

Bethel University

Spark

All Electronic Theses and Dissertations

2020

Leadership Development in Grace Church: Adding Replication Culture Elements to Its Family Culture

Timothy N. Thomassian
Bethel University

Follow this and additional works at: <https://spark.bethel.edu/etd>



Part of the [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Thomassian, T. N. (2020). *Leadership Development in Grace Church: Adding Replication Culture Elements to Its Family Culture* [Doctoral thesis, Bethel University]. Spark Repository. <https://spark.bethel.edu/etd/623>

This Doctoral thesis is brought to you for free and open access by Spark. It has been accepted for inclusion in All Electronic Theses and Dissertations by an authorized administrator of Spark.

BETHEL SEMINARY
BETHEL UNIVERSITY

LEADERSHIP DEVELOPMENT IN GRACE CHURCH:
ADDING REPLICATION CULTURE ELEMENTS TO ITS FAMILY CULTURE

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

BY
TIMOTHY N. THOMASSIAN
ST. PAUL, MINNESOTA
MAY 2020

ACKNOWLEDGEMENTS

Gratitude fills my heart for the overwhelming support, guidance and encouragement I have received from too many to count. I understand in a fresh way the African proverb, “It takes a village to raise a child,” for it has taken a very large village to help this child complete this project. I am humbled by their generosity.

I want to thank God for pouring out His sustaining love and grace that carried me and my family through some difficult times during my D.Min. journey.

I could not have made it to the finish line without the love, support, and patience of my loving wife, Laurie, who continued to be the rock she has always been through our nearly four decades of marriage.

Thanks also to my three adult children—Bethany, Nate, and Becca, my parents, two sisters, and extended family who have been some of my biggest cheerleaders.

Grace Church’s ministry to me has impacted my life in immeasurable ways. I have been forever changed by the love and grace you have shown me and my family. It has been a joy and privilege to be in ministry with you.

Many thanks to Dr. Justin Irving and Bethel Seminary for being used by the Lord at a time when I needed retooling and refueling for my next phase of ministry. Dr. Irving’s servant leadership, kindness, and friendship will never be forgotten.

My thesis advisor, Dr. Ken Cochrum, has been an invaluable coach who has encouraged, challenged, and kept me on point all the way to completion.

Lastly, I would like to thank three friends and fellow church members who have been my editors and project advisors: Dr. Phil Bishop, thesis editor and project advisor, Dr. Diane C. Sekeres, project advisor, and Dr. Bob McKenzie, project advisor. They have shown me the love of Christ by making themselves readily available and demonstrating support, expertise, and interest. I could not have completed this course of study or finished my thesis without their help.

CONTENTS

ACKNOWLEDGEMENTS.....	2
CONTENTS.....	4
LIST OF ILLUSTRATIONS.....	6
LIST OF TABLES.....	7
DEFINITION OF TERMS	8
ABSTRACT.....	10
CHAPTER ONE: LEADERSHIP DEVELOPMENT IN GRACE CHURCH.....	11
The Statement of the Problem.....	11
Assumptions.....	12
Setting of the Project.....	12
The Importance of the Project.....	17
Summary.....	19
CHAPTER TWO: A BIBLICAL-THEOLOGICAL BASIS FOR LEADERSHIP DEVELOPMENT	20
Moses to Joshua Leadership Development.....	20
Jesus to Peter Leadership Development	34
Equipping the Saints	58
CHAPTER THREE: A REVIEW OF RELATED LEADERSHIP DEVELOPMENT LITERATURE.....	73
Church Cultures – Replication and Family.....	75
Distinctions of Terminology and Concepts	78
The Need for Leaders’ Mindsets to Change	84
Culture Change	91
Empowerment.....	93
Discipleship and Leadership Development	105

CHAPTER FOUR: FIELD STUDY DESCRIPTION AND RESEARCH METHODS .	113
Introduction.....	113
Data Collection	114
Participants.....	115
Data Analysis	119
CHAPTER FIVE: FIELD STUDY ANALYSIS AND FINDINGS.....	120
Introduction.....	120
Leadership Development Culture	123
Identifying Potential Leaders	127
Equipping Potential Leaders.....	130
Leader to Leader Relationship Post Formal Training.....	132
CHAPTER SIX: EVALUATION, DISCUSSION, AND PROPOSALS FOR GRACE CHURCH	134
Introduction.....	134
Developing a Vision for Leadership Development	136
Making a Commitment to Implementing Leadership Development	141
Addressing Family Culture Elements that Challenge Leadership Development.....	148
Conclusion	156
CHAPTER SEVEN: REFLECTION ON DOCTOR OF MINISTRIES PROGRAM AND THESIS	158
APPENDIX A: LEADERSHIP DEVELOPMENT AUDIT	162
APPENDIX B: LEADER AND FOCUS GROUP INTERVIEW GUIDE	165
APPENDIX C: LEADERSHIP DEVELOPMENT PROGRAM CURRICULUM.....	168
BIBLIOGRAPHY	171

LIST OF ILLUSTRATIONS

FIGURE 1: THE LEADERSHIP SQUARE.....	30
FIGURE 2: CHRIST PANTOCRATOR	46
FIGURE 3: CHRIST PANTOCRATOR – EYES	46
FIGURE 4: DEVELOPMENT CONVERGENCE.....	108

LIST OF TABLES

TABLE 1: SUMMARY OF DIFFERENCES BETWEEN LEADER DEVELOPMENT AND LEADERSHIP	80
TABLE 2: FIVE STAGES IN THE PROCESS OF EMPOWERMENT	96
TABLE 3: THE CHALLENGES OF EMPOWERMENT	103
TABLE 4: CHURCH LEADERSHIP DEVELOPMENT	110
TABLE 5: INTERVIEWED CHURCH LEADERS AND FOCUS GROUP MEMBERS	122
TABLE 6: CCCC’S LEADERSHIP PIPELINE.....	143

DEFINITION OF TERMS

Two church cultures addressed in Carolyn Weese and Russell Crabtree's *The Elephant in the Boardroom* and focal points in this project are family and replication. Family culture is one that places a higher value on relationships than administratively carrying out its duties. This type of church operates as "a family or tribe"¹ in its practices and philosophies. A high importance is placed on how everyone feels about their relationships and the decisions made by its leadership. It is common for the pastor to function as a parent of the family. Importance is placed on keeping the status quo with "integrity and familiarity."²

A replication culture church is one whose bottom line is "reproducible results."³ It believes that qualities of leadership are transferable and therefore can be taught, learned, and implemented by others. This type of church focuses on knowledge and competency. Therefore, it is common to have a pastor who is a thinker and a leadership team that produces policies and procedures based on their biblical understanding of how the church most effectively and efficiently should carry out its ministries.

Leadership development is a church's systemic approach to identifying, recruiting, equipping, and releasing potential leaders for ministry purposes. One of the

¹ Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom: Speaking the Unspoken About Pastoral Transitions* (San Francisco: Jossey-Bass, 2004), 69.

² Weese and Crabtree, 64.

³ Weese and Crabtree, 67.

roles of the church's leadership is to "equip the saints for the work of ministry" (Eph. 4:11-12 ESV),

ABSTRACT

This project addressed the problem of the lack of a systemic approach to developing potential leaders at Grace Church as it seeks to add replication-culture elements to its existing family culture.

The problem was addressed in four steps: (1) exploring biblical leadership development principles using the examples of Moses and Joshua, Jesus and Peter, and Paul's instruction to the church leaders to "equip the saints for the work of ministry," (Eph. 4:11-12), (2) reviewing relevant books, articles, and other sources to discover leadership development principles as they relate to replication culture, (3) conducting face-to-face interviews with three leadership development pastors at three churches with replication cultures and established leadership development systems and separate face-to-face interviews with three focus groups consisting of leaders who had been developed in the leadership development system overseen by the same leadership development pastors; and (4) proposing considerations, based on the research, that apply to Grace Church but could apply to any organization with a similar culture seeking to add replication culture elements.

The researcher concluded that the replication culture element of leadership development could be effectively adopted by the family-culture church if three steps were addressed by the church elders: (1) creating a vision for leadership development, 2) committing to the systemic implementation of a leadership development strategy, and 3) modifying or eliminating areas of the family culture that hinder leadership development.

CHAPTER ONE: LEADERSHIP DEVELOPMENT IN GRACE CHURCH

Statement of the Problem

This project addresses the problem of Grace Church's lack of a systemic approach to leadership development as it adds replication culture elements to its existing family culture. In response to this problem the researcher took four main steps. First, leadership development principles found in Scripture were explored using Old and New Testament leader/follower examples and an exegesis of a New Testament leader development passage. Second, relevant books, articles, and other academic sources were reviewed to find leadership development principles as they pertain to a replication culture. Third, interviews were conducted with three church leaders in replication contexts who are effectively implementing established leadership development systems. Fourth, based on the research for this project, leadership development proposals were made for Grace Church's culture shift consideration.

The biblical research was limited to the leadership development of Joshua by Moses and Peter by Jesus, followed by an exegesis of the equipping passage in Ephesians 4. The literature research was limited to the study of current literature from corporate, church, and non-profit contexts. The field study—qualitative, grounded theory in nature—was limited to face-to-face interviews with leadership development pastors at three churches with replication cultures and established leadership development systems. Also, separate face-to-face interviews were conducted with three focus groups consisting

of leaders who had been developed in the leadership development system overseen by the same leadership development pastors.

Assumptions

The first assumption by the researcher is that the Bible is the written word of God and is authoritative for faith and practice in the Christian's life. The second assumption is that God has appointed the Church as His primary means for carrying out His plans and purposes on earth. The third assumption is that a key factor in God carrying out His plans and purposes is His interest in, and involvement with, the development of the maturing life of every believer. The fourth assumption is that every believer is a potential leader with varying capacities due to God's gifting, calling, and role in the church. The fifth assumption is that every established leader is to cooperate with God's plans and purposes by developing other potential leaders in the church who will, in turn, do the same. The sixth assumption is that leadership development is more than passing along information, but is a "hands-on," one-on-one or one-on-few, mentoring of another believer or believers. The seventh assumption is that a systemic leadership development approach can be formulated to meet the needs of a church in the midst of cultural change.

Setting of the Project

Demographics

Grace Church is a non-denominational church founded in 1978 in Tuscaloosa, Alabama. Tuscaloosa, along with its neighbor city Northport, has approximately 125,000 residents. It is also the home of the University of Alabama with approximately 38,500 students.

Founded as a cell-based church, Grace had several rental meeting places before purchasing fifteen acres in the central southeastern part of the Tuscaloosa and moving into its first permanent building in 2006. It now averages approximately 250 in Sunday worship attendance. The congregants comprise a mix of age ranges, retirees to young families with children, and socio-economic backgrounds, farmers to doctors and factory workers to professors. There is a noticeable international flavor at Grace due to UA students from abroad and those in Grace who have ministries to these students.

Grace is led by a team of elders who serve three-year terms with the senior pastor serving as a permanent elder. All the elders possess equal authority in all decision-making and oversight of the church. The day-to-day ministry is led by a team of three full-time and three part-time staff that is responsible for implementing the vision and direction set forth by the elder team through the equipping of its members.

Known for being a stable, spiritually mature church, Grace experiences significant influence in the city for a church its size. (The validity of the previous statement is based on the researcher's overheard comments and conversations held with numerous ministry leaders and pastors at many gatherings over the course of twenty-three years of his ministry in Tuscaloosa.) Several members lead city and area-wide ministries such as apologetics, ministry to those in sexual addictions, jail ministry, ministry to pastors, ministry to university Christian faculty, ministry via an in-city retreat center, and ministry to international students.

The ministries at Grace are centered around three main gatherings: Wednesday night small group meetings for adults with youth and children meeting separately during

the same timeframe, Sunday morning Sunday School for all ages, and Sunday morning worship.

Wednesday night small groups are the main ministry arm of the church. They are designed to be a microcosm of the church at large where community is built and the biblical “one anothers” are practiced. A typical group meeting includes fellowship around a meal, sermon-based biblical discussion, and prayer for one another.

Sunday School is a strength at Grace. The congregation is blessed with an abundance of qualified teachers of the Bible for all ages. The worship service has a blend of contemporary and traditional church music with a band and singers leading. Other worship elements typically include prayers, responsive readings, the Lord’s Supper, offering, personal testimonies or ministry updates, and baptism as needed. The sermons are expository, biblically based, and Christological with a heavy emphasis on personal application—addressed again in Wednesday small groups.

Pastoral Transition

Grace Church underwent a pastor transition in 2016. It was a major event in the life of the church. Fred Schuckert had been the Senior Pastor for twenty-two years and, due to failing health, saw the need to step down. He, along with the elders, initiated a five-month overlapping transition which eventually led to Ben Talmadge becoming the Senior Pastor in May 2016. Pastor Ben had been on staff as Youth Minister for eight years and a church member for twelve. During his time on staff, his preaching load steadily increased while he assumed added responsibilities of Adult Christian Education Director and Equipping Ministry Director.

When the time came to announce the transition plans during a church-wide meeting, the news was embraced heartily although with mixed emotions. It was difficult losing a much beloved long-term pastor, but seeing his ongoing struggle with health issues made it apparent some changes were needed. The fact that Pastor Fred, upon his retirement from Grace, was able to take on the directorship of a city-wide ministry serving area pastors made the move more palatable. At the same time, it was exciting to foresee a new, younger pastor who was a known quantity and had been successful in ministry.

At this church-wide meeting, Pastor Fred addressed the subject of a cultural shift. He communicated the need for building upon the foundation his ministry established and that a shift in ministry emphasis should be anticipated. The first indication of his awareness of the need for a ministry shift occurred a couple of years earlier when he initiated the Equipping Ministry position. This was mainly due to a glaring obvious need to develop leaders combined with the strong equipping ministry gifting of Pastor Ben.

Generally speaking, as of November 2019, all indications point toward the transition having been a success. The overall attitude of church members is positive. Attendance has increased slightly. New visitors continue to arrive. The fall 2016 membership inquirers class, the first after Pastor Ben became pastor, was one of the largest in memory. The church-wide Fall Festival that same fall had the largest attendance ever. Giving has increased, exceeding budget. It must be noted, however, that these indicators are only testimonies to the most significant reason why this transition has been successful. The love, trust, humility, and integrity among the two principle leaders,

Pastor Fred and Pastor Ben, coupled with their transparency and clear communication with the congregation paved the way for this smooth transition.

Cultural Shift

Grace Church was the embodiment of a family culture church under Pastor Fred's leadership because it perfectly fit his personality and philosophy of ministry. Under his and the elders' leadership, however, there developed a sense that a shift in ministry emphasis or at least incorporation of additional ministry elements was needed. Grace had stagnated in growth and ministry energy. It also was slowly dwindling in numbers of mature leaders.

God in His sovereignty had Pastor Ben in place to take the leadership reins with his particular mix of ministry gifts. He embodied the replication culture leader. In his previous non-profit ministry experiences (Youth for Christ), identifying, training, empowering, and releasing potential leaders was at the core. Even before he took over as pastor in May 2016, he had led the elders and staff to think through and take action on staff additions and realignments, refinements of job descriptions, and policy and procedures documentation necessary to support a replication culture ministry. At the same time, having already embraced the family culture values of Grace, he developed sensitivity toward the importance of retaining and esteeming these values. This posture would serve the church well while slowly but surely laying the desired groundwork for the embracement and implementation of replication values.

The Importance of the Project

The Importance of the Project to the Researcher

As a full-time staff member and minister of the gospel, the researcher understands the mandate from Ephesians 4:11-12 (ESV) to “equip the saints for the work of ministry.” However, because of the nature of his job description and personality much of his “equipping ministry” was limited to task oriented projects. A consistent theme of the researcher’s ministry of nearly forty years has been to gather people together to accomplish tasks. The modus operandi was to find the people best gifted to get a particular project or on-going task done, get it done as effectively as possible, and then move on to the next project.

Another consistent characteristic of the researcher’s leadership has been to always be in charge of the projects. “If you want a job done right, do it yourself or at least lead it yourself.” This style of leadership works well when tasks need to be done efficiently, but it does not leave in its wake a lot of well-trained, motivated leaders.

This research project provided the researcher an understanding of a deeper, more well-rounded approach to leadership development. Recently, the leadership of the vital small groups ministry was added to the researcher’s job description which already included the deacon ministry and all volunteer ministry teams. This necessitated a fundamental shift in ministry approach for the researcher. The principles learned in this research project could be usefully implemented in the researcher’s new responsibilities so that there will be less “hands-on” ministry and more developing of emerging and established leaders.

The researcher also desires to be a resource for other churches in organizational leadership matters. This project will provide a foundation for transferable principles to other congregations.

The Importance of the Project to the Ministry Context

The lack of leadership development was noted by the elders prior to the pastoral transition. There has yet to be developed and employed a recognized, systematic approach to leadership development at Grace. Pastor Ben has asked the researcher to study leadership development in light of Grace's particular culture shift. The researcher's findings and proposals could contribute to a leadership development model.

The need at Grace for a "strong bench" or "middle managers" remains compelling. The effective implementation of a robust leadership development model will: (1) serve the researcher well in the carrying out his new duties, (2) serve the pastor, elders, and staff in the carrying out their ministries, (3) serve the congregation well by identifying, equipping, and releasing leaders for ministry, (4) serve as a pipeline for future elders, deacons, or staff members, and (5) help to create a culture of replication that will perpetuate itself long after the researcher is no longer on staff.

The Importance of the Project to the Church at Large

Regardless if a church is experiencing the same culture shift as Grace, churches need to be reminded of the leadership development principles found in this project. Implementation of these principles will lead to a healthier, more mature church that is less dependent on its leaders, will relieve the leaders' ministry pressures, and better equip the congregation to carry out the leaders' vision.

Summary

Grace Church's leadership identified the need for developing leaders in order to carry out God's plans and purposes. The church's family culture fosters a dependence on the leadership while relying too heavily on the perceived health of the church to attract mature leaders from the outside. The current pastor's gifts, talents, and vision for ministry align with replication culture principles. The leader development principles contained in this project provide a foundation for Grace to add replication culture elements to its existing family culture.

CHAPTER TWO: A BIBLICAL-THEOLOGICAL BASIS FOR LEADERSHIP DEVELOPMENT

Moses' Development of Joshua as a Leader

Moses began his leadership journey initially hesitant to assume a leadership role. God promising His presence and power to Moses proved to be the catalyst for him accepting his divine call. The leadership skills he possessed while functioning as prophet and priest would regularly be put to the test due to the people's continuously rebellious ways. Being raised in Pharaoh's household, as Pharaoh's adopted grandson, undoubtedly afforded Moses the best educational and experiential opportunities to discover and develop his leadership potential. Although there is no scriptural evidence of his leadership prowess before his crime against the abusive Egyptian and subsequent flight from Egypt (Exod. 2:11-15), tradition claims that "Pharaoh appointed him over his house."⁴ Regardless of the strength of his lofty Egyptian position or the weakness of his initial hesitancy to accept leadership, it can subsequently be seen that he was a man greatly used by God as an instrument in His hands to deliver this nation out of bondage. Joshua was a close, keen observer and pupil of Moses' leadership ways, from the departure from Egypt to the border of the Promised Land.

⁴ Rashi, "Shemot – Exodus – Chapter 2, The Complete Jewish Bible With Rashi Commentary," *Chabad.org*, no date, accessed June 9, 2018. https://www.chabad.org/library/bible_cdo/aid/9863#showrashi=true.

Moses Demonstrated Shared Leadership

Moses' leadership style was marked by the concept of shared leadership. Craig Pearce and Jay Conger define shared leadership as “a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both.”⁵ At the very start of his leadership journey Moses surrounded himself with a team. As Gregory K. Morris notes, Moses' brother Aaron and sister Miriam “formed a leadership triumvirate that provided guidance and direction to the fledgling, liberated nation.”⁶ He knew the success of his calling depended on the help and support of the Lord and prospective leaders around him. Norman J. Cohen states, “This is one of Moses's most important legacies as a leader – his recognition that he cannot succeed by acting alone.”⁷

There were times when Moses did act alone, usually with negative consequences. Two examples are when he judged the people without help (Exod. 18) and struck the rock in anger to produce water (Num. 20). However, his normal practice was to surround himself with capable leaders. One of those leaders who learned under Moses' leadership and would eventually rise to the top was Joshua. Enduring principles can be found in the story of Moses developing Joshua as a leader.

⁵ Craig L. Pearce and Jay A. Conger, “All Those Years Ago: The Historical Underpinnings of Shared Leadership” in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, Inc., 2003), 1.

⁶ Gregory K. Morris, *In Pursuit of Leadership: Principles and Practices from the Life of Moses* (Lakeland, FL: Leadership Press, 2013), 135.

⁷ Norman J. Cohen, *Moses and the Journey to Leadership: Timeless Lessons of Effective Management from the Bible and Today's Leaders* (Woodstock, VT: Jewish Lights Publishing, 2008), 85.

Moses Prepared Joshua through Military Leadership

Moses was keenly aware that preparation was vital to successful leadership. Lorin Woolfe notes, “Moses realized that if Joshua was to lead the nation of Israel, he needed a series of progressively responsible developmental assignments.”⁸ The first of those assignments and the first mention of Joshua are in the context of warfare (Exod. 17:8-16). Moses knew that the journey to, and inhabitation of, the Promised Land would not be accomplished without conflict. He further knew this would require a leader with the ability to choose, mobilize, train, and lead an army. Amalek had come to fight with Israel at Rephidim. This was the first conflict facing Israel since crossing the Red Sea. Joshua was Moses’ choice to lead the engagement against Amalek. “This is not only his biblical debut, but it is his first opportunity to exercise leadership in the context of battle, a role he will eventually play when he leads the people across the Jordan River to conquer the Land of Canaan.”⁹

Moses instructs Joshua to choose men to go out and fight (Exod. 17:8-9). He undoubtedly noticed leadership skills in Joshua before his selection for this important mission. Choosing the right men for battle and organizing them to fight was a daunting task, especially for a first assignment. Moses knew the importance that leaders “must recognize the talents of [his] followers and place the right people in the right positions to get the job done. This is a key test of leadership.”¹⁰ Joshua also accepted this assignment

⁸ Lorin Woolfe, *The Bible on Leadership: From Moses to Matthew – Management Lessons for Contemporary Leaders* (New York: American Management Association, 2002), 206.

⁹ Cohen, 82.

¹⁰ Cohen, 82.

knowing the possibility that he and his men would be killed. However, Moses assured Joshua that he would be standing on top of the hill with the rod of God in his hand. Joshua had witnessed that rod in action giving him confidence for two reasons: (1) he knew the rod of God represented God's presence and power, and (2) he knew Moses, his leader, would be engaged with him in battle even though it was from a distance on top of a nearby hill.

Moses demonstrated shared leadership again by having Aaron and Hur join him at the top of the hill. They ended up holding up Moses' weary hands that were holding the rod, which in turn ensured victory for Israel. By raising the rod of God toward heaven, Moses reminded Israel "of the One who appointed Moses as leader and who has always been their source of strength and redemption."¹¹

After the victory over Amalek, Joshua's confidence was further boosted by Moses. He recorded the battle victory as a future reminder of the promise of the annihilation of the Amalekites (Exod. 17:14) and recited it in Joshua's presence (not the whole of Israel). This gesture gave Joshua the sense that the successful fight was an important leadership initiation and a foreshadowing of other battle victories to come. Moses memorialized the triumph by building an altar and naming it Jehovah-Nissi, The Lord Is My Banner (Exod. 17:15) acknowledging the Lord's providence, the importance of this victory, and Joshua's leadership.

¹¹ Cohen, 83.

Another of Moses' military missions for Joshua's leadership preparation was joining eleven others in initially spying out the land promised to them by God (Num. 13-14). The following is Moses' charge to the twelve:

Go up into the Negeb and go up into the hill country, and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land (Num. 13:17-20, ESV¹²).

Obviously, this was no easy task. As Woolfe points out, "All Moses was asking of Joshua was that he perform a comprehensive agricultural, political, military, and socioeconomic survey in unfamiliar territory in the midst of a hostile enemy. How is that for a developmental assignment?"¹³ After being outnumbered ten to two concerning progressing to possess the land, Joshua had to exercise other leadership skills by trying to convince the people to press on and not give up. The disappointment of not being able to persuade the ten further added to his leadership experience.

Moses Observed Joshua's Character

Joshua appropriately responded to Moses' leadership development steps. Several events revealed Joshua's character. Joshua's response to Moses' instructions before the battle against Amalek demonstrated obedience, management acumen, and bravery. Although this was the first mention of Joshua's name in scripture, Moses knew Joshua before this event. Joshua was Moses' "assistant ... from his youth" (Num. 11:28). The

¹²Unless otherwise indicated, all Scripture citations are from *The Holy Bible*, English Standard Version, (Wheaton, IL: Crossway Bibles, 2007).

¹³ Woolfe, 206.

word “assistant” is “shârath” in Hebrew meaning: “to minister, serve, assist.”¹⁴ Since Joshua assisted Moses from an early age until Moses’ death, there were many opportunities for Moses to observe Joshua’s character.

Joshua also observed Moses’ character which was marked by service. The Lord calls Moses “my servant” (Josh. 1:2). Joshua served Moses as Moses served the Lord. There is not complete clarity on the scope of Joshua’s servant role. Whether he assisted Moses every day, only a few days a week, or just on occasions is worthy of consideration but not germane for this study. What is known is Moses chose Joshua who, in turn, faithfully served Moses during important events accomplishing crucial tasks.

Over the years, Joshua spent much time receiving instruction from Moses and observing him. He spent many hours at the door of the tent of meeting while Moses was inside conversing with God. He also spent forty days and nights on the mountain as Moses received the tablets of stone. Arthur W. Pink points out, “What a testing of his faith, his patience, and his fidelity was that!”¹⁵ It is not known what, if anything, Joshua heard during Moses’ encounters with God. However, Exodus 33:9-11 states that when Moses met with the Lord in the tent of meeting, the Lord spoke to Moses “face to face, as a man speaks to his friend” (33:11a). In this particular instance, “When Moses turned again into the camp, his assistant Joshua ... would not depart from the tent” (33:11b). It can be deduced that Joshua was present and did hear the Lord speak to Moses.

¹⁴ Robert L. Thomas, ed., *New American Standard Exhaustive Concordance of the Bible: Hebrew-Aramaic and Greek Dictionaries*, (Nashville: Holman Bible Publishers), 1981.

¹⁵ Arthur W. Pink, *Gleanings in Joshua* (Chicago: Moody Press, 1964), 14.

Once again Joshua demonstrated his character after it was reported to Moses that two of the seventy elders, Eldad and Medad, were “prophesying in the camp” (Num. 11:27-29). Joshua implored Moses to stop them. However, “he did not take it upon himself to rebuke the elders, nor did he request Moses to slay them.”¹⁶ Moses’ response “Are you jealous for my sake?” reveals Joshua’s “zeal and passion ... in defending [Moses’] honor.”¹⁷

Moses Mentored Joshua

Joshua’s close association with Moses provided many opportunities for mentoring. He observed Moses’ relationship with God up close. He witnessed his dependence upon the Lord (e.g., parting the Red Sea) and faithfulness to the Lord (e.g., “If your [God’s] presence will not go with me, do not bring us up from here,” Exod. 33:15). He learned from Moses’ interactions with and obedience to God (e.g., tent of meeting). He witnessed Moses’ shepherd heart (e.g., inquiring of the Lord for the next leader to be a shepherd, Num. 27:17) and his humble heart (e.g., preparing Joshua to be the next leader of Israel).

Joshua also learned from Moses’ relationship with the people in six ways. First, he saw how Moses interceded for them (e.g., after refusing to possess the land, Num. 14:13-19). Secondly, he heard as Moses instructed them (e.g., lengthy teaching, Deut. 5:31). Thirdly, he watched as Moses received and implemented Jethro’s counsel (Exod. 18). Fourthly, he witnessed Moses managing the people (e.g., appointing judges, Exod.

¹⁶ Pink, 15.

¹⁷ Baruch A. Levine, *Numbers 1-20*, The Anchor Bible (New York: Doubleday, 1993), 326.

18). Fifthly, he noticed how Moses delegated tasks (e.g., Levites and tabernacle worship, Num. 3). Lastly, he saw how Moses empowered them to accomplish tasks (e.g., Spirit-filled Bezalel, craftsmen for the construction of the tabernacle, Exod. 35:30-35).

