Grounded Theory Methodology

Grounded theory methodology was chosen for this research project because it called for the active involvement of the researcher in the interpretation of the data while at the same time calling him to set aside his current theoretical framework to allow the theory to flow from the data. The theory must be "grounded" in the data. Leedy writes, "The term *grounded* refers to the idea that the theory that emerges from the study is derived from and grounded in data that have been collected in the field rather than taken from the research literature."[4] One hoped for result of this research project is the participation of local leaders in seeking to lead a gospel movement. This goal is closer to realization if they recognize that the theory emerges from their experiences.

In grounded theory these experiences are best described as part of a process. The study of a process is the focus of grounded theory. Charmaz described a process as "unfolding temporal sequences that may have identifiable markers with clear beginnings and endings and benchmarks in between. The temporal sequences are linked in a process and lead to change. Thus, single events become linked as part of a larger whole."[5] Leadership development is a process with clear beginnings and endings and benchmarks in between. Gathering the data on the actions occurring over time in an individual's life to develop them as leaders shapes the theory, which means the study is dependent on gathering rich data. Charmaz described rich data as data that is "detailed, focused, and

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[4] Leedy, 140.

[5] Charmaz, 17.

full. They reveal participants' views, feelings, intentions, and actions, as well as the contexts and structures of their lives."[6] The researcher primarily relied on interviews to gain this rich data, though the interviews were supplemented by blogs, letters, quotes and articles.

During the research, analysis of the data shaped the collection of the data and the collection shaped the analysis, but an appropriate starting point was a "sensitizing concept." While the theory is ultimately grounded in the data collected, the researcher must start somewhere and a "sensitizing concept" can be that starting point. Charmaz suggested that a sensitizing concept is a tentative tool to begin the research. It's an initial idea about the process. But she cautioned that sensitizing concepts "may guide but do not command inquiry, much less commandeer it. Treat these concepts as points of departure for studying the empirical world while retaining the openness for exploring it. In short, sensitizing concepts can provide a place to start inquiry, not to end it."[7] The researcher quickly gained two related sensitizing concepts. The first was that a leader's greatest seasons of development come in the midst of his or her most difficult times. The second was that there is a type of leadership influence or authority that is spiritual in nature. Without this type of authority, leaders do not become movement leaders.

Data Collection

The primary source of data came from interviews with sixteen Christian leaders who either could participate in a regional gospel movement in the Centre Region or are

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[6] Charmaz, 23.

[7] Charmaz, 30-31.

currently involved in gospel movements. Eleven of those interviewed were lead pastors in the Centre Region who are part of the CityChurch. These pastors lead congregations of a variety of sizes (from 60 to 700) and denominational affiliations. Three give leadership to ministries that are sodalic rather than modalic. Two of those interviewed were local business leaders. One is the recently retired CEO of a top twenty Fortune 500 business. One is the owner of a multi-million-dollar software company. Three of those interviewed currently have roles giving leadership (or leadership training) to gospel movements in New York City, Minneapolis, and California. Fourteen leaders took Alan Hirsch's APEST assessment.[8] Seven of the fourteen registered as apostolic in their first or second role. (Interviews led the researcher to believe that the two who did not take the assessment were likely apostolic as well and for the remainder of this research will be considered as such.) The participants ranged in age from 34 to 65 and all but one was previously known by the researcher.

While listening to the stories of friends and peers was an enriching experience, the researcher had the opportunity to interview five unique leaders. He had the privilege of interviewing (a) Daniel Mead, former CEO of Verizon Wireless, (b) Steve Heinz, owner of a multi-million-dollar software business (and once connected to Enron), (c) Mac Pier, leader of the New York Concerts of Prayer movement, and founder and leader of New York City Leadership Center, (d) Glenn Barth, a leader of the Mission American Coalition and President of Good Cities, and (e) Terry Walling, a leadership consultant and prodigy of J. Robert Clinton.

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[8] Alan Hirsch, The Forgotten Ways APEST Assessment. Accessed January 5, 2017. http://www.theforgottenways.org/apest/.

The researcher's goal was to engage in intensive interviewing. Charmaz described intensive interviewing as a "gently guided one-sided conversation that explores research participants perspectives on their personal experience with the research topic,"[9] in this case leadership development. He conducted all but one interview face to face in his office. One interview was conducted by phone. The interviews lasted 60-90 minutes. While the researcher had the opportunity to write memos during the interviews, he found that it was most effective to put down the pen and be present. This focused attention allowed questions to be reshaped and redirected in response to the data shared by those being interviewed.

An important part of the research was the construction of the interview guide. The researcher shaped the following list of questions to guide his research:

How long have you been a leader? Describe some early leadership experiences.

Who are some of the most significant leaders in your life? Why? Share a story.

Describe the ideal leader in your church or organization.

What is the process of leadership development in your church/organization? How do you develop that person whom you think can become a leader? Tell about a time you did that.

What kind of leader are you?

Tell me how you have developed as a leader? Tell me about a time when you experienced significant growth as a leader.

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[9] Charmaz, 56.

Describe the ideal leader for a gospel movement. How is that person different from a leader in your congregation/business?

If you could devise a leadership development model that would develop and send out thousands of leaders from the Centre Region in the next two years, what would it look like?

What barriers would keep you or your church from being involved?

What factors would compel your church to be involved?

When you think about striving to be part of a gospel movement in the Centre Region, think forward ten years, what is the Happy Valley story? If this happened (fill in the blank) it would make everything I invested in a Centre Region gospel movement worthwhile.

Is there anything about leadership development in the Centre Region that I didn't ask and should have asked?

These questions provided a loose structure for the intensive interviews. In most cases, all the questions were asked, but in many cases questions were redirected or reshaped. The questions gave the researcher an opportunity to collect rich data about the process of leadership development in combination with a regional gospel movement. The interviews were recorded and transcribed and the data analysis continued.

Data Analysis

Memoing and Coding

Data analysis actually starts within the interview process itself. As answers are given and stories are told, the data is collected and even in the moment can lead to the redirecting of questions. This is analysis. In addition, to this in-the-moment analysis, an

important component of grounded theory methodology is theoretical memoing. Memoing is simply the recording of ideas, connections or themes throughout the process of the interviews. The researcher found his Gallup Strength-Finders talent theme of ideation to be particular helpful in this part of the analysis. Making connections between ideas and seeing how one idea could lead to another was part of the memoing process and this continued during the coding of the interviews.

Coding brings us to the heart of the analysis of our data. Charmaz suggested that at least two phases of coding should take place, initial and focused. Initial coding involves "categorizing segments of data with a short name that simultaneously summarizes and accounts for each piece of data. Your codes show how you select, separate, and sort data and begin an analytic accounting of them."[10] Initial coding gave the researcher the opportunity to begin making sense of the answers to questions, the stories that were shared, and the actions that were taken by the participants. Charmaz wrote,

> Coding is the pivotal link between collected data and developing an emergent theory to explain the data. Through coding, you define what is happening in the data and begin to grapple with what it means. The codes take form together as elements of a nascent theory that explains these data and directs further data-gathering. By careful attending to coding, you begin weaving two major threads in the fabric of grounded theory: generalizable theoretical statements that transcend specific times and places and contextual analysis of actions and events.[11]

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[10] Charmaz, 111.

[11] Charmaz, 113.

The researcher developed his codes going line by line and story by story. He made use of *dedoose,*[12] an on-line research tool to help with the coding process. Aiming to keep the codes short and putting them in gerund form as often as possible, allowed him to keep his focus on actions and process. At the completion of the initial coding phase, from the sixteen participants, the researcher had created 460 codes that were applied 1960 times to 793 excerpts.

Following the initial coding phase, the researcher began the focused coding phase. Focused coding involves deciding which initial codes are most significant. Sometimes the significance is discovered by the frequency that an initial code is used. Sometimes the significance is discovered because many initial codes can be brought together under one code. At times focused coding takes place because continued memoing has led to a code that simply makes strong analytic sense. Charmaz wrote, "Focused coding requires decisions about which initial codes make the most analytic sense to categorize your data incisively and completely."[13] The dedoose program was a great help here. It gave quick looks at the frequency of initial codes and allowed the researcher to look at the data from a number of different perspectives. For example, the researcher was able to pick frequent codes and read all the excerpts attached to that code. The researcher was able to group codes by demographic information such as the APEST assessment. At the completion of the focused coding phase, the researcher had narrowed the initial codes to seven.

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[12] "dedoose: Great Research Made Easy." Accessed December 28,2016. www.dedoose.com.

[13] Charmaz, 138.

The Emerging Grounded Theory

The goal of grounded theory methodology is the development of theory about a basic social process. In chapter 9 of her book, *Constructing Grounded Theory,* Kathy Charmaz sought to answer the question, "What is theory? She wrote, "Theories try to answer questions. Theories offer accounts for what happens, how it ensues, and may aim to account for why it happened."[14] Later in the same chapter, she continued, "Grounded theory provides both a way of analyzing situated action and moving beyond it. In contrast, most qualitative research involves 'what?' and 'how?' questions and sticks to the immediate action. Grounded theory has had a long history of raising and answering analytic 'why?' questions in addition."[15]

Perhaps the challenge of moving from analysis to ground theory is expressed well by Brene Brown as she describes her research on shame and vulnerability using grounded theory. She wrote,

> This line from the Spanish poet Antonio Machado captures the spirit of my research process and the theories that emerged from that process. Initially I set out, on what I thought was a well-traveled path, to find empirical evidence of what I knew to be true. I soon realized that conducting research centering on what matters to research participants—grounded theory research—means there is no path and, certainly, there is no way of knowing what you will find. The most difficult challenges of becoming a grounded theory researcher are: (1) Acknowledging that it is virtually impossible to understand grounded theory methodology prior to using it, (2) Developing the courage to let the research participants define the research problem, and (3) Letting go of your own interests and preconceived ideas to "trust in emergence."[16]

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[14] Charmaz, 228.

[15] Charmaz, 228.

[16] Brene Brown, "Research." Accessed January 6, 2017. http://www.brenebrown.com/research/.

The difficulty comes in allowing the theory to be grounded in and rise from the data. Rather than allowing preconceived ideas to commandeer the theory, the researcher must allow the theory to emerge. Chapters five and six will detail the findings and the theory that emerged from the data.

CHAPTER FIVE: ANALYSIS AND FINDINGS

This chapter reports on the data gained through the qualitative research which gave shape to a theory of leadership development for a gospel movement in the Centre Region. Using grounded theory methodology, the researcher attempted to understand the process of a leader's development with specific emphasis on how to focus that process toward the leadership of a regional gospel movement. The goal was to develop a leadership development model for a Centre Region gospel movement.