Moses' training of Joshua involved not only providing a leadership model for him to follow but also direct interactions with him. For example, Moses exhibited trust in Joshua and gave him responsibility in the battle with Amalek and spying out the Promised Land. He was also given the task, along with the High Priest Eleazar, to divide the Promised Land for an inheritance among the various tribes of Israel (Num. 34:17). Moses encouraged Joshua (Deut. 1:38) and cast a vision for Joshua's future leadership (Deut. 31:8). On two different occasions Moses "charged" Joshua. According to Moshe Weinfeld, the word "charge" denotes "commissioning by means of instruction."¹⁸ Moses' final charge to Joshua (Deut. 31:7-8) "was a wise mingling of precept and promise, of calling unto the discharge of duty and of informing him where his strength lay for the performance thereof."¹⁹ Moses' mentoring relationship with Joshua included both modeling and hands-on interaction.

Moses' Leadership Commissioning of Joshua

Near the end of Moses' life, his leadership role began to diminish and Joshua's began to increase. Moses asks "the God of the spirits of all flesh, [to] appoint a man over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the Lord may not be as sheep that

¹⁸ Moshe Weinfeld, *Deuteronomy 1-11*, The Anchor Bible (New York: Doubleday, 1991), 188.

¹⁹ Pink, 17.

have no shepherd” (Num. 27:16-17). This “begins the record of the transfer of power from Moses to Joshua.”²⁰ The following verses, Numbers 27:18-21a, reveal the steps the Lord instructed Moses to carry out:

Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord.

Moses also prepared the people of Israel for his death, meaning he was not going to lead them or even go with them into the promised land (Deut. 31:2). Only he and his protégé went into the tent of meeting for commissioning directly by God (Deut. 31:14, 23). Moses also shared leadership with Joshua when the Lord gave Moses a final song with which to instruct Israel (Deut. 31:19, 32:44). The full transfer of leadership to Joshua made a way for Moses, the servant of God, to die. However, as Pink points out, “God may remove His workmen, but He ceases not to carry forward His work.”²¹ The transfer of leadership was completely evident in Joshua 1:1, when the word of the Lord came directly to Joshua, thus beginning the next chapter in Israel’s journey.

Moses’ Development of Joshua as a Leader: Principles to Consider

Principle One: Mentoring

Moses and Joshua illustrate the leader development principle of mentoring seen consistently in both the Old and New Testament. The Old Testament examples may look like apprenticeships (e.g., Elijah and Elisha). The New Testament concept is making

²⁰ Baruch A. Levine, *Numbers 21-36*, The Anchor Bible (New York: Doubleday, 2000), 349.

²¹ Pink, 18.

disciples (Matt. 28:19-20); “discipleship” in modern vernacular. It involves investing one’s life into another person or persons, intentionally handing down or passing along knowledge and wisdom for the purpose of equipping to accomplish God’s purposes. This process quite possibly could be lengthy depending on the assignment and the mentee’s capabilities and responsiveness. When the process is done, however, not only will the mentee be better prepared to lead but the people will have more confidence in his leadership. David Baron states, “[Moses] had many years to work with Joshua and make certain the young man was right for the job. During that period, the people saw Moses and Joshua together and knew that Joshua had Moses’ blessing. This carried a lot of spiritual and psychological weight, given the fact that God had chosen Moses.”²²

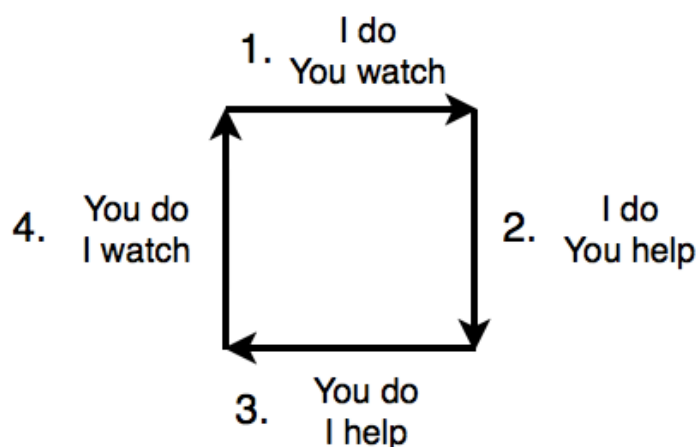
Principle Two: Empowerment

A crucial component of the mentoring process is when the mentor progressively entrusts the follower with substantial opportunities for service. It is one thing for a mentor to teach and model; it is another to actually give away authoritative responsibility increasingly over time. Empowerment is an important evaluation tool that can reveal the follower’s readiness for future leadership. An illustration of this process is “The Leadership Square” as offered by Stonnington Baptist Church²³ (Figure 1).

²² David Baron, *Moses on Management: 50 Leadership Lessons from the Greatest Manager of All Time* (New York: Pocket Books, 1999), 203-204.

²³ Stonnington Baptist Church has merged with Encounter Baptist Church, since the original viewing by the researcher of The Leadership Square page. Encounter Baptist Church has included Stonnington’s page on its website and can be found using the URL provided under Figure 1.

Figure 1: The Leadership Square (The Apprentice Model of Leadership)



Source: https://encounterbc.us.endis.com/Groups/1000097806/Stonnington_Baptist_Website.aspx.

Moses demonstrated his trust in Joshua by giving him more and more responsibility under his watch care.

Principle Three: Shared Leadership with Different Roles

During Moses' mentoring process with Joshua, he took advantage of several joint leadership opportunities. The clearest example is Moses' sharing leadership responsibilities with Joshua in the battle with the Amalekites. Joshua provided leadership in the physical realm while Moses, with Aaron and Hur's help, provided leadership in the spiritual realm. Even though they were in the same battle, their roles were different. A mentor's goal should not be to try to replicate himself in his mentee. David Baron describes this Moses-Joshua dynamic:

Moses did not pick a less intense version of himself. Joshua was his own man, with an identity and style very different from that of Moses. Moses was a prophet. ... Joshua was of the people, a warrior and natural optimist. Moses' great challenge was to teach his people to be nomads; Joshua would have to wean them from the nomadic life and teach them how to settle the land. Moses had to inspire endurance and faith; Joshua would have to inspire his men to battle. Different

skills for different times – Moses knew what his people would be facing, and selected a man who could keep them in touch with the old mission and sustain it in a new setting.²⁴

Principle Four: God Ultimately Empowers Leaders

“And the Lord said to Moses, ‘Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him.’ And Moses and Joshua went and presented themselves in the tent of meeting” (Deut. 31:14). Moses dutifully mentored Joshua year after year until his final days, but it was God who ultimately empowered the next leader of His people Israel. When Moses chose Joshua as a youth to be his assistant, he may not have known he was cooperating all along with God’s plan for Israel’s future leader. Early on, neither probably understood where their relationship would lead; however, the mentoring process was necessary for leadership development and preparation. When a mentee has proven over time his/her faithful leadership abilities and obvious giftedness, there comes a time when the mentor releases the mentee to lead on his/her own. It is the sovereign God, however, that ultimately empowers the leader for effective, kingdom-building ministry.

Principle Five: The Character of the Next Leader Must Be Proven Worthy

Joshua’s character was proven over time to be worthy of being the next leader of the people of Israel. Only a strong, faithful, and trusted man of integrity would be able to successfully assume this role. The refining fires of mentorship served to shape Joshua’s character, making him a useful servant in the hands of God. This is not to say Joshua had the same strengths as Moses. He demonstrated a different skill set but one that was

²⁴ Baron, 204.

needed for the next phase of Israel's life, possessing the Promised Land. The two leaders did share similar qualities of humility, obedience, faith, integrity, decisiveness, flexibility, and courage. After Moses died, Joshua's worthiness as the next leader is summed up in the phrase, "And Joshua the son of Nun was full of the spirit of wisdom" (Deut. 34:9a). Kristine Garroway points out the phrase "spirit of wisdom," according to Levine, could arguably be translated as "the spirit of skill" meaning "Joshua had the necessary skills to be the leader of Israel."²⁵

Principle Six: Humility of the Mentor by Handing Off Leadership

A crucial test of a mentor's character is how he handles giving away his/her leadership responsibilities to his/her follower. God told Moses that because of his disobedience he would not take His people into the Promised Land. Moses had led through so many decades of ups and downs. He witnessed and participated in many victories brought by the Lord. He also persevered through many trials and perilous times. To put so much of his life into leading God's people and not be permitted to step foot into the land of milk and honey must have been extremely disappointing. Yet there is no record of Moses complaining to the Lord after His decision was given. He did not lash out at God or his successor or demand his way. In fact, he demonstrated faith in God and love for the people by asking God for another shepherd for His flock (Num. 27:16-17). He not only made this request but cooperated with God's plan for commissioning Joshua. Cohen states, "One of Moses's most important acts as a leader is his willingness to

²⁵ Kristine Garroway, "The Succession of Moses," *ReformJudaism.org*, 2018, accessed June 10, 2018, <https://reformjudaism.org/succession-moses>.

facilitate Joshua's takeover as the leader of the People of Israel."²⁶ Moses' humility through this process of transition confirmed what was recorded of his character: "Now the man Moses was very humble, more than any man who was on the face of the earth" (Num. 12:3, NASB).

Principle Seven: Recognizing the Next Leader

A final principle to consider from the Moses-Joshua succession is the importance of recognizing the next leader. An official passing of authority from one leader to the next is another model consistently seen through Scripture. Many times this is done by the laying on of hands. A significant public exchange takes place when Moses is instructed by God to lay his hand on Joshua (Num. 27:18-20): "Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight." He further instructs him, "You shall invest him with some of your authority." The Hebrew word for "authority" is "hod" meaning "splendor, majesty, vigor."²⁷ Apparently, it was essential in God's mind for the people to see Moses, the only leader they knew, charge Joshua, commission him for leadership, and bestow on him the rightful authority of a man in his position.

Conclusion

Anyone in a leader training process can glean valuable lessons from the successful leadership development of Joshua by Moses. Churches looking to develop the next generation of leaders from within would especially benefit from the principles

²⁶ Cohen, 162.

²⁷ Robert L. Thomas, ed., *New American Standard Exhaustive Concordance of the Bible: Hebrew-Aramaic and Greek Dictionaries*, (Nashville: Holman Bible Publishers, 1981), s.v. "hod."

presented. Determining God’s choice of future leaders through the mentoring process is a model consistently presented throughout the Bible.

Jesus’ Development of Peter as a Leader

It was clear from the beginning of Jesus’ short three-year earthly ministry that His focus would be both vertical and horizontal: Vertical in that His primary mission was to fulfill the Kingdom purposes of His Father’s redemptive plan and horizontal in that He would gather a band of followers, some of whom would become leaders to carry on His Father’s plan fulfilling His earthly purposes. Thus, Jesus established for all time the integration of Kingdom purposes and leadership development.

Though He had many initial followers, Jesus’ primary horizontal ministry focused on twelve disciples. Edward Donnelly points out that, in the Gospels, none of those twelve is “mentioned so often, or has so much to say”²⁸ as Peter. This researcher chose to look into the Jesus-to-Peter leadership development for four reasons. First, the Gospels record more conversations and interactions Jesus had with Peter than any of His other disciples. Secondly, Peter’s personality is depicted in a more “detailed and vivid and lifelike”²⁹ manner than the other disciples. He was at times “arrogant, talkative, self-centered, stubborn, boastful, weak, headstrong, cowardly and inquisitive.”³⁰ Thirdly, Peter’s successes and failures as a follower of Christ are highlighted throughout the Gospels. From walking on water and then sinking, to being commended by Christ and

²⁸ Edward Donnelly, *Peter: Eyewitness of His Majesty* (Carlisle, PA: The Banner of Truth Trust, 1998), 8.

²⁹ John Daniel Jones, “Peter,” in *Classic Sermons on the Apostle Peter*, compiled by Warren W. Wiersbe (Grand Rapids, MI: Kregel Publications, 1995), 35.

³⁰ Donnelly, 24.

later sharply rebuked, to wielding a sword to protect his betrayed Lord and then denying Him at His trial—to name a few examples—Peter clearly proves to be a relatable subject to present-day followers of Christ. Fourthly, Jesus progressively developed this potential leader from mere fisherman to one of the most significant figures in the building of Jesus’ church. Therefore, the relationship between Jesus and Peter provides many opportunities to explore Jesus’ method of leadership development.

Using Jesus as an example to follow in leadership development has its limitations. Being the sinless Savior of the world is, of course, not possible to replicate. Also, the Son of God employed many miraculous methods for teaching kingdom lessons to His followers. For a follower of Christ to reproduce these methods, to the same degree or frequency, would seem impossible or at least improbable. Jesus’ unique nature and stature provide the perfect role model for leadership development, but He is just that, “perfect” and no one else is.

Jesus Promises Peter a New Identity

In the first chapter of the Gospel of John, Andrew brought his brother Simon to Jesus, who “looked at him and said, ‘You are Simon the son of John. You shall be called Cephas’ (which means Peter)” (John 1:42). Jesus discerned that Simon, son of John, would become a key foundation stone in the building of His Church (Matt. 16:18), so much so that He bestowed on him a new name: Cephas, Aramaic for “rock” or “stone” or Peter (*petros* in Greek). So unique was this name that Ben Witherington asserts he finds no evidence of “either *petros* or *kephas* being used as a man’s name prior to this usage

[and, therefore,] something Jesus came up with [*sic*].”³¹ It is as if Jesus, knowing the magnitude of Simon’s future role in the establishment of the Church by the promulgation of His gospel, knew a name change was necessary to befit this critical new role.

Giving a new name to chosen people at important moments in God’s redemptive plan is, of course, not without precedent. Abram was given the new name of Abraham as God established a new covenant with the future “father of a multitude of nations” (Gen. 17:5). His wife, Sarai, was given a new name of Sarah (Gen. 17:15) as the mother of Isaac the “son of promise” by miraculous means. Jacob was given the new name of Israel (Gen. 32:28) as the father of what would become the head of the twelve tribes of Israel.

Jesus’ new name for Simon was not only historically significant but also characteristically perceptive in that He saw in him something no one else did, including Simon himself. D. A. Carson points out that the assignment of a new name was a “declaration of what Peter will become ... of what Jesus will make of him.”³² Jesus “sees into” Simon and makes of him “what He calls [him] to be.”³³ A. T. Robertson pointed out:

The hope for Simon as for each of us today is precisely the fact that Jesus who called us and put us into ministry watches over us and helps us in the sharp turns in our lives and rescues us from the pitfalls into which we may fall. All this is most strikingly illustrated in the case of Simon Peter.³⁴

³¹ Ben Witherington III, *Matthew*, Smyth and Helwys Bible Commentary (Macon, GA: Smyth and Helwys Publishing Inc., 2006), 316.

³² D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 156.

³³ Carson, 156.

³⁴ A. T. Robertson, *Epochs in the Life of Simon Peter* (New York: Charles Scribner’s Sons, 1933), 29.

It is Jesus' development that "holds in creative tension [Peter's] natural weaknesses and [his] new identity; correcting the first and developing the second."³⁵

Jesus Equips Peter for Service

In the first chapter of Mark's Gospel, Jesus spoke to Simon and Andrew saying, "Follow me, and *I will make you become* fishers of men" [italics added] (Mark 1:17). Peter was an eyewitness to the life and ministry of Jesus' teachings, miracles, actions, and attitudes each of which served as equipping moments. From the first "Follow Me" to the last "Feed My sheep," Peter's encounters with Jesus shaped Peter into the leader he was to become. Jesus models what Paul later admonishes the church at Ephesus to do: "equip the saints for the work of ministry" (Eph. 4:12a). Three Jesus-to-Peter equipping lesson examples are addressed below.

Following Commands

Mixed into Luke's account of Jesus' initial calling of Peter to follow Him, and the subsequent promise of catching men, was a miraculous fishing event (Luke 5:1-11). Peter and his fellow fishermen had fished all night without success and were washing their nets on the shore, undoubtedly disappointed in their failure. After Jesus stepped into Peter's boat using it as a pulpit for teaching the crowd following Him, He told Peter to go back out into the deep to let down his nets for a catch. After a mild protest from Peter, who "had no confidence in the wisdom of this particular command and no hope of success"³⁶—for in his mind he knew far more about fishing than this teacher—he obeyed.

³⁵ Donnelly, 21.

³⁶ Robertson, 24.

Peter and the other witnesses were astonished at the overabundance of fish caught; it filled two boats “so full that they began to sink” (Luke 5:7 NIV). Overwhelmed by this miracle, he became afraid and felt unworthy to be in the presence of Jesus. “This was a miracle in Peter’s own craft, and therefore was likely to make a special impression on him, just as the healing of a disease, known to the profession as incurable, would specially impress a physician.”³⁷ After hearing Jesus’ assurances and prediction of his future profession, Peter left everything and followed Him, overcome by His awesome power and certainly aware of his own inadequacies.

Spiritual Authority

Jesus performed many other unforgettable miracles with Peter as a witness. One such miracle found in Mark 2:1-12, the healing of the person with paralysis, must have made a strong impression on Peter for a similar miracle occurred in Acts 3:1-10, the lame beggar healed, with Peter as the protagonist.

Peter was eyewitness to a dramatic event with four men tearing a hole in the roof of a house to lower their paralytic friend on a palette in front of Jesus who was preaching to a packed house, literally. (Although Peter is not explicitly mentioned to be in the crowd, “it is natural to think of the home belonging to Peter and Andrew.”³⁸) Jesus healed the young man but not before declaring that his sins were forgiven. This pronouncement was regarded by the religious leaders in the crowd to be blasphemous. Jesus, perceiving their hearts, asked which was easier to say, “Your sins are forgiven” or “Rise, take up

³⁷ Robertson, 27-28.

³⁸ William L. Lane, *The Gospel According to Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 93.

your bed and walk?” (Mark 2:9). Jesus then healed the young man to show the He “has authority on earth to forgive sin” (Mark 2:10).

A similar scene is played out post-resurrection in Acts 3, as Peter and John were making their way to the Temple to pray. When they entered through the Beautiful Gate, a lame beggar asked to receive alms from them. Peter fixed his gaze on him and speaking for him and John, said directly, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” (Acts 3:6). And he did!

The spiritual authority Peter witnessed in Jesus healing the person with paralysis—and through many other miracles—coupled with the now post-resurrection indwelling power of the Holy Spirit demonstrated that “the primitive Church recognized unequivocally the full extent of Jesus’ authority.”³⁹ Once again, the power of Jesus’ efficacious equipping methods is unmistakable.

Humble Service

Jesus did not limit His equipping methods to miraculous means only. He demonstrated through actions and attitude the type of servant leadership He desired in His followers. In the upper room with His cruel death looming, He seized upon another opportunity to teach by example when He spoke to them in Matthew 20:25-28:

You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

³⁹ Lane, 98.

John records in his Gospel that during supper, Jesus took a towel and a basin of water and washed the Disciples' feet. When it was Simon Peter's turn, he once again protested, "'You shall never wash my feet.' Jesus answered him, 'If I do not wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!'" (John 13:8-9).

This act alone speaks volumes as to the type of attitude and action Jesus modeled for His follower. However, it carries more profound meaning in that it "foreshadows the cross itself: the voluntary humility of the Lord cleanses his loved ones and gives to them an example of selfless service which they must follow."⁴⁰

Jesus Works through Peter in His Own Ministry

Matthew records in his Gospel Jesus' declaration to Peter, "And I tell you, you are Peter, and on this rock I *will build my church*, and the gates of hell shall not prevail against it" [italics added] (Matt. 16:18). Jesus equipped Peter through various means. First, Peter was present at Jesus' formal and informal teachings concerning the kingdom of God (e.g., Sermon on the Mount in Matt. 5-7, encounter with the rich young ruler in Luke 18:18-30, and "teach us to pray" in Luke 11:1-13). Secondly, Peter was included as a participant in various miraculous events (e.g., feeding the multitude in John 6:1-14, walking on water in Matt. 14:22-33, Mount of Transfiguration in Matt. 17:1-8, and catching fish at the beginning in Luke 5:1-11, and at the end in John 21:6, of Jesus' earthly ministry). Thirdly, He was a witness to Jesus' attitude and actions (e.g., "Let the children come to me" in Luke 18:15-17, cleansing the Temple in Mark 11:15-19, and

⁴⁰ Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981), 612.

weeping over Jerusalem in Luke 19:41-44). However, Jesus took equipping a step further by working through Peter and the other disciples in His own ministry.

Jesus called the Twelve and sent them out on a kingdom-proclaiming mission that did not include Himself, at least not bodily (Luke 9:1-6). Jesus did give them His power and authority, given to Him by His Father, “over all demons and to cure diseases (9:1).” He “sent them out to proclaim the kingdom of God and to heal” (9:2). James Edwards points out that they do not “‘happen’ to share in Jesus’ ministry; they are *willed* by Him to do so (italics in original).”⁴¹ Norval Geldenhuys expounds:

An ordinary human leader, no matter how wonderful he may be, cannot communicate to his followers physical or spiritual powers to do what he is doing. But Christ Jesus does it, and thereby we see yet again His divine greatness and also His compassionate love—because through His apostles He causes His work of mercy to be continued.⁴²

Until now, Jesus was the only one who “exhibited ‘power’ and ‘authority’; he alone has proclaimed the kingdom of God and healed.”⁴³ Thus, the entrusting of His power and authority to His disciples, at this point in His ministry, foreshadowed the fulfillment of His plan for the establishment of His church—through obedience to the “instructions of Christ ... His divine power and authority ... His followers [are enabled] to do what He Himself has done.”⁴⁴

⁴¹ James R. Edwards, *The Gospel According to Luke*, The Pillar New Testament Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 261.

⁴² Norval Geldenhuys, *Commentary on The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 264.

⁴³ Edwards, 261.

⁴⁴ Geldenhuys, 265.

This equipping method of Jesus is similarly seen in His proclamation to Peter, to build His church (Matt. 16:18), working through him as a significant piece in the process. Witherington points out the significance of the verbs in “I will build” (Gk. *Oikodomēso*) in that they and the “following verbs are all in the future tense.”⁴⁵ He states:

The Greek rendering of this saying suggests Jesus did not found his own community during his ministry, but rather that would happen later ... Only after the death and resurrection of Jesus was his community properly founded. This suggests that Peter would play an important role later, in addition to the role he played during the ministry of Jesus.⁴⁶

Of course, this plays out in the Book of Acts as Peter, through the indwelling and empowering of the Holy Spirit, does indeed have a prominent role in the establishment of the church.

Jesus Prays for His Tempted Disciple

Jesus understood, like no other, the importance of addressing with His followers the unseen as well as the seen. “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but *I have prayed for you* that your faith may not fail. And when you have turned again, strengthen your brothers” [italics added] (Luke 22:31-32). This comment reveals Jesus’ awareness of what is occurring in the unseen world—Satan’s desire for the destruction of Jesus’ followers. It also shows the compassion of Jesus which leads Him to intercede for those who will carry on His ministry after He has departed.

⁴⁵ Witherington, 316.

⁴⁶ Witherington, 317.

Jesus' compassion is revealed in the repetitive "Simon, Simon" (Luke 22:31). The use of the repetition of a name is often the sign of "deep feeling of either affection or sadness." Other examples in Luke are, "'Martha, Martha' (10:41); 'Lord, Lord' (6:46); 'Master, Master' (8:24); 'Jerusalem, Jerusalem' (13:34), and 'Saul, Saul' (Acts 9:4)."⁴⁷ Jesus knows well the weightiness of dealing with Satan and is empathetic.

Jesus then indicates that Satan's demand was to "sift like wheat" all twelve disciples—the first and second "you" are plural.⁴⁸ The word "demand" (Gk. *exaitein*) means "to demand, to ask as though one has a right to do so."⁴⁹ But then Jesus selects Peter from among them and says He has specifically "prayed for you [singular] that your faith may not fail." Vinson asks, "Why not pray for them all?"⁵⁰

There are various reasons why Jesus singled out Peter. First, Vinson indicates the most obvious reason: two verses later (22:34), Jesus says that Peter will deny Him and therefore he needs Christ's divine intercession. Secondly, Bengel asserts that Satan knew Peter had both "great faith" and "great proneness to fall."⁵¹ Therefore, if Satan could cause Peter, the perceived leader, to fall away, the others would follow "utterly destroying [their] faith."⁵² Thirdly, James Houck asserts, however, that Peter needed to be

⁴⁷ Edwards, 637.

⁴⁸ Richard B. Vinson, *Luke*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing Inc., 2008), 685.

⁴⁹ Edwards, 637.

⁵⁰ Vinson, 686.

⁵¹ John Albert Bengel, Ernest Bengel, and Johann Christian Friedrich Steudel, *Gnomon of The New Testament*, Vol. 2 (Philadelphia: Smith, English, and Co., 1860), 198, accessed September 2, 2018, <https://books.google.com/books?id=u3cuAAAAYAAJ&pg=PP9#v=onepage&q&f=false>.

⁵² Bengel, Bengel, and Steudel, 199.

sifted to “see what he is really made of.”⁵³ Vinson seems to agree: “sifting is always an image of separating the good from the worthless.”⁵⁴ Hughes explains:

Satan had asked to sift Peter as wheat, hoping to dispose of the wheat and harvest the chaff. But Christ prayed for Peter, and through Peter’s failure the chaff blew away and the wheat remained. Peter’s vanity was sifted out, his misplaced self-confidence was sifted away, his presumption was sifted, his impulsive mouth was winnowed—and he became a great strength to his brothers and sisters in the early church.⁵⁵

Regardless of the reason for the sifting, Jesus knew Satan’s scheme, knew that Peter needed His intercession, was confident of Peter’s repentance after his failure and encouraged him with a leadership assignment. Jesus says in the last half of verse 32, “And when you have turned again” strengthen your brothers.” The phrase “turned again” (Gk. *epistrephein*) “should be understood as Peter’s repentance”⁵⁶ The one who was to strengthen the others would be weak and broken, utterly dependent on Jesus’ intercession for usefulness.

Jesus Convicts Backsliding Peter of Sin

All followers of Christ are weak and fail. Peter was no exception. Although he was very confident in his ability to follow Jesus through whatever tribulations lay ahead, Peter denied Jesus in the accusations of a servant girl and bystanders at Jesus’ trial, thrice denying the One to whom he boldly proclaimed his loyalty to the death (Luke 22:33).

⁵³ James A. Houck, Jr., *The Apostle Peter: His Words Should Be “Red” Too!* (Maitland, FL: Xulon Press, 2009), 143.

⁵⁴ Vinson, *Luke*, 686.

⁵⁵ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word (Wheaton, IL: Crossway, 2015), 762.

⁵⁶ Edwards, 638.

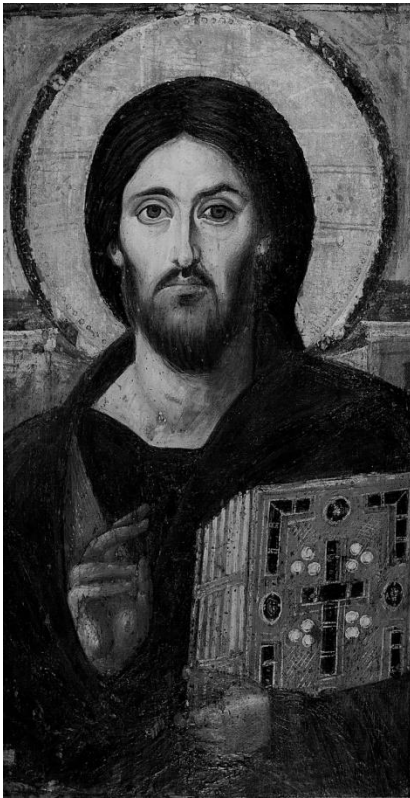
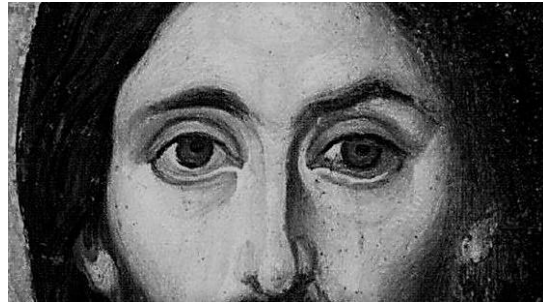
More than likely, Jesus did not hear Peter’s denials while being intensely interrogated by the priests and accused by false witnesses. However, when he heard the cock crow, He knew Peter’s three denials were completed. “And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, ‘Before the rooster crows today, you will deny me three times’” (Luke 22:61). Jesus’ proximity allowed Him to look at Peter knowingly. Without uttering a word, Jesus’ “piercing and transformative gaze (Gk. *emlepein*) ... convicts Peter of betrayal ... Jesus knows exactly what is happening to Peter, even if Peter does not know what is happening to himself.”⁵⁷

“What the look said—it spoke of Christ’s knowledge, of Christ’s pain, of Christ’s love.”⁵⁸ One of the oldest icons in the world, dating back to the sixth century, is the painting *Christ Pantocrator* in St. Catherine’s Monastery at the base of Mount Sinai (Figure 2). It is “famous for its two eyes of Christ—a stern right eye of judgment, and a weeping left eye of mercy”⁵⁹ (Figure 3).