Insights from Initial Coding

Participants

The data used to shape this theory and the resulting model came primarily from interviews with sixteen leaders. In addition to the interviews, in three cases, extra material was gained through blogs, letters, quotes and articles written by the participants. Sixteen people were chosen for the interviews. Thirteen were local leaders, eleven of which currently pastor in the Centre Region and are part of the CityChurch. Two of the remaining local leaders were business leaders who invest their leadership in Calvary Church. One of the pastors also gives leadership to a movement of campus ministries with its central office in State College. The three non-local participants were chosen because of their current relationship to gospel movements. Each participant was chosen because they were leaders who could participate in a Centre Region gospel movement or because they were leaders already connected to gospel movements elsewhere (see figures 5.1. and 5.2.).
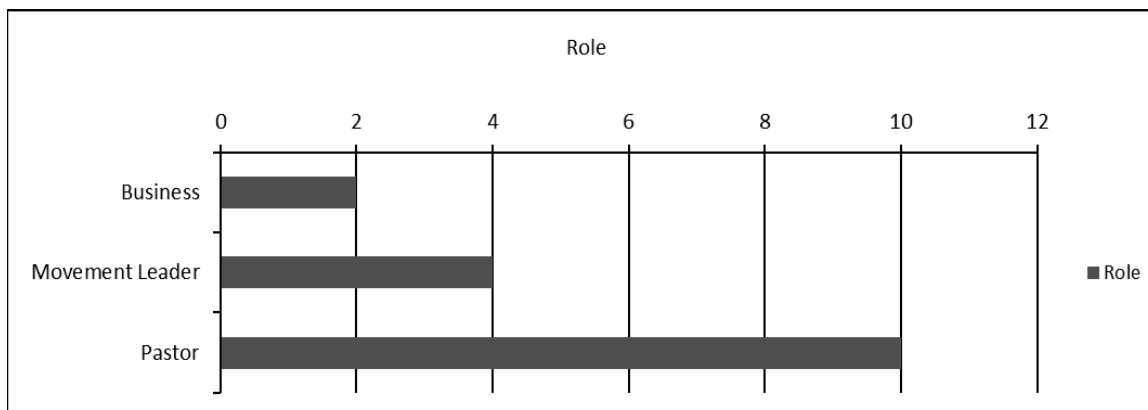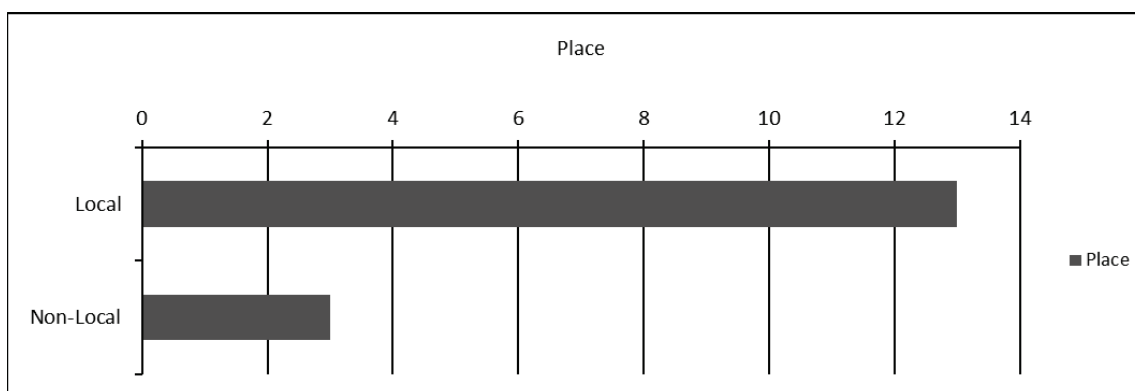
Figure 5.1. Roles of Participants

Figure 5.2. Location of Participants

In addition to the descriptors of role and location, another demographic of some help in the research was an assessment of where each participant fits on Alan Hirsch's APEST model. APEST refers to the five roles of leadership in the church, which are listed in Ephesians 4:7-13, Apostles, Prophets, Evangelists, Shepherds and Teachers. Fourteen of the participants took Hirsch's online assessment and an assessment was made of the remaining two through their interview and other available writings. This descriptor allowed the researcher to see if any significant developmental differences existed between those who saw apostolic as one of their top two roles (see figures 5.3 and 5.4).
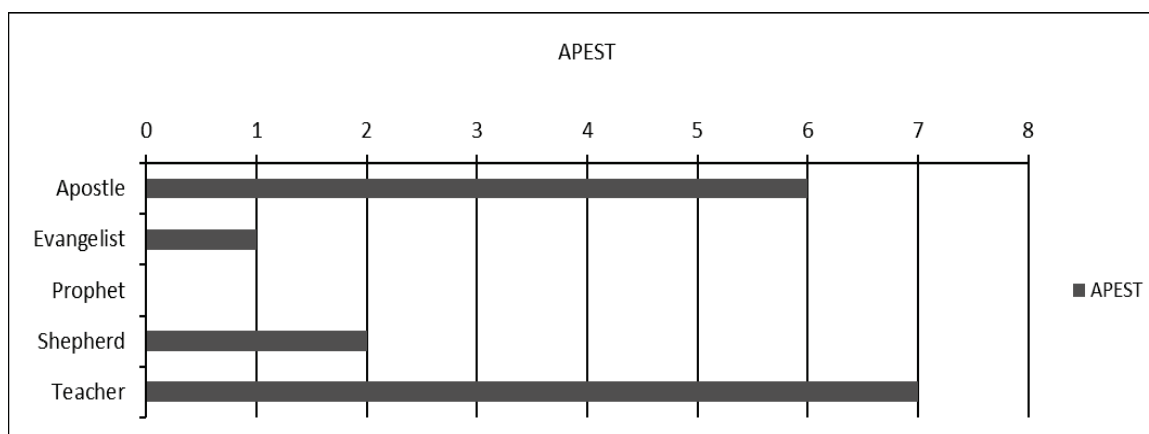
APEST

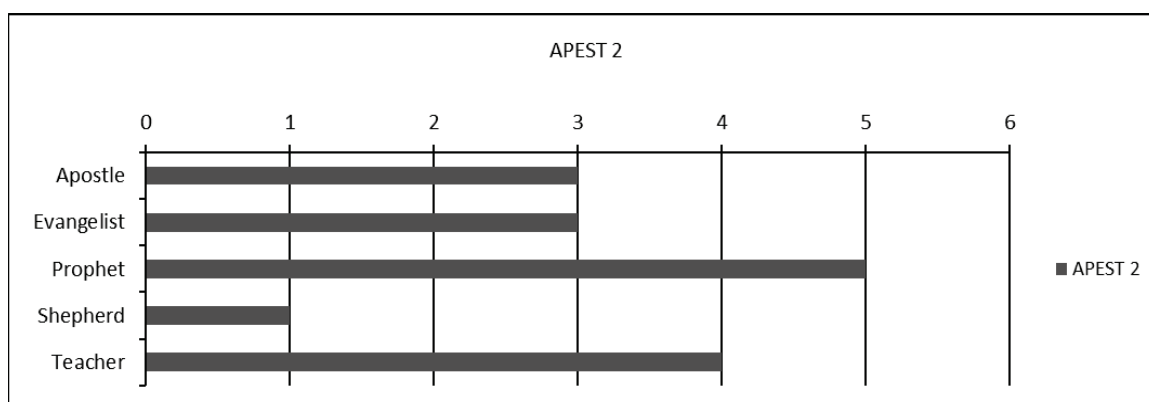Figure 5.3. Primary APEST Role

APEST 2

Figure 5.4. Secondary APEST Role

Nine of the participants were given the designation "apostle" as their primary or secondary role.

Initial Coding

The data from the sixteen participants was studied using initial coding, focused coding and memoing to understand the process of leadership development for these individuals. Constant comparative analysis was used to discover the most significant actions involved in their leadership development. From the initial coding, which resulted in 460 codes applied 1960 times to 793 excerpts, the researcher first sought to condense the list of codes to those which held the most significance in terms of both the numbers of

applications of the code and the percentage of participants who were tagged with that

code at least once. In the process of condensing the codes, the researcher first either

deleted, merged or combined—in a hierarchical tree—each code having only one or two

applications. Next he compared the remaining codes and their excerpts to produce a list

of the most significant actions of leadership development. This list was comprised of

twenty-two codes that had multiple applications to excerpts and were applied to over half

of the participants. These were the specific actions to which the participants most

frequently referred. These actions were part of their leadership development process (see

table 5.1.)

Table 5.1. High Usage Initial Codes

CODE	APPLICATIONS OF THE CODE TO AN EXCERPT	NUMBER OF PARTICIPANTS TAGGED
Mentoring	58	15
Teaming	51	15
Learning	48	15
Crucible Moment	45	15
Humility	42	15
Accepting Responsibility	41	12
Surrendering	38	14
Leaning	35	13
Modeling	33	12
Caring	31	9
Trusting God	28	11
Calling	28	14
Gaining Experience	26	11
Gaining Spiritual Authority	26	9
Deep Processing	25	12
Releasing/Empowering	25	12
Writing a New HV Story	24	12
Listening	24	12
Reaching Next Generation	22	10
God-Shaping	22	12
Visioning	21	12
Early Affirming	15	14

In the focused coding stage many of the initial codes were grouped into clusters and categories which formed the seven primary actions of the leadership development model. Before moving to a discussion on the focused coding, it is worthwhile to give some insight into the richness of the data that was explored with some of the initial codes. Each code represents an action that played a part in a leader's development, thus they provide a depth to the focused codes which ultimately provides a fullness to the resulting model. While it is not necessary to give an in-depth report on each of the twenty-two codes, the first five received an overwhelming amount of attention from the highest percentage of the participants.

Mentoring

The code with the most applications by the greatest number of participants was "mentoring." A number of related words were used to speak of the investment that a particular individual made to the leader's development; modeling, sponsoring, coaching, encouraging, inspiring, believing and caring, to name a few. Of all those words, "mentoring" was the code most frequently attached to that personal investment. When speaking of mentoring, the participant was referring to an individual's investment that included a strong learning component. For Dan it was a pastor,

> Taking me under his wing, he was my direct overseer and he was the one training me up and giving me what I needed to learn, how to do the job, and he was one of the guys that was influential in walking me through issues of doctrine. Then stuff that would come up gave me more opportunities to learn. I would get to be in his office with him as he dealt with different things, and different people, and different circumstances.

Mentoring was often more than just a one-on-one classroom-type experience. While

education took place, in many cases, mentoring was one of the defining moments in a

leader's development. Aaron remarked,

> The biggest thing is when you see vision, passion, and commitment in somebody else I think that really calls it up in you, especially if you are wired to be a leader you see good leadership and want to emulate it or will do well in those same kind of ways. The vision, passion, experience, and willingness to come alongside was so important. Even though they were different relationships they both had that common thread of wanting to take me under their wing and walk with me. I don't think there is any greater element than that of walking alongside somebody.

Daniel, from the business world expressed a similar appreciation for one of his mentors,

> There's a guy named … who was a division controller at GTE Sylvania when I joined the company in 1978. And he took—this was the biggest employer in our little itty-bitty town—and he took an interest in me and gave me a lot of good experience and pulled me aside and coached me. In fact, when I had my 25 work anniversary I found him and called him to thank him.

Almost every participant had similar stories and when speaking of the most significant

leaders in their lives, a mentor was typically mentioned at least once.

Teaming

In addition to the one-on-one action of mentoring, one of the most frequent codes

used in the initial coding was "teaming." This code had a fairly broad application. In a

gospel movement, community is both a goal and the context of leadership, so working

with and forming healthy teams is vital. A strong case can be made for the fact that while

all leaders have followers, the best leaders lead through teams. In fact, the data indicated

that not only should leaders lead through teams, but that teams are a necessary part of

leadership development. The participants saw teaming as both the way they currently

lead and as the context for their growth as leaders. Terry shared a significant leadership

development opportunity that came early in his life, when he was given the assignment of starting a ministry in a foreign country.