⁵⁷ Edwards, 655.

⁵⁸ Alexander Maclaren, “Christ’s Look,” in *Classic Sermons on the Apostle Peter*, compiled by Warren W. Wiersbe (Grand Rapids, MI: Kregel Publications, 1995), 140.

⁵⁹ Edwards, 656.

Figure 2. Christ Pantocrator.**Figure 3. Christ Pantocrator – Eyes.**

Source: “Christ Pantocrator,” Orthodox Monastery Icons, accessed June 4, 2019, <https://www.orthodoxmonasteryicons.com/products/jesus-christ-of-sinai-icon>.

Perhaps this was the dual nature of Jesus’ gaze for it “melted the denier’s heart into sorrow”⁶⁰ and “he went out and wept bitterly” (Luke 22:62). The conviction of Jesus led to sorrow which led to repentance which enabled Peter to hold onto the only word of hope he could recall, “And when you have turned again [repented] strengthen your brothers” (Luke 22:32b). This meant that even though Jesus knew of Peter’s failing and

⁶⁰ Maclaren, 145.

then convicted him, He “did have faith in his recovery and did hold out work for him to do after that.”⁶¹

Jesus Reassures His Fearful Disciple

After the dreadful experiences of the death and burial of Jesus, the gathered disciples were no doubt fearful, perplexed, and full of doubt. Peter must have felt the spotlight on himself as the word of his denial most certainly had spread to the other ten. “What is to become of me? What would happen now? How can the events of these past few days be reconciled with Jesus’ words? Were the last three years in vain?”

It is difficult to discern the exact sequence of post-resurrection events through the reading of the synoptic Gospels. However, Mark records that on resurrection morn the women came to the empty tomb with the stone rolled away. The angel met them with assuring words of the risen Christ and then added, “But go, tell his disciples *and Peter* that he is going before you to Galilee. There you will see him, just as he told you” [italics added] (Mark 16:7). Lane asserts:

Peter is singled out because of his repeated and emphatic denial of Jesus. He has not been mentioned by Mark since that shameful occasion, and his disloyalty might well be regarded as an extreme example of sin and blasphemy which disqualified him from participating in Jesus’ triumph. Yet he had been forgiven. The summons to Galilee provided the assurance that Peter had not been rejected by the risen Lord.⁶²

It is also known that Peter was the first disciple to whom the risen Christ appeared. This is first revealed through the testimony of the two on the road to Emmaus (Luke 24:13-35) to the “eleven and those who were with them gathered together” (Luke

⁶¹ Robertson, 145.

⁶² Lane, 589.

24:33b) that, “The Lord has risen indeed, and has appeared to Simon!” (Luke 24:34). Paul confirms this while reminding the Corinthians of the gospel that he had preached to them by inserting, “he was raised on the third day in accordance with the scriptures and that *he appeared to Cephas, then to the twelve*” [italics added] (1 Cor. 15:4b-5). The details or significance of Jesus’ first-among-the-Disciples appearance to Peter is not disclosed but was undoubtedly a reassuring and momentous meeting. Carson suggests this meeting may have been for “private forgiveness and reconciliation” before the public restoration in the presence of the other Disciples after breakfast on the shoreline (John 21:15-19).⁶³

Perhaps during this early post-resurrection period, Peter recalled another reassuring posture by his Lord during a dark and stormy night on the Sea of Galilee (Matt. 14:22-33). Jesus had sent his Disciples to cross the Sea by boat when they encountered a storm. The Disciples were frightened as they saw Jesus walking toward them on the water supposing He was a ghost. Jesus calmed them by identifying Himself. Impulsive Peter, desiring to do as His Master had done, asked the Lord to command him to come to Him. Jesus did, and Peter did. The emboldened disciple then became fearful once again as he saw the strong wind and began to sink. He cried out to the Lord to save him. Jesus immediately grabbed his hand, gave him a gentle rebuke, and took him back to the boat.

Ken Blanchard and Phil Hodges give three leadership lessons Jesus’ actions taught Peter. First, Jesus acted immediately. “He did not let Peter sink into the water and

⁶³ Carson, 675.

think about his mistake.”⁶⁴ He let Peter know that He was there to give immediate support when Peter needed it. Secondly, Jesus “used a personal touch.”⁶⁵ He reached out His hand to save the drowning follower. Then His gentle rebuke of “O you of little faith, why did you doubt?” (Matt. 14:31b) in essence said, “I am always here for you with whatever you need.” Thirdly, He “took hold of [Peter]” (Matt. 14:31a). “It is important to remember that after Jesus caught Peter, they were still outside the boat.”⁶⁶ By taking “hold of” Peter, Jesus provided the ongoing support he needed.

Jesus Restores Peter to Fellowship and Usefulness

In the last chapter of his Gospel, John records an intimate conversation between Jesus and Peter. He begins, “When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Feed my lambs’” (John 21:15). In this verse and the next four verses, Jesus employs another important leadership development lesson in the restoration of Peter to fellowship and usefulness after his failings. Peter’s brash pre-trial boastings of his fidelity to Christ had come thunderously crashing down. His confidence in his standing and future with the Lord was shaken. The questioning fear of “have I irrevocably damaged what was a promising fruitful life?” must have plagued him. Peter undoubtedly thought he had destroyed any chance of being involved with Jesus again.

⁶⁴ Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (New York: MJF Books, 2005), 134.

⁶⁵ Blanchard and Hodges, 134.

⁶⁶ Blanchard and Hodges, 135.

Therefore, Jesus' use of the moniker "Simon, son of John," which is his name before he met Jesus (John 1:42), is of some significance. Hughes notes that its use "called into question his title of 'Peter the rock' ... [as if Jesus' message was,] 'Peter, do you remember your human weakness? Remember what you were like before I met you?'"⁶⁷ Jesus takes Peter back to the beginning, back to his humble roots, as if to say, "In the beginning, I saw potential in you to make you a fisher of men. You had no idea what you were going to witness and participate in. Now, at this new beginning, even though you failed Me, I still see you as a leader in My kingdom with unlimited possibilities lying ahead." At this seaside exchange, Jesus finished their exchange by using the same two words He used in His inaugural invitation to Peter: "Follow me" (Mark 4:19).

Peter, of course, had denied Jesus three times; thus, Jesus asked him three probing questions regarding his love for Him before full fellowship could be restored. Each of these served the purpose of piercing "to the joints and marrow of Peter's inner life to see and remove the pus of sin, doubt, pride, boasting, cowardice, whatever may be lurking there unseen even by Peter."⁶⁸ Jesus received three answers in the affirmative even though the third inquiry grieved Peter for its obvious parallel to his three denials.

Jesus' approach to Peter, after each of his affirming acknowledgments of his love for Christ, was not as a fisherman or as a rock, but as a "shepherd by the Great Shepherd of the sheep (Heb. 13:20), a title that Jesus loved to apply to himself (John 10:11) and

⁶⁷ R. Kent Hughes, *John: That You May Believe*, Preaching the Word (Wheaton, IL: Crossway Books, 1999), 471.

⁶⁸ Robertson, 167.

that Peter will apply to Jesus as ‘the Shepherd and Bishop of your souls’ (1Pet. 2:25) and as ‘the Chief Shepherd’ (1 Pet. 5:4).”⁶⁹

Jesus’ replies of “Feed my lambs,” “Tend my sheep,” and “Feed my sheep” not only indicated His full restoration of Peter to fellowship but also invited him to join Him in the future service of His flock. “This ministry is described in verbs, not nouns: Tend, feed, not Be a pastor, hold the office of pastor. And the sheep are Christ’s sheep, not Peter’s. Not, Tend your flock, but Tend my sheep.”⁷⁰ Houck suggests that in Jesus asking Peter to take on the role of a shepherd, a “subtle yet powerful shift”⁷¹ has occurred from His earlier fisher-of-men calling. He further projects that taking care of and feeding Jesus’ sheep may have been Peter’s calling all along. “In other words, the catch of fish has become for Peter a flock in need of nurture.”⁷²

Colin Kruse expounds by suggesting that each of Jesus’ three commissioning phrases held distinct meanings. “Feed [Gk. *boske*] my lambs [Gk. *arnia*]” (John 21:15) implies that he was to “provide spiritual nourishment for new believers.”⁷³ “Tend [Gk. *poimaine*] my sheep [Gk. *probata*]” (John 21:16) indicates “pastoral care of believers

⁶⁹ Robertson, 168.

⁷⁰ Carson, 678.

⁷¹ Houck, 180.

⁷² Houck, 180.

⁷³ Colin G. Kruse, *The Gospel According to John: An Introduction and Commentary*, The Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 391.

generally.”⁷⁴ And “Feed [Gk. *boske*] my sheep [Gk. *probata*]” means he was to “provide spiritual nourishment for believers generally.”⁷⁵

Peter’s full embracing of the shepherd role to care for and feed the flock can be seen in the wisdom and experience reflected in his exhortation to the elders of the nascent churches in Asia:

[S]hepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory (1 Pet. 5:2-4).

Jesus’ Development of Peter as a Leader: Principles to Consider

Principle One: Proximity

The interactions of Jesus with Peter are mentioned in the Gospels more than with any other disciple. These encounters, as with the other Disciples, followers, religious leaders, so forth, are recorded because of their significance in revealing who Christ was, why He came, and the nature of His kingdom. The number of these recorded encounters sufficiently illustrates the importance of the powerful leadership development principle of proximity.

In the three years of His earthly ministry, Jesus was very much present in the Disciples’ lives, especially Peter’s. Jesus was with him to heal his mother-in-law (Matt. 8:14-15), to rescue him when he was sinking in the water (Matt. 14:22-33), on the mount where He was transfigured (Luke 9:28-36), to wash his feet (John 13:1-11), and on more

⁷⁴ Kruse, 391.

⁷⁵ Kruse, 391.

occasions. In each of these encounters, Jesus was “rubbing shoulders” with Peter. There was a physical nearness.

It would be a mistake, however, to limit proximity’s influential scope to these records only. There were many unrecorded hours and days (weeks and months?) spent traveling and doing the mundane tasks of life (e.g., preparing meals, washing clothes, sitting around the fire) undoubtedly containing further questioning, explaining, joking, laughter, tears, and the like. These bonding moments were indeed contributors to Peter’s leadership development as he observed Jesus’ character, actions, and words “behind the scenes.” “Never underestimate the value of presence!”⁷⁶

Principle Two: Modeling

Jesus not only taught but modeled. What came out of His mouth reflected the character of His heart. Jesus modeled for His followers the kingdom principles He wanted to be rooted in them. Forgiveness, servanthood, and living under authority are three examples of principles modeled by Jesus.

Forgiveness. Jesus taught His disciples the power of forgiveness in the parable of the unforgiving servant (Matt. 18:21-35). Peter had asked Him if he had to forgive someone each time this person sinned against him up to seven times. According to Morris, there was rabbinical teaching that one had to forgive only up to three times, and after that, forgiveness was not to be extended.⁷⁷ So, in more than doubling the number, Peter showed he had learned something from Jesus. Jesus answered forgiveness should

⁷⁶ Houck, 39.

⁷⁷ Leon Morris, 471.

be unlimited (“seventy-seven times” – v. 22). Forgiveness should be a way of life for His followers.

Forgiveness is demonstrated by Jesus many times throughout His earthly ministry. “Your sins are forgiven” proceeds multiple times from His mouth to those in need. But no other example is as illustrative of His heart of forgiveness as when He asks His Father to forgive those who cruelly put Him to death. In His moment of greatest need, He prays, “Father, forgive them, for they know not what they do” (Luke 3:34) not only reflecting His selfless, compassionate heart but also perfectly fulfilling His “teaching on love of enemies in Luke 6:27-28.”⁷⁸

Servanthood. Servanthood is taught to Jesus’ Disciples in Matthew 20:25-28, after James and John’s mother requested of Jesus for her sons to sit at His right and left hand in His kingdom. Naturally, this request did not sit well with the other Disciples. Jesus gathered them all together and took advantage of the opportunity. He taught them that greatness and authority were not to be modeled after the rulers of the Gentiles who lorded over them. If His followers wanted greatness, they must achieve it by humbly serving.

He notably modeled this servanthood quality by washing Peter’s and the other Disciples’ feet the night before He was to die. However, this act, as remarkable as it was, was not His most significant demonstration of servanthood. His supreme act of service was to “give His life as a ransom for many” (20:28).

Living under Authority. Jesus modeled what it meant to live under authority. As Paul points out, Jesus was equal to God but He humbly emptied Himself by taking on the

⁷⁸ Edwards, 687.

“form of a servant, being born in the likeness of men” (Phil. 2:7b). Jesus demonstrated living under authority in John 5, in His response to the Jews who were seeking to kill Him because He healed on the Sabbath and because he was “calling God His own Father, making Himself equal with God” (5:18). He said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise ... I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me” (5:19, 30).

Peter, along with James and John, would be in the vicinity when Jesus powerfully displayed this posture in the Garden of Gethsemane. As Jesus greatly agonized, sweating great drops of blood (Luke 22:44), over His impending betrayal, abandonment, physical suffering, and cruel death, He makes a request of His Father that “if it is possible, let this cup pass from me” (Matt. 26:39a). He then quickly adds, “Nevertheless, not as I will, but as you will” (Matt. 26:39b). Jesus once again demonstrated His desire and ability to live under His Father’s authority.

Principles Three, Four, and Five: Empowerment, Releasing Into Leadership, and Ongoing Support from the Leader

These three points are interconnected. Jesus knew His time on earth was limited and the Disciples would be His representatives. Therefore, it was imperative that the development of His Disciples through empowerment was followed by His releasing them into leadership. The success of this plan would only be possible through Jesus’ ongoing support via the ministry of the Holy Spirit.

Jesus, when sending out the Twelve, empowered Peter and the other Disciples by giving to them “authority over unclean spirits, to cast them out, and to heal every disease and every affliction” (Matt. 10:1). This empowerment demonstrated Jesus’ willingness not to be the sole repository of such authority and His desire to “transfer the endowments of the Spirit that [He] received at His baptism.”⁷⁹ Of course, this is a foreshadowing of the filling of the Holy Spirit in Acts 2, which empowered the Disciples to carry out Jesus’ plans for the establishment of His emerging Church.

The empowerment was the precursor to releasing Peter and the other Disciples into leadership. There came a time when Peter, as one of the foremost leaders targeted by Jesus, and the others had to assume responsibility for the ministry into which they had been assigned. The “feed my flock” dialogue between Jesus and Peter (John 21:15-19) was Peter’s commissioning. He then went on to provide significant leadership, along with James, John, and subsequently, Paul, in carrying out Jesus’ plan for His Church.

At the commissioning of Peter, Jesus ended the dialogue with the same words He used at His initial calling, “Follow me” (John 21:19). This indicated Jesus’ intent to continue in His support of Peter and the others. The primary source of this support would come through the person and ministry of the Holy Spirit. He had previously signified that it was to the Disciples’ advantage that He go away and send the Helper to them (John 16:7).

⁷⁹ Edwards, 261.

The Greek term for Helper (“Counselor” in NIV) is *paraklētos* and “is the verbal adjective of *parakaleō*, literally ‘to call alongside’, and hence ‘to encourage’, ‘to exhort’ In secular Greek, *paraklētos* primarily means ‘legal assistant, advocate’ *i.e.* someone who helps another in court, whether as an advocate, a witness, or a representative.”⁸⁰

Therefore, the Holy Spirit’s “legal” role takes the form of a prosecuting attorney when convicting “the world concerning sin and righteousness and judgment” (John 16:8); an essential support for the Disciples’ effectiveness in spreading the gospel.

Jesus’ declaration of His ongoing support continues with His description of the Holy Spirit’s ministry:

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you (John 16:13-15).

The fact that the Holy Spirit, who was one with Christ, was going to provide the support the Disciples’ needed after His ascension must have been comforting. He would perfectly reflect Jesus’ desires and words. This Helper would not only be guiding all of the Disciples but would be indwelling each individual as they sought to carry out His purposes.

Conclusion

The leadership development lessons provided by Jesus’ relationship with Peter prove to be a fertile study. Though His methods may not be reproducible, any leader would do well to follow His effective principles.

⁸⁰ Carson, 499.

Jesus demonstrated insight into Peter's character seeing leadership potential when selecting him. His continual proximity to Peter then allowed Him to develop his character via modeling and spiritual and emotional support. Jesus also corrected and convicted when needed and offered restoration and recommissioning into service. He equipped Peter for joint ministry with Himself and others, empowering him to be released into leadership. Finally, the Holy Spirit was given as ongoing support to carry out the purposes of the kingdom of God.

Equipping the Saints

The Apostle Paul in his letter to the church in Ephesus wrote to encourage and instruct the fledgling congregation. In the first three chapters, Paul describes the truths and blessings of what it means to be a believer in Christ. Then in chapter 4, and throughout the rest of the letter, he explains the implications of God's plan for the church. In 4:11-16, Paul explains and gives reasons why a part of God's plan is "to equip the saints" (4:12).

Paul states, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers." Harold Hoehner points out that Paul uses "and" at the beginning of this characteristically long sentence to serve "as an explicative ... linking this verse with verse 7,"⁸¹ which states, "But grace was given to each one of us according to the measure of Christ's gift." The Apostle states that gifts were given to each one by Christ (v. 7), and verse 11 expounds on it.

⁸¹ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 540.

Also, the “he” used in verse 11 refers to the “he” in verse 10, namely, as Andrew Lincoln states, “the exalted Christ who fills the universe.”⁸² Additionally, this interweaves the “goal of [Christ] pervading the cosmos with his presence and rule” with His “giving of ministers of the word to build up the whole body into his fullness.”⁸³ Therefore, the glory of Christ is knit together with the universal role of His Church, “carrying out His purposes.”⁸⁴ Or, as Peter O’Brien points out with a similar emphasis, “[Christ’s] intention of filling the universe with his rule” is “inextricably linked” to “the building of the body.”⁸⁵

This truth provides the foundation for any church leader. It is Christ who builds the church for His glory (“I will build my church”—Matt. 16:18). The church belongs to Him. It is His body, His bride. Therefore, its earthly leaders are stewards of the Master’s “possession” cooperating with His desires and goals.

The first phrase in verse 11, “And he gave,” indicates that Christ is a giving Lord. In verse 7, Paul states Christ gave grace to each believer and in verse 11, he states He gave specific leadership gifts to His church. The gifts He gave are not random, frivolous playthings. These gifts are purposeful, given “to accomplish the goal of filling all things by supplying his people with everything necessary to foster the growth and perfection of

⁸² Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary 42 (Dallas: Word Books, 1990), 248.

⁸³ Lincoln, 248.

⁸⁴ Lincoln, 248.

⁸⁵ Peter T. O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 297.

the body.”⁸⁶ According to Markus Barth, the “grace given is neither a pillow for sleeping nor comfortable warm feeling, but a ministry; it is a privilege implying responsibility and action.”⁸⁷

Christ not only made possible the redemption of souls by giving Himself on the cross, but He also continues to serve the church by giving; therefore, continuing His example of servant leadership. He desires the culture of His Church to reflect His giving nature.

Although Paul refers to the giving Christ in verse 7 and verse 11, there is a change in focus. “In verse 7, he mentions that a gift is given to each, but in verse 11, he refers to the giving of gifted persons.”⁸⁸ Thomas Strong states, “The phraseology of the Greek text implies that the emphasis is upon the persons and not the ministries. Therefore, the gifts are the persons who exercise the gifts.”⁸⁹ Lincoln explains, “What does the exalted Christ give to the Church? He gives these particular people who proclaim the word and lead.”⁹⁰

It also could be the case, according to F. F. Bruce, that these “gifts” are not “restricted to those that are specifically named.”⁹¹ O’Brien would concur, explaining

⁸⁶ O’Brien, 297.

⁸⁷ Markus Barth, *Ephesians*, Anchor Bible (Garden City, NY: Doubleday, 1974), 34A:430.

⁸⁸ Hoehner, 541.

⁸⁹ L. Thomas Strong, III, “An Essential Unity (Ephesians 4:1-16),” *The Theological Educator* 54 (Fall 1996): 71.

⁹⁰ Lincoln, 249.

⁹¹ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 345.

“they exemplify all the gifts of Christ’s victory by which he endows the church.”⁹² The list in 4:11, “the apostles, the prophets, the evangelists, the shepherds and teachers,” differs from lists found in other New Testament epistles (1 Cor. 12:28, Rom. 12:6-8, 1 Cor. 12:8-10, and 1 Pet. 4:10-11). No two lists are the same. The emphasis in verse 11 on the persons and not the ministries “may account for the difference.”⁹³ Paul does narrow his focus in verse 11 to these “particular ministers of the word;”⁹⁴ those “who work primarily by speaking.”⁹⁵

The first “particular ministers of the word” mentioned are apostles. Hoehner provides a definition of the person receiving this gift: “An apostle is an official delegate of Jesus Christ, commissioned for the specific tasks of proclaiming authoritatively the message in oral and written form and of establishing and building up the churches.”⁹⁶ He details three kinds of apostles found in the New Testament: “those who have been with Jesus in his ministry and had witnessed his resurrection (Acts 1:21-22);” “Paul, who was born out of season (1 Cor. 15:8-9);” and “those who received the gift of apostleship.”⁹⁷ Verse 11 refers to this third category whereas “the first two categories are to be regarded as offices.”⁹⁸

⁹² O’Brien, 298.

⁹³ Bruce, 125.

⁹⁴ Lincoln, 249.

⁹⁵ Barth, 483.

⁹⁶ Hoehner, 541.

⁹⁷ Hoehner, 541.

⁹⁸ Hoehner, 541.

The second gifted persons mentioned are prophets. Again, Hoehner assists by describing the prophet as “one who was endowed by the Holy Spirit with the gift of prophecy for the purposes of edification, comfort, encouragement, and further, to understand and communicate the mysteries and revelation of God to the church.”⁹⁹

The third gifted persons listed, evangelists, were those who “were engaged in preaching the gospel [and] carried out the work of the apostles.”¹⁰⁰ The word “evangelist” is found only here and two other places in the New Testament. Philip is called “the evangelist” (Acts 21:8) and Paul urges Timothy to “do the work of an evangelist” (2 Tim. 4:5). Bruce points out that evangelists are not included in the list of ministries in 1 Corinthians 12:28 “because, strictly speaking, they do not exercise their special ministry in the church but outside, in the world.”¹⁰¹ However, Hoehner points out that “in all likelihood, they worked ... inside the church”¹⁰² also. Stephen Fowl concurs, stating that “evangelists here may not so much be addressing outsiders as further proclaiming the mystery of the gospel to believers, helping to open the scriptures to believers and nascent believers, as Philip did with the Ethiopian in Acts 8.”¹⁰³ Hoehner states, “Whereas the prophets spoke as the occasion required revelation, the evangelists continually spoke of the message of Christ’s salvation.”¹⁰⁴

⁹⁹ Hoehner, 542.

¹⁰⁰ O’Brien, 299.

¹⁰¹ Bruce, 347.

¹⁰² Hoehner, 542.

¹⁰³ Stephen E. Fowl, *Ephesians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2012), 141.

¹⁰⁴ Hoehner, 542-43.

The next gifted persons listed, “the shepherds and teachers,” could be either one ministry (shepherds-teachers) or two (shepherds and teachers). The other ministries listed—apostles, prophets, evangelists—each have definite articles preceding, therefore indicating individual gifted persons. The conjunction “and” (καί) combined with the missing definite article “the” before “teachers” indicates there is some form of coupling of the two ministries. Hoehner points out, however, that in Ephesians 2:20, the same “the” and “and” phrasing is used for “apostles and prophets” who are distinctly separate.¹⁰⁵ In using one article for two plural nouns with regards to “the shepherds and teachers,” Hoehner refers to A. T. Robertson, who says this does indicate that “groups more or less distinct are treated as one for the purpose in hand.”¹⁰⁶

O’Brien states there is “a close association of functions” for pastors and teachers and “likely [their functions are] overlapping.”¹⁰⁷ Lincoln describes it as “overlapping functions.”¹⁰⁸ O’Brien continues, “All pastors teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors.”¹⁰⁹ Armitage Robinson points out their sphere of activity focused on the “settled congregation whereas the apostles, prophets, and evangelists had a wider range.”¹¹⁰

¹⁰⁵ Hoehner, 544.

¹⁰⁶ Hoehner, 543-44.

¹⁰⁷ O’Brien, 300.

¹⁰⁸ Lincoln, 250.

¹⁰⁹ O’Brien, 300.

¹¹⁰ J. Armitage Robinson, *St. Paul’s Epistle to the Ephesians*, 2nd ed. (London: MacMillan and Co., Limited, 1904), 181.

Barth disagrees, believing only one ministry is described, that of “teaching shepherds.”¹¹¹ Philip Secker concurs by asserting “shepherds and teachers” is a hendiadys¹¹² for a single office.”¹¹³ He prefers the designation “pastor-teachers.”¹¹⁴ Of course, Jesus, who is the model for all church leaders, was most certainly both shepherd and teacher.

Hoehner again helps with a definition of “pastor” as “one who cares for his or her flock as a shepherd cares for his or her sheep.”¹¹⁵ The same Greek noun *poimén* is used for Christ in John 10:11, 14; Hebrews 13:20; 1 Peter 2:25. It is used to refer to “church leaders only here in the New Testament.”¹¹⁶ However, the verb form of the word is used in Acts 20:28 and 1 Peter 5:1-4 suggesting “the exercise of leadership through nurture, care, and guidance.”¹¹⁷ The office of bishop or overseer is “often found in association with ... the concept of the shepherd and tending the flock.”¹¹⁸ Therefore, “the pastor of Ephesians 4:11 fulfills the functions denoted in Paul’s writings by such terms as ‘to rule,

¹¹¹ Barth, 438-39.

¹¹² The expression of a single idea by two words connected with ‘and,’ Oxford Dictionaries, accessed June 12, 2019, <https://en.oxforddictionaries.com/definition/us/hendiadys>.

¹¹³ Philip J. Secker, “Ephesians 4:11-12 Reconsidered,” *Logia* 5, no. 2 (Eastertide 1996): 61.

¹¹⁴ Secker, 59.

¹¹⁵ Hoehner, 544.

¹¹⁶ Lincoln, 250.

¹¹⁷ Lincoln, 251.

¹¹⁸ Lincoln, 251.

manage’ (1 Tim. 5:12; Rom. 12:8), ‘administration’ (1 Cor. 12:28), and ‘bishop, overseer’ (Phil. 1:1).”¹¹⁹

The ministry gift of teachers “depicts instruction, not only in factual matters and skills but most likely also in moral evaluation.”¹²⁰ Lincoln explains:

Their function appears to have been preserving, transmitting, expounding, interpreting, and applying the apostolic gospel and tradition along with the Jewish Scripture. They were specialists in the inculcation of Christian norms and values and the conduct appropriate to them, and in this way became particularly associated with the qualities of wisdom and knowledge...and knowledge of the Son of God forms part of the goal of the Church’s existence here in 4:13. Teachers, then, are instrumental in the Church’s growth in these qualities.¹²¹

Robert Mayes adds a different perspective by connecting the similarities of pastor-teacher to rabbis:

The office of pastor has been given to the church for all times, but something here must be said about the office of teacher, which Paul connects to pastors. When Ephesians used the word teacher (διδασκάλος), it is much different from the twenty-first century understanding of the word. Paul is not speaking about math teachers or third-grade instructors in a classroom setting, who occasionally lead a devotion. Most likely, he has a first century understanding of the term διδασκάλος as a religious teacher, well-instructed in God’s word and speaking publicly in religious gatherings. (It is really no surprise then that both John 1:38 and Matthew 23:8 define διδασκάλος as rabbi.) It thus makes sense to see that “pastors” and “teachers” are united by an exegetical καί in Ephesians 4:12, so they are linked together as two words that describe the same office.¹²²

Christ gave the church many gifts in which to glorify Himself and edify His followers.

In Ephesians 4:12, Paul encourages those who have various offices in the church to “equip the saints for the work of ministry.” To be more precise, Paul is saying one of

¹¹⁹ Lincoln, 251.

¹²⁰ Hoehner, 545.

¹²¹ Lincoln, 251.

¹²² Robert Mayes, ““Equipping the Saints”?: Why Ephesians 4:11-12 Opposes the Theology and Practice of Lay Ministry,” *Logia* 24, no. 4 (Reformation, 2015): 10.

the reasons the offices are given is to equip the saints for the work of ministry. This biblical precept parallels the concepts of empowerment, self-efficacy, ownership, and enabling—vital elements in developing leaders.