> I recruited a team, so I had to come up with a compelling vision that would cause people to leave their homes and go someplace else. I recruited a team; I landed that team; and I helped them all find ministry positions as a part of an overall movement as a team, to resource planters and people revitalizing churches. From that, we recruited new staff. I learned how to lead through others.

Often the teams became more than just a work team, they were the leader's community. This was the case for Harold and his team tasked with starting a new church.

> We did an outdoor concert and the next week we started a church. We went down to a store-front church, classic store-front Pentecostal churches and all the stories that go along with that. We would take our crockpots. We would pick up in the morning … it was shortly after that we had Ephraim and we loaded up and took a seed group … we took our crockpots into the little storefront … and plugged them in and put couches upstairs. We had service in the morning, go upstairs … have our little crockpot meals, relax, and have the evening service.

Oftentimes the growth of the leader came not simply in learning the skills of forming and leading teams, but also in acquiring a new way of seeing people and tasks. Daniel shared that one of the characteristics he looks for in potential leaders is a teaming attitude.

> Another thing that I always listen for with supervisors, managers, directors, if we were having a conversation, let's say their segment of the business wasn't going that well and they were addressing the problem and they said, "They." Talking about their people and I would always stop and correct them. I said no. The "they" is "we" and it includes "you." So, we're in this together and you know, if you're blaming this on your employees when you're the leader we've got a problem.

All leaders have followers, but the best leaders lead through teams.

Learning

The third of the top five initial codes was "learning." The participants talked about learning in a variety of ways. Some learned through failure. Some learned through mentoring, modeling, and coaching. Most of the pastors talked about the necessity of

being well-grounded in the Scriptures. Some talked about the need to learn specific skills, such as public speaking (preaching), relational skills, strategic planning, leading through change, coaching, and visioning.

While some spoke of books and conferences, three significant forms of education were mentioned by the participants. The first was the one-on-one opportunities of mentoring and modeling. Most of the one-on-one experiences came via mentoring or coaching, however in some cases, the leader learned simply by watching. Some (often higher capacity) leaders are more intentional about learning through observing other key leaders. Daniel shared that one of his greatest growth opportunities came as he studied the chairman of his board. From this man he gained insights in leading leaders. He shared, "I studied him and I learned from him and he knew it. After a while, the chairman said, 'I know you watch me. I know you watch what I do and I see traits in you that I think are the good traits in me.'" In addition to one-on-one opportunities, learning from on-the-job assignments and learning from difficult experiences were the top three ways of learning.

One pastor who had recently come through a difficult season suggested that "while we can choose the classroom, God always chooses the curriculum. Embracing the class-room you are in so you can receive all the curriculum He's offering, that's the big thing." Often the character traits of humility and being teachable were also tagged on "learning" excerpts. In the case of these sixteen participants, it is truly the case that leaders are learners, though interestingly there was very little conversation about formal, degree-oriented education.

Crucible Moments

The fourth code used to tag a high percentage of participants involved the difficult

seasons, "crucible moments." While this code lacked the gerund form, which Charmaz

suggested will keep the focus on actions, it represents a part of the development process

that almost every participant spoke about at length. In most cases this sharing took place

in response to the request, "Tell me about a season when you grew substantially in your

leadership ability." The researcher did not prompt these conversations by asking for

stories of difficulties; they were shared through a request for stories of catalytic growth.

In their book *Geeks and Geezers,* Warren Bennis and Robert Thomas popularized

the description of these difficult seasons as "crucibles.' Crucibles are difficult events or

seasons that have the potential of either breaking a leader or catalyzing growth. In either

case, the crucible brings transformation. A "Crucible Moment" leads to growth when the

leader creates a meaningful story in the midst of the event. Bennis writes,

> Leaders create meaning out of events and relationships that devastate non-leaders.
> Even when battered by experience, leaders do not see themselves as helpless or
> find themselves paralyzed. They look at the same events that unstring those less
> capable and fortunate and see something useful.[1]

The crucibles were varied for each participation. One described a season where a

portion of his congregation tried to vote him out as their pastor. The pastor is still

experiencing the effects of the resulting split. Another described a time when his

company was being bought by a competitor. The resulting merger left him as one of the

few remaining executive leaders from the former company. He spent the next three years

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[1] Warren Bennis, *Geeks and Geezers,* 77.

persevering in a company that wanted him out. In many cases, the crucible was one

which left the participant wrestling with the issues of significance and success. Keith's

crucible left him wondering if God would ever use him again. He shared,

> I was still on staff, but I was asked to step down from my position as director.
> Looking back, it was definitely an unjust situation. And everybody would agree,
> not that I didn't have some things that I needed to grow and develop in. But it was
> very unjust. But God really used that in my life, it was a breaking time. And I can
> clearly remember a time out in Park Forest, going and sitting and kind of having it
> out with the Lord and feeling like, ok I'm going to be put on the shelf and God's
> not going to use me anymore and God saying, "No, I'm just now beginning". That
> whole year, after that happened was a time of growth, most of it internal.

Harold shared a similar experience that left him questioning his impact and resulted in a

similar "word from God." He shared,

> So I was in the midst of self-pity and all that. I was feeling overwhelmed and
> unqualified, because of the way that we were struggling, not knowing how to lead
> us out of it effectively; feeling totally like a failure, it's one of those
> battlegrounds. So totally feeling like a failure and having the inner thought to
> myself, "It's okay, Lord, if it doesn't work and I leave here, you don't have to
> worry about me pastoring anymore." It just came into my heart, the quiet voice of
> the Lord. It wasn't audible but so distinctive, and I don't know if I've ever
> experienced anything quite like that since. It's just like I'm telling you, the words
> just resonated in my heart. God said, "It does not matter if anyone else could do
> this better than you, you are the one that I called to do this."

Not every crucible was work related, nor did every crucible lead to wrestling with

feelings of inadequacy. Three pastors went through long seasons of supporting their

wives through extended illnesses. In two cases, those family health problems were taking

place at the same time that a major role transition was taking place for the subject. Each

situation was different but in each crucible, the result was a season of catalytic growth

and development as a leader. Terry made the connection between crucibles and growth

when he shared,

> I think a second way I've developed as a leader is to actually go through some hurt as a leader. So, having my best friend … lead an exodus out of our church stunned me and caused me to step back and say, "Am I really in this gig because of God's calling or am I in it to lead something significant?" To have the guy that was leading the mission agency that I joined gradually push me out … that hurt. And it really brought me to a time of deeper dependency on God. And realizing that the bottom line is I'm not going to be ultimately what I thought. Now God what do you want? So it caused me to seek him deeper. I think some healing that I experienced in my relationship with my dad, who wasn't very affirming—he believed in me but never could communicate that with me—came because of my hurt. I had an ache inside of me for a lot of years that I didn't measure up and he didn't approve of me. But dealing with hurt in other relationships gave me the understanding to come to terms with my dad. So I think the wounding actually has made me a better leader because it's made me sensitive to people.

Crucible moments come to every leader, the question is "How will he or she find meaning in that event?" If the leader can adapt to the circumstances, find hope for the future, and tell a new story, greater leadership capacity will develop.

Being Humble

The final top-five high usage code was the character trait of humility. The action of the leadership development process was "being humble." This isn't just a characteristic sought after by church leaders. One of the business leaders when asked what he looks for in choosing leaders to develop, said, "Start with humility. Because any leader who thinks he is really important is going to be a problem down the road." Aaron expressed the same sentiment about humility being a necessary trait for leaders,

> Self-awareness is big. Humility is big and they go hand in hand. I look for a sense of humor, an ability to be self-deprecating without being obnoxious. When you don't see this it is a little glaring. There are a lot of sub-categories to humility. Do they seem like they are growing and are they teachable? Do they see themselves as having arrived or do they want to learn to do better? That person will be a better teammate than the one who wants to tell you how much he knows.

Many different words were used to describe the action of being humble; teachable, responsiveness, a desire to learn, approachable, and open to input. One

participant described a humble person as someone who deflects praise and accepts blame.

Terry linked humility to forgiveness when he shared,

> I think one of the earmarks of a humble person who really has the fragrance of
> Jesus on his life or her life is the power of forgiveness. They will not allow a
> grudge to take a root into bitterness. They will not allow deep hurt to sidetrack
> them. They treat others like Christ has treated them, and fully embraced how
> desperate they are for a Savior.

At multiple points in the interviews, participants noted the importance of character in the

life of a leader. Some talked about honesty, authenticity or valuing people. Many

mentioned integrity, but humility by far was the most mentioned character trait of

leaders. As Bill remarked, "You just need to realize that as a leader you are flawed, but

it's okay. Jesus died for that. The fix is in! We need to be able to realize that."

Insights from Focused Coding

After completing the initial coding and narrowing the list to twenty-two

significant codes, the researcher turned to the focused coding phase of the grounded

theory methodology. In describing focused coding, Charmaz wrote,

> Focused coding requires decisions about which initial codes make the most
> analytic sense to categorize your data incisively and completely. It can involve
> coding your initial codes. Focused coding expedites your analytic work
> enormously without sacrificing the detail contained in our data and initial codes.
> This type of coding condenses and sharpens what you have already done because
> it highlights what you find to be important in your emerging analysis.[2]

Following Charmaz guidelines, the researcher started with the twenty-two high usage

codes. He read through the excerpts tagged with the twenty-two codes using constant

comparative analysis and memoing. He studied the remaining codes (still over 300 total)

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[2] Charmaz, 138.

and began to connect them with the twenty-two codes. In some cases, a high-usage code became a focused code. In other cases, a high usage code was subsumed under a focused code. In some cases, combinations of codes were grouped under a new focused.

One interesting note is that some high-usage codes became a subset of more than one focused code. The insight is that the process of leadership development is not linear. Some actions continue from one part of the process to another. The overlapping actions can be seen in table 5.2. along with the seven actions of the leadership development process which emerged during focused coding.

Table 5.2. Seven Focused Codes

FOCUSED CODES (*High Usage Codes Italicized*) (***Top Five Italicized and Bold***)	INITIAL CODES INCLUDED (*High Usage Codes Italicized*) (***Top Five Italicized and Bold***)
Believing in Me	*Early Affirming, Calling, Caring*, Sponsoring, Spiritual Affirming, Cheerleading, Coming Alongside, Encouraging, Apprenticing
Other Focusing	***Teaming***, ***Being Humble***, *Caring*, *Listening*, Developing Relational Skills, Valuing Integrity, Serving, Valuing People, Not About You, Developing Emotional Health, Connecting, Living Life Together, Smell Like Sheep, Self-Awareness
Calling	*Listening*, Listening to God, Mantle, Giftedness, Heart/Passion, Looking for My Place, Matching Passion with Skill, Creating Your Own Brand, Identifying Leadership Capacity, God-Shaping

Growing	**_Learning_**, **_Teaming, Mentoring_**, _Listening, Leaning, Gaining Experience, Accepting Responsibility, Releasing, Visioning,_ Coaching, Modeling, Developing Character, Being Accountable, Being Trustworthy, Developing Skills, Learning from Failure, Gaining Integrity, Spiritual Disciplines
Crucible Moments	_Leaning, Surrendering, God-Shaping,_ Persevering, Fearing, Dealing with Failure, Feeling Unqualified, Desperation, Deep Processing, Disappointed by Leaders, Friendships Tested, Doubting God
Gaining Spiritual Authority	_Leaning, Surrendering, Trusting God, Deep Processing,_ Praying, Prioritizing Relationship with God, Hungry for Christ, Spirit-led, Knowing Scripture, Encountering Truth, Passion for Jesus, Walking with Christ, Submitting, Being Driving Doing
Making a Difference in and through Others	_Reaching Next Generation, Your Happy Valley Story,_ Leaving a Legacy, Developing a Theology of Place, Celebrating Proximity, Attempting Big Things, Challenge, Changing Lives, Changing the World, Revival, Developing the Organization, Impacting People, Driven for More, Expanding, Expectant, External Focus, Transforming, Neighboring, Passion for the Lost, Influencing, Inspiring,

These seven codes are the actions which emerged as critical to the leadership development process. Below each of the seven codes are unpacked as actions which will give shape to the leadership development model described in chapter six.

Believing in Me

One of the unexpected insights gained by the researcher was the experience of early leadership affirmation that each participant shared. This took place across the board. Whether the leader was apostolic or not, regardless of the role, age, or current capacity, each leader experienced an early affirmation of his leadership potential. In some cases, the affirmation came as peers followed them in informal neighborhood activities. In other cases, it came through extra-curricular activities such as sports. In one case, the leader's first affirmation came as a group of peers followed him into violent altercations. In a handful of cases, the presence of a parent's affirmation was mentioned, but in three cases, the absence of a father's affirmation became a long-time struggle. In most cases, the first remembered affirmation of their leadership occurred during the elementary or middle school years. In a handful of cases, it was not until high school, but all participants had experienced a first taste of leadership affirmation by the end of high school.

The researcher termed this action, "believing in me." While this action is not completely in the developing leader's control, it was nevertheless an important part of the process. In addition, it was an action that moved the development of the leader forward at multiple points in their journey. Terry described well the power of "believing in me" when he shared what the significant leaders in his life had in common. He said,

> This is probably just how I'm wired, but they all believed in me. They expressed it completely different. Dave opened up doors for me. Bob spent individual time with me. And Bobby really in some sense helped me think and gave me the new

paradigm on leadership that I needed to move forward. Each one of them expressed it differently, but each one communicated, you've got something Walling and I want to help you.

The affirmation of these three men propelled Terry forward in his development.

"Believing in me" sometimes involved encouragement, inspiration or even cheerleading, but even when described in those terms it went deeper. For "believing in me" to be meaningful it required more than just a superficial fan-in-the-stands relationship. "Believing in me" meant "I see something in you of value." It's what occurred for Dan when the elders called him into his senior pastor's office and said, "We think you have what it takes to plant a church. You are our guy." It's what moved Daniel to another level when the chairman of board said, "I've been watching you. I see some of my best traits in you and I want to make sure you do well." Often "believing in me" took place in the one-on-one relationships that were described as mentoring, but an even deeper affirmation occurred when the mentor became a sponsor. "Sponsoring" occurred for Daniel when the chairman said, "So you are one of the people I want to see do well." Jonathan described sponsoring from his pastor when he said, "I was basically his staff and he mentored me and discipled me and to be honest, basically every job I've ever had is connected to him … I coauthored a book with him, and by coauthored, I mean he asked me to write a chapter." "Sponsoring" opens doors and provides opportunities, but not just out of graciousness, the sponsor sees something of value in the mentee.

Interestingly, while the researcher saw the value of "calling" as a separate action in a leader's development, for many participants the process of calling was also part of the "believing in me" action. The process of calling usually led to the discovery that someone believed in them. In fact, a deep effect of their discovery of calling was the

sense that God himself believed in them. Harold expressed this when he described a moment when he was unsure of his calling to be a pastor. He was feeling like a failure, overwhelmed and unqualified. He was ready to quit and told God that he could surely find someone better. As the researcher watched him tell the story, the emotion of the moment still resonated deeply in Harold as he said,

> It just came into my heart, the quiet voice of the Lord … I don't know if I've ever experienced anything quite like that since. It's just like I'm telling you, the words just resonated in my heart. God said, "It does not matter if anyone else could do this better than you, you are the one that I called to do this."

This moment was Harold's "God believes in me" affirmation. Not every calling discovery included a unique word of affirmation from God to that degree, yet those who talked about calling spoke of it as an affirmation.

Other Focusing

"Other Focusing" developed in the process of coding some initial codes. As the researcher compared memos and codes, and read the tagged excerpts, this focused code emerged as a collection of a number of high usage initial codes. "Teaming," "Being Humble," "Caring" and "Listening" were all high usage codes subsumed under "Other Focusing." For the researcher this action carried great weight. Simply put, every interview included multiple references to the importance of focusing on others. While they talked about the skills of team building, this code was often expressed as basic relational statements, such as: "The people who have shaped me the most simply cared for me." "We need leaders who value people over projects." "I want someone on my team who actually knows how to listen." When asked what helped them develop as leaders, many participants described times when their relational skills were increased.

As "Teaming" and "Being Humble" were two of the high usage codes described earlier in this report, much of the significant "Other Focusing" data has already been discussed. One other action subsumed under "Other Focusing" is "Listening." This action emerged through multiple references by the participants. Glenn has a strong focus on listening in his ministry. When asked what we need to make a difference in our communities, he responded,

> Listening tops the list because through it, we learn what God and people value in our city. Prayer is a form of active listening. Through prayer we begin in a place of humility so that when we listen to others, we can gain a sense of God's leading as needs are revealed.

Unfortunately, not all leaders value listening. Glenn was invited by a local leader to come into his city and do some coaching on gospel movements. In the course of the conversation the importance of listening came up. Glenn said, "The first thing community coaches need to do is listen. Listening expresses a level of trust that local community leaders are in touch with God and their local context. Once you've heard from local leaders, tools from national ministries can be customized to fit local realities." The local leader was more than a little irritated with the answer. He responded, "Our donors would never support this kind of approach. We need a program that coaches bring to each city. Donors won't support listening!"

Leaders grow as they listen to others, as they listen to their community, and as they listen to God. Listening encourages humility and develops trust. As a people who follow a Christ who is also called the "Word," Christians, of all people, should be good listeners. Leaders are listeners.

Calling

The participants referred to the action of calling in a number of ways. Calling involves listening to God, understanding giftedness, matching passion with skill, determining leadership capacity, and God-shaping. Daniel talked about "creating your own brand," but that phrase had less to do with marketing yourself and more to do with understanding your calling. He referred to understanding how you are shaped and who you are choosing to become. That's calling.

Calling involves listening and presupposes the existence of a caller. For a Christ-follower, leadership emergence requires listening to the God who is shaping us for the contribution He has already planned for us (Eph. 2:10). This sovereign "God-shaping" of a leader is a foundational presupposition of Clinton's leadership emergence theory. Harold described this when he said, "What happened to me from that point, is my knowing that this is what I was made to do." Bill was talking about God's sovereignty as the caller when he said that he never would have started a new ministry if the Lord hadn't painted him in a corner.

Sometimes the calling came in discovering God's shaping; Ben helped people discover what they were passionate about and then asked them the question, "Do you think God might have placed this on your heart for a reason?" Sometimes the calling came in hearing God's voice. Jonathan's calling came at the end of a crucible season. He had been struggling for some time with a sense of being unworthy. One night found him at a worship gathering and at some point the worship leader asked if there was anyone who needed prayer. He went forward and two guys began to prophesy over him that "he would lead a small but super creative church, an influential church." Those words

brought him out of his pit of despair and propelled him into a new calling. Usually the

calling brought not only a direction but the hope of making a difference. Aaron described

a calling moment that occurred in his early 20's,

> If anything, I was a little wayward and disillusioned with the church. I think the real re-emergence of my walk with Jesus, and in parallel, some leadership stirrings came as I looked at the church and rather than being disappointed, I started to see that I could make a difference. I could be a positive influence if I could see the needs as opportunities. That marked a calling to ministry and a renewed involvement in the church.

The interview data suggested that "Calling" was a significant action in the development

of the participant's leadership.

Growing

Often we think of learning as the equivalent of growth. If the common adage,

"leaders are learners" holds true, then "Growing" is an ongoing action throughout a

leader's development. Yet the interview data seemed to suggest that important seasons of

growth follow the discovery, renewal or redirection of calling. As stated earlier in the

report, "Learning" was one of the top five high usage codes. The participants talked about

learning in a variety of ways. Some learned through failure, while others learned through

mentoring, modeling, and coaching. Most of the pastors talked about the necessity of

being well-grounded in the Scriptures. Some talked about the need to learn specific skills

such as public speaking, strategic planning and interpersonal communication. Three

learning opportunities were mentioned frequently by the participants, (a) one-on-one

relationships involving mentoring and modeling, (b) on-the-job assignments and (c)

difficult experiences.

While the value of learning quickly emerged from the data, the researcher also saw that learning was just one aspect of growing and the goal of learning was not education but growth. Growing involves learning that is effectively applied, but beyond that the broader code of "Growing" also involved character development and growth in one's relationship with God. "Growing" required "Accepting Responsibility," "Being Trustworthy," "Gaining Integrity" and "Spiritual Disciplines." Signs of growth were not only skill development but hungering for Christ as well.

In the language of Clinton's leadership emergence theory, the growth of a leader must include both growth in "being" and "doing." Clinton states that in the first three phases (of five) of a leader's development, God's focus is more on what is being done in the leader than what is being done through the leader. Though often leaders are far more interested in what they are achieving, God's primary focus is on who they are becoming, for ultimately doing flows out of being.[3]

Harold talked about growth in character as a journey towards becoming like Christ. He said, "I know that one of the things that Father is so intent upon doing is seeing His character being reflected in my life and the lives of His people." Terry described a shift in his views of leadership capacity as being more dependent upon growth in a leader's relationship with God. He said,

> I think that began to switch to a recognition that there was more to leadership than just skills … I think probably starting in my mid-game or when I started to turn late 40s early 50s, I began to recognize that there was something else that really was causing an individual to have what I would call significant, godly influence—influence that was making a difference, expanding Christ's kingdom. That's when

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[3] Clinton, *Making*, 32.

I encountered the issue of spiritual authority and that's when I really began to get underneath this concept of character formation and relationship with Christ.

Crucible Moments

As "Crucible Moments" was one of the top five high usage codes dealt with earlier in this chapter, the researcher will not repeat all those details. Yet it is helpful to make a few remarks. First the researcher added to the "Crucible Moments" code a number of codes/actions that accompany the crucible moments. To be more specific, these actions accompany an effective journey through the crucible. While participants described their crucibles in diverse ways; a time of fear, dealing with failure, feeling unqualified, desperation, having friendships tested, walking through trying times with a spouse, even doubting God, there were a few common actions that detailed their journey through the crucible.