The first eleven verses of Ephesians 4 provide common interpretative ground. The commentaries consulted for this project more or less agreed, the one exception being whether pastor and teacher are one or two different gifts given to the church. However, in interpreting verse 12, there is a sharp divide.

The two camps are split between whether verse 12 contains three coordinate phrases or three phrases with the last two being subordinate to the first. For example,

The King James Version (1611): “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”	The Revised Standard Version (1946): “to equip the saints for the work of ministry, for the building up of the body of Christ”
--	--

In other words, does verse 12 contain three distinct ministries (“the perfecting of the saints, the work of ministry, the edifying of the body of Christ”) for those mentioned in verse 11? Or does it contain one ministry (“to equip the saints”) for two reasons (“the work of ministry” and “the building up of the body of Christ”)? The consequences of that answer have far-reaching effects in the belief in and practice of leadership development. It will speak to the heart of the role of the clergy—ordained, professional ministers—and laity—the general congregant—and their relationship. The former interpretation has been called the *hierarchical* position. The latter interpretation has been called the *revisionist* or *egalitarian* position.

Historically, until The Revised Standard Version (RSV) was released in 1946, verse 12 was translated from the Greek with the hierarchical view. By and large, every English translation after the RSV has translated it with the revisionist view.

The hierarchical view sees three coordinate phrases in which “the emphasis is on the teaching ministries of the apostles, prophets, pastors and teachers, who ‘equip’ or ‘perfect’ the saints.”¹²³ The revisionist view sees the second clause as dependent on the first implying an “‘every-member ministry’ understanding in which all the people of God do the ‘work of ministry.’”¹²⁴

One of the factors in making interpretive choices hinges on the use of prepositions. “The main problem in this verse is to determine its structure in view of the three prepositions: [pros]...[eis]...[eis]”¹²⁵ thus the sequence “to,” “for,” and “for” in the ESV.

For the revisionist view, the fact the prepositions are not the same signifies the three phrases are not coordinate. “The first preposition *pros* gives the purpose to the main verb [‘he gave’] in v. 11, the second preposition *eis* depends on the first preposition, and the third preposition *eis* depends on the second preposition ... It seems that the first preposition expresses the immediate purpose while the other two prepositions denote direction or goal.”¹²⁶ Hoehner further explains:

The progression indicates, therefore, that he gave gifted people for the immediate purpose of preparing all the saints with the goal of preparing for the work of the

¹²³ Davis, 169.

¹²⁴ Davis, 169.

¹²⁵ Hoehner, 547.

¹²⁶ Hoehner, 548.

ministry, which in turn has the final goal of building up the body of Christ. This eliminates the distinction between clergy and laity, a distinction with little, if any, support in the NT ... The gifted persons listed in verse 11 serve as the foundational gifts that are used for the immediate purpose of preparing all the saints to minister. Thus, every believer must do the work of the ministry.¹²⁷

The hierarchical view believes that the prepositional difference “cannot bear the weight”¹²⁸ of the revisionist’s position. “There are, in fact, no grammatical or linguistic grounds for making a specific link between the first and second phrases.”¹²⁹ Those with the hierarchical view would see the “three prepositional phrases ... as each dependent on the notion of the giving of ministers, and, therefore, hard to avoid the suspicion that opting for the other view is too often motivated by a zeal to avoid clericalism and to support a ‘democratic’ model of the Church.”¹³⁰ Lincoln further states that the change of prepositions *pros* and *eis* “most likely being simply a variation in [writing] style”¹³¹ of Paul.

Both positions focus on the meaning of the word *katartismōn*—translated “perfecting” (KJV), “equip” (RSV), or “prepare” (NIV)—but highlight different shades of meaning in support of their view. It is found here in the noun form and is the only time it is used in the New Testament. The verb form *katartixē* is found elsewhere in Paul’s writings “where its range of meaning includes ‘to complete,’ ‘to restore,’ and ‘to

¹²⁷ Hoehner, 549.

¹²⁸ Lincoln, 253.

¹²⁹ Lincoln, 253.

¹³⁰ Lincoln, 253.

¹³¹ Lincoln, 254.

prepare.”¹³² David Gordon points out that in the Gospels, it is used regarding “mending of nets” and “fashioning” or “preparing.”¹³³ In secular writings of the time, it is used in a medical context for “setting a limb or bone or the restoration of a shoulder.”¹³⁴

The hierarchical position would emphasize the meaning “perfecting” or “to complete” for “all believers are to be brought to a state of completion and it is the ministers Christ has given who are the means to this end as they exercise their ministries of proclamation, teaching, and leadership. These officers are Christ’s gifts to the Church.”¹³⁵

The revisionist position, according to O’Brien, would emphasize the meaning “equipping or preparing, in the sense of making someone adequate or sufficient for something ... However, it does require an object: people are prepared for some purpose. That purpose is ‘for the work of ministry,’ an activity of the saints for which the leaders are to prepare and equip them.”¹³⁶

Gordon, in his hierarchical stance, addresses the revisionist:

[Your] error consists in reducing the function of the ordained ministry to “equipping” saints for service. The picture inside and outside of Ephesians does not restrict this ministerial activity to “equipping.” The ministers of the Word are not mere motivators or enablers. They do not teach others to preach, but they themselves preach.¹³⁷

¹³² Lincoln, 254.

¹³³ T. David Gordon, “‘Equipping’ Ministry in Ephesians 4?” *Journal of the Evangelical Theological Society* 37, no. 1 (March 1994): 72.

¹³⁴ Hoehner, 549.

¹³⁵ Lincoln, 254.

¹³⁶ O’Brien, 303.

¹³⁷ Gordon, 77.

To which a revisionist might respond, “We would agree that ministers are not ‘*mere* motivators or enablers,’ but these two ministries should be included in a minister’s toolbox. ‘Equipping saints for service’ is not the *only* function of the minister, but it is a significant part of how ministry is carried out in the local church. And, yes, we are to preach, but why not also be about teaching others to preach just like someone did for us?”

The revisionist Barth expounds:

[Your] interpretation has an aristocratic, that is, a clerical and ecclesiastical flavor; it distinguishes the (mass of the) “saints” from the (superior class of the) officers of the church. [By taking your hierarchical position] clergy is now distinct from the laity, to whom the privilege and burden of carrying out the prescribed construction [edification] work are exclusively assigned. Certainly the needs of the laymen saints are cared for: they receive salvation, eternal life, ethical instructions through the saving word, the seal of the sacraments, the doctrinal decisions, the disciplinary measures administered by the officers. Yet two implications of [your] interpretation are inescapable: (1) the laymen are ultimately only beneficiaries, and (2) the benefits of the clergy’s work remain inside the church—though people and powers outside the church may witness the clergy’s success and failures.¹³⁸ Every one of the special ministers is a *servus servorum Dei* [servants of the servants of God]. He is a “pastor” of God’s flock, who understands himself as a minister to minister.¹³⁹

To which hierarchical Henry Hamann replies:

St. Paul’s words, we insist, do not carry implications of superiority, aristocracy, and lack of lay activity. The sentence beginning with verse 11 concludes in verse 16 with a picture of the members of the body of Christ all engaged in carrying out their specific functions in the body. There is an interpretation of the perfection of the body and that of its members. The whole body is knit and bound together and grows into one organism marked by love ... [And by the way,] what is wrong about being merely *beneficiaries*? Is that not the implication of the whole Gospel? Is it not still true that the beggars before God, spiritual beggars who have nothing, are those to whom the kingdom of God belongs? ... [There is at least one thing we can agree on] ministers are to be just that, servants, *servi servorum Dei*. There is

¹³⁸ Barth, 479.

¹³⁹ Barth, 481.

certainly nothing of rule, exercise of authority about the whole sentence of St. Paul.¹⁴⁰

The preceding treatment of Ephesians 4:12 is an attempt to give biblical context for leaders to see equipping or developing leaders as their calling. The verse, however, ends with a comma meaning there is more to this thought.

Paul continues by essentially giving the when, how, why, scope, warning, and results of equipping in 4:13-16:

13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, 14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Ephesians 4:11-16 can then be summed up in the following “call and response” fashion:

Who is to equip the saints?

Those God has called to lead the church.

What is the purpose of equipping the saints?

To prepare God’s people for works of service and that the body of Christ may be built up.

How long is this to go on and what is the goal of being built up?

Until all attain the unity in the faith, unity of the knowledge of the Son of God, and to attain mature manhood to the measure of the stature of the fullness of Christ.

What are the results?

That we may no longer be children and no longer tossed to and fro by waves and carried about.

By what means?

By every wind of doctrine of human cunning or craftiness in deceitful schemes.

If all the above is happening, what will we be doing?

Speaking (some commentators say ‘doing’) the truth in love.

¹⁴⁰ Henry P. Hamann, “The Translation of Ephesians 4:12—A Necessary Revision,” *Concordia Journal* 14, no. 1 (January 1988): 46-47.

Resulting in what?

Growing up in every way in Christ who is the head.

What does Christ do?

Causes His whole body to grow and build itself up in love.

When does this happen?

When each part of the body is working properly.

Why would each part be working properly?

Because He has equipped the whole body to be joined and held together by every joint.

Conclusion

It is a high calling and responsibility to equip believers to carry out the ministry to which God has called them in order to build up to maturity the body of Christ. The overall health of the church depends, in large part, on its leadership taking an active role in developing potential leaders. Since every believer is a potential leader, the church that believes in and values an equipping culture is wise.

CHAPTER THREE: THE REVIEW OF RELATED LEADERSHIP DEVELOPMENT LITERATURE

*I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.*¹⁴¹ – George Barna

George Barna’s clarion observation, over twenty years old at this writing, still serves as an indictment of, and a challenge to, the state of leadership in the Church. If indeed this poor state is due to the “lack of strong leadership,” yet during a “time of unprecedented opportunity and plentiful resources,” then it merely raises the question, “How did it come to this?” Information regarding leadership theory, practice, and training opportunities are seemingly endlessly available in online resources. Therefore, it follows that either leaders are not taking advantage of the current information or, for whatever reason, are not applying or growing in the information obtained. There is a third possibility.

Corporate executive consultant and author James F. Bolt contends this leadership crisis, prevalent also in the corporate world, “is, in reality, a *leadership development* crisis. It is this development crisis that leads me to agree that our leaders are ‘missing in action.’”¹⁴² James Kouzes and Barry Posner add to this thought by suggesting that the

¹⁴¹ George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 18.

¹⁴² James F. Bolt, “Developing Three-Dimensional Leaders,” in *Leaders of the Future: New Essays by World-Class Leaders and Thinkers*, ed. Francis Hesselbein, et al. (San Francisco: Jossey-Bass, 1996), 163.

leaders may not be missing in action but cloistered. “Leadership is not the private property of a few at the top. Leadership is a common area that’s accessible to everyone. The best leaders turn their followers into leaders, realizing that the journey ahead requires many guides.”¹⁴³

Thomas G. Bandy looked into the hearts of leaders who anticipate opportunities and predicted, “The future of the church in the 21st century will not be determined by planning. It will be determined by leadership development.”¹⁴⁴ Developing leaders is a step in the process of empowering change leaders. Widening the scope of potential leaders beyond the pastor, staff, and a few lay leaders requires a mindset shift. The hierarchical leadership style common in family-culture churches does not lend itself to identifying, equipping, and empowering new leaders. Adopting a new mindset involves authorizing and trusting others to take on significant responsibilities.

Chand expounds on the leadership development of the twenty-first-century church:

Healthy teams are pipelines of leadership development. They recognize that an organization is only as healthy as the pool of rising leaders, so they actively seek to *discover* those who show leadership potential, *develop* resources to equip and inspire leaders, and carefully *deploy* them in roles that enflame their hearts, challenging them to excel and propel the organization to new heights.¹⁴⁵

The development of leaders, according to these and other authors is key in solving the “lack of leadership” crisis.

¹⁴³ James M. Kouzes and Barry Z. Posner, *A Leader’s Legacy* (San Francisco: Jossey-Bass, 2006), 91.

¹⁴⁴ Samuel R. Chand, *Cracking Your Church’s Culture Code: Seven Keys to Unleashing Vision and Inspiration* (San Francisco: Jossey-Bass, 2001), 122-123.

¹⁴⁵ Chand, 49.

The researcher sought not only to distinguish words and concepts but to discover the core principles of leader development in corporate, church, and non-profit contexts. These principles were researched and evaluated based on their relevance to the perceived need for leader development at Grace Church. The context for these leader development principles is the leader-follower relationship and how they apply to Grace's desired cultural shift.

Church Cultures – Replication and Family

Church culture identifications and descriptions in Weese and Crabtree's *The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions* were instrumental in decisions made by Grace's elders during the pastoral transition. The distinctions of the replication and family culture provided a framework for understanding how to proceed with leadership development.

Replication Culture

A replication church is "ultimately concerned with reproducible results."¹⁴⁶ Some megachurches and parachurch organizations are examples. Their leaders are expected to "replicate ministry through the multiplication of called, equipped, and deployed leaders and workers."¹⁴⁷ Emphasis is placed on practical ways to relate spiritual truths with everyday life in relevant ways. Its leaders usually are pursuing, and well connected with, sources for best current ministry practices and are often networked with other leaders in their area. Replication churches are known for, "converting information into standardized

¹⁴⁶ Weese and Crabtree, 67.

¹⁴⁷ Weese and Crabtree, 62.

training materials that enable replication of effective leadership at many levels of the church.”¹⁴⁸ This results in a company of influential leaders waiting in the wings because of the ministry practice of developing and releasing others. If not careful, a replication church can be so results-oriented that it can sacrifice principles.¹⁴⁹ Another caveat for replication churches is to make sure the relational side of ministry is given adequate prominence; otherwise, congregants can feel disconnected from meaningful relationships.

Family Culture

A family culture church is “ultimately concerned with maintaining a way of life that has integrity and familiarity.”¹⁵⁰ It expects its pastor to serve as a “parental figure who carries the family traditions and heartbeat.”¹⁵¹ Therefore, the style of these churches focuses on a particular way in which the leader relates to the congregation, which will always be relational in nature versus, for example, administrative. Over time, especially in churches with long-term pastors, a rhythm of traditions forms that places importance on continuity. For a family culture church, measuring effectiveness “feels as inappropriate ... as measuring the effectiveness of a family.”¹⁵² Therefore, an emphasis on keeping records is minimized. The pastor, serving, in a sense, as a parent “becomes the significant decision-making power within the church and often holds veto power over

¹⁴⁸ Weese and Crabtree, 68.

¹⁴⁹ Weese and Crabtree, 67.

¹⁵⁰ Weese and Crabtree, 64.

¹⁵¹ Weese and Crabtree, 62.

¹⁵² Weese and Crabtree, 64.

more formal decision mechanisms with the church.”¹⁵³ Because family culture churches tend to be smaller, maintaining good relationships within the church “ensures the long-term success of a leader.”¹⁵⁴

Weese and Crabtree point out two areas of concern for family culture churches. First, if a significant degree of effectiveness is not woven into the fabric of the church, people can become comfortable in mediocrity which could result in people leaving the church. Secondly, a family culture in a church can “foster a parental dependence.”¹⁵⁵ Both of these dynamics have a direct bearing on the potential of developing leaders.

If someone who is, or who could be, a high capacity leader joins a family culture church due to its relational health but is not developed and released into leadership roles, he or she could quickly start looking for a congregation that would use his or her abilities. Likewise, if the congregation has become dependent on the pastor, it is most likely he or she has assumed the role of a parish priest—one who takes responsibility for carrying out ministry on behalf, and for the benefit, of the congregation. The congregants could adopt the mindset of “the pastor will take care of it, he or she always does” or “why do I need to visit someone in the hospital? That is what we pay him or her to do.” With either of these two concerns, the family culture is antithetical to a culture of developing, keeping, and releasing leaders into active ministry.

¹⁵³ Weese and Crabtree, 64.

¹⁵⁴ Weese and Crabtree, 64.

¹⁵⁵ Weese and Crabtree, 64.

Distinctions of Terminology and Concepts

Researching the field of leadership development quickly reveals the need to distinguish words and concepts. What on the surface appears to be similar may, in reality, have shades of different meanings and applications. For instance, is there a distinction between leadership development and leader development? Is training the same as development? Are development theories and practices equally applicable to paid employees and volunteer workers? In the Church context, what is the difference, if any, between leadership development and discipleship?

Leadership Development Compared to Leader Development

Various organizational theorists have recognized David Day as the critical thinker exploring the possibility of a difference between leadership development and leader development. He and Stanley Halpin argue that there is a fundamental difference between the two concepts and more than “mere semantics.”¹⁵⁶ At the heart of the difference is “an orientation toward developing human capital (leader development) as compared with social capital (leadership development),”¹⁵⁷ in other words, developing the individual as compared with an organization-wide or corporate-wide system of development.

For leadership development, the emphasis is on, “expanding the collective capacity of organizational members to engage effectively in leadership roles and

¹⁵⁶ David V. Day and Stanley M. Halpin, “Growing Leaders for Tomorrow: An Introduction,” in *Leader Development for Transforming Organizations: Growing Leaders for Tomorrow*, ed. David V. Day, Stephen J. Zaccaro, and Stanley M. Halpin, (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004): 6.

¹⁵⁷ David V. Day, “Leadership Development: A Review in Context,” *Leadership Quarterly* 11, no. 4 (2001): 605.

processes.”¹⁵⁸ Day explains further those leadership roles are the formal positions that come with or without authority, and leadership processes are how groups of people can work cooperatively. The key emphasis is on “building and using interpersonal competence” with primary elements including “social awareness (e.g., empathy, service orientation, and developing others) and social skills (e.g., collaboration and cooperation, building bonds, and conflict management).”¹⁵⁹

Leader development, on the other hand, focuses on “individual-based knowledge, skills, and abilities associated with formal leadership roles.”¹⁶⁰ When investment in human capital occurs, people are enabled to think and act in new ways. The primary emphasis is on building the individual’s competence through “self-awareness (e.g., emotional awareness, self-confidence), self-regulation (e.g., self-control, trustworthiness, adaptability), and self-motivation (e.g., commitment, initiative, optimism).”¹⁶¹ Day’s summary of his differences between leader and leadership development is found in Table 1.

¹⁵⁸ Day, “Leadership Development,” 582.

¹⁵⁹ Day, “Leadership Development,” 585.

¹⁶⁰ Day, “Leadership Development,” 584.

¹⁶¹ Day, “Leadership Development,” 584.

Table 1. Summary of Differences between Leader Development and Leadership Development

<i>Comparison Dimension</i>	<i>Development Target</i>	
	<i>Leader</i>	<i>Leadership</i>
Capital Type	Human	Social
Leadership Model	Individual	Relational
	Personal power Knowledge Trustworthiness	Commitments Mutual respect Trust
Competence Base	Intrapersonal	Interpersonal
Skills	Self-awareness	Social awareness
	Emotional awareness Self confidence Accurate self-image	Empathy Service orientation Political awareness
	Self-regulation	Social skills
	Self-control Trustworthiness Personal responsibility Adaptability	Building bonds Team orientation Change catalyst Conflict management
	Self-motivation	
	Initiative Commitment Optimism	

Source: David V. Day, "Leadership Development: A Review in Context," *Leadership Quarterly* 11, no. 4 (2001): 584.

Day is quick to point out, however, that this is not an either-or proposition, meaning, either leadership development or leader development. His preferred approach is to join the two together in such a way that although the development of leadership is more prominent than developing individual leaders, it does not replace it. To be a continually successful organization, developing a culture of leadership development is imperative. But there must also be a significant commitment to developing individual leaders throughout every level in the organization.

Regardless of the terminology used, Day echoes that commitment to the implementation of leadership principles is vitally important:

Effective leadership development is less about which specific practices are endorsed than about consistent and intentional implementation. A key to effective implementation is having the organizational discipline to introduce leadership development throughout the organization, rather than bounded by specific (usually top) levels.¹⁶²

Unlike Day, Aubrey Malphurs and Will Mancini choose to use the term “leadership development” to incorporate both individual leader and organizational leadership development. Their definition of leadership development is, “the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”¹⁶³ Their definition includes developing individual leaders—both “established and emerging”—and system-wide development—“at every level of ministry.”

Although the distinction is helpful in establishing the importance of both individual and system-wide development of leaders, both are necessary in establishing long-term organizational success. With that understanding and in agreement with most researchers, even though Day would not agree, the researcher will use the terms “leader development,” “leadership development,” and “development of leaders” interchangeably.

One realization made while researching leadership development literature was how the term “leadership development” was used in two ways. One way addressed how senior leaders could develop themselves to become better leaders, and the other was the

¹⁶² Day, “Leadership Development,” 606.

¹⁶³ Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004): 23.

way it is used in this paper—the dynamic process of established leaders developing potential leaders.

Training Compared to Development

Another distinction is the difference between training and development. Skip Bell describes training as acquiring skills that will improve human performance to meet agreed-upon job standards with, “instruction, demonstration, practice, and evaluation” as its tools.¹⁶⁴ He then contrasts development as having the purpose of, “empowering people to acquire new viewpoints, horizons, or technologies,” which enables people to improve the organization as a whole.¹⁶⁵ Similarly, development prepares a person to understand their work environment, which enables them to learn their way out of problems¹⁶⁶ and thus to motivate them to outdo any job standard expectations.¹⁶⁷ The tools of development are process-oriented: “true learning, reflection, relationship, and feedback.”¹⁶⁸

Another difference between training and development, according to Diane Bandow and Terry Self, is that training is someone telling someone else what they need to know; whereas, development is deciding what needs to be learned in a particular context and then determining how to learn it. This involves experiential learning,

¹⁶⁴ Skip Bell, “Learning, Changing, and Doing: A Model of Transformational Leadership Development in Religious and Non-Profit Organizations,” *Journal of Religious Leadership* 9, no. 1 (Spring 2010): 96.

¹⁶⁵ Bell, 96.

¹⁶⁶ Day and Halpin, 10.

¹⁶⁷ Bell, 96.

¹⁶⁸ Bell, 96.

otherwise known as on-the-job training and situated learning—developing understanding through progressive participation in work-related activities.¹⁶⁹

The development process “has to go beyond skill training into a life-transformation process,” according to Walter Lau, “in order to develop the leader into the person God wants him or her to be and to develop further the team and the organization.”¹⁷⁰

Paid Employee Compared to Volunteer

The research for this literature review section gleans development principles from the corporate world and church or non-profit world. One of the difficulties in applying corporate leadership development principles to church or non-profit settings is determining the degree of impact compensation has on the effectiveness of the principle. For example, the motivation of a person could be affected by the opportunity for advancement, accompanied by increased compensation, or the opposite: refusal to cooperate could result in losing one’s job. Contrast that to a volunteer who wants to give of their time and energy for purely altruistic reasons with no desire to be empowered or vie for advancement.

Or take the principle of selecting the right person for development. Jim Collins’ “getting the right people on the bus” concept works well in the corporate world where CEOs and managers have the hiring and firing authority or can use compensation

¹⁶⁹ Diane Bandow and Terry B. Self, “Leadership at All Levels: Developing Managers to Develop Leaders,” *Journal of International Business Disciplines* 11, no. 2 (November 2016): 64.

¹⁷⁰ Walter C. Lau, “Shepherding the Shepherds: Effective Leadership Development in Chinese American Churches” (DMin diss., Talbot School of Theology, 2012), 93.

pressures to make changes. Most churches and non-profits, however, work with people who have volunteered, having responded to a cause or a divine calling. Accepting them for service or placing them in the right position or not placing them at all could be appropriate. However, in cases where there is a shortage of volunteers, development could mean “transformation of the people already aboard, not replacing them.”¹⁷¹

It is advisable to carefully consider the melding or transfer of corporate development principles into a church or non-profit context. Wisdom should prevail in determining to what degree, or even if, a principle should be utilized when engaging non-compensated personnel or part-time paid staff.

The Need for Leaders’ Mindsets to Change

Where do we expect leadership to come from? Until now people have recognized the individual leader as the obvious source of leadership, through either personal dominance or interpersonal influence. But because today’s workplace challenges are so difficult and complex, these two wellsprings of leadership cannot sufficiently address them. What is needed is a third source of leadership: people making sense and meaning of their work together.¹⁷²

Wilfred Drath draws the proverbial line in the sand by contrasting the traditional view of leadership coming from a lone leader who leads through personal dominance or interpersonal influence with casting a call to a collaborative leadership that makes sense and is meaningful. Eric Stephan and Wayne Pace echo Drath by stating:

We choose to declare ... that the prime purpose of leadership is to maximize the potential of people and assist them in kindling the fire within their souls in order

¹⁷¹ Bell, 94.

¹⁷² Wilfred H. Drath, “The Third Way: A New Source of Leadership,” *Leadership In Action* 1, no. 2 (2001): 7.

to move the world and give meaning to life ... [Leaders] must see others as fellow cohorts and allow them to do everything within their power to succeed.¹⁷³

They further challenge leaders to not think about what they did as a leader at the end of each day, but what leadership opportunities did they give away to others that day.¹⁷⁴

Kouzes and Posner go so far as to posit, “The only effective approach to sustaining performance is to tap into people’s natural drive for autonomy, and invite people to join in the adventure.”¹⁷⁵

Malphurs and Mancini, coming from a ministry context, join the chorus by asserting the expansion of the kingdom of God will be difficult if not impossible if leaders continue to lead in “predictable pathways of doing ministry.”¹⁷⁶ If, however, leaders will “take the risk to release others toward probabilities of success,”¹⁷⁷ there could be an exponential explosion of spiritual activity through collective efforts. Helen and Alexander Astin concur that leadership cannot be described in the context of a single leader’s behavior, but must now include, “collaborative relationships that lead to collective action grounded in the shared values of people who work together to effect positive change.”¹⁷⁸

¹⁷³ Eric G. Stephan and R. Wayne Pace, *Powerful Leadership: How to Unleash the Potential in Others and Simplify Your Own Life* (Upper Saddle River, NJ: Prentice Hall, 2002), xix.

¹⁷⁴ Stephan and Pace, 21.

¹⁷⁵ Kouzes and Posner, 82.

¹⁷⁶ Malphurs and Mancini, 46.

¹⁷⁷ Malphurs and Mancini, 46.

¹⁷⁸ Helen S. Astin and Alexander W. Astin, *A Social Change Model of Leadership Development Guidebook, version 3* (Los Angeles: Higher Education Research Institute, University of California, Los Angeles, 1996): 16.

In a speech given at a joint servant-leadership and community leadership conference, Steven Covey shares Robert Greenleaf's thoughts on how developing others should be the role of a servant leader:

You model these four roles of leadership [modeling, pathfinding, alignment, empowerment] so that others around you are empowered to find their own paths, and they in turn are inspired to help even more people find their paths. Greenleaf said your servant-leadership produces servant-leadership in others. You don't just serve, you do it in a way that makes them independent of you, and capable and desirous of serving other people.¹⁷⁹

Spencer Click concurs, stating, "The focus on the development of followers is an element of the servant leadership model which makes it conducive to raising up emerging leaders."¹⁸⁰ Established leaders seeking to demonstrate servant leadership in the spirit of Jesus will develop potential leaders who will eventually assume leadership roles.

Jim Kitchens addresses the hierarchical leadership issue from the postmodern generation's viewpoint. They are "leery of hierarchical organizational charts in which those at the top of the pyramid are the predominant wielders of power. Instead, they value human communities with 'flat' organizational structures in which many get to speak and in which many voices are considered for their wisdom."¹⁸¹ Since the mindset of many future leaders fall along these lines, it warrants careful attention.

¹⁷⁹ Stephen R. Covey, "Servant-Leadership and Community Leadership in the Twenty-First Century," in *Focus on Leadership*, ed. Larry C. Spears and Michele Lawrence (New York: John Wiley and Sons, Inc., 2002), 31.

¹⁸⁰ Spencer Click, "Cultivating Emerging Leaders: Understanding a Pastor's Role" (DMin diss., Bethel Seminary, 2017), 71, accessed October 27, 2019, <http://www.tren.com/e-docs/search.cfm?p046-0203>.

¹⁸¹ Jim Kitchens, *The Postmodern Parish: New Ministry for a New Era* (Herndon, VA: Alban Institute, 2003), 92.

Malphurs and Mancini shed light on possible reasons—due to embedded mindsets or cultural realities—why leaders are not being developed in the church:

Existing Leaders' Inability

Leader inability is a primary cause for delays in the leadership development process. This means that the existing leadership does not have the training to equip other leaders.

Existing Leaders' Need for Ministry Control

This problem occurs when existing leadership values its control of the ministry over the growth of the ministry. When leaders fear that they will lose power in the ministry and are reluctant to develop new leaders, they must ask if such fear is from God.

No Distinction between Leadership and Discipleship

When leadership does not discern the difference between building leaders and making disciples, it lives with a blind spot. Leader-developers must distinguish between making disciples, developing mature disciples, and making leaders.

Inadequate Church Mobilization

There is a lack of ministry context from which to find leaders and in which to develop leaders.

Task-Oriented Church Culture

Another delay is caused by the problem of church overactivity—the opposite of the previous delay of inactivity. The task-dominated approach, unknowingly, tends to use and ultimately abuse leaders.

No Vision for Ministry

If there is no clear vision path, the misalignment of direction and motivations will make the development of leaders difficult if not impossible.¹⁸²

They also provide a helpful audit for church leaders who are struggling with developing leaders and are not sure why (Appendix A).

For a leader who is leading from a hierarchical or “lone wolf” position to lead a successfully effective organization for the long haul, it is imperative that a change in mindset takes place, starting with him or her and permeating the whole organization. As

¹⁸² Malphurs and Mancini, 31-37.

with any organizational change, there is a degree of risk involved; however, the short-term cost of implementing this type of mindset change could pay significant dividends in the future.

Choose to Share Leadership Control

David Marquet, nuclear submarine commander, took over the Santa Fe, the worst performing submarine in the fleet, in 1999, and within one year turned it around receiving the highest inspection grade ever given in U.S. Navy history. He accomplished this by “divesting control to others ... while keeping responsibility.”¹⁸³ The Navy, as with all military branches of service, trains their leaders to give orders and their followers to follow them—a classic recipe for the lone wolf leader.

He had spent the previous year studying and preparing to take over command of another submarine, the Olympia. He learned every switch, valve, gauge, and operating procedure throughout the whole sub. He studied to be the smartest guy in the room, knowing more than anyone else and having every answer to every problem. But two weeks before he was to take command, he was reassigned to the Santa Fe, a completely different type of sub with nothing the same as the Olympia. He was concerned with how he was going to give orders on a sub where nothing was familiar and where the rank and file knew more about running it than he did.

Marquet was forced to collaborate with his subordinates to arrive at a solution. It was determined that the information on how to operate the sub was already contained within the crew’s knowledge and experience. Therefore, he decided to move the decision-

¹⁸³ L. David Marquet, *Turn the Ship Around: A True Story of Turning Followers Into Leaders* (New York: Penguin Group, 2012), xxx.

making authority to where the information was while still maintaining ultimate responsibility. In other words, he shared leadership control. He admitted that it felt wrong at first because his leadership training taught him to take control and make it happen; when, in fact, what was needed was to give away control and create leaders. Consequently, he prefers and espouses not the leader-follower model but the leader-leader model.

Leader-Leader

Marquet sees his leader-leader model as fundamentally different than the leader-follower model in that he believes anyone can be a leader. And when leaders are functioning throughout the organization, not only are significant improvements in effectiveness achieved and morale improved, but the organization as a whole is stronger.¹⁸⁴ And by giving workers a sense of ownership, according to Roger Gill's extensive research, it provides "one of the key ingredients in creating the best companies to work for."¹⁸⁵

Zero-sum

Malphurs and Mancini pick up on this theme, calling for ministers to lead with "the perspective of stewardship over ministry rather than ownership of ministry."¹⁸⁶ They add that so often leaders think the degree of power available is a fixed amount, otherwise known as zero-sum—if I give away power or control to someone, I have less, they have

¹⁸⁴ Marquet, xxvii.

¹⁸⁵ Roger Gill, *Theory and Practice of Leadership* (London: SAGE Publications, Ltd., 2006), 25.

¹⁸⁶ Malphurs and Mancini, 46-47.

more. When in actuality, a leader who gives away power can carry more influence in the organization. “Leaders gain power by giving away power.”¹⁸⁷

Choose Long-term Over Short-term

Giving away control, power or ownership carries with it a measure of risk. It is easier and more efficient when control or decision-making power is centrally located on one person with a mindset of, “if you want a job done right, do it yourself.” Admittedly, a lot can be accomplished quickly with a strong leader and willing followers, but at what cost? And things can get messy, inefficient, and take much longer if control is distributed to leaders under development. Nancy Dixon states the obvious, “Development occurs over time.”

Malphurs and Mancini bring up the seldom asked question, “What happens to the work if God should suddenly take the leader home or direct him elsewhere?”¹⁸⁸ It is also worth considering Marquet’s question, “Are you and your people working to optimize the organization for their tenure, or forever?”¹⁸⁹ Who is really being served by a do-it-all leader, the organization, or the leader?

Investing in developing leaders is taking the long-term look and will surely slow operations down for the short term. This can feel inefficient, but the results will allow things to eventually speed up and more will be accomplished than before. However,

¹⁸⁷ Malphurs and Mancini, 54.

¹⁸⁸ Malphurs and Mancini, 26.

¹⁸⁹ Marquet, 11.

adopting and implementing the slogan, “short-term sacrifice for long-term gain”¹⁹⁰ will serve the leadership well.

Investing in the long look will, depending on the leader, require a degree of humility. Often, the “interest in efficiency is ... accompanied by the pride of competence. Not only can the leader do it faster, he can also do it better. And not only can he do it better, he feels good about the fact he can do it better!”¹⁹¹

Culture Change

“Much of what has been written about leader development ... assumes that development initiatives are implemented primarily in response to environmental and organizational change.”¹⁹² Therefore, from this perspective, leader development efforts are seen as reactive. This does not necessarily need to be the case. Organizations can be proactive and choose to implement leader development as a transformational mechanism.¹⁹³ Day continues:

Indeed, it could be argued that once leader development initiatives have been implemented and have begun to take root, the results of those efforts inherently change the social fabric of an organization, beginning with fundamental changes in the expectations (i.e., norms and beliefs) of leaders across all levels.¹⁹⁴

Leaders who are considering implementing leader development must address the important issue of culture change.

¹⁹⁰ Malphurs and Mancini, 49.

¹⁹¹ Malphurs and Mancini, 49.

¹⁹² Day and Halpin, 12.

¹⁹³ Day and Halpin, 12.

¹⁹⁴ Day and Halpin, 13.

Edgar Schein, in his seminal book, *Organizational Culture and Leadership*, makes some particularly salient points most applicable to Grace Church's context. In his section entitled "The Psychosocial Dynamics of Transformative Organizational Change," he highlights that if a profound change is to take place, the organization first needs to experience enough "disequilibrium to force a coping process that goes beyond just reinforcing the assumptions that are already in place."¹⁹⁵ He refers to this phenomenon as "unfreezing" or creating a motivation to change.¹⁹⁶

Schein then provides three different processes: disconfirming data, anxiety and/or guilt, and psychological safety that need to be in place for the organization to change. First, there must be enough *disconfirming data* to cause significant discomfort and disequilibrium.¹⁹⁷ Secondly, there must be the connection of the discontinuing data to essential goals and ideals, causing *anxiety and/or guilt*. Thirdly, there must be enough *psychological safety*, in the sense of being able to see a possibility of solving the problem and learning something new *without loss of identity or integrity* (emphasis added).¹⁹⁸

According to John Harrison, the old hierarchical leadership structure is no longer the only option to consider. Postmodernism thinking and its skeptical view of top-down

¹⁹⁵ Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed. (San Francisco: Jossey-Bass, 2004), 320.

¹⁹⁶ Schein, 320.

¹⁹⁷ Schein, 320.

¹⁹⁸ Schein, 320.

leadership models has “opened new possibilities for other leadership structures to be developed within organizations.”¹⁹⁹

Diane Bandow and Terry Self sum up this section on mindset change by stating:

Organizations that desire empowered employees and participative management need a culture in which openness and trust are required, where learning and action are driven by leadership; the responsibility of leadership is to maintain the alignment of the task with the culture, strategy, mission, and vision.²⁰⁰

If indeed there is a commitment by traditionally hierarchical leaders to genuinely pursue a mindset change toward developing leaders, putting off old beliefs and practices must be replaced by putting on new.

Empowerment

Empowerment has emerged in the past several decades as the prevailing solution to the problem of autocratic, leader-follower, top-down, leadership styles. Generally, empowerment presumes organizations will be stronger, more efficient, and successful if decision making power is spread throughout the organization and not limited to a few at the top. The pros and cons of empowerment have been discussed, tested, and modified according to context and application. Gill says it is a subject that is “much misunderstood and is interpreted in different ways. Unsurprisingly, therefore, it often arouses passion and heated debate whenever it is mentioned.”²⁰¹

¹⁹⁹ John Alexander Harrison, “Shared Leadership: Bringing the Local Church Back to Its Biblical Roots of Leadership” (DMin diss., Bethel Seminary, 2017), 79.

²⁰⁰ Bandow and Self, 64.

²⁰¹ Gill, 209.

Empowerment Defined

Perhaps the first place to start is with a definition from Merriam-Webster's Dictionary, which describes the word 'empower' as "to authorize or delegate or give legal power to someone."²⁰² The transfer of authority, power, or control is at the heart of empowerment. Jay Conger and Rabindra Kanungo agree by stating, "this idea of delegation and the decentralization of decision-making power is central to the empowerment notion."²⁰³ It is also a relational dynamic, they continue, in which a leader shares power with subordinates; power being "possession of formal authority or control over organizational resources."²⁰⁴

Malphurs and Mancini suggest that deliberately giving away authority is vital. Their definition of empowerment is "the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for the ministry."²⁰⁵ Malphurs and Mancini provide a helpful analogy that illustrates each phrase of this definition: a parent teaching a teenager how to drive a car. The researcher gives a paraphrase of their thoughts for each phrase.

Intentional transfer – The parent must determine ahead of time the teen's readiness after careful attention to character and competency. For the teen to drive the car, the parent must take his or her hands off the wheel and move over.

²⁰² *Merriam-Webster Dictionary*, s.v. "empower," accessed September 17, 2019, <https://www.merriam-webster.com/dictionary/empower>.

²⁰³ Jay A. Conger and Rabindra N. Kanungo, "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review* 13, no. 3 (1988): 473.

²⁰⁴ Conger and Kanungo, 473.

²⁰⁵ Malphurs and Mancini, 40.

Of authority – The teen will eventually sit in the driver’s seat, which is the place of decision-making power.

To an emerging leader ... from an established leader – The teen has matured, shown a desire to drive, has learned how the car operates. The parent, as an experienced driver, recognizes this and fosters the process of the teen eventually driving solo.

Within specified boundaries – The teen not only understands the physical boundaries of the road but also understands there are boundaries to the decisions he or she may make concerning when and where they can drive.

Who maintains responsibility for the ministry – The parent still owns the car, pays the insurance, and is ultimately responsible for the driving decisions made by the teen.²⁰⁶

Louise Parker and Richard Price define empowerment only as “the belief that one has control over decision making.”²⁰⁷ All definitions found in this research include either the “giving away” or “receiving from” notions.

Other authors concentrate on the *process* of empowerment. Michal Biron and Peter Bamberger believe empowerment refers to the transformational process of those lacking control over their work to where they have significant control.²⁰⁸ Conger and Kanungo see it as a process of “enhancing feelings of self-efficacy” [or competency, self-confidence—an idea explored below] among members of an organization by identifying

²⁰⁶ Malphurs and Mancini, 40-42.

²⁰⁷ Louise E. Parker and Richard H. Price, “Empowered Managers and Empowered Workers: The Effects of Managerial Support and Managerial Perceived Control on Workers’ Sense of Control over Decision Making,” *Human Relations* 47, no. 8 (1994): 911.

²⁰⁸ Michal Biron and Peter A. Bamberger, “More Than Lip Service: Linking the Intensity of Empowerment Initiatives to Individual Well-being and Performance,” *The International Journal of Human Resource Management* 22, no. 2 (January 2011): 258.

and removing the conditions that advance their powerlessness because provisions were made through formal organizational practices and informal techniques to give information that will promote efficacy.²⁰⁹ Michelle Kaminski et al. see it as a developmental process that actively encourages problem-solving, a progressive understanding of the social-political work environment, and an increasing ability to gain more control in that workplace.²¹⁰ Conger and Kanungo offer five stages in the process of empowerment (Table 2).

Table 2: Five Stages in the Process of Empowerment.

Stage 1	Stage 2	Stage 3	Stage 4	Stage 5
Conditions leading to a psychological state of powerlessness	The use of managerial strategies and techniques	To provide self-efficacy information to subordinates using four sources	Results in empowering experience of subordinate	Leading to behavioral effects
Organizational factors Supervision Reward system Nature of job	Participative management Goal setting Feedback system Modeling Contingent/competence-based reward Job enrichment	Enactive attainment Vicarious experience Verbal persuasion Emotional arousal and Remove conditions listed under Stage 1	Strengthening of effort—performance expectancy or belief in personal efficacy	Initiation/persistence of behavior to accomplish task objectives

Source: Jay A. Conger and Rabindra N. Kanungo, "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review* 13, no. 3 (1988): 475.

²⁰⁹ Conger and Kanungo, 474.

²¹⁰ Michelle Kaminski, Jeffrey S. Kaufman, Robin Graubarth, and Thomas G. Robins, "How Do People Become Empowered? A Case Study of Union Activists," *Human Relations* 53, no. 10 (2000): 1359.

Still others concentrate on the elements of empowerment received by subordinates. These include “knowledge, skills, self-awareness, authority, resources, opportunity and freedom to manage themselves and be accountable, for their behaviour and performance.”²¹¹ Mushin Lee and Joon Koh offer that empowerment provides psychological motivation when the empowering behaviors of the supervisor results in four task-related cognitions relating to a person’s role at work: meaning, competence, self-determination, and impact.²¹²

To help clarify what it means for a leader to empower a follower, Konczak, Stelly, and Trusty offer six leader behavior factors, each with qualifying statements written from the follower’s perspective. These factors and statements will allow a leader and follower to assess the degree to which empowerment is active.

Delegation of Authority

My leader gives me the authority I need to make decisions that improve work processes and procedures.

My leader gives me the authority to make changes necessary to improve things.

My leader delegates authority to me that is equal to the level of responsibility that I am assigned.

Accountability

My leader holds me accountable for the work I am assigned.

I am held accountable for performance and results.

My leader holds people in the department accountable for customer satisfaction.

²¹¹ Gill, 209.

²¹² Mushin Lee and Joon Koh, “Is Empowerment Really a New Concept?” *International Journal of Human Resource Management* 12, no. 4 (June 2001): 686.

Self-Directed Decision Making

My leader tries to help me arrive at my own solutions when problems arise, rather than telling me what he/she would do.

My leader relies on me to make my own decisions about issues that affect how work gets done.

My leader encourages me to develop my own solutions to problems I encounter in my work.

Information Sharing

My leader shares information that I need to ensure high quality results.

My leader provides me with the information I need to meet customers' needs.

Skill Development

My leader encourages me to use systematic problem-solving methods

My leader provides me with frequent opportunities to develop new skills.

My leader ensures that continuous learning and skill development are priorities in our department.

Coaching for Innovative Performance

My leader is willing to risk mistakes on my part if, over the long term, I will learn and develop as a result of the experience.

I am encouraged to try out new ideas even if there is a chance they may not succeed.

My leader focuses on corrective action rather than placing blame when I make a mistake.²¹³

Empowerment Advantages

According to Gilbert Fairholm, empowerment works because people want to make a difference. So, when power is shared by a leader who takes the time to teach them

²¹³ Konczak et al., 307-308.

how to make a difference, it meets a deep psychological need.²¹⁴ Therefore, job satisfaction and organizational performance are enhanced,²¹⁵ in part, because they are treated as valued individuals.²¹⁶

Jean-Charles Chebat and Paul Kollias assert that empowerment also leads to the development of “learning organizations” where empowered employees think more creatively and adapt their behaviors and attitudes to meet the needs of customers, thus reaching both personal and organizational goals.²¹⁷ Susanne Scott and Reginald Bruce agree that empowered employees are likely to be more adaptive due to the increased flexibility that empowerment brings.²¹⁸

Gabriel Gazzoli and his colleagues give Southwest Airlines as an example of this flexibility or freedom that empowerment brings due to an empowering organizational culture. Southwest encourages autonomy and shared power that leads to “incredible acts of service for customers.”²¹⁹ They mention Lee and Koh’s four dimensions of empowerment (meaningfulness, competence, self-determination, and impact) as a possible driving force for Southwest employees’ “ability, motivation, power, and

²¹⁴ Gilbert W. Fairholm, *Leadership and the Culture of Trust* (Westport, CT: Praeger Publishers, 1994), 158.

²¹⁵ Gill, 209.

²¹⁶ Gill, 214.

²¹⁷ Jean-Charles Chebat and Paul Kollias, “The Impact of Empowerment on Customer Contact Employees’ Roles in Service Organizations,” *Journal of Service Research* 3, no. 1 (August 2000): 70.

²¹⁸ Susanne G. Scott and Reginald A. Bruce, “Determinants of Innovative Behavior: A Path Model of Individual Innovation in the Workplace,” *Academy of Management Journal* 37, no. 3 (1994): 584.

²¹⁹ Gabriel Gazzoli, Murat Hancer, and Yumi Park, “Employee Empowerment and Customer Orientation: Effects on Workers’ Attitudes in Restaurant Organizations,” *International Journal of Hospitality and Tourism Administration* 13, no. 1 (January 2012): 5.

opportunity” to develop better customer-oriented behaviors (e.g., pampering the customer, enhancing customer relationships, reading the customer’s needs, and delivering the service requested).²²⁰

Southwest’s empowering organizational culture’s customer-oriented behaviors could apply to the church. The church’s emerging leaders could be developed and empowered to meet the needs of their “customers” (i.e., those God brings across congregants’ paths or through the doors of the church). Relationships could be enhanced due to increased sensitivity and ability to read and meet needs.

Another primary positive outcome of empowerment is increased employee self-efficacy. As employees are given more control over job performance and decision-making, their levels of self-efficacy increase.²²¹

Empowerment and Self-Efficacy

Albert Bandura is generally recognized as the first to address, in depth, the concept of self-efficacy. He explains that “perceived self-efficacy is concerned with judgments of how well one can execute courses of action required to deal with prospective situations.”²²² Gill adds that self-efficacy is an essential ingredient in feeling empowered,²²³ while Biron and Bamberger observe that self-efficacy and the empowerment process are often considered inseparable.²²⁴ According to Konczak and his

²²⁰ Gazzoli et al, 5.

²²¹ Chebat and Kollias, 70.

²²² Albert Bandura, “Self-Efficacy Mechanism in Human Agency,” *American Psychologist* 37, no. 1 (February 1982): 122.

²²³ Gill, 214.

²²⁴ Biron and Bamberger, 262.

colleagues, Conger and Kanungo were the first to define psychological empowerment. Self-efficacy plays a prominent role in Conger and Kanungo's definition of psychological empowerment: "a process of enhancing feelings of self-efficacy among organizational members through the identification of conditions that foster powerlessness and through their removal by both formal organizational practices and informal techniques of providing efficacy information."²²⁵

The amount of one's perceived self-efficacy will have a direct impact on the amount of energy that individuals will exert which will be in direct proportion to what they expect from their actions.²²⁶ People with a higher sense of self-efficacy will give more significant and more persistent effort to achieve or surpass expected task outcomes. Likewise, these same individuals will tend to feel more confident about their abilities to complete a given task successfully and thus will be likely to respond more positively to job constraints or demands.²²⁷ Conger and Kanungo list four leadership practices that are identified as empowering: expressing confidence in subordinates accompanied by high performance expectations, fostering opportunities for subordinates to participate in decision making, providing autonomy from bureaucratic constraint, and setting inspirational and/or meaningful goals.²²⁸

Conversely, those with a lower sense of self-efficacy will give less effort or tend to avoid or excuse job performance. Conger and Kanungo noted three conditions in

²²⁵ Conger and Kanungo, 474.

²²⁶ Bandura, 122.

²²⁷ Biron and Bamberger, 262.

²²⁸ Conger and Kanungo, 478.

which lowered self-efficacy were found: major reorganizations, start-up ventures, and organizations with authoritarian leaders and demanding organizational goals.²²⁹ Major reorganizations can include a change in the senior leader and/or cultural shift. Other factors that lower personal efficacy are lack of challenge, lack of meaning, vagueness, conflict, or overload in the role.²³⁰

Empowerment Critiques

Malphurs and Mancini point out that empowerment is much easier defined than it is applied. It will challenge a leader's heart by placing many demands on it.²³¹ This, of course, assumes that leadership development, including empowerment, is crucial to the long-term success of the church. They reduce their "Challenges of Empowerment" to a chart (Table 3), which includes four "Empowerment Dynamics" (empowerment truths), "Leader's Inordinate Desire" (the leader's accompanying natural desire left unchecked), "Empowerment Priority" (the action or attitude needed to combat such desires), and "Area of Heart Building" (the biblical concept that must grow in the heart of the leader). Others take it a step further and see problems in either the nuance of application or even in the fundamental concept of empowerment.

²²⁹ Conger and Kanungo, 476.

²³⁰ Conger and Kanungo, 476.

²³¹ Malphurs and Mancini, 45.

Table 3: The Challenges of Empowerment

Empowerment Dynamic	Leader's Inordinate Desire	Empowerment Priority	Area of Heart Building
Empowerment increases the scope of unknown ministry outcomes	Control	Embrace uncertainty	Faith
Empowerment requires a sacrifice of short-term ministry efficiency	Expediency	Slow down to speed up	Patience
Empowerment requires giving away authority that previously provided the basis of personal ministry success	Power	Starve your ego	Humility
Empowerment necessitates close support and authentic community with other leaders	Isolation	Connect with others	Love

Source: Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, (Grand Rapids: Baker Books, 2004), 59.

Most of the critiques observed by this researcher address one or two aspects of empowerment without taking on the whole. As Gill mentioned, it is a concept that is much misunderstood and misinterpreted. Nonetheless, critical assessments are worthy of consideration when developing a robust idea of empowerment.

Marquet begins the conversation by admitting he liked the idea of empowerment but found making it a “program” problematic. Because he feels that power comes from within, the thought of needing someone else to empower him felt strange. “While the

message is ‘empowerment,’ the method—it takes me to empower you—fundamentally disempowers employees. That drowns out the message.”²³²

Agreeing with Marquet, Stephan and Pace argue that if the concept of empowering is simply giving away power, then it falls short. First of all, it means that someone else has the power and they are going to give some to you so that now you will have power too. Secondly, since someone is giving you power, there certainly is the possibility of him or her taking it back.

Another problem with leaders empowering subordinates is that leaders are used to, as Chris Argyris describes it, the “command-and-control model ... they trust and know best.”²³³ Sanjay Menon agrees that leaders’ need for power, their inability to effectively delegate, their insecurity toward their jobs, and their role ambiguity play a part in the failure of many empowerment programs.²³⁴

Kevin Morrell and Adrian Wilkinson take it a step further and suggest that their research reveals that sometimes empowerment can become a “weasel word,” a word that appears to mean one thing when in reality it means another. Or, it can be “framed in smoke and aggrandized by mirrors.”²³⁵ The smoke may hide that there is no real change in the restructuring of employees’ power and, therefore, under the guise of

²³² Marquet, xxvi.

²³³ Chris Argyris, “Empowerment: The Emperor’s New Clothes,” *Harvard Business Review* (May-June 1998): 98.

²³⁴ Sanjay T. Menon, “Employee Empowerment: An Integrative Psychological Approach,” *Applied Psychology: An International Review* 50, no. 1 (2001): 158.

²³⁵ Kevin Morrell and Adrian Wilkinson, “Empowerment: Through the Smoke and Past the Mirrors?” *Human Resource Development International* 5, no. 1 (2002): 121.

empowerment, it is actually an underhanded mechanism for control. The mirrors may have exaggerated the benefits that an empowerment program or initiative would bring. The promise of “ownership” with its increased responsibilities does not result in increased reward but focuses on the process but not the profits. Empowerment then becomes a “slick piece of re-labeling designed to get more for less.”²³⁶

Stephan and Pace believe that enabling is much more effective than empowering. This is not the negative concept of someone doing something for someone else that that person should be doing which produces a dysfunctional relationship. To better understand the idea, the authors provide a list of descriptive words that carry various nuances of meaning: capacitate, equip, facilitate, outfit, provide, supply, assist, expedite, ease, simplify, hasten, and quicken. The concept of enabling presented here mirrors the biblical development concept of equipping found in Ephesians 4:12.

Discipleship and Leadership Development

The last comparison to be addressed in this literature review is discipleship and leadership development. Are they the same? Are they distinct? In what ways, and what implications are there for developing leaders?

Eric Geiger and Kevin Peck in their book *Designed to Lead: The Church and Leadership Development* focus on this subject at length. They argue that because Jesus in His Great Commission (Matt. 28:19-20) explicitly commands His followers to make disciples, there is no “Plan B.”²³⁷ Obviously, the concept of developing leaders permeates

²³⁶ Morrell and Wilkinson, 121.

²³⁷ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H Publishing Group, 2016), 156.

the scriptures ranging from Moses-Joshua and Elijah-Elisha to Jesus-Disciples and Paul-Timothy. However, Geiger and Peck quickly point out that leadership development cannot be divorced from discipleship. When consulting with churches, they hear ministry leaders ask, “What do you do for discipleship?” and then “What do you do for leadership development?” as if the two are mutually exclusive. They do acknowledge that it might be helpful to view leadership development as an advanced form of discipleship but never as being distinct from discipleship.²³⁸

Viewing discipleship as separate from leadership development perpetuates a false dichotomy, —“that one’s leadership can be divorced from one’s faith.”²³⁹ When a church focuses on developing leaders apart from being a disciple of Jesus, it always results in being overly skill-based: “skills apart from character, performance apart from transformation.”²⁴⁰

According to Malphurs and Mancini, however, one of the reasons why churches have problems developing leaders is that “leadership does not discern the difference between building leaders and making disciples.”²⁴¹ They argue for distinguishing between “making disciples, developing mature disciples, and making leaders.”²⁴² They agree with Geiger and Peck that every follower of Christ should be a disciple, and every

²³⁸ Geiger and Peck, 153.

²³⁹ Geiger and Peck, 160.

²⁴⁰ Geiger and Peck, 161.

²⁴¹ Malphurs and Mancini, 33.

²⁴² Malphurs and Mancini, 33.

disciple should be a maturing disciple. But not every disciple, even every maturing disciple, will become a leader. They continue:

Leadership is a narrow concept. It targets a limited number of maturing disciples. Early in the process, as disciples grow and mature, experienced leaders should assess them to determine their gifts and abilities. In this way, leaders will emerge. They may display natural and spiritual gifts of leadership, or they may develop leadership skills. Thus leadership builds on discipleship. It is not only foundational but also imperative that a ministry develops its potential leaders as disciples; otherwise, they will find it most difficult to function well as leaders in the church. Leaders must be growing disciples.²⁴³

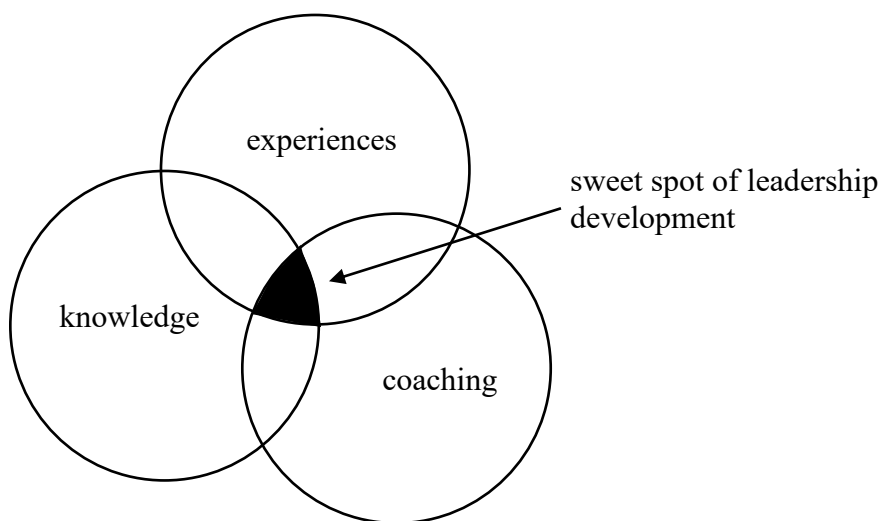
The two sets of authors mostly agree with the fundamental premise that the process of developing leaders and discipleship go hand in hand.