In many cases, the word "surrender" was used to describe their response, not the giving up of hope, but a surrendering to God. Like Abraham's test with Isaac, it was often the surrendering of something held dear, a dream, a goal, a ministry. In Steve's case it was giving up a role in a thriving church plant in order to care for his family. In Bill's case it was a leadership position in the Navigator's ministry. For Harold, it was financial security. For a number of the participants, "Surrendering" was a necessary action for an effective journey through the crucible. In effect, surrendering was a bold step of trusting God (another high usage code) and his shaping of their life. In addition to the action of surrendering, the need for deep processing also helped to determine how well a leader moved through their crucible. Deep processing involves the deep evaluation of one's life and/or calling. Often done in times of isolation—brought on by the crucible—deep

processing ultimately deepens a leader's character and, more importantly, their

relationship with God. This deepening leads to spiritual authority.

Gaining Spiritual Authority

"Gaining Spiritual Authority" was a high usage code as well, one which became

a focused code. Spiritual authority is not the positional authority of someone in a position

of religious leadership. Spiritual authority emerges when a person has gone to a new

place with God. It involves "surrendering," "trusting God," and a posture of "leaning." It

comes from leaning into God and leads to a leadership style that leans into life with

others, rather than commanding from position or influencing people through charisma.

Spiritual authority comes from the presence and fragrance of Jesus on a person. Some

traditions call it anointing, but it is perhaps less mystical and more a practical result of a

person who has deeply surrendered to Christ and has found that her doing for Christ

flows out of her being with Christ. This type of leadership is a necessary and too often

missing ingredient of gospel movements. Terry described it well when he said,

> I began to recognize that it was actually possible to produce results that could in
> the end be counter-productive to what God really desires to see happen. But it's
> different when a person has grown deeper with their intimacy with Christ and
> gone to a new place of allowing Christ to shape their life. I'm not discounting
> skills and abilities, but if a person has more deeply encountered Christ, I've
> learned that is the one that I'd really like to buy off the shelf. So it isn't just
> whether you lead a big church, or have prominence in the movement that you are
> in. And I can't lie, I still like to see that, I like to see people lead really strong
> movements. But what is really going to make the difference is when someone has
> that sense of the presence of Jesus on their life. So if I'm looking for a leader, I'll
> probably ask them to tell me about the inner healing they've experienced, the
> difference Christ has made. Tell me about the moments when you haven't been
> able to find Him so you went deeper. Tell me about your hunger for Christ.

In too many cases, this kind of spiritual authority is not being sought till leaders are far

along in their journey. During the interviews, the researcher wrote a memo detailing his

conviction that a gospel movement will require spiritual authority being developed in the lives of younger leaders.

Making a Difference

In following the path of constructivist grounded theory developed by Kathy Charmaz, the researcher worked through an initial coding phase and a focused coding phase. To some degree these two steps mirror the open and axial coding phases of classic grounded theory methodology. While Charmaz does not focus on the third step of selective coding, the researcher saw some value in this step. Leedy and Ormrod simply defined selective coding as "the storyline that describes what happens in the phenomenon being studied."[4] The final code emerged in the focused coding process but it could also be seen as the selective code. It is the storyline that pulls all the data together. The storyline that emerged for the researcher was "Making a Difference in and through Others."

Over and again the researcher heard and experienced the emotion of this hope. Some participants talked about leaving a legacy. Some talked in generalities, "expanding," or "attempting something big." Others spoke about specific goals such as reaching the next generation, impacting their neighborhood, growing a business, reaching the city, or providing employees a good life. In the case of the local leaders, the researcher closed each interview by asking them to paint a picture ten years in the future; a preferred vision of the future that would make all your leadership investment

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[4] Leedy, 141.

worthwhile. Through the stories shared, the heart to make a difference in and through others emerged with clarity.

Conclusions

Using grounded theory methodology, the researcher gathered data from sixteen interviews and other selected online writings from two of the participants. Through an initial coding phase and a focused coding phase, the researcher explored twenty-two high usage codes representing actions in the process of developing leaders. Using those twenty-two as a foundation, yet including the remainder of the initial codes, the researcher selected seven codes that provide a working theory of leadership development.

Leaders are developed through a process consisting of seven actions, "believing in me," "focusing on others," "calling," "growing," "crucible moments," "gaining spiritual authority," and "making a difference." While it is tempting to put these seven actions into a linear process, leadership development is an organic process with overlap, and circular movement between the seven actions. In addition to these seven, two actions emerged through the research which will be applied to gospel movements in the model described in Chapter six, developing a theology of place, and developing leaders to the need. Chapter six will combine the research with the theological and literary review to construct a leadership development model for a gospel movement in the Centre Region.

CHAPTER SIX: A LEADERSHIP DEVELOPMENT MODEL
FOR A CENTRE REGION GOSPEL MOVEMENT

**Summary of Biblical Study, Literary Review
And Grounded Theory Research**

The problem this project addressed was the need for a leadership development model for a gospel movement in the Centre Region. In response to this problem, the researcher examined the book of Ephesians and the life of Moses to gain a biblical understanding of the development of leaders of gospel movements. He then reviewed literature describing gospel movements with a focus on the leadership of those movements. In addition, he reviewed the leadership emergence research of J. Robert Clinton. Finally, using grounded theory methodology, the researcher developed a theory of the process of leadership development for the Centre Region. The theory emerged from the analysis of sixteen interviews of leaders.

The researcher found many connections and overlap between the biblical study, the literature review and the field research. The value of community as a context for leadership development was seen in all three areas. The need for humility was touched on in the research, review and biblical study. The importance of the leader's relationship with God—and it's deepening through crucible moments to gain a greater measure of spiritual authority—emerged over and over. The transformation of the region as the burden of responsibility for the church of the region also rose to a level of importance. The purpose of this chapter is to (a) explain the model, which is shaped by the grounded

theory research, the literature review and the biblical study and (b) share a possible

application of that model in the Centre Region.

Explanation of the Model

Overview and Visual Representation

Gospel Movements are complex social processes. Theories as to how they are

birthed and grow abound. In addition, multiple theories and models of leadership

development have been proposed in countless books. As a theory of leadership

development emerged from the grounded theory methodology, and as the theory was

compared with the biblical case studies and the literature review, one thing became

clear—a gospel movement and the development of those who lead it is an organic

process. This led the researcher to adopt a three circle Venn Diagram and a Celtic knot as

the visual representation of the leadership development model (see figure 6.1.).
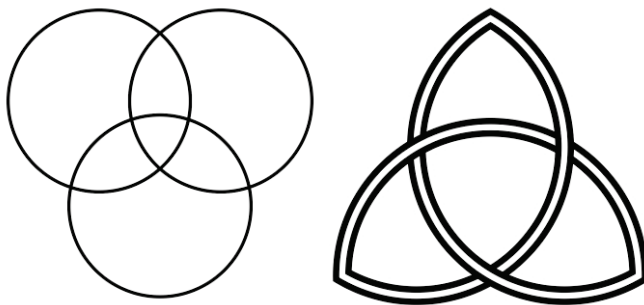
Figure 6.1. Three Circle Venn Diagram and Celtic Knot

A certain organic dynamic is found in the overlaps (Celtic knot) of a Venn

Diagram. In fact, this overlap was named a perichoresis, by Gregory of Nazianzus (born

~ AD 330) and presented as a representation of the trinity. Later St. John of Damascus

elaborated on this picture of the trinity as lines which penetrate each other, each part

distinct and yet one line. He described it as a "cleaving together," a picture of the entering

in, surrounding and yet stepping around that takes place in the relationship of the Trinity.

It is a weaving back and forth between the oneness of the Father, Son and the Holy Spirit.

Some have translated the Greek word as "the circle dance." Others refer to it as "the great

dance." In his book, "King's Cross" Tim Keller describes this Trinitarian dance.

> The Father, the Son, and the Spirit are each centering on the others, adoring and serving them. And because the Father, Son, and Spirit are giving glorifying love to one another, God is infinitely, profoundly happy. Think about this: If you find somebody you adore, someone for whom you would do anything, and you discover that this person feels the same way about you, does that feel good? It's sublime! That's what God has been enjoying for all eternity. The Father, the Son, and the Spirit are pouring love and joy and adoration into the other, each one serving the other. They are infinitely seeking one another's glory, and so God is infinitely happy. And if it's true that this world has been created by this triune God, then ultimate reality is a dance. "What does it all matter?" C.S. Lewis writes. "It matters more than anything else in the world. The whole dance, or drama, or pattern of this Three-Person life is to be played out in each one of us … a great fountain of energy and beauty spurting up at the very centre of reality." Why does Lewis choose to dwell on the image of the dance? A self-centered life is a stationary life; it's static, not dynamic. A self-centered person wants to be the center around which everything else orbits. I might help people; I might have friends; I might fall in love as long as there's no compromise of my individual interests or whatever meets my needs. I might even give to the poor—as long as it makes me feel good about myself and doesn't hinder my lifestyle too much. Self-centeredness makes everything else a means to an end … The Trinity is utterly different. Instead of self-centeredness, the Father, the Son, and the Spirit are characterized in their very essence by mutually self-giving love.[1]

This dance is a metaphor for Jesus' call to a Gospel movement found in John 17.

> I am praying not only for these disciples but also for all who will ever believe in me because of their testimony. My prayer for all of them is that they will be one, just as you and I are one, Father—that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me. I have given them the glory you gave me, so that they may be one, as we are—I in them and you in me, all being perfected into one. Then the world will know that you sent me and will understand that you love them as much as you love me. John 17:20-23

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[1] Timothy Keller, *The King's Cross* (New York: Dutton Books, 2010), 8.

God calls us to enter the dance. The gospel announces that we can. The dance is at the heart of community and as leaders we must not only enter into the dance, we must develop dancers who can learn to lead and be led. And, as tends to happen in celebrations that include a circle dance, the dance gets better as it goes along and the circle widens to include those who never before imagined that they could dance.