Geiger and Peck then propose that development happens when three dynamics converge: truth, posture, and leaders. Truth found in God's word has the power to transform believers into the image of Jesus. Posture refers to being put in a pliable and teachable place through experiences that God uses to grow a believer into maturity. Leaders refers to the people God uses to develop emerging leaders. Therefore, "leaders are developed as knowledge (truth), experiences (posture), and coaching (leaders) converge."²⁴⁴ Development does not happen when just knowledge is dispensed. Development does not happen when just experiences are provided. Development does not happen when just coaching occurs. The "sweet spot of leadership development" is when the three intersect (Figure 4).

²⁴³ Malphurs and Mancini, 34.

²⁴⁴ Geiger and Peck, 163.

Figure 4: Development Convergence



Source: Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development*, (Nashville: B&H Publishing Group, 2016), 163.

They tell of being part of a think-tank team formed for the express purpose of developing a leadership pipeline. A leadership pipeline is defined as “a helpful construct that aids in systematically and intentionally developing leaders.”²⁴⁵ Having a leadership pipeline provides four benefits: development clarity, succession planning, effective coaching, and ministry expansion.²⁴⁶

Embedded in this pipeline are seven competencies that are essential for developing leaders in the church. These competencies fall into two categories: character-based and skill-based. The think-tank team felt that leadership development was essentially advanced discipleship, so they did not develop two sets of competencies: one

²⁴⁵ Geiger and Peck, 186.

²⁴⁶ Geiger and Peck, 188.

for being a disciple and one for being a leader. The seven competencies making up the pipeline are:

1. Discipleship: Theological and spiritual development
2. Vision: A preferred future
3. Strategy: Plan or method for the preferred future
4. Collaboration: Ability to work with others
5. People Development: Contributing to the growth of others
6. Stewardship: Overseeing resources within one's care
7. Ministry Specific Competencies: Unique skills within a ministry area

The team then applied these competencies to four levels of leadership:

Level 1: Volunteer

Level 2: Leader

Level 3: Director

Level 4: Senior leadership²⁴⁷

The resulting Church Leadership Development chart (Table 4) is one example of how a church could set up a systematic, workable, and transferable leadership development pipeline.

²⁴⁷ Geiger and Peck, 194-195.

Table 4. Church Leadership Development

Core Competencies									
Pipeline level	Leadership responsibilities	Sample roles	Discipleship	Vision	Strategy	Collaboration	People development	Stewardship	Ministry-specific competencies
Senior leadership	Provides vision and sets the strategic direction for the church as a whole	Pastor, Executive Team, Deacon, Elder, Board Member	Teaches theology and serves as a Christ-like example	Creates visions for the church	Thinks strategically about the church as a whole	Works through team leaders	Creates a development culture	Faithfully stewards opportunities with church's resources	Ministry-specific competencies vary based on role and ministry area. These competencies progress from task execution to people development to systems management and strategy to church and ministry oversight.
Ministry director	Oversees a ministry area with the responsibility of leading coaches and leaders	Children's Minister, Worship Pastor, Youth Pastor	Understands and applies systemic and biblical theology and teaches spiritual disciplines	Contextualizes vision for ministry area	Designs ministry strategy and implements in ministry context	Works through leaders	Creates a development pathway for ministry area	Faithfully stewards church's resources	
Leader	Provides leadership for a ministry team	Small Group Leader, Committee Chair, Teacher	Knows basic doctrines, practices spiritual disciplines, and exhibits the fruit of the Spirit	Articulates and implements vision for the ministry area	Leads others to unite around and execute ministry strategy	Works through others	Develops others	Faithfully stewards giftedness of others	
Volunteer	Serves on a ministry team	Usher, Greeter, Nursery Worker	Knows the gospel and takes responsibility for personal development	Supports the vision of ministry area	Serves effectively in ministry role	Works with others	Displays willingness to be developed	Faithfully stewards personal giftedness	

Source: Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development*, (Nashville: B&H Publishing Group, 2016), 191.

Malphurs and Mancini provide a five-step process of leadership development.

The first step is to discover new leaders for development through recruiting, exploring (recruited leaders learning about the church's leadership-development process and the church learning more about the recruit), and assessing how God has uniquely designed them to serve. The second step is launching new leaders into their positions of leadership, which mirrors Jim Collin's concept of "getting the right people on the right bus in the right seat at the right time."

The third step is to develop new and current leaders through acquiring new leadership knowledge and skills. Regularly evaluating the leadership-development process by always looking for ways to improve it is the fourth step. And the fifth and final step in the process is regularly rewarding those in the leadership-development process with genuine and appropriate appreciation.²⁴⁸

Both Malphurs and Mancini and Geiger and Peck believe that the ultimate developer of leaders was Jesus. After all, if making disciples and developing leaders is at the very heart of God's plan for advancing His kingdom throughout the earth, no one other than God's Son could embody that plan to perfection. Of course, Jesus is the prime example and model to follow in how discipleship and leader development are to be married.

Conclusion

Whether in a corporate, church, or non-profit context, people want to feel their investment of time and energy has meaning and impact. The vast majority of the principles revealed by this research can be applied to any setting. There will always be a need for leaders. Likewise, there will always be a need for followers. How the two work together to build a stronger, sustainable organization that will outlast them depends on the level of collaboration between the two.

Evidence in this literature review reveals that collaboration functions more effectively long-term if system-wide leadership development is valued and implemented into the organizational culture. A leadership mindset change will be needed if the

²⁴⁸ Malphurs and Mancini, 128-188.

organization is transitioning from a hierarchical leadership style to a more empowering style. Although this process will be less efficient at first, if the commitment to the process is genuine, the long-term results will pay significant dividends.

CHAPTER FOUR: FIELD STUDY DESCRIPTION AND RESEARCH METHODS

Introduction

The problem this project addressed was the lack of a systemic approach to developing potential leaders at Grace Church as it adds replication culture elements to its existing family culture. The researcher first focused on Biblical examples of leadership development finding sufficient treatment to provide a solid foundation. Secondly, a review of relevant literature from the corporate, church, and non-profit world provided insight into leadership development themes and characteristics.

For the field study, the researcher utilized qualitative research to “focus on phenomena that occur in natural settings.”²⁴⁹ In this field research, three replication churches with established leadership development systems were engaged. The approach to inquiry was a Grounded Theory Method (GTM). Paul Leedy and Jeanne Ormrod expresses GTM provides the platform for a theory to emerge “rooted in data that [was] collected in the field rather than taken from the research literature.”²⁵⁰ According to John Creswell, another advantage for using GTM is that “participants in the study would all have experienced the process, and the development of the theory might help explain practice or provide a framework for further research.”²⁵¹

²⁴⁹ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 10th ed. (Boston: Pearson, 2013), 139.

²⁵⁰ Leedy and Ormrod, 146.

²⁵¹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2007), 63.

Data Collection

To address the project's problem of the lack of a systemic approach to developing leaders at Grace, conducting interviews was chosen as the method for collecting data for the field study. Nancy Vyhmeister states, "for in-depth information on opinions and attitudes, interviews are superior to surveys."²⁵² This method provided insight into the leadership development systems and processes of the churches interviewed.

The researcher unsuccessfully attempted to discover churches that had made or were making some degree of transition from family culture to replication culture. Contact was made with every known ministry leader familiar to the researcher in order to locate such church, but to no avail. Therefore, it was decided by the researcher that gathering data from successful replication churches would provide a model for Grace.

Face-to-face interviews were conducted with leadership development pastors at three churches with replication cultures and established leadership development systems. Each interview was held on or near the church campus and lasted one to one and a half hours. The interviews for each pastor were conducted using the same interview guide, included as Appendix B. Any follow-up questions or clarifying comments were catered to the particular answer given and fell within the general line of questioning of the interview guide.

Separate face-to-face interviews were also conducted with three focus groups consisting of leaders who had been developed in the leadership development system overseen by the same leadership development pastors. Each interview was held at the

²⁵² Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, 2nd ed. (Grand Rapids: Zondervan, 2008), 162.

church and lasted one and a half to two hours. The interviews for each focus group were conducted using the same interview guide, included as Appendix B. Any follow-up questions or clarifying comments were catered to the particular answer given and fell within the general line of questioning of the interview guide.

The same numbers of questions were asked of the pastors and focus groups. The focus group questions were similar to or the same as the pastor questions but from the focus group's perspective. For instance, one pastor question was, "What qualities are you looking for in a potential leader?" The similar focus group question was, "What qualities did you possess, recognized by others, that led you to believe you had the potential to be a leader?" An example of the same question for both pastor and focus group would be, "What were some of the signposts indicating healthy progress was being made?" Collecting data from pastors who led and from focus group participants who have been and are being led by the same pastors provided a balanced view of the replication culture.

Participants

Three Churches

The three churches engaged were selected using theoretical sampling.²⁵³ This method allowed the choosing sources that most helped the researcher form a theory of leadership development. The three churches were: Clear Creek Community Church (CCCC) based in League City, Texas (Houston area), Fellowship Bible Church of Northwest Arkansas (FBCNWA) based in Rogers, Arkansas, and Summit Crossing Community Church (SCCC) based in Huntsville, Alabama. Each of these churches have

²⁵³ Leedy and Ormrod, 152.

multiple campuses in surrounding cities, thus the term “based in” indicates the “mother church.” All three are large—over 2,000 in weekly attendance—multi-staff churches.

Clear Creek Community Church started in 1993 with the vision to “lead unchurched people to become fully devoted followers of Jesus Christ.”²⁵⁴ Its founding pastor is the only senior pastor it has known. CCC experienced rapid growth through the years and in 2008 became a multiple campus church. It expanded to a third and fourth satellite churches in 2011 and 2015 respectively.

Fellowship Bible Church of Northwest Arkansas started in 1984 with a “unique focus ... to help others realize their full potential as spiritual leaders—leaders equipped to express their authentic relationship with Christ to those within their neighborhoods, work places, communities, and beyond.”²⁵⁵ From its inception, the vision for pastoral leadership was based on shared leadership. No one has ever held the title of Senior Pastor. Identifying, recruiting, training, and releasing leaders has been the hallmark ministry of this church. It currently has three satellite churches in the northwest Arkansas region.

Summit Crossing Community Church started in 2003 with the vision “to encourage one another to know the Gospel, connect in Gospel relationships, and live out the Gospel in the world.”²⁵⁶ In 2009, they joined the ACTS 29 Church Planting Network

²⁵⁴ Clear Creek Community Church website, accessed September 14, 2018, <https://www.clearcreek.org/new-here/who-we-are/our-story/>.

²⁵⁵ Fellowship Bible Church of Northwest Arkansas website, accessed November 3, 2018, <https://www.fellowshipnwa.org/about-fellowship>.

²⁵⁶ Summit Crossing Community Church website, accessed November 26, 2019, <https://www.summitcrossing.org/summit-history>.

to “strategically focus on seeing churches planted rooted in Gospel community.”²⁵⁷

Developing leaders who could carry out the vision of planting churches was crucial to fulfill its vision.

Established Leadership Pastors

The three leadership development pastors each have been in church ministry for multiple decades and oversee leadership development systems utilized by their churches. Administratively, they have taken and continue to take an active role in the development of policies and procedures. They have also demonstrated an ongoing engagement in personally developing potential leaders. All three serve as elders in their churches.

The CCCC leadership development pastor was forty-eight years old and had been in this role for fifteen years. His responsibilities included “developing the entire leadership pipeline for our entire church ... from people who are visiting to becoming pastors or church planters.”²⁵⁸

The FBCNWA leadership development pastor was sixty-one years old and had been on staff for twenty years. In 2011, the church formed The Training Center “to do a better job of preparing and equipping our leaders in our mission statement of producing and releasing leaders.”²⁵⁹ This pastor is the Director of The Training Center. The SCCC leadership development pastor was forty-nine years old and had previously been a pastor of another church. His church merged with SCCC in 2013, at which point he became the

²⁵⁷ SCCC website.

²⁵⁸ Interview with CCCC leadership development pastor, August 16, 2018.

²⁵⁹ Interview with FBCNWA leadership development pastor, August 27, 2018.

leadership development pastor. To fulfill one of the values of the church, to plant churches, “developing leaders was a crucial strategy to get us there.”²⁶⁰

Focus Groups Comprised of Developed Leaders

The three focus groups consisted of leaders in various stages of experience and years of service. Some were paid staff and some were volunteer staff. All held positions of responsibility and had been developed through the leadership development systems in their respective churches.

The CCCC focus group consisted of four men involved in various stages of leadership in youth ministry. Their ages ranged from twenty-two to thirty-one. Three were paid staff and one was a volunteer leader. All had been in their leadership positions between one and four years.

The FBCNWA focus group consisted of two men and two women in various leadership positions throughout the church. Their ages ranged from twenty-three to sixty-one. All were paid staff with years of service ranging from 1 year to twenty-five years—one woman was a founding member and held the Children’s Ministry Director position since 1993.

The SCCC focus group consisted of two men and one woman in a variety of ministry positions. Their ages ranged from thirty-three to forty-two. One person was paid staff and on the church planting residency track, one was a volunteer small group leader and group leader coach, and one was a high school girls mentor. The years of ministry ranged from three to five years.

²⁶⁰ Interview with SCCC leadership development pastor, November 25, 2019.

Data Analysis

The method used for data analysis was a four-step process. First, open coding to divide data into groupings and then “scrutinized for commonalities that reflect categories or themes.”²⁶¹ Secondly, axial coding was used to search for any interconnections between categories or themes. Thirdly, after categorizing and searching for interconnectedness selective coding was used. This allowed the researcher to develop a “*story line* that describes ‘what happens’”²⁶² in leadership development in these contexts. Lastly, a leadership development theory in the form of a series of hypotheses was offered to explain the phenomenon.

²⁶¹ Leedy and Ormrod, 147.

²⁶² Leedy and Ormrod, 147.

CHAPTER FIVE: FIELD STUDY ANALYSIS AND FINDINGS

Introduction

The three replication churches were selected based on recommendations from several of the researcher's trusted ministry friends. Those recommendations were based on the church's replication reputation and the church leader's ministry experience and effectiveness. One church and church leader were previously unknown to the researcher. The researcher knew the other two churches by name only. Their leaders, however, were already known by the researcher; one from college and seminary and one who was a youth member in a church that the researcher formerly served. In both cases, contact had not been made prior to this project for twenty-five or thirty years.

Description of Participants

Clear Creek Community Church's (CCCC) leader had a background of student ministry before serving as the Leadership Development Director for the past fifteen years. Fellowship Bible Church at Northwest Arkansas' (FBCNWA) leader was a pastor of another church before coming to FBCNWA in 1998. Prior to becoming the Director of The Training Center, he served as pastor of Mosaic, a congregation that met on Saturday night at the home campus in Rogers, Arkansas. Summit Crossing Community Church's (SCCC) leader presently holds the title Pastor of Planting and Pioneering. Before this position he was the Pastor of Leadership Development. He also was the senior pastor of a church that merged with SCCC in 2013. The mean full-time ministry years of the three leaders is thirty-one.

The focus group members (FGM) were selected by the church leaders based on their personal knowledge of their ministry and willingness to participate. The leader of CCCC selected four interviewees from the youth ministry who held various positions of leadership. Three were paid staff and one was a volunteer. Each had served a year or slightly more at the time of the interview. The FBCNWA leader provided four interviewees from various ministries in the church. One had his current position for five months but had held other leadership positions before. Likewise, another held her position for three months but had held prior leadership positions. All four were paid staff. The leader of SCCC provided three interviewees from various ministries. One volunteer was a Missional Community Leader (small group leader) and Coach of several Missional Community Leaders. One became paid staff three weeks before the interview but also served as a Missional Community Leader and Coach. Prior to his new position he was in the church-planting leadership residency program for one and a half years. The third member of the focus group was a high school teacher and had served as a volunteer youth mentor to 11th grade girls. Table 5 provides an overview of the interviewees.

Table 5. Interviewed Church Leaders and Focus Group Members.

Church	Interviewee	Title	Years of Service in Current Role
Clear Creek Community Church League City, Texas	Leader	Leadership Development Director	15 years
	Focus Group Member	Student Pastor at Egret Bay Campus	1 year
		Small Group Navigator	1 year
		Programmer for Weekly Youth Events	1 year
		Student Pastor at East 96 th Campus	14 months
Fellowship Bible Church of Northwest Arkansas Rogers, Arkansas	Leader	Director of The Training Center	2 1/2 years
	Focus Group Member	Global Outreach Resident	5 months
		Elementary Family Team Leader	25 years
		Training Center Coordinator	3 months
		Graphic Artist and Web Design	2 years
Summit Crossing Community Church Huntsville, Alabama	Leader	Pastor of Planting and Pioneering	1 year
	Focus Group Member	Missional Community Leader and Coach	5 years 3 years
		Director of Member Ministry	3 weeks
		Youth Mentor	3 1/2 years

Leadership Development Culture

All three church leaders and FGMs believe their churches have strong leadership development cultures. The descriptive words “vital,” “crucial,” “fully integrated,” and “in our DNA” characterized their understanding of leadership development’s importance to the life and ministry of their churches. Both CCCC and FBCNWA had invested more years and developed more established systems of development than SCCC. However, common themes and subthemes were discovered through analysis by the researcher although each culture differs in its application and emphasis.

DNA

When the two older churches, CCCC and FBCNWA, began, they saw leadership development as a core tenet of their vision for ministry. CCCC’s leader said, “It really has to be a cultural thing that everybody at all levels and all ministry areas understands and buys into its value ... it can not just be an add-on program.” A FGM from the same church said, “When you first come here, you quickly realize that [leadership development] is deeply embedded in the DNA of the church.” FBCNWA’s leader stated, “When your mission statement is to produce and release spiritual leaders, everything is tilted toward leadership. Who are you raising up to either take your place because they can do it better, or be a part of a deep bench of equipped leaders?”

The third church, SCCC, saw the need for leadership development to become a core tenet approximately seven or eight years into its existence and made the transition. This was directly tied to their adopting a replication philosophy for their small groups. SCCC’s leader said, “Since our people are scattered all around metro Huntsville, for there

to be effective, efficient disciple-making in our [small] groups, there has to be a system of leadership development that runs through our whole organization.”

All three churches viewed every church member as being at some level of leadership: leading yourself, if married, leading your family, leading others, leading leaders, leading ministries, or leading the church as staff and elders. In a sense, an expectation that “everyone is expected to lead” permeated all three churches. A children’s ministry leader said, “We believe in the priesthood of the believer. Every one of us has a job to do and it isn’t the hired hands ... When you have children who have grown up in a small group culture and seeing older students invest in them, as they get older they don’t say, ‘Oh, maybe I’ll lead,’ but rather, ‘Where can I lead?’” Another FGM stated, “Incredible weight is placed on the development of leaders throughout the church, starting with the kids ministry, to middle school, to high school, to college ... they do an incredible job of continuing to develop and nurture those leaders who are in charge of different leadership positions on staff.”

Leadership’s Posture

All the members of the three focus groups provided the majority of information regarding how leadership’s contribution shaped the churches’ culture. Each member had been mentored or coached by a leader, some by the leader interviewed, and some by other leaders. The responses given reflected their view on the individual leader and the leadership culture at large.

Plurality of Leadership

All three churches are governed by elders. Therefore, it was pointed out that the plurality of leadership was imperative to the success of a leadership development culture.

Each focus group acknowledged in essence that “as the leadership goes, so goes the church.” One FGM said, “It all starts at the top.” Decisions concerning ministry direction, policies, procedures, and day-to-day planning are not made alone. That mentality and practice trickled down through the church organization. One FGM stated:

We don't do things on our own ... There's not been one time here that I'm on my own. In fact, we don't make decisions on our own. Some, yes, because obviously you have to get through work. But big decisions, ministry minded changes, we don't ever have to do those alone. And that's a good thing ... We want to make sure we are making the right decision moving forward. So, we check with one another and that could slow us down but I think it is a really healthy way to maneuver through our leadership here. It's not on our own.

A sub-theme of plurality of leadership was the decentralization of leadership.

According to the FGMs, giving away ministry to others was a central goal of the leadership. “The church leadership does not expect everything to go through them. They expect the lay people to step up to the plate as well,” said one FGM. He continued by saying that those who have been developed as leaders are accustomed to owning and doing everything. Their leaders have empowered them to “run with it” and, in the process, continue to be developed as leaders. The leadership's humble attitude is then imitated as they give away ministry to volunteers under their ministry.

Modeling

All three focus groups recognized the importance of their leaders modeling or leading by example. Four common themes were mentioned: highly relational, servant leadership/humility, replication, and empowerment.

Every FGM and leader mentioned the relational nature of the leadership culture. The transfer of leadership was always relational and organic. A prior relationship of leader to follower accompanied by observing the follower serving in some capacity was a

requirement. Therefore, recruiting and inserting people into positions of leadership just to fill an empty slot was non-existent. Having a relational culture created opportunities for discovery of potential leaders. One leader said a maxim of theirs was “high touch, highly relational.”

Humility was another common theme given by the FGMs referring to their leaders. They appreciated the posture their leaders took to spend time to equip them and not be concerned about the spotlight. One FGM stated, “Here, there’s very much an attitude of empowering volunteers and kind of letting them own things so they can get developed. The reason I think it is very effective is the humble attitude our leaders display for us to imitate. They give of their time and expertise to equip us and then give away ministry to volunteers.” Another example of humility expressed by a FGM was the way they witnessed their leaders deferring to one another. “It comes from a heart of service, not a selfish goal, but wanting the best for the community and health of the church.” An oft-quoted maxim of one church given by a FGM encapsulates this leadership quality, “Name nowhere, fingerprints everywhere.”

Another quality of leadership modeling common to all three churches was replication. It was expected, taught, encouraged, and held accountable of those in leadership that just as they were identified, equipped, and released into ministry, they would in turn do the same for someone else. One FGM, who has led her church’s children’s ministry for twenty-five plus years, did not understand this concept when first approached to lead the children’s ministry in the early years of the church’s existence. The pastor stated how he had seen growth in her love for children and skills in working with them. He then asked, “How can you help people love to be with kids and train them

to do what you do?” She said, “I never dreamed of it in that context but as I carried it out, it had a farther reaching affect than ministering to just the little flock of children I had.” One leader said they try to have a culture of invitation. The people who are serving are always trying to replace themselves. He tells potential leaders, “We’re entrusting you so that you can entrust someone else.”

Empowerment was the last quality of leadership modeling common to all three churches. In each setting, there was a balanced approach of the leadership releasing leaders with enough authority to assume ownership, yet leadership still regularly engaging in assessment, feedback, and oversight.

A sub-theme to empowerment in all three churches was termed by one FGM as, “being kicked out of the nest before I thought I was ready.” The leadership posture in all three churches was to take the risk of putting people, who were known quantities, in places of leadership even when the potential leader did not feel totally prepared. One FGM shared that it was scary being given the responsibility of leadership before he thought he was ready but gratifying that the leadership trusted him with it. He recounted:

It was like they said, “O.k., let’s take your first steps and let you fail but I’m going to be here to help you. I’ll help you figure out why you failed and then work together with you so that it won’t happen again. That’s how you’ll grow as a leader.” It’s so encouraging to know that every day I’m around high caliber leaders who continue to spur me on to want to grow as a leader.

Identifying Potential Leaders

All the FGMs were in leadership positions and therefore had previously exhibited a measure of leadership ability. They were either approached by a leader and/or expressed a desire to be developed. All conveyed that it was easy to enter into the church’s leadership development system and were provided steps to follow. All three

leaders conveyed that for different levels of leadership, different requirements must be met. For instance, a position of parking attendant would not require the same vetting as a small group leader.

Qualities of a Potential Leader

All three leaders gave quick answers to what qualities they were looking for in potential leaders. The quick answers indicated, to the researcher, a proven method of successful recruitment. CCCC's leader identified six qualities: character, competency, chemistry, culture, calling, and capacity. FBCNWA's leader identified four: character, personal mission and vision, knowledge, and skill set. SCCC's leader mentioned the acronym F.A.T.—Faithful, Available, Teachable. He also mentioned humility and submission to authority.

Engaging Potential Leaders

The process for engaging potential leaders is highly relational in all three churches. The three leaders and focus groups conveyed, in one form or another, an “I see in you” posture that was employed by leaders toward potential leaders. “I see in you these qualities. Would you be willing to explore together how you can use your gifts in x, y, z ministry?” Then steps were taken to place them in a ministry of interest. After many years of leaders observing and inviting potential leaders, who in turn observed and invited, and so forth, a culture of invitation to leadership had been created.

There have been occasions, however, when someone new had approached an established leader and expressed an interest in being placed in a high-level leadership position. In these instances, they were encouraged to get involved in a small group and some form of service at a lower level. Over time they were observed, met with to talk

mission and vision and philosophy of ministry, and evaluated. If appropriate, they would then be placed in a leadership position suitable to their giftings and experience. All FGMs were involved in “lower level” service positions before eventually being placed in the position they occupied at the time of the interview.

Another common theme in all three churches was that the process of placing people in leadership was never rushed. A person had to have sufficient relational equity before given leadership responsibility. One leader noted that regularly attending a small group for six months was a prerequisite to becoming a church member. Another leader responded to one bonus question from the interview guide, “What is on your ‘I’ll never do that again’ list regarding leadership development?” by saying, “Putting someone in leadership position too quickly becomes more trouble than it’s worth.”

Agreements Made at the Outset

Each church varied slightly in how and when in the process they introduced requirements for each leadership position to a potential leader. However, all three had written job or role descriptions for each leadership position that was given and agreed upon. One leader said, “You want to have that stuff documented well.” Another leader stated, “The job/role descriptions have become more and more important when it comes to clarifying what it means for a leader to be successful in their area of ministry. So here’s what the hours and energy should look like. Can you win at this?” A signed written agreement was required by all three church leaders with regular follow-up meetings to assess the level of commitment.

All three churches had formal and informal training that would be required at some stage in the leader's development. The formal training was given in a classroom setting. The informal training would be some type of mentorship or discipleship.

Equipping Potential Leaders

The terms training and equipping were used interchangeably by the three leaders to indicate the necessary next steps of development for potential leaders. The level of training was dependent on the level of ministry. All three churches had developed a curriculum of formal training that the leadership required potential leaders to complete.

Formal Equipping

The formal equipping programs of all three churches were designed to be taken over a one to two year period. These weekly classes provided classroom teaching, workshop settings, and individual coaching. The subjects covered were theology, self leadership, team leadership, organizational leadership, and pastoral leadership. Each of these subjects had multiple resources providing supplemental training via videos, audios, books, and online resources. Also provided were personal discovery resources such as the DiSC profile or S.H.A.P.E. assessment (Spiritual gifts, Heart, Abilities, Personality, Experiences).

Informal Equipping

CCCC's formal equipping process, the Leadership Development Program (LDP), was by invitation only and that invitation came from a former LDP graduate called a mentor or sponsor. The mentor/sponsor would have said to the potential leader "I see in you _____ (name of the particular quality/qualities)" and then nominated the potential leader for the LDP. The sponsor would then informally equip the potential leader by

meeting once a month in casual settings to discuss what they were learning and experiencing in the LDP. The other two churches had similar informal equipping methods—“high touch, highly relational.”

In all three interviews with leaders, the four steps of the Leadership Square concept was mentioned as an informal equipping method: (1) I do, you watch, (2) I do, you help, (3) you do, I help, and (4) you do, I watch.

Evaluation

All three churches recognized the importance of equipping through feedback. Each built into their development systems regular interaction between leaders for both bottom up and top down communication. It was at this time that the leader would be held accountable for how well he/she carried out his/her job description and his/her spiritual and lifestyle health. Assessment took place to determine how well the leader was executing in their ministry area. Evaluation took place to determine if the leader was accomplishing the set goals. During these regular interactions, the leader would give feedback to their mentor/sponsor with any needs or obstacles encountered.

Obstacles to Equipping

Each of the interviewees indicated that time commitment was the obstacle most often faced in equipping. Leaders indicated that demanding too much of those under their ministry would lead to burnout. Also, the pace of life or a change in life (e.g., pregnancy, new child, new job) would minimize the available time margins for ministry.

Lack of communication or follow up was a common theme that also proved to be an obstacle for equipping. With all three churches being large in numbers, occasionally a leader did not get sufficient attention and decided to quit.

One female FGM shared that one of her struggles, when she first started leading over two decades ago, was being a woman in a leadership role. “What does it look like for a woman to lead in a southern culture? I think we’ve all been trying to figure it out together.” Another FGM shared that she had seen how understanding the difference between leading in a church context versus leading in a corporate context had been an obstacle. Another FGM had seen how the lack of transparency of a leader had inhibited the follower from being honest about their struggles.

Leader to Leader Relationship Post Formal Equipping

After a leader was launched or released into leadership the relationship with the mentor/sponsor was different. Because trust had been established the mentor/sponsor did not have as much interaction with the new leader. One FGM described their mentor as having taken on the role of a back seat observer/commenter. After showing the FGM how to drive he then moved over to the passenger seat to watch the FGM drive. The mentor eventually gave up the passenger seat to someone else to watch the FGM lead. The only time the mentor gave feedback from the back seat was when the car was veering off the road or the FGM was about to take a wrong turn. Another common theme among the FGMs was how much encouragement they received from their leader. The encouragement came in the form of personal notes, words of affirmation, public acknowledgements, and support through resources made available.

Several of the FGMs indicated how the relationship with their mentor/sponsor had matured into more of a peer relationship instead of a parent/child relationship. One FGM stated that it was much akin to how, now as an adult, his relationship with his dad had developed into a friendship. Other FGMs stated they felt they were now in the fraternity

of leadership which brought freedom to suggest ideas with their mentor/sponsor regarding what worked and what did not.

The leaders interviewed shared how they handled ongoing problems they noticed in their new leaders' leadership. The CCCC leader said a growth plan was established with the new leader that addressed the area of leadership that was lacking. FBCNWA's leader referred back to the process metaphors used for their leadership development—greenhouse, training center, and launch pad. It had to be determined if the new leader needed to be further trained in the training center—some concept or method had not been consistently put into practice—or needed to be taken to the greenhouse for healing, nurturing, or restoration. The SCCC leader said he uses three terms when developing a leader: view, preview, and review. Depending on the problem, he decides if the new leader needs to go back and view what it looks like to be successful in their ministry area, or if the leader needs to preview the new leader's work before he/she implements it, or if all that's needed is a review in order to tweak the new leader's performance to make it better.

CHAPTER SIX: EVALUATION, DISCUSSION, AND PROPOSALS FOR GRACE CHURCH

Introduction

The goal of this project was to address the problem of the lack of a systemic approach to leadership development at Grace Church as it adds replication culture elements to its existing family culture. The problem was addressed with a Biblical perspective study, a review of relevant literature from a corporate and church/non-profit context, a field study that consisted of interviews conducted with leaders and newer leaders they had equipped in three replication-culture churches, and data analysis of the interviews. A synthesis of the research findings will be addressed in this chapter. The outcome is three proposals, with sub-points, that Grace may consider adopting in order to add to its current family culture the replication element of a systemic approach to leadership development. Grace must consider: (1) developing a vision for leadership development, (2) making a commitment to the implementation of a leadership development strategy, and (3) addressing its family culture elements that challenge leadership development. These proposals are specific to Grace but can be applied to any church who is seeking to add replication culture elements to its family culture.

Grace Church's Organizational Structure

Grace Church is an elder-led church. The organizational structure starts with a team of elders all of whom are active members and all of whom possess equal authority

in all decision-making and oversight of the church.²⁶³ The senior pastor is a permanent elder with the other five elders serving staggered three-year terms. The next level of leadership is deacons: paid deacons called staff and volunteer deacons. The staff lead the day-to-day ministry of Grace and are responsible for implementing the vision and direction set by the elder team; in part, through the equipping of its members. The deacons oversee a variety of practical ministries connected to the congregation and support the work of the church and the elders.²⁶⁴

A variety of volunteer ministry teams serve under the deacons carrying out the practical ministries. The small-groups ministry, called Shepherding Groups (SG), is a vital ministry arm of the church. Every church member and regular attender is on the roll of a SG. Much of the family culture of Grace is related to the SG ministry. The researcher, as associate pastor, oversees the deacon ministry, SG ministry, and the majority of ministry teams.

Replication Culture and Leadership Development

A key element of the replication culture is leadership development. Weese and Crabtree state, “An emphasis on reproducible ministry and excellence gives many [replication] churches high bench strength. Behind many key leaders stands a cadre of other qualified and committed people.”²⁶⁵ The sports analogy of “bench strength” refers to players on a sports team who do not start the game but have been developed to be

²⁶³ Grace Church website, accessed December 31, 2019, <https://www.gracechurchtuscaloosa.com/leaders>.

²⁶⁴ Grace Church website, accessed December 31, 2019, <https://www.gracechurchtuscaloosa.com/leaders>.

²⁶⁵ Weese and Crabtree, 68.

capable backups to enter the game when called upon. To have “high bench strength” means the coaches have deemed it important to develop enough players to a high enough standard so that when a “bench player” is inserted into the game, the team’s performance does not suffer. This requires that those leaders in charge of making decisions about how the team was to function had previously done three things: (1) had a vision for the culture of development as a means for perpetual success, (2) committed to the implementation of a development system to ensure success, and (3) modified or eliminated any mindset or cultural challenges found in operational practices. For Grace Church to add replication culture elements to its existing family culture, the same three actions will be required.

Developing a Vision for Leadership Development

Aubrey Malphurs, in his book *Advanced Strategic Planning* defines vision as, “a clear, challenging picture of the future of the ministry, as you believe that it can and must be.”²⁶⁶ To reword it to fit Grace’s context, it could read: “Vision casts a clear, challenging picture of what Pastor Ben and the elders believe leadership development could, and must, look like in the future.” Envisioning a family-culture church that has incorporated the replication-culture element of leadership development is a task that can only be accomplished by Pastor Ben and the elders’ leadership.

²⁶⁶ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, 2nd ed. (Grand Rapids, MI: Baker Books, 2013), 134.

Vision Proposal: A Family Business

The researcher proposes the following analogy for their vision consideration.

Grace Church is functioning as a persistently successful, large family-run business with only family members as employees. The “large family-run business” analogy provides a picture of what a family culture could look like that has incorporated replication culture elements. It is a picture of an organization that is relational at its core, dependent upon: (1) developing family members who will take progressive responsibility for the business and eventually run it, and (2) equipping and empowering them to continue a pattern of replication for generations to come. This extended family of approximately 250 members has healthy relationships with all, and all have a stake in the business. The patriarchs and matriarchs of the family, having grown up in the business, oversee the business and make sure each department is operated efficiently and effectively.

Care is taken that each family member is nurtured and taught the family business culture. Some are newer members of the family who are beginning to learn about the business. They are helped by grandparents, parents, older siblings, cousins, and uncles and aunts to discover their talents and passions and what their future role in the business could be. Others are seasoned veterans who received training from those who have gone before them and are now passing their knowledge and experiences to the next generation. Still others marry into the family and go through the discovery process of their role in the business, which began during the “serious dating period”.

This family business has decided that it is not going to just build leaders but “build a leadership development culture [with] the end goal [of building] an abundant

harvest of reproducing leaders.”²⁶⁷ In addition, this family business does not see itself in competition with other businesses but instead looks for ways in which they can collaborate with them, and other organizations, in order to further the greater good of their community and world.

Proposal. This family business analogy could be presented to the congregation as a leadership development vision because it marries a healthy family culture that is relational at its core, with a dependence on leadership development and replication elements for its success. The analogy could be fleshed out further to include strategies for each department, and principles of operation.

Challenges for Grace Developing a Leadership Development Vision

Misalignment

A contributing factor of churches not succeeding in leadership development is what Malphurs and Mancini call “church misalignment.”²⁶⁸ They explain that if the mission, values, and strategy of the church are not aligned, the “direction and motivations will make the development of leaders difficult if not impossible. You cannot develop leaders without being crystal clear on the questions: Why are we here? and Where are we going?”²⁶⁹ For Grace to successfully and sustainably incorporate replication-culture elements into their existing family culture, it is the researcher’s opinion that an alignment

²⁶⁷ “Guiding Principals [sic] to Building a Leadership Development Culture,” *Auxanō*, accessed December 22, 2019, http://www.westconf.net/uploads/7/5/1/7/7517358/leadership_pipeline.pdf.

²⁶⁸ Malphurs and Mancini, 37.

²⁶⁹ Malphurs and Mancini, 36-37.

of mission, values, and strategy is important if not required. This will require reworking Grace's vision statement, which presently reads, "Worshippers in community, engaged in ministry." This statement addresses the "why are we here?" question, and accurately answers the "who are we?" question, but it does not answer the "where are we going?" question.

Proposal. Grace's leadership could take on the important task of re-thinking and developing a vision statement that includes an outward focus for ministry. The explanation of this statement to the congregation should embrace the concept of the necessity of leadership development as a means for carrying out this vision. It is recommended that a grand elder council—all who have ever served as elders—be convened and involved in the process; perhaps not in the initial process but, at the very least, to give feedback and counsel. An off-site retreat setting or series of meetings could be a good venue for this type of exercise. Consideration should also be given to bringing in outside experts to guide and assist in the process.

A Fully-Embraced Value

Another challenge Grace faces is adopting a systemic vision for leadership development; because, for it to be successful, leadership development must be fully embraced. In 2014, Grace's previous pastor, Pastor Fred, and elders saw there was a lack of leadership development in the church. The solution was to add an equipping ministry responsibility to Ben's job description. He was the youth minister then, senior pastor now, and was also responsible for adult education. Even though Pastor Ben was gifted and motivated to develop leaders, the initiative lost momentum and never held prominence in the church. The researcher believes the reason is due, in part, to the lack of

a compelling vision to incorporate leadership development systemically. The words of one leader interviewed in the researcher's field study contributed to this belief, "Leadership development really has to be a cultural thing that everybody at all levels and all ministry areas understand the value of. It can't just be another program in the church."

Proposal. The leadership development vision statement and explanatory statements could be so closely tied to the values of its family culture that it would be easily and fully accepted and embraced by the congregation.

Parental Dependence

Weese and Crabtree point out a caution concerning a family-culture church that if left unattended could be another challenge for leadership development: "the family dynamic within the congregation fosters a parental dependence."²⁷⁰ The positive side of "parental dependence" is that under good leadership, which by most indications Grace has enjoyed under the previous and current pastors, the flock is well shepherded. This positive side of "parental dependence" is the de facto vision of Grace's leadership. The negative side of "parental dependence," however, is that the sheep can become less engaged in ministry because "the shepherds will take care of it."

The sheep at Grace are very engaged in service ministries that need minimal equipping—ushers, greeters, coffee servers, and so forth—with close to 70 percent of the congregation serving in recognized positions. In addition, ministries such as visiting those in the hospital, taking meals to the sick or bereaved, participating in work days at the church are quickly and heartily pursued by members. However, the researcher has

²⁷⁰ Weese and Crabtree, 64.

observed first-hand, that finding mid-to-high level leaders who need a greater amount of equipping in order to lead others—SG leaders, deacons, Christian education workers and the like—has become increasingly difficult in the past five years. Therefore, it is evident to the researcher that positions of ministry needing little training are more readily filled due to a healthy culture of service, but those positions that need more equipping in order to lead others well are not as readily filled; indicating a leadership development challenge facing Grace.

Parental dependence can also challenge leadership development by the shepherds assuming more ministry leadership load than necessary. Grace’s shepherds take seriously their responsibility to lead the flock. However, this can lead to a possessiveness that limits the sharing of ministry leadership and thus, dulling the leadership instinct to develop new leaders.

Proposal. Grace’s elders could partner with the staff to strategize ways to identify potential mid-to-high level leaders. This should be coupled with an analysis of current mid-to-high level leaders to assess the appropriateness of their ministry load.

Making a Commitment to Implementing Leadership Development

A leadership development vision is only as good as the senior leadership’s commitment to implementing it. The ministry concept of developing leaders and the commitment to it should have Scriptural principles as its basis.

Biblical Foundation

Jesus developing Peter provides sufficient, yet not comprehensive, examples and principles of leadership development. Jesus developing His disciples for leadership forever set the model for Christian leaders in how to develop future leaders. If one

example is to be followed—that of discovering, inviting, teaching, mentoring, modeling, confronting, correcting, challenging, encouraging, supporting, empowering, and releasing into ministry—His would be the one.

The biblical principle of replication, found throughout Scripture, also provides a basis for leadership development. God’s ways were always meant to be passed down from generation to generation, perpetually reproducing the next followers and leaders. The majority of New Testament instructions to the church were to be applicable to all churches in all times and not just for the particular church or people in the first century.

For example, before ascending into heaven, Jesus instructs His disciples to make, baptize, and teach disciples “of all nations” (Matt. 28:19). Implicit in His commission is, “Make, baptize, and teach disciples, who will make, baptize, and teach disciples, who will make, baptize, and teach disciples, and so on “to the end of the age” (Matt. 28:20). Likewise, when Paul, in Ephesians 4:11-12, provides the mandate and model for senior church leaders “to equip the saints for the work of ministry,” this work was to be repeated “to the end of the age.” The replication theme is also found in Paul’s second letter to Timothy when he instructs the young pastor, “what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). Paul also instructs the older women to teach the younger in Titus 2:3-4. In each case, the work is to continue “to the end of the age.”

Having a biblical foundation for leadership development and replication, senior leadership of any church can proceed with confidence as they lead their flock in following God’s plan and ways. The commitment needed to lead the church must also be passed to the staff, deacons, ministry leaders, and other key leaders of the church.

Leadership Pipeline

A leadership pipeline is a chart showing the levels of progressive leadership a listing of the required training for each stage. Such a tool gives everyone a visual path one could take in pursuing their God-given call to ministry. One example, Table 6, is CCCC’s Leadership Pipeline.

Table 6. CCCC’s Leadership Pipeline.

Leadership Pipeline						
Leading Self		Leading Others	Leading Leaders	Leading Departments	Leading Churches	
GROUP	Group Member →	Apprentice → “Navigator in Training”	Group Leader → “Navigator”	Coordinator → “Group Guide”	Director	Pastor
	Missional Community and Growth Grid	Navigator in Training Track	Navigator Track			Elder Track
				Pastoral Care Track	Theology Track	Campus Pastor Track
				Leadership Track	Staff Track	
SERVE	Ministry Training		Team Leader Training			Residency Track
	Team Member →		Team Leader →	Coordinator →	Director	Pastor

Source: Reprinted from a copy of CCCC’s Leadership Pipeline received by the researcher from CCCC’s leader on August 16, 2018.

Proposal: The Grace staff could create a leadership pipeline chart which would demonstrate a commitment by the senior leadership to leadership development. The congregation could be made aware of the chart and it would be presented at the new members’ class.

Challenges to Making a Commitment to Implementing Leadership Development

Malphurs and Mancini provide a list of reasons churches are not developing leaders. Of the ten reasons offered, the researcher believes three pertain to Grace in some way and may provide some clarity and insight for its lack of systemic leadership development. The three are given here with some additional comments added by the researcher:

First, the church thinks that it is developing leaders, but it is not. It has missed the distinction between developing mature disciples and leadership. Mature disciples are foundational to leadership but not equivalent to it. All leaders must be mature disciples, but not all healthy disciples will necessarily become leaders. Many will be followers.²⁷¹

Grace's three weekly ministry offerings—worship, Sunday School, Shepherding Groups—are designed to provide opportunities for members to develop into mature disciples. However, according to Malphurs and Mancini, developing members into mature disciples does not necessarily mean leaders will be produced.

In the interview with CCCC's leader, he revealed that his D.Min. thesis was on leadership. In his interviews, he would ask other ministers to describe their leadership development system. What he discovered was that most were providing a deeper knowledge-based discipleship—Old and New Testament Surveys, seminary-type courses—and calling it leadership training, but in his assessment it was more discipleship in contrast to leadership. He acknowledged those type courses were good information for

²⁷¹ Malphurs and Mancini, 257.

believers to know, but was wondering when organizational, interpersonal, or pastoral leadership was talked about. He explained it this way:

Discipleship is about leading yourself, leadership is about leading others. Discipleship is about character development, leadership is about competencies development. Discipleship is about intimacy with God, leadership is about influence for God. Discipleship is about living like Jesus, leadership is about leading like Jesus. We would separate those out. We would say, “Discipleship doesn’t necessarily involve leadership, but leadership always involves discipleship.”²⁷²

CCCC’s Leadership Development Program provides an example of five leadership development subjects that would not normally be covered in typical disciple making: 1) self-leadership, 2) interpersonal leadership, 3) organizational leadership, 4) team leadership, and 5) pastoral leadership. Some of the subjects covered in these five areas are: the role of emotional intelligence in leadership, the power of teams and how to build and lead through healthy ones, how to lead in a way that inspires others to engage in ministry, creating culture, communication styles, personality profiles, care ministry, and gospel-centered leadership. Appendix C provides CCCC’s complete list of areas and subjects.

A second possible reason, from Malphurs and Mancini, a church may not be developing leaders is:

The church is a niche ministry, specializing in a particular ministry area. The focus is on some aspect of the Great Commission rather than the commission itself. It may be preaching, teaching, counseling, family, evangelism, or some other ministry area.²⁷³

²⁷² Interview with CCCC leadership development pastor, August 16, 2018.

²⁷³ Malphurs and Mancini, 258.

Grace has a reputation of being a healthy, spiritually mature church. The “niche ministry” would be building a healthy family culture. On Grace’s website under the “About Us” tab, these statements are given as “Our Vision”:

We are a non-denominational church committed to helping others connect to God and to others through Jesus Christ. This happens through worshipping together, being in community together, and ministering together. Being with each other is important to us, for it is often through the fabric of relationships that the Lord demonstrates His love for us and invites us into demonstrating His love to those around us.²⁷⁴

The lack of an outward focus in this “vision” is noticeable, though it does not fully represent the scope of Grace’s missions and outreach heart and practice. The focus on its “niche ministry,” however, overshadows the need for developing leaders.

A third reason Grace Church may not be developing leaders is:

Ministry attracts good leaders because it’s prosperous and growing [or in Grace’s case, spiritually healthy and well led]. However, it is naïve about leadership development. It assumes that what it is doing is somehow producing, not merely attracting, good leadership. So it pursues its present course, assuming that leadership—as in the past—will take care of itself.²⁷⁵

Proposal. Grace’s elders could decide and put in writing their understanding of the distinguishing marks of discipleship and leadership development. This would be communicated with the congregation

Considering Culture Change

One consideration concerning the commitment it will take for Grace to add replication culture elements to its existing family culture is the degree of culture change it is willing to accept. Day and Halpin point out that leadership development effort is often

²⁷⁴ Grace Church’s website, accessed December 18, 2019, <https://www.gracechurchtuscaloosa.com/our-vision>.

²⁷⁵ Malphurs and Mancini, 258.

perceived as reactive in nature as organizations respond to “environmental and organizational change.”²⁷⁶ In the researcher’s opinion, the “environmental change” would describe Grace leadership’s previous recognition of a lack of leadership development, thus reacting by adding Equipping Pastor to Ben’s job description. The “organizational change” would describe the pastoral transition that took place in 2016, transitioning from a family-culture pastor to a replication-culture pastor. Therefore, “reactive” would be an appropriate descriptive posture Grace has taken as a result of these changes.

Day and Halpin add that being reactive does not necessarily need to be the case. Organizations can be proactive and choose to implement leader development as a transformational mechanism.²⁷⁷ Grace’s leadership taking the initiative and making the commitment to add replication elements, such as leadership development, to its family culture, would be perceived as a proactive, transformational mechanism that would enhance rather than dramatically change its family culture. This is a key point for consideration.

Proposal. Grace’s leadership could present the new initiative—leadership development and replication elements—as a positive step to transform Grace into being more effective in all its ministries, instead of being concerned about how a new initiative might negatively change the family culture.

²⁷⁶ Day and Halpin, 12.

²⁷⁷ Day and Halpin, 12.

Addressing Family Culture Elements that Challenge Leadership Development

The degree to which a vision is successful is greatly determined by an organization's commitment to implementing it. The commitment to implementation will only be rewarded if the family culture elements that challenge leadership development are addressed. The two main areas that must be addressed by Grace are the leadership's role and the training needed.

Leadership's Role

The level of importance the leadership places on vision and the commitment to implement that vision should be matched by the level of importance placed on evaluation of their leadership style as it relates to leadership development. The traditional parental nature of Grace's leadership style could inhibit leadership development if certain characteristics are not addressed.

Control and Power

The leadership style of Grace under Pastor Fred—the previous pastor—was hierarchical. Decisions were either made from, or filtered through, him and/or the elders. This is a common leadership trait in a family-culture church, according to Weese and Crabtree. Before Pastor Fred became the senior pastor, he was the associate pastor of Grace. Pastor Fred told the researcher the leadership style of the senior pastor he served under produced much dysfunction among the elders and staff and eventually that senior pastor was dismissed. Pastor Fred became the senior pastor and felt the need to take control of broken pieces left in the wake of the previous pastor's leadership style. This control brought health and stability which continued throughout his twenty-plus years as senior pastor. Health and stability did reign but, by his own admission, the byproduct of

his leadership style was the lack of leaders being developed. Since his leadership style was closely associated with the health and stability it brought, it may be difficult to separate hierarchical leadership style and family culture.

Another aspect of control is the holding of power. Weese and Crabtree emphasize that the “parents” of a family-culture church can become the “significant decision-making power ... and often hold the veto power over more formal decision mechanisms within the church.”²⁷⁸ Pastor Fred, as Senior Pastor, acted as the curator of the values and culture of Grace. He was the ultimate decision maker when presented with new ideas, determining whether the idea “fit Grace” or not. But Nancy Ortberg warns, “You can never develop other people as long as you hold on to the power. The power base has to be shared.”²⁷⁹

Dave Ferguson and Warren Bird share Ortberg’s view stated in a different way:

Every true movement of the Jesus mission begins with a heart change in the leaders, and that happens *as we learn to take the spotlight off ourselves*. When we make this vital shift, we begin to shine the spotlight on others—we put the best of our efforts and energy into equipping other Christ followers and emerging leaders—empowering them to be the heroes, wherever they end up serving ... In short, we must shift from *being the hero to becoming the hero maker*.²⁸⁰

The researcher does not see any evidence of a “star power” mentality or practice from the senior leadership. Quite the contrary, they exhibit servant leadership attitudes

²⁷⁸ Weese and Crabtree, 64.

²⁷⁹ Nancy Ortberg, “Reflections on Enable Others to Act,” in *Christian Reflections on The Leadership Challenge*, ed. James M. Kouzes and Barry Z. Posner (San Francisco: Jossey-Bass, 2006), 97.

²⁸⁰ Dave Ferguson and Warren Bird, *Hero Maker: Five Essential Practices for Leaders to Multiply Leaders* (Grand Rapids, MI: Zondervan, 2018), 28.

and actions in the truest sense. However, if the decision-making power is not transferred to others, it will stagnate new leaders' growth.

Proposal. A team approach could be implemented to decide the categories of decision-making power which should be established and specifically identified with the various levels of leadership. For example, elders would be exclusively responsible for high-level decisions. They would share some high-to-medium level decisions with the staff. The staff would make medium-level decisions and share medium-light level decisions with deacons and ministry leaders. The same pattern would continue with each level of decision and leadership position.

Trust and Risk

A wise prerequisite for giving away decision-making power to new leaders is trust. Prematurely handing over ministry responsibilities to someone without prior relational equity is irresponsible. Some knowledge of a new leader's character, competence, and relationship to the church must come first.

At the same time, not taking a risk and holding on to ministry responsibilities too long, or not giving them away at all, may cause the new leader to lose confidence in the established leader's view of her abilities, deprives her of learning from her mistakes, and thus, the new leader's self-efficacy is lessened. Taking risks by giving away ministry responsibilities before a new leader is ready is absolutely necessary according to Kouzes and Posner. They state, "Over and over again, people in our study tell us how important

mistakes and failure have been to their success. Without those experiences, they would have been unable to achieve their aspirations.”²⁸¹

Proposal. Grace’s leadership must take the risk of releasing certain ministry responsibilities to those who they currently deem “not ready” in order for the new leader to feel trusted. This will also increase the possibility of the new leader’s self-efficacy and the likelihood of replication of their position happening.

Empowerment

When an established leader gives away decision-making power to a new leader, it strengthens the new leader.²⁸² Creating such a culture that makes the follower feel their involvement is wanted and their ministry is important is the essence of empowerment. “Exemplary leaders know that they must use their own power in service of others, so they readily give their power away instead of hoarding it for themselves.”²⁸³

Giving away decision-making power is not the end of the development process nor does the new leader have *carte blanche*. According to Malphurs and Mancini, the established leader still remains the person who is ultimately responsible for not only the development of leaders under her influence, but the end results of the ministry with which she has been entrusted. Their definition of empowerment clarifies it as “the intentional transfer of authority to an emerging leader within specified boundaries from

²⁸¹ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2002), 214.

²⁸² James M. Kouzes and Barry Z. Posner, “The Five Practices of Exemplary Leadership,” in *Christian Reflections on The Leadership Challenge*, ed. James M. Kouzes and Barry Z. Posner (San Francisco: Jossey-Bass, 2006), 29.

²⁸³ Kouzes and Posner, “The Five Practices,” 29.

an established leader who maintains responsibility for the ministry.”²⁸⁴ The “specified boundaries” and “maintains responsibility for the ministry” parts of the definition may be key for the confidence of those transitioning from a hierarchical style leadership.

Proposal. The staff, under the oversight of the elders, should determine what decision-making authority could be given to deacons, ministry leaders, and emerging leaders. At the same time, distinctions should be made as to what constitutes a decision-making boundary for each staff member, deacon, ministry leader, and emerging leader.

Short-term Efficacy versus Long-term Health

A hierarchical leader who is used to being in control and values efficacy in ministry can have difficulty taking the risk to give away ministry to new leaders who may not produce the same standards of ministry he/she desires. The unsettling thought of seeing the standard of ministry be less than expected could cause the established leader to pull back on releasing control. After all, as the saying goes, “if you want a job done right, do it yourself.” However, this view of ministry is myopic and fails to take the long look of what this type of leadership style will produce long-term.

Giving away decision-making power to those who have less experience, knowledge, and skill will assuredly be “messy” at times. But the possible rewards of seeing many developed, matured, and equipped as future leaders makes the effort worthwhile. As new leaders are developed who in turn develop other potential leaders who in turn develop other potential leaders, long-term organizational leadership health

²⁸⁴ Malphurs and Mancini, 40.

will be established. Creating a culture of leadership development takes time but the long-term health of the church is worth it.

Formal and Informal Training

Formal and informal training are necessary for complete development. The researcher sees formal training as a structured environment with a teacher and curriculum such as found in a classroom setting. Informal training is hands-on such as apprenticeships or mentoring; where a concept is more caught than taught.

Jesus' Example

Jesus' training came in both forms. He trained His disciples formally through His teaching, for example, in the Sermon on the Mount (Matt. 5-7) and informally when He explained further, for example, what a parable meant, such as when He explained the parable of the sower in Matthew 13. Regardless of the form, all of Jesus' training of His followers was relational and organic. His teachings, miracles, and parables were in the context of living life together with the disciples: sailing in a boat, walking through grain fields or by the seashore, or reclining at a dinner party. In a sense, He acted as a parent carrying out the commands of Deuteronomy 13:19, "You shall teach them [God's words and ways] to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise."

The Importance of Formal Training

An important aspect of successful and systemic leadership training is the transferability of information. Weese and Crabtree state, "A replication culture is often adept at converting information into standardized training materials that enable

replication of effective leadership at many levels of the church.”²⁸⁵ Under Pastor Ben’s leadership, he has led the staff to start the process of creating written job descriptions and “one-pagers.” This has been an important step in transferability of information for mid-to-high level leaders and ministry team members. The documents have been posted on Google Docs so that the staff can have access to all docs.

Another reason that formal training is imperative for leadership development is it affords concentrated learning over a set period of time that provides vital, transferable information leading to transformation of the new leader. The teaching is given by established leaders who not only have contributed to its content but have experienced the content. Therefore, both information and wisdom is communicated.

Proposal. The elders and staff could produce or acquire written, video, and online resources for leadership development training materials to be used in formal training sessions or when appropriate made available for individual learning.

Grace’s Family-Culture Characteristics that Challenge Formal Training

One of the distinguishing Grace family-culture characteristics is that it is highly relational. Its members value the healthy relationships and want to be together. Because it is highly relational, two resulting factors present themselves as challenges to formal training and, therefore, hinder leadership development: 1) informal training being the only option for training and 2) the regularly scheduled weekly meetings being minimal in order to free up the congregation to pursue relationships.

²⁸⁵ Weese and Crabtree, 68.

Informal Training Only

Historically, formal training of leaders at Grace has been non-existent. Much of the reason for this is due to the culture established under Pastor Fred's tenure. Almost all of his leadership development was informal, highly relational, and caught rather than taught, with the exception of his sermons, although, even his sermons were filled with relational stories. He was known for connecting with others through one-on-one discipleship, such as at a men-and-boys camping trip, by having a family over to his house for a meal, or during a croquet match. It was always relational, organic, and almost always orally passed down. Very little was documented and, therefore, was more difficult to transfer to others. His style of leadership produced many spiritually mature followers of Christ, but not many leaders who followed his example. This informal style of leadership training is the current prevailing method.