The leadership development model being proposed is titled, "The Leadership Dance." This leadership dance weaves its way around three domains, along three paths. The domains include the leadership community, spiritual communion, and the calling to make a difference. At the center of the model is the gospel movement, reminding leaders of the goal of our leadership investment. The paths describe the on-going growth opportunity for a leader, the path of listening, the path of learning, and the path of leaning. Spread throughout the model are six different intersections. These intersections are pause points which provide intentional opportunities for one-on-one growth. As a dance this leadership development process is organic but structured. It is asynchronous, allowing for customization of the process and yet there is a unified flow. It is set up as a linear path, but not only does it weave back and forth around the domains, it is possible to press pause, get off the grid and remain in any one of the domains. (See figure 6.2.)
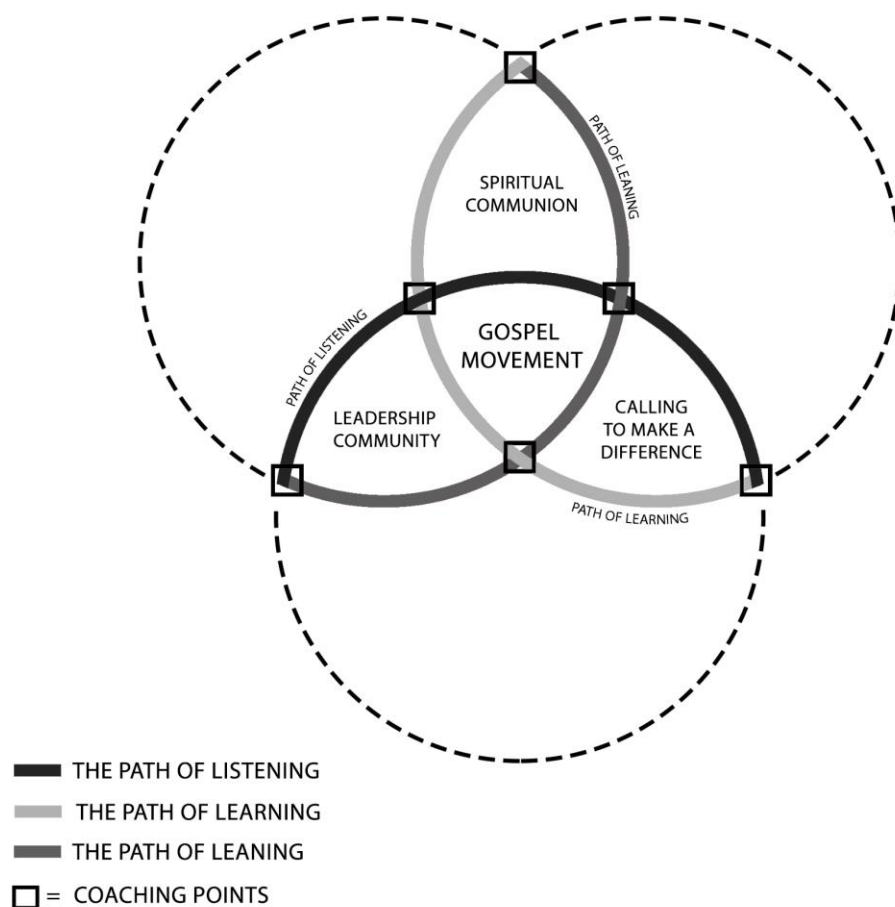
THE LEADERSHIP DANCE

Figure 6.2. The Leadership Dance

Discipleship is the Steps of the Dance

The engine that drives a gospel movement is the on-going formation of disciples. Disciple-making is the lifelong process of transformation that leads to the development of character that increasingly looks like Christ. This character will have the quality of humility and integrity that is desired in leaders. (In fact, the deepening of this character is part of the process of gaining spiritual authority.) This character transformation begins

internally, but it leads to the external evidence of a gospel movement, the transformation

of families, neighborhoods and whole regions; thus, disciple-making is the most basic

and perhaps strategic task of its leaders. Hirsch describes the importance of this element:

> When dealing with discipleship and the related capacity to generate authentic
> followers of Jesus, we are dealing with that single most crucial factor that will in
> the end determine the quality of the whole—if we fail on this point, then we must
> fail in all the others. In fact, if we fail here, it is unlikely that we will even get to
> any of the other elements of mDNA in any meaningful and lasting way.[2]

In the development of any leadership model, one must have a clear picture of an entry-

level leader and the picture given in scripture is that of disciple-maker. If "leadership is

influence," then disciple-makers are leaders of at least one and leaders of gospel

movements may never be less than disciples who are making disciples.

One of the barriers to disciple-making is the lack of a clear path. At the heart of

the "Leadership Dance" model is a basic path of discipleship. The path weaves its way

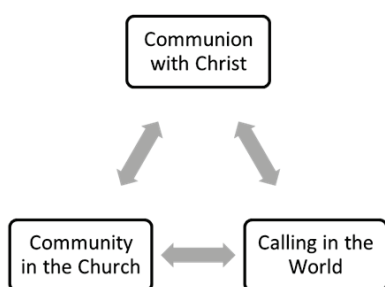through the domains of community, communion, and calling (see figure 6.3.).

Figure 6.3. The Domains of Discipleship

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[2] Alan Hirsch, *Apostolic Movements,* Kindle Locations 2298-2302.

These three domains not only are the areas that shape the discipleship and the leadership dance, they also correspond with three great hungers of the human heart. As such all three are entry points to a spiritual journey for people outside the Kingdom of God.

God has placed in our hearts a hunger for communion with Him. In years past, people recognized this hunger as one that could be satisfied by the church. Thus, a declaration of Christ as the one to worship, as the satisfaction of a heart's desire, was the primary entry point to the spiritual journey. Pastors often declared, "Everyone has a God-shaped void in their life."

A few decades ago, community began to be recognized as a God-created hunger, and as such, a possible entry point to the spiritual journey. Pastors began to be comfortable with statements like, "Some people need to belong, before they believe."

In the last decade, the millennial generation has been recognized to have a missional hunger to make a difference. Paul suggests the possibility that God created us with not only a God-shaped void but also a "good" shaped void (Eph. 2:10). There is a hunger to do the good deeds God has prepared for us to do, a hunger for a calling.

As potential leaders enter the leadership dance, they are being prepared to dance not only with Christ and community, but with those who are not yet part of the Kingdom as well. This is how a gospel movement grows. The three paths that dance through these domains are the paths of listening, learning, and leaning. Leaders are listeners Leaders are learners. Leaders are leaners. These three paths are at the heart of the action of growing (one of the key actions of the leadership development theory that emerged from the grounded theory research).

The Growing Path

The Path of Listening

Dancing requires ears to hear the music. As stated earlier, in the leadership

conversation, much emphasis is put on vision. Potential leaders are tested with questions

like, "Do you have a vision?" or "Can you cast a compelling vision?" Vision can change

the world, but leadership emergence in a Christian context requires hearing before sight.

Time and again throughout the Bible, the call is made to leaders and disciples to listen.

One of the insights of organic leadership development is that listening is a foundational

skill—and discipline—for those who are called to lead.

Leaders listen well. Of all people, those who follow the Word should be the

world's greatest listeners. Listening to God initiates worship. Listening to others, initiates

community. Listening to our calling summons us to action. Too often in the busyness of

the business of leadership, our ears are closed. While many biblical leaders, like Moses,

portray the importance of listening to God, leaders must also listen to others. Listening is

the first path of leadership, but too often leaders operate from a conviction that their most

important task is to persuade by talking. Yet those who have the most influence are those

who have gained the most trust and trust is gained when leaders listen. When leaders

listen, trust is gained because people are understood and heard. When leaders listen a

connection is made through which influence can flow. Leaders need to touch a heart

before they ask for a hand and hearts are touched when leaders care enough to listen.

In addition to developing a listening ear to God and others, leaders of gospel

movements must also learn to listen to the context of their calling, their city. Eric

Swanson and Sam Williams lay out a model for community transformation. The model

involves the overlap between the "needs and dreams of the city," "the callings and capacities of the church," and the "mandates and desires of God." How are the needs and dreams of the city discovered? They write, "The simplest way we have found is to *ask* those who are in a position to know, the people who are actively serving the city."[3] The researcher has led groups to do this in his city and what he has discovered is not only the hopes and dreams of the city but also leaders willing to partner because they were heard.

As leaders grow in their ability to listen, they model many of the significant action areas which emerged in the grounded theory research. As leaders listen, they model the humility that great leaders require. They model other-focusing and caring. Leaders who listen develop greater emotional intelligence and they form stronger teams. Is it possible to lead without listening? Yes, people all over the world are being led by people who do not listen. Is it possible to enter the leadership dance and lead a gospel movement without listening? No. If we never learn to listen, we haven't learned to follow and God only invites followers into the dance of leadership. Leaders are listeners. Leaders are also learners.

The Path of Learning

The path of listening leads to the path of learning. Leaders are learners and there is a great deal to learn. Leaders must grow in their appreciation of the music and in their ability to dance. They must learn to recognize the movement of God and the movement of those in their community. They must learn skills and increase capacities. A good leadership development model must provide learning opportunities. The participants

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[3] Swanson, *To Transform a City,* 140-141.

interviewed referenced frequently the importance of learning skills such as visioning, strategic planning, public speaking, and relational skills. Like the "great dance," leadership is not a one-time event, it's an ongoing process of growing, adapting, following and learning. The best leaders are those who believe they can get better, and grow in their capacity to lead, so they dance the path of learning. In fact, leadership emergence theory found that God himself is dedicated to helping leaders grow through learning. He uses process items like word checks and integrity checks to help us learn the dance He has prepared for us.

In a *Harvard Business Review* article, "The Making of an Expert," K. Anders Ericsson, Michael J. Prietula and Edward T. Cokely indicate that it takes 2.7 hours of practice per day to improve at a skill—whether playing tennis, honing your golf swing or learning keys on the piano. And not just routine practice – they declare, "...you will need to invest that time wisely, by engaging in deliberate practice."[4] In fact, it was research done by Ericsson that was popularized in Malcolm Gladwell's book, "Outliers" when Gladwell discusses the rule of 10,000 hours. Gladwell suggested that people who become world class at something (music, business, athletics, chess, etc.) spend about 10,000 hours on their craft. So leaders need to spend 2.7 hours a week to get better and about 12 hours a week (for about 15 years) to become world class. Leaders are learners.

The Path of Leaning

Leadership, like dancing, requires movement. People can listen and learn, but leadership requires movement. Leadership movement can come through a variety of

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[4] K. Anders Ericsson, Michael Prietula, Edward Cokely, "The Making of an Expert." Accessed January 9, 2017. http://hbr.org/2007/07/the-making-of-an-expert/.

means. Some lead by positional authority, though Jesus specifically said that the greatest leaders in the Kingdom of God would not use "rule" as their leadership tool. Positional authority is leadership with a push. Some lead by virtue of their expertise or natural abilities in a particular field. When they lead, people feel the pull to follow, the pull of abilities, expertise or even simple charisma, but the leadership of a gospel movement is different. It comes through spiritual authority.

Spiritual authority as envisioned here is not the authority that comes from an office or religious title. This is the authority that is developed by going deeper with God. This leadership is exercised more with a lean, than a push or a pull. Like good dancers, they lead with a lean. Spiritual authority is exercised in community, up close and personal, face to face. Spiritual leaders lean into God and as they lean individuals are drawn to follow. It is not forced, people can choose to step away, but it is natural to follow the lean.

The action of leaning involves humility in relationship to others and surrender in relationship to God. It will involve taking risks, but always sees building people as a greater goal than the getting tasks done. It has not ignored the dark side of leadership but rather walked through it by deep processing of hurts, doubts and seeming betrayals. Moses gained spiritual authority while wandering for forty years in the wilderness. It emerged as he processed the brokenness that came in his crucible and it brought a depth of relationship with God that he had never previously experienced. As one participant described, "spiritual authority is the fragrance of Christ on a leader that invites you to not only follow them but want to be like the Christ the leader follows." This part of the

growth process involves the "doing" of leadership that proceeds from the "being" of the leader.

The movement from listening to learning to leaning forms a very simple discipleship path. It can be used to help a beginning disciple go through scripture as easily as it can be used to mentor a leader in the forming of a team. It provides a framework for the growth and the evaluation of a leader. Leaders are listeners. Leaders are learners. Leaders are leaners.