Proposal. The staff should communicate to the congregation the value of informal relational training but also include the balance of formal training in order to fully equip leaders.

Weekly Schedule

Pastor Fred personally placed, and led, the church to place such high value on relationships that the church's weekly schedule was designed to be free of meetings except on Sunday morning and Wednesday night. Sunday morning was for Sunday School and worship. Wednesday night was for Shepherding Groups for adults in homes while the youth and children's programs were held in the church building. This philosophy and weekly pattern of meeting has continued during Pastor Ben's leadership.

Proposal. Grace's elders could partner with the staff and deacons to determine when, how, and where formal training will take place. The weekly schedule must be evaluated and re-prioritized to make room for formal training. For example, recruiting potential leaders to attend a leadership Sunday School class could fit Grace culture.

Conclusion

For Grace Church to solve the problem of the lack of a systemic approach to leadership development as it seeks to add replication culture elements to its existing family culture, it must begin with Pastor Ben and the elders being convinced, through Biblical examples and organizational principles, that leadership development will serve to enhance the effectiveness of Grace's ministries. Developing a clear and compelling vision will provide a guiding light to navigate through the cultural changes.

A commitment to the implementation of a leadership development plan that permeates every aspect of Grace's culture will develop a strong group of mid-to-high level leaders. As these leaders not only become strong, mature leaders but also continue the vision by replicating themselves through equipping others, the culture of Grace could take on exciting dimensions that it has yet to experience. Potential leaders discovering their God-given gifts and passions could produce motivated, fulfilled Kingdom builders. New leaders developing character, skills, and confidence through formal and informal training could increase the effectiveness of the overall ministry of Grace.

The challenges that a family culture presents to leadership development can be overcome by the senior leadership acknowledging and addressing directly each issue. The solutions can be formulated by a team approach that would foster a shared sense of empowerment. The senior leadership exhibiting a positive attitude and motivation in

addressing these issues will have a trickle-down effect producing a “can-do” atmosphere throughout the congregation.

The results of approaching the lack of leadership development with the three-fold solution of developing a vision, committing to implementation, and addressing challenges could, in time, create a new type of culture at Grace; a culture of relationally developed leaders in healthy relationships, who will lead well and perpetuate the replication of their learning and experiences in future leaders for God’s glory and the furtherance of His Kingdom.

CHAPTER SEVEN: REFLECTION ON DOCTOR OF MINISTRIES PROGRAM AND THESIS

I remember it like it was yesterday ... sitting at home in my den video chatting with a professor I had only met through email, who was from a seminary I only knew by name, talking about starting an academic adventure I had sworn I would never again touch, and wondering, having been absent from academia for over 30 years, if I had left my senses. Yet, being confident that God was leading me to retool for my last years of ministry, I knew this was the right professor, the right program, and the right seminary under which to study. Thank you, Dr. Justin Irving and Bethel Seminary.

My life has been greatly enhanced personally and professionally by being in the Cohort Program of Servant Leadership for Team and Organizational Effectiveness. The cohort's dynamic reinforced why working within a team structure has always been my favorite way to engage with people. Interaction in the weeklong intensives and online posts by professors, guest speakers, and peers from different parts of the world with various ministry backgrounds was stimulating. My view of God and His church has broadened and deepened.

One of the most valuable features of this Doctor of Ministry program was doing research projects in my ministry context. For my first project, I was asked by my senior pastor at the time to research pastoral transition. His failing health led him to explore the possibility of stepping down. Through the books, articles, and ideas learned through biblical and literature research and field study interviews, I became, in a small way, an in-

house consultant through the transition. Grace Church had a new senior pastor one year after the project commenced. Now almost four years post-transition, all indications point toward a very successful transition. It was an extremely rewarding project and experience with immediate practical application and I was glad it was my first, for it served as motivation to enthusiastically engage with subsequent research projects and finally this thesis.

Another rewarding project was studying and researching the role of female leadership in the church. Although not a major project, it contributed to significant results for Grace. Subsequently, for the first time, women were selected and approved by the elders to serve as deacons.

The thesis process proved to be very challenging academically and personally. Having not been in the academic world since the computer revolution, the learning curve was significant. The discipline, organizational skills, and intellectual rigor necessary to complete such a large project proved daunting. The exercise built mental muscles that had become a bit flabby through the years. Through the entire Doctor of Ministries process, my love was rekindled for discovering new information through reading and research that leads to practical solutions. My goal is to be a life-long learner and to share with others as God gives me opportunity and strength.

One of the most challenging aspects of the thesis research was in the field study interview process. I realized after listening to the recordings that the interviews could have been conducted more effectively and efficiently. Although I felt the interview guide questions I had crafted would elicit pertinent information, my navigating the question and answer process left something to be desired. It was difficult, at times, to know how to

redirect interviewees when they got off subject and were draining valuable time. They would get lost in their answer to the point where I wondered if they had forgotten the question or were just wanting to tell their story. It was obvious who had and had not read the questions beforehand and prepared their answers. Valuing their input and at the same time getting back on track was difficult.

Another error was not allotting enough time for each interview, especially with the focus groups. This added pressure to make decisions regarding if and when I needed to respond to answers with follow up questions. In a couple of instances, the last part of the interview felt hurried or lacking due to the time constraint.

During my research, three topics surfaced that would merit further study. First, one founding pastor—not an interviewee—of one of the thriving replication churches I interviewed questioned whether what Grace Church was attempting to do would be possible without making a major cultural shift toward becoming more missional (i.e., outward focused ministry). Therefore, exploring the question of whether a church can successfully transition from a family culture to a replication culture would be a worthy research project. Of course, this would necessitate finding those churches which I was unable to do.

Second, comparing and contrasting discipleship and leadership development would provide robust research possibilities. Malphurs and Mancini and Geiger and Peck disagree on some points and agree on others. Researching further to bring clarity and other voices into the conversation would be profitable.

The third topic worthy of further study would be how effectively corporate leadership development principles and practices translate to the church context. Similar

words and phrases are used in both contexts, for example, empowerment, self-efficacy, and mentoring, but nuances in meaning and application could vary.

On a personal level, navigating life and work through the thesis process has been, perhaps, more challenging than the academics stress. Several major events have occurred in my family's life since the Thesis Workshop in early 2017: moving an adult daughter back home from Montana, surgeries and cancer treatments, the illness and death of my wife's mother who lived 750 miles away, taking on a part-time school bus driving job, and moving to a new home. Achieving balance between family, ministry, personal, and academics has been a challenge. However, my perseverance and determination muscles have been strengthened. Through it all, God has been gracious and kind, often through the love and support of family and friends. Thank You, Lord, for this great experience, and thank You, Lord, that it is coming to a satisfying and rewarding end.

APPENDIX A: LEADERSHIP DEVELOPMENT AUDIT

Leadership Development Audit²⁸⁶
Why a Ministry May Not Be Developing Leaders
 (Taken intact from Malphurs and Mancini)

The following is a list of reasons ministries are not developing leaders. Use it as an audit of your attitude or that of your ministry toward training leaders. Place an actual or mental check in front of any items that characterize your situation.

_____ 1. Church thinks that it is developing leaders, but it is not. It has missed the distinction between developing mature disciples and leadership. Mature disciples are foundational to leadership but not equivalent to it. All leaders must be mature disciples, but not all healthy disciples will necessarily become leaders. Many will be followers.

_____ 2. The church has not had the time. It is called the tyranny of the urgent. The ministry is growing rapidly, and its leaders can cover only what they believe are the ministry basics: preaching, marrying, and burying. Due to its rapid growth and lack of staff, they can't keep up.

_____ 3. The church is simply trying to keep the doors open. It has been around a long time. It's seen many people come and go. However, more have gone lately than come, and it finds itself in steep decline if not slipping into a coma. If the staff takes valuable time out to develop leaders—assuming any are still on the scene—the church may die.

_____ 4. The church is not willing to make the changes that are necessary to develop its leaders. There could be several reasons. It doesn't want to challenge the establishment—it might have to pay too high a price. Some people are in positions of power and want it to stay that way. Training new leaders would pose a threat to them. The ministry is simply afraid of change, not knowing what change may bring.

_____ 5. The church is a niche ministry, specializing in a particular ministry area. The focus is on some aspect of the Great Commission rather than the commission itself. It may be preaching, teaching, counseling, family, evangelism, or some other ministry area.

_____ 6. Church chooses not to attempt to lead or develop leaders. The leader prefers less demanding responsibilities and desires to avoid the hardships that accompany such roles and programs. This is because leading a ministry in the early twenty-first century is tough. Consequently the leader is afraid to rock the ministry boat.

²⁸⁶ Malphurs and Mancini, 257-258.

____ 7. The church realizes the importance of training leaders. However, it prefers to leave it to outside organizations, such as schools, seminaries, and various leadership seminars and conferences. It prefers to trust somebody else to do it.

____ 8. Ministry attracts good leaders because it's prosperous and growing. However, it is naïve about leadership development. It assumes that what it is doing is somehow producing, not merely attracting, good leadership. So it pursues its present course, assuming that leadership—as in the past—will take care of itself.

____ 9. The pastor—who may have attended seminary—is a stronger teacher than leader. Consequently he does not have a desire or passion to develop leaders. He may develop other Bible teachers but not other biblical leaders.

____ 10. The church simply does not know how to develop Christ-centered leadership. It sees the need and wants to equip such leaders, but its pastor or leaders don't know how.

APPENDIX B: LEADER AND FOCUS GROUP INTERVIEW GUIDES

Leader and Focus Group Interview Guides

Interview Guide for Leadership Development – Leader

Background:

1. What is your title and role with regard to Leadership Development (LD)?
2. What is your age and how long have you held this position at this church?
3. What role do you see LD having in your church?
4. What are the types of positions you are typically looking to fill?
5. Has your church always held LD as a high value? If not, when did it become so and what was the process of it becoming so?

Potential Leaders:

1. What qualities are you looking for in a potential leader?
2. How do you identify (find) them?
3. What is the process of initial engagement? (How is the process begun?)
4. What are the upfront agreements made, if any, regarding the relationship? (e.g., requirements)

Equipping of Potential Leader:

1. What is your role in equipping the potential leader? (e.g., directly or indirectly, formal & informal)
2. How did you discover the best ministry role for your potential leader?
3. What equipping methods did you use? (e.g., spiritual gifts inventory, books, articles, church-developed training materials, etc.)
4. What are the signposts that indicate healthy progress is being made?
5. What are common problems or hurdles you have encountered?
6. How do you know when a potential leader is ready to lead on his/her own?

After the New Leader is Released into Leadership:

1. How is your relationship different with the New Leader at this point?
2. What kind of follow-up do you have or markers you look for?
3. How do you handle a New Leader that is not effective?
4. How often do New Leaders move into other leadership roles?

Bonus Question(s):

1. Compare discipleship to LD.
2. What is on your “I will never do that again” list regarding LD?

Personal:

If you were sitting in my place as the interviewer, are there any other questions you would have asked yourself? (areas you would have covered that I did not)

Interview Guide for Leadership Development – Focus Group

Background:

1. What is your title and/or ministry role?
2. What is your age and how long have you held this position at this church?
3. How high a value is Leadership Development (LD) in your church?
4. On a scale of 1-10 (10 being highest), how effective is your church's LD?

Prior to Being Led:

1. What qualities did you possess recognized by others that led you to believe you had the potential to be a leader?
2. How easy was it to enter into a LD relationship?
3. What was the process of initial engagement with your mentor? (who approached whom?)
4. What agreements were made up front, if any, regarding the relationship?

During Leadership Development:

1. How did you discover the ministry in which you would best fit? Did you already know before entering the LD relationship or was that a part of the process?
2. What were the most helpful equipping methods used? (e.g., spiritual gifts inventory, books, articles, church-developed training materials, etc.)
3. What were some of the signposts indicating healthy progress was being made?
4. What were some of the hurdles you encountered? How did you overcome them?
5. How did you know you were ready to lead on your own?

After Being Released into Ministry Leadership:

1. How is your relationship different with your mentor at this point?
2. What kind of markers do you see that indicate success in your ministry role?
3. What could your mentor (or person you are responsible to now) do to help you be more effective?
4. Have you always been in the ministry role you are in now or have you changed or thought about changing ministry positions?

Bonus Question(s):

1. If you could change anything in your LD process, what would it be?
2. What is your understanding of the relationship, if any, of discipleship and LD?

Personal

If you were sitting in my place as the interviewer, are there any other questions you would have asked? (areas you would have covered that I did not)

APPENDIX C: LEADERSHIP DEVELOPMENT PROGRAM CURRICULUM

Leadership Development Program Curriculum²⁸⁷

Clear Creek Community Church, Egret Bay, Texas

Scripture commands us “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:12). Knowing the importance of developing leaders as the church grows, creates multiple campuses and plants future churches; CCCC Leadership Development Program exists to develop emerging and existing leaders who:

“BUILD A LIFE OF CHARACTER” – Self Leadership

Leaders must be people of character who are self-aware, practice self-management and continually develop themselves through self-leadership.

Through self-assessment tools, participants will identify their spiritual gifts, talents, and leadership styles.

A holistic view of self-leadership will be emphasized to include: marriage and family, finances, health, and spiritual disciplines.

Participants will create a personal development plan to maximize their strengths and minimize their struggles.

“DEVELOP RELATIONSHIPS OF TRUST” – Interpersonal Leadership

Building on the understanding of oneself, participants will learn how to lead others by developing relationships of trust.

Participants will understand the need for a balance between results and relationship oriented leadership.

Participants will evaluate the role of Emotional Intelligence (EQ) in leadership as the ability to proactively manage one’s own emotions and appropriately respond to the emotions of others.

“CREATE CULTURE FOR MISSION” – Organizational Leadership

²⁸⁷ Clear Creek Community Church website, accessed December 18, 2019, <https://www.clearcreek.org/resources/leadership-development/leadership-training/>.

Participants will learn how to lead with mission, inspire with vision, manage with values and improve through systems.

Existing organizational models will be evaluated and new models created.

“DISTRIBUTE POWER TO MAXIMIZE POTENTIAL” – Team Leadership

Participants will understand the power of team and the benefits to an organization when team leadership is applied.

The necessity of creating culture, understanding communication styles and developing training venues to building healthy teams will be taught.

“LEAD FROM A GOSPEL PERSPECTIVE” – Pastoral Leadership

Participants will be exposed to Gospel centered leadership and the importance of applying the Gospel.

Principles for practical pastoral leadership will be discussed and the importance of developing a structure for care.

BIBLIOGRAPHY

- Argyris, Chris. "Empowerment: The Emperor's New Clothes." *Harvard Business Review* (May-June 1998): 98-105.
- Astin, Helen S. and Alexander W. Astin. *A Social Change Model of Leadership Development Guidebook, version 3*. Los Angeles: Higher Education Research Institute, University of California, Los Angeles, 1996.
- Auxanō. "Guiding Principals [sic] to Building a Leadership Development Culture." Accessed December 22, 2019.
http://www.westconf.net/uploads/7/5/1/7/7517358/leadership_pipeline.pdf.
- Bandow, Diane and Terry B. Self. "Leadership at All Levels: Developing Managers to Develop Leaders." *Journal of International Business Disciplines* 11, no. 2 (November 2016): 60-74.
- Bandura, Albert. "Self-Efficacy Mechanism in Human Agency." *American Psychologist* 37, no. 2 (February 1982): 122-147.
- Barna, George. *Leaders on Leadership*. Ventura, CA: Regal, 1997.
- Baron, David. *Moses on Management: 50 Leadership Lessons from the Greatest Manager of All Time*. New York: Pocket Books, 1999.
- Barth, Markus. *Ephesians*. Anchor Bible. Vol. 34A. Garden City, NY: Doubleday, 1974.
- Bell, Skip. "Learning, Changing, and Doing: A Model of Transformational Leadership Development in Religious and Non-Profit Organizations." *Journal of Religious Leadership* 9, no. 1 (Spring 2010): 93-111.
- Bengel, John Albert, Ernest Bengel, and Johann Christian Friedrich Steudel. *Gnomon of The New Testament*, Vol. 2. Philadelphia: Smith, English, and Co., 1860.
Accessed September 2, 2018.
<https://books.google.com/books?id=u3cuAAAAYAAJ&pg=PP9#v=onepage&q&f=false>.
- Biron, Michal and Peter A. Bamberger. "More Than Lip Service: Linking the Intensity of Empowerment Initiatives to Individual Well-being and Performance." *The International Journal of Human Resource Management* 22, no. 2 (January 2011): 258-278.

- Blanchard, Ken and Phil Hodges. *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time*. New York: MJF Books, 2005.
- Bolt, James F. "Developing Three-Dimensional Leaders." In *Leaders of the Future: New Essays by World-Class Leaders and Thinkers*, edited by Francis Hesselbein et al, 159-168. San Francisco: Jossey-Bass, 1996.
- Bruce, F. F. *The Epistles to the Colossians, to Philemon, and to the Ephesians*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1984.
- Carson, D. A. *The Gospel According to John*. The Pillar New Testament Commentary. Grand Rapids: William B. Eerdmans Publishing Company, 1991.
- Chand, Samuel R. *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision and Inspiration*. San Francisco: Jossey-Bass, 2001.
- Chebat, Jean-Charles and Paul Kollias. "The Impact of Empowerment on Customer Contact Employees' Roles in Service Organizations." *Journal of Service Research* 3, no. 1 (August 2000): 66-81.
- Clear Creek Community Church website. Accessed September 14, 2018.
<https://www.clearcreek.org/>.
- Click, Spencer. "Cultivating Emerging Leaders: Understanding a Pastor's Role." DMin diss., Bethel Seminary, 2017. Accessed October 27, 2019, <http://www.tren.com/e-docs/search.cfm?p046-0203>.
- Cohen, Norman J. *Moses and the Journey to Leadership: Timeless Lessons of Effective Management from the Bible and Today's Leaders*. Woodstock, VT: Jewish Lights Publishing, 2008.
- Conger, Jay A. and Rabindra N. Kanungo. "The Empowerment Process: Integrating Theory and Practice" *Academy of Management Review*. 13, no. 3 (1988): 471-482.
- Covey, Stephen R. "Servant-Leadership and Community Leadership in the Twenty-First Century." In *Focus on Leadership*, edited by Larry C. Spears and Michele Lawrence, 27-34. New York: John Wiley and Sons, Inc., 2002.
- Cresswell, John W. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. 2nd ed. Thousand Oaks, CA: Sage Publications, 2007.
- Day, David V. "Leadership Development: A Review in Context." *Leadership Quarterly* 11, no. 4 (2001): 581-613.

- Day, David V. and Stanley M. Halpin. "Growing Leaders for Tomorrow: An Introduction." In *Leader Development for Transforming Organizations: Growing Leaders for Tomorrow*, edited by David V. Day, Stephen J. Zaccaro, and Stanley M. Halpin, 3-22. Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004.
- Donnelly, Edward. *Peter: Eyewitness of His Majesty*. Carlisle, PA: The Banner of Truth Trust, 1998.
- Drath, Wilfred H. "The Third Way: A New Source of Leadership," *Leadership In Action* 21, no. 2 (2001): 7-11.
- Edwards, James R. *The Gospel According to Luke*. The Pillar New Testament Commentary. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015.
- Fairholm, Gilbert W. *Leadership and the Culture of Trust*. Westport, CT: Praeger Publishers, 1994.
- Fellowship Bible Church of Northwest Arkansas website. Accessed November 3, 2018. <https://www.fellowshipnwa.org/>.
- Ferguson, Dave and Warren Bird. *Hero Maker: Five Essential Practices for Leaders to Multiply Leaders*. Grand Rapids, MI: Zondervan, 2018.
- Fowl, Stephen E. *Ephesians: A Commentary*. Louisville, KY: Westminster John Knox Press, 2012.
- Garroway, Kristine. "The Succession of Moses." *ReformJudaism.org*, June 2015. Accessed October 4, 2015, <http://www.reformjudaism.org/succession-moses>.
- Gazzoli, Gabriel, Murat Hancer, and Yumi Park. "Employee Empowerment and Customer Orientation: Effects on Workers' Attitudes in Restaurant Organizations." *International Journal of Hospitality and Tourism Administration* 13, no. 1 (January 2012): 1-25.
- Geiger, Eric and Kevin Peck. *Designed to Lead: The Church and Leadership Development*. Nashville: B&H Publishing Group, 2016.
- Geldenhuis, Norval. *Commentary on The Gospel of Luke*. The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979.
- Gill, Roger. *Theory and Practice of Leadership*. London: SAGE Publications, Ltd., 2006.
- Gordon, T. David "'Equipping' Ministry in Ephesians 4?" *Journal of the Evangelical Theological Society* 37, no. 1 (March 1994), 69-78.

- Hamann, Henry P. "The Translation of Ephesians 4:12—A Necessary Revision." *Concordia Journal* 14, no. 1 (January 1988), 42-49.
- Harrison, John Alexander. "Shared Leadership: Bringing the Local Church Back to Its Biblical Roots of Leadership." DMin diss., Bethel Seminary, 2017. Accessed October 27, 2019. CLIC Network.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker Academic, 2002.
- Houck, James A., Jr. *The Apostle Peter: His Words Should Be "Red" Too!* Maitland, FL: Xulon Press, 2009.
- Hughes, R. Kent *Luke: That You May Know the Truth*. Preaching the Word. Wheaton, IL: Crossway, 2015.
- _____. *John: That You May Believe*. Preaching the Word. Wheaton, IL: Crossway Books, 1999.
- Jones, John Daniel. "Peter." In *Classic Sermons on the Apostle Peter*, compiled by Warren W. Wiersbe, 33-44. Grand Rapids, MI: Kregel Publications, 1995.
- Kaminski, Michelle, Jeffrey S. Kaufman, Robin Graubarth, and Thomas G. Robins. "How Do People Become Empowered? A Case Study of Union Activists." *Human Relations* 53, no. 10 (2000): 1357-1383.
- Kitchens, Jim. *The Postmodern Parish: New Ministry for a New Era*. Herndon, VA: Kitchens Alban Institute, 2003.
- Konczak, Lee J., Damian J. Stelly, and Michael L. Trusty. "Defining and Measuring Empowering Leader Behaviors: Development of an Upward Feedback Instrument." *Educational and Psychological Measurement* 60, no. 2 (April 2000): 301-313.
- Kouzes, James M. and Barry Z. Posner. "The Five Practices of Exemplary Leadership." In *Christian Reflections on The Leadership Challenge*, edited by James M. Kouzes and Barry Z. Posner. San Francisco: Jossey-Bass, 2006.
- _____. *A Leader's Legacy*. San Francisco: Jossey-Bass, 2006.
- _____. *The Leadership Challenge*. San Francisco: Jossey-Bass, 2002.
- Kruse, Colin G. *The Gospel According to John: An Introduction and Commentary*. The Tyndale New Testament Commentaries. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003.

- Lane, William L. *The Gospel According to Mark*. The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979.
- Lau, Walter C. "Shepherding the Shepherds: Effective Leadership Development in Chinese American Churches." DMin diss., Talbot School of Theology, 2012. Accessed October 27, 2019. ProQuest Dissertations & Theses.
- Lee, Mushin and Joon Koh. "Is Empowerment Really a New Concept?" *International Journal of Human Resource Management* 12, no. 4 (June 2001): 684-695.
- Leedy, Paul D. and Jeanne Ellis Ormrod. *Practical Research: Planning and Design*. 10th ed. Boston: Pearson, 2013.
- Levine, Baruch A. *Numbers 1-20*. The Anchor Bible. New York: Doubleday, 1993.
- _____. *Numbers 21-36*. The Anchor Bible. New York: Doubleday, 2000.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary 42. Dallas: Word Books, 1990.
- Maclaren, Alexander. "Christ's Look." In *Classic Sermons on the Apostle Peter*, compiled by Warren W. Wiersbe, 139-145. Grand Rapids, MI: Kregel Publications, 1995.
- Malphurs, Aubrey. *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*. 3rd ed. Grand Rapids, MI: Baker Books, 2013.
- Malphurs, Aubrey and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.
- Marquet, L. David. *Turn the Ship Around: A True Story of Turning Followers Into Leaders*. New York: Penguin Group, 2012.
- Mayes, Robert. "Equipping the Saints?": Why Ephesians 4:11-12 Opposes the Theology and Practice of Lay Ministry." *Logia* 24, no. 4 (Reformation, 2015), 7-15.
- Menon, Sanjay T. "Employee Empowerment: An Integrative Psychological Approach." *Applied Psychology: An International Review* 50, no. 1 (2001): 153-180.
- Morrell, Kevin and Adrian Wilkinson. "Empowerment: Through the Smoke and Past the Mirrors?" *Human Resource Development International* 5, no. 1 (2002): 119-130.
- Morris, Gregory K. *In Pursuit of Leadership: Principles and Practices from the Life of Moses*. Lakeland, FL: Leadership Press, 2013.

- Morris, Leon. *The Gospel According to John*, The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981.
- O'Brien, Peter T. *The Letter to the Ephesians*. The Pillar New Testament Commentary. Grand Rapids: William B. Eerdmans Publishing Company, 1999.
- Ortberg, Nancy. "Reflections on Enable Others to Act." In *Christian Reflections on The Leadership Challenge*, edited by James M. Kouzes and Barry Z. Posner. San Francisco: Jossey-Bass, 2006.
- Orthodox Monastery Icons. "Christ Pantocrator." Accessed June 4, 2019.
<https://www.orthodoxmonasteryicons.com/products/jesus-christ-of-sinai-icon>.
- Parker, Louise E. and Richard H. Price. "Empowered Managers and Empowered Workers: The Effects of Managerial Support and Managerial Perceived Control on Workers' Sense of Control over Decision Making." *Human Relations* 47, no. 8 (1994): 911-928.
- Pearce, Craig L. and Jay A. Conger. "All Those Years Ago: The Historical Underpinnings of Shared Leadership." In *Shared Leadership: Reframing the Hows and Whys of Leadership*, edited by Craig L. Pearce and Jay A. Conger. Thousand Oaks: CA: Sage Publications, Inc., 2003.
- Pink, Arthur W. *Gleanings in Joshua*. Chicago: Moody Press, 1964.
- Rashi. "Shemot – Exodus – Chapter 2, The Complete Jewish Bible With Rashi Commentary." *Chabad.org*, no date. Accessed October 8, 2015.
http://www.chabad.org/library/bible_cdo/aid/9863#showrashi=true.
- Robertson, A. T. *Epochs in the Life of Simon Peter*. New York: Charles Scribner's Sons, 1933.
- Robinson, J. Armitage. *St. Paul's Epistle to the Ephesians*. 2nd ed. London: MacMillan and Co., Limited, 1904.
- Schein, Edgar H. *Organizational Culture and Leadership*. 3rd ed. San Francisco: Jossey-Bass, 2004.
- Scott, Susanne G. and Reginald A. Bruce. "Determinants of Innovative Behavior: A Path Model of Individual Innovation in the Workplace." *Academy of Management Journal* 37, no. 3 (1994): 580-607.
- Secker, Philip J. "Ephesians 4:11-12 Reconsidered." *Logia* 5, no. 2 (Eastertide 1996): 59-62.

- Stephan, Eric G. and R. Wayne Pace, *Powerful Leadership: How to Unleash the Potential in Others and Simplify Your Own Life*. Upper Saddle River, NJ: Prentice Hall, 2002.
- Stonnington Baptist Church. "The Leadership Square (Apprentice model of leadership)." Accessed November 25, 2015.
http://www.stonningtonbaptist.org.au/Articles/1000127155/The_Leadership_Square.aspx.
- Strong, L. Thomas, III. "An Essential Unity (Ephesians 4:1-16)." *The Theological Educator* 54 (Fall 1996): 67-74.
- Thomas, Robert L. ed., *New American Standard Exhaustive Concordance of the Bible: Hebrew-Aramaic and Greek Dictionaries*. Nashville: Holman Bible Publishers, 1981. S.v. "hod."
- Vinson, Richard B. *Luke*. Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys Publishing Inc., 2008.
- Vyhmeister, Nancy Jean. *Quality Research Papers: For Students of Religion and Theology*. 2nd ed. Grand Rapids: Zondervan, 2008.
- Weese, Carolyn and J. Russell Crabtree. *The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions*. San Francisco: Jossey-Bass, 2004.
- Weinfeld, Moshe. *Deuteronomy 1-11*. The Anchor Bible. New York: Doubleday, 1991.
- Witherington, Ben III. *Matthew*. Smyth and Helwys Bible Commentary. Macon, GA: Smyth and Helwys Publishing Inc., 2006.
- Woolfe, Lorin. *The Bible on Leadership: From Moses to Matthew—Management Lessons for Contemporary Leaders*. New York: American Management Association, 2002.