The Three Domains of Leadership

For a leader, the paths of listening, learning, and leaning weave through, in and around three different domains—the leadership community, spiritual communion, and the calling to make a difference. Development in each domain is necessary to lead the gospel movement. Leaders develop as they listen to the leadership community, to God, and to the context of their calling. They must learn from their leadership community, God, and their calling to the city, and when they lean it can also involve any of the three domains. Leadership development is not a linear process and the actions which emerged from the grounded theory research overlap domains (see figure 6.4.).
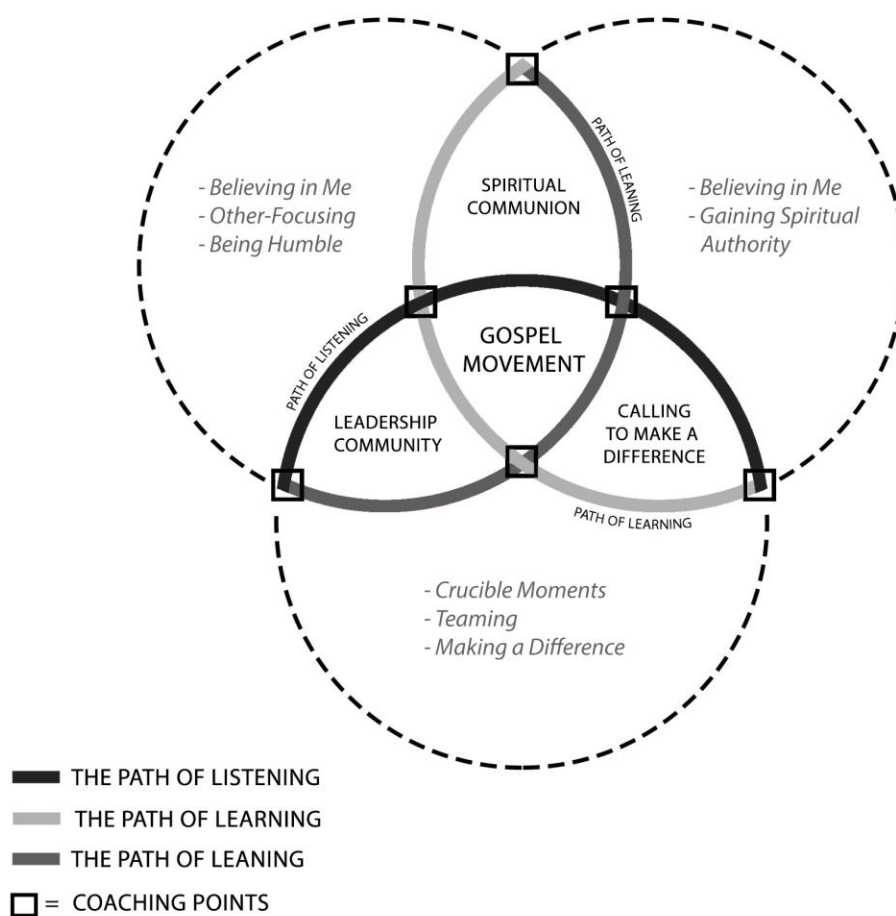
THE LEADERSHIP DANCE

Figure 6.4. The Actions and the Domains of Leadership Development

"Believing in Me" is an action that takes place within the leadership community, but the affirmation of hearing the voice of God making one's calling sure is also a powerful affirmation. "Other-Focusing" takes place in the overlap between the leadership community and communion, because both involve relationship. "Being humble" emerges in our brokenness before God and is exhibited in relationship with others. "Teaming" is developed in the interplay between community and calling as the leader seeks to make a

difference by leading others. As well, this same overlap is often where the "crucible moments" happen. Often brought on by relational disappointments, conflict in the midst of our calling, or difficulties experienced by people we love, the crucible moments result in brokenness which must be processed before gaining spiritual authority. "Gaining Spiritual Authority" happens in the overlap between spiritual communion and our calling to make a difference. We gain spiritual authority to lead in our calling, but it comes when we go deeper in communion with God. The overlap between the three domains gives a place to flesh out the developmental actions of the model and the domains themselves are the arenas in which leadership takes place.

Finally, the intersections formed between paths and domains (see the "coaching point" boxes on figure 6.4.) provide important points of one-on-one interaction through mentoring, modeling, or coaching. Mentoring was the most used code of the initial coding process, thus it was the development action most often cited. Add in the references to modeling, coaching and sponsoring, the one-on-one elements of leadership development were important to the participants and thus to the model. As Terry Walling said multiple times in Organic Leadership Development seminars, "No one gets to clarity alone." Leaders will not develop alone and an important part of development is mentoring. Clinton's mentor types include disciplers, spiritual guides, coaches, counselors, teachers, sponsors, contemporary models, historical models and divine contacts.[5] The coaching points provide guidance as to opportunities to seek out a mentor or provide mentoring.

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[5] J. Robert Clinton and Richard W. Clinton, *The Mentor Handbook* (Altadena, CA: Barnabas Publishers, 1991).

Application of the Model in the Centre Region

An application of the leadership model in the Centre Region would pull together the key elements of the model in a two-year experience. Year one would follow the model with a series of learning and relationship building experiences. Year two would involve a gospel movement assignment to love our city.

Year One: The Leadership Dance

Year one would start with the development of the leadership community. The leadership community would be comprised of 30-50 people from the thirteen congregations which partner in the CityChurch. Each participant would complete three assessments before the first gathering of the leadership community, Gallup's StrengthsFinder, the DISC profile, and Hirsch's APEST assessment. Following the assessments, the participants would be placed in teams of seven to ten people. Five teams would be formed, using the APEST assessment, an apostle team, an evangelist team, a prophet team, a shepherd team, and a teacher team. Each team would have two to three coaches who fit the same APEST profile

The formation of the teams in this manner gives the opportunity to diversify development opportunities by role. While the interviews conducted provided a small sample size, the research seemed to indicate that optimal development actions may differ for different roles. For example, when the coding was filtered for those who had apostle as a primary role, the conversation far more frequently referenced actions such as developing leaders, accepting responsibility, and being humble.

Year one would kick off with a three day (Friday night through Sunday afternoon) "Movement Advance." The weekend would attempt to be a catalyst in all three domains,

community, communion, and calling. The primary catalyst for the leadership community would be team-building activities, the sharing of personal stories, and time with their mentor/coach. The primary catalyst for communion with God would be times of prayer, worship and personal reflection. The primary catalyst for the discovery of calling would be the assessments and a post-it-note timeline exercise which would give people an opportunity to understand the basics of leadership emergence theory and the ways in which God has been at work shaping them for the good deeds He has prepared for them to do. The weekend would close with a gospel movement commissioning service.

Following the "Advance" weekend, the participants would make an eight-month commitment to three meetings a month, two one hour meetings and one six-hour meeting. The rhythm of meetings would be one meeting a month with their team, one meeting a month with their coach, and one six-hour intensive a month with the whole group. The team meetings would be book discussions, one book a month. The coaching sessions would be customized for each individual leader, focusing on the listening, learning, and leaning paths. The one day intensives would focus on the theme and be devised and led by teams of local pastors.

These rotations would have one theme each quarter. The theme of the first quarter would be focused on community, building relationships, understanding the theological foundations of region-wide unity, and developing relational skills, the second quarter would focus on the spiritual communion of the leader, spiritual practices of renewal, gaining spiritual authority, and the place of prayer in gospel movements. The third quarter would focus on our calling to make a difference, helping leaders understand their APEST role, and developing a personal calling statement. The fourth quarter would be

focused on knowing, understanding, and growing to love the region in which God has placed us. The transition from year one to year two would take place through a two day "Love Our City Advance."

Year Two: Love Our City

Developing a Theology of Place

One question the researcher asked each participant was "What are the barriers that would keep you and your congregation from getting involved in a regional leadership development model?" The answers were many and varied. The most frequent answer was the barrier of busyness, but other than that, there were as many answers as there were interviews. As the researcher studied the data, seeking connections and understanding, he landed on another question, "What do the participants have in common that would motivate them to work together?" The answer that came almost immediately was "place."

The leaders who were interviewed have proximity. They may have different denominational loyalties, baptize differently, worship with different songs, have different theological views on a variety of issues, some of which matter greatly to them, but they share a commonality of place. The researcher has found that the greater a leader's love for his or her place, they more they are willing to work together with others who love the same place. While the theology of Christology and soteriology are foundational for a gospel movement, it is a theology of place that will draw leaders to invest in a gospel movement.

A theology of place involves an understanding of God's redemptive purpose for a place. More than four years have passed since the Penn State child sex abuse scandal broke open and revealed a side to Happy Valley that no one wanted to acknowledge.

Within six months, the community was on ESPN more times than during the greatest football year. For those outside of State College, it was a sensational news story. For the community, it was a gut-wrenching crucible. In the aftermath of the scandal, Coach Joe Paterno—a grandfather to tens of thousands of students, a coach and mentor to hundreds of football players, a philanthropist to the university, and a good neighbor to the city—was fired, and then died.

The researcher had lived in State College, for 19 years. His city had been the winner of countless quality of life awards; it was also the city where children are sexually abused. His city was a place where students riot and where they also hold candlelight vigils. His city is the home of Thon (the largest student run philanthropy in the world) and also home of a top-rated party school. For the researcher, a theology of place is tied directly to the question of redemption. Yes, a theology of place requires an understanding of the spiritual history of a city, but even more it requires an understanding of the redemptive gift of the city.

Penn State University was established as a land grant university in 1784. The land granted for the university was a plot of land in the middle of rural Pennsylvania. It was not granted land in the middle of a city, but rather the city grew up around the University. So in the middle of Pennsylvania (founded by William Penn as a grand religious experiment in unity) is Centre County. In the middle of Centre County is the Centre Region and in the middle of the Centre Region is a university. It is a university that has more alumni than any other American university, a university that has great influence. It is an institution that every year brings tens of thousands of millennials to our door step.

God's redemptive purpose for our region is to be a place where the next generation comes to discover their calling, get equipped for their calling, and get sent out to make a difference as they live out their calling. If culture is a river, the church in State College lives upstream. From that vantage point, the church has an opportunity to shape the next generation's picture of Christ and his gospel. This is an opportunity that few others have, shaping the next generation.

At the same time, that generation is being flogged by the same forces that came into play during the scandal; the abuse of authority, lack of healthy community, secrecy, a media on overdrive, and a culture of sex that has damaged many. So how does the church partner with God to bring redemption and transformation to the region? How do potential leaders of gospel movements, live as agents of redemption in a broken city? Some helpful answers are found in Isaiah 62's city-redemption metaphors. While a number of biblical passages help develop a theology of place, Isaiah 62 is at the heart of a theology of place. Isaiah is speaking the words of God when he says,

> You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married. For as a young man marries a young woman, so shall your sons marry you (Is. 62:4-5 NIV).

Married to the land; for as a young man marries a young woman, so shall your sons marry you (the city). Over the last twenty-two years, this has been a dominant city-redemption metaphor in the researcher's life and his community. Leaders must ask themselves, "Are we married to the land?"

The watchman metaphor follows this in Isaiah 62:6-7 and is more fully developed in Ezekiel 33. The watchman's responsibility is fulfilled when warning is

given. Too often, this is the only role the church takes in a city—watching and warning. Imagine that your only communication with your spouse involved warning; warning her when she was doing wrong, warning him when he was headed in a dangerous direction—not helping, just warning. A watching-and-warning only relationship probably would not last long. Even though the warnings are needed, they would probably not be heeded.

A theology of place defines the posture of the people of God toward the place where they live. When followers of Christ are married to their place, they realize that watching and warning is never sufficient, necessary at times, but never enough. Christ-followers are called to see their city as she could be, called to love their city until she is what she could be. When you love a city, you pray for its peace. You give grace. You listen. You know her hopes and dreams. You go all-in to redeem her.

In these last four years, the pastoral leaders of the Centre Region have found that when they begin to grasp the call to marry the city, unity follows. Multiple congregations have galvanized to strategize together for the redemption of their city, strategized to see her redemptive purpose fulfilled. In the last few years, the researcher has pondered Augustine's descriptions of the City of God and the City of Man. In a sermon on Jonah, Tim Keller talks about these two cities. He describes the City of Man as a place of exhaustion and oppression, a place where people go to take from the city. In the City of God, however, the City's energy comes from grace, not human effort. People seek to give back to the City of God rather than to consume it.

When people give their lives to benefit others, they are building the city of God.[6] To extend the metaphor, albeit crassly: it is like the difference between sleeping around and being in a covenantal marriage. Perhaps an indicator of the City of God coming alive in the City of Man is that the church begins to marry the city.

The "Love Your City" advance will be a two-day experience that seeks to unpack a theology of place. Participants will have the opportunity to discover the history of the region and the history God's work in her midst. They will hear the hopes and dreams of community leaders. They will listen to non-profit directors share the needs of the community and they will hear the stories of next generation students. This experience will lead to a year-long "gaining experience" assignment for each team. They will be given an assignment to plan and execute a project to love their city.

Some of the most encouraging portions of each interview was when the participants were asked to share their ten-year vision for the Centre Region. Bryan shared his vision,

> Penn State is completely transformed; this whole region with a hunger and passion for Christ. I see us strategically placed in the middle of central PA with people coming from all over the world and then going out to impact the world. The church grasping that God has placed us here to essentially train missionaries to go out into the world. If we are going to measure success, we measure by how many we send. We have an opportunity here to make an impact that is so far beyond the Centre region.

Steve was even more graphic with his vision. "What I see in ten years is that instead of Blake Shelton filling up Beaver Stadium, it's the city church filling up Beaver

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[6] Tim Keller, "Should I Not Love that Great City?" Accessed on January 11, 2017. http://www.gospelinlife.com/should-i-not-love-that-great-city-5250/.

Stadium and this is possible. Let's be relentless and unstoppable on that vision." Drew

was very simple, "Well what gets me excited is how much we've transformed the

community. It's Christians caring, they care about needs. Touching every house in the

community." As Terry said, this researcher agrees, "This may be a shot that we won't get

at any other time in our lives to join something that is visibly demonstrating what the

gospel looks like and we're seeing changed lives as a result of it." It all begins when

leaders are developed who love their city.

Developing Leaders to the Need

There is one last principle to add to "love our city." During the grounded theory

research, both business leaders talked about the process of leadership development in

their organization. Using different words, both leaders talked about the same thing, the

fact that they develop leaders to the need. If the need is leadership continuity, they are

always thinking about those who are developing who might have the capacity to step into

a particular leadership role. If the need is for a particular role in the business, they are

looking for potential candidates either within or outside of the organization, but they hire

and develop to the need.

The more the researcher pondered this, the more it became clear that one of the

reasons the church has difficulty in developing leaders of a gospel movement is because

they don't develop leaders to the need of the city. They are looking for the next youth

leader or Bible teacher or elder, but not the next mayor, or police chief, or non-profit

leader. They are not even looking for the next church planter. If Christian leaders are

going to love their city, they need to begin to develop leaders for the needs of the city. A

great place for this to start will be within the teams that form a leadership community

cohort. Coaches will gather on a regular basis to talk about the potential for leadership that is developing and they will work together to affirm and direct the leaders towards potential roles for the city.

Conclusion

Twenty-three years ago, the researcher first encountered the vision of city-reaching. At a conference featuring Ed Silvoso and Bill Bright, stories of unity, prayer, and the transformation of individuals, families, neighborhoods and regions inspired hope and brought tears all at the same time. His mind was expanded and his heart was enflamed. Over the course of the years, his focus has shifted from movements marked by John-17 unity to those marked by deep passionate intercession, and now his focus has shifted to leadership. The shifting has not come from a tried-that-and-it-didn't-work mentality, but more from a putting-the-pieces-together perspective. A gospel movement will be marked by the unity of the church in a region, by the passion of its prayer movement, and by humble people who have gained spiritual authority, men and women who have been called to lead gospel movements. It's the researcher's hope that this leadership development model will contribute to the realization of a gospel movement in the Centre Region, and beyond.

CHAPTER SEVEN: REFLECTIONS

Strengths and Weaknesses of the Project

Strengths

A set of actions emerged from the grounded theory research that coalesced well with the biblical case studies and the literature review to form a leadership development model for regional gospel movement. While the researcher initially was reticent to use grounded theory methodology, he found that the methodology fit his strengths and the needs of the research problem. To some degree the theory that emerged emphasized already known principles, but in some areas the researcher gained new insights. New insights included the importance of "believing in me" for the development of leaders, as well as the crucial shaping of crucible moments. While the researcher held a personal conviction about the importance of the character quality of humility, insight was gained in the discovery that the more the leader grew in stature, the more that quality was sought in other leaders.

Another strength of this study was the narrow focus of its research problem. Over the years, much has been written about leadership development. In the last few years, a growing amount of research and writing is being done on gospel movements. Yet little is being written about the development of leaders of gospel movements. To more significantly narrow the focus, with the encouragement of the researcher's thesis advisor, the focus narrowed one final time to a specific local geography. While the number of

interviews (sixteen) gives a small data set, the effectiveness of this model has greater potential because of its geographical focus.

The final strength of this project was the quality of those who provided the data. The researcher was privileged to interview people whose leadership has been effective in making a difference in their world. He interviewed world class leaders and friends whose stories he was privileged to hear. In addition to the interviews, the quality of the data provided by the authors reviewed was excellent. Finally, to study the lives of Moses and Paul, and learn from their leadership added to the strength of this project.

Weaknesses

While the quality of those interviewed was good, the number of people interviewed was limited. While qualitative research is less constrained by numbers than quantitative research, the data has not reached a saturation point. To interview another sixteen people would add strength to this project.

In addition to the number of those interviewed, a weakness was the lack of diversity of gender, race and role. Because the researcher chose the majority of the participants from a local pastoral pool, the gender was 100 percent male. A stronger project would include a better ratio of females and non-pastoral local leaders. In addition, because of the scarcity of racial diversity in the CityChurch, only one man of ethnic diversity (African American) was part of the study. This study would profit by going outside the CityChurch pastoral pool to interview more females and more people of different ethnicities.

Another weakness of the project could be identified as a lack of peer reviewed journal articles within the literature review. While the researcher did make use of a

variety of dissertations and journal articles, the amount of research in the area of the leadership development of movement leaders is scarce. In addition, the researcher found that the most useful research was coming from practitioners in the field.

Finally, while a strength of grounded theory methodology is the involvement of the researcher in the process of analyzing and interpreting the data, that strength also brings the weakness of personal bias. Grounded theory methodology does not require the elimination of that bias, merely the acknowledgment.

Suggestions for Further Research

For the purposes of this study, the researcher viewed the leadership development research through a "everyone is a leader" perspective. If leadership is influence and Christ has commissioned us to be disciple-makers, then everyone is called to lead at least one. The question is one of capacity. At the same time, clarity was gained during the research that differing capacity may require differences in the development process. While the sample size was small, some noted distinctions emerged when the data was filtered for those who assessed as apostles on Hirsch's APEST assessment. For example, "apostles" talked more about developing leaders, rather than just their own development as a leader. Perhaps this is because "apostles" are comfortable leading leaders rather than just leading followers. In addition, it was interesting to find that "apostles" were even more committed to the value of the character trait of humility. A potential area of additional research would be to explore further these differences in development.

Part of the value of the narrow geographic focus of the research was a greater sense of value for our region. Another area for further research would be to make a determination of what developmental actions are common throughout varieties of regions

and in what areas are there significant differences. The purpose of this research would be to give local leaders guidance on where they need to contextualize the model for greater effectiveness.

A final suggestion for further research would be to focus on the leadership development of noted point-leaders of movements While this study was shaped by the conviction that every leader in a region can have a part in leading a gospel movement, it would be of great interest to research the development of point-leaders. This might include historical leaders such as Martin Luther King, John Wesley, or Fannie Lou Hamer. It would also include current leaders of gospel movements such as Mac Pier, Tim Keller, Ed Silvoso and others leading efforts in smaller cities. Finally, it could include leaders of church planting movements, and multi-site movements.

Personal Reflections

In his book "Wild at Heart" John Eldridge described a life-lesson that God taught him regarding his name. He wrote,

> "Who can give a man this, his own name?" George MacDonald asks. "God alone, for no one but God sees what the man is." He reflects upon the white stone that Revelation includes among the rewards God will give to those who "overcome." On that white stone there is a new name. It is "new" only in the sense that it is not the name the world gave to us, certainly not the one delivered with the wound. No man will find on that stone "mama's boy" or "fatty" or "seagull." But the new name is really not new at all when you understand that it is your true name, the one that belongs to you, "that being whom he had in his thought when he began to make the child, and whom he kept in his thought throughout the long process of creation" and redemption. Psalm 139 makes it clear that we were personally, uniquely planned and created, knit together in our mother's womb by God himself. He had someone in mind and that someone has a name.[1]

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[1] John Eldridge, *Wild at Heart* (Nashville: Thomas Nelson Inc., 2001), 103.

Later Eldridge challenged that we must ask God what he thinks of us and then stick with that question until we have an answer.

The researcher will never forget reading "Wild at Heart," during a dark night of the soul—a time when I was experiencing leadership backlash, ministry conflict, and a sense of isolation—and having the opportunity to eavesdrop on the moment when Eldridge heard God name him. It caused the researcher to cry out, "God what do you think of me? What is my name?" In the midst of that moment, he sensed God whisper, "You are my Moses."

Until he started his doctor of ministry studies at Bethel Seminary, that whisper directed his focus to the dream of leading his congregation into the promised land of community transformation, leading a gospel movement. While that is still a passion, as evidenced by this paper, during the journey of class, study, coaching, and a crucible season, his perspective was redirected. While Moses became a movement leader, it could be argued that his dearest title was "friend of God." Over the course of his ministry, the researcher's most frequent prayer was "God put me in a place where you can use me the best." In the last chapter, that prayer has morphed to "God put me in the place where you can love me the best." While many people he leads are still in need of renewal, and the region in which he leaves is still in need of a new story, for the researcher this project has been a confirmation that no title is better than, "friend of God."

While the course study centered on organic leadership development has been enriching and direction setting, it is the friendships that have brought the greatest gain to the researcher, friendships with God and others. The stories that were shared and the relationships that developed during the last five years are of great value. What has been

written will one day be forgotten but the imprint of relationships upon his heart will remain. After all, the most often cited developmental action in this research was the one-on-one interactions of mentoring, modeling, coaching and sponsoring. Few things are more important and for those opportunities that developed, the researcher is grateful.

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