

2005

## Relational Leadership: The Leadership Style of Jesus for the Emerging Church

Shane E. Roberson

Follow this and additional works at: <https://digitalcommons.georgefox.edu/dmin>

 Part of the [Christianity Commons](#)

---

GEORGE FOX EVANGELICAL SEMINARY

**RELATIONAL LEADERSHIP:  
THE LEADERSHIP STYLE OF JESUS FOR THE EMERGING CHURCH**

A DISSERTATION SUBMITTED TO  
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

DOCTOR OF MINISTRY PROGRAM

BY

SHANE E. ROBERSON

LEXINGTON, SOUTH CAROLINA

PORTLAND CENTER LIBRARY  
GEORGE FOX UNIVERSITY  
PORTLAND, OR. 97223

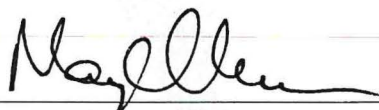
# DISSERTATION ACCEPTANCE CERTIFICATE

**SHANE ROBERSON**

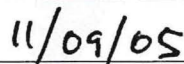
**PRESENTED: NOVEMBER 9, 2005**

**TITLE:  
RELATIONAL LEADERSHIP:  
THE LEADERSHIP STYLE OF JESUS FOR THE EMERGING CHURCH**

***WE THE UNDERSIGNED CERTIFY THAT WE HAVE READ THIS  
PROJECT AND APPROVE IT AS ADEQUATE IN SCOPE AND  
QUALITY TO COMPLETE THE REQUIREMENTS FOR THE  
DOCTOR OF MINISTRY IN  
LEADERSHIP IN THE EMERGING CULTURE DEGREE***



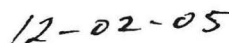
SIGNATURE



DATE



SIGNATURE



DATE



**GEORGE FOX**  
EVANGELICAL SEMINARY

Copyright © 2005 by Shane E. Roberson

All Rights Reserved

## CONTENTS

ACKNOWLEDGEMENTS.....	vi
LIST OF ILLUSTRATIONS.....	vii
LIST OF TABLES.....	viii
ABSTRACT .....	ix

### Chapter

1. THE NARRATIVE AND INTRODUCTION.....	1
Goals of the Study.....	1
Community Presbyterian Church.....	1
The Times Are Changing—A New Culture Emerges.....	6
Problem and Claim.....	8
2. THE LEADERSHIP STYLE OF JESUS AND THE EARLY CHURCH.....	10
Scholarship on Jesus' Leadership Style.....	11
Jesus Calls His Leaders .....	13
Jesus' Leadership Community.....	17
Jesus As Servant Leader .....	24
Leadership Based on Love: The Great Commandment.....	32
Jesus' Leadership Acts to Reproduce: The Great Commission.....	38
Conclusion.....	42
3. PNEUMANAUTICAL LEADERSHIP IN THE EARLY CHURCH.....	43
The Holy Spirit and Leadership.....	44

Guiding Force for Leaders in the Early Church.....	49
The Body of Christ and Leadership.....	54
The Perichoretical Relationship of the Trinity and Leadership.....	60
Paul's Idea of Community Structure and Leadership.....	66
Conclusion.....	68
4. LEADERSHIP CHANGES IN THE EARLY CHURCH.....	70
The Structure of the Early Church.....	71
Bishops, Elder and Deacons Emerge in Church Leadership....	76
Gnosticism and Marcionism.....	82
The Early Church Fathers: Ignatius and Irenaeus.....	86
The Centrality of the Church Under Constantine.....	88
The Reformation.....	91
John Wesley.....	94
Conclusion.....	96
5. THE EMERGING CULTURE OF POSTMODERNISM.....	98
Defining Culture.....	99
From Modernity to Post-Modernity: A Paradigmatic Shift.....	101
Relational Focus of Postmodernism.....	109
Leadership Views in Postmodern Corporations.....	111
Conclusion.....	117
6. THE CHALLENGE FOR THE EMERGING CHURCH.....	119

Christo-centricity: Focus on Jesus Christ as the Head of the Church.....	120
Leadership Learning Communities.....	123
Restoration of Community.....	128
Conclusion.....	135
7. CONCLUSION .....	137
Overview of the Study.....	137
A Leadership Model for a Postmodern Context.....	140
The Leader as Equipper.....	142
Empower People for Ministry.....	145
The Quest: A Spiritual Journey.....	147
Unite People Together in Connectivity.....	150
Initiate the Call to Ministry.....	152
Participate in the Mission and Christ.....	153
Community Presbyterian Church.....	155
Conclusion.....	157
Appendix	
1. DEMOGRAPHIC FACTS AND FIGURES FOR COMMUNITY PRESBYTERIAN CHURCH'S AREA .....	159
2. CONSULTANT'S ASSESSMENT OF COMMUNITY PRESBYTERIAN CHURCH.....	166
3. MODERN/POSTMODERN COMPARISON CHARTS AND TABLES FROM ROBERT WEBBER'S <i>ANCIENT-FUTURE FAITH</i> .....	172
WORKS CITED.....	175

## ACKNOWLEDGEMENTS

This project was completed with the assistance of several people to whom I am deeply indebted. First and foremost, I thank God for giving me the ability, time and space to undergo such an intense endeavor in the midst of a tight ministry schedule. I thank my wife, Jennifer, who spent endless hours proofing, editing and putting up with me both in my presence and absence in order to accomplish this project. She has been a vital source of strength, encouragement and support. Thank you for being a constant encouragement, for believing in me and for putting up with me through this crazy journey. Jessica, Amanda and Emma, my three girls who teach me daily what love is all about and that relationships are all that matter.

My fellow pneumanauts in the LEC1 Cohort, who have been a source of encouragement, strength, collaborative creativity, and have shaped me in ways that are immeasurable. Leonard Sweet, who has demonstrated the love of Christ in numerous ways and for exhibiting that a learning community is more than education. The session and congregation of Saxe Gotha Presbyterian Church who, through an incredibly crazy time, have freely given of themselves, allowed this journey to be possible and have been my connective context through the best and worst. Steve Freiburger and Troy Simpson (and their families), for connecting with me and teaching me more about God and myself through our leadership community. MaryKate Morse, Jules Glazner and Chuck Conniry as well as the faculty and staff of George Fox Evangelical Seminary who demonstrated courage and conviction with this program and have provided an excellent atmosphere for this pursuit. My mother, Sue Roberson, for supporting me in this journey and spurring me on to achieve greatness in the eyes of God. Finally, my in-laws, Dick and Lucinda Marvin, for providing space for thinking and writing and for their love, generosity and support. To all of these people, I am inexpressibly grateful.

For fifteen short years of my life I was molded and shaped by a man who exhibited the love of Jesus Christ in a way that made me to want to have such a deep connection with Christ. My father, Rick Roberson, committed his life to Christ's work and showed me that's all that mattered. My memories of him are rich and dear to my heart for he taught me to sail high in God's presence, no matter where I am placed. It is in his memory that I dedicate this project.

Shane Roberson  
January 4, 2005



## ILLUSTRATIONS

### Figure

1. Shirley Guthrie's Trinitarian Perichoretical Model.....	64
2. Kevin Giles' Trinitarian Perichoretical Model.....	65
3. Overlapping Roles and Ministries.....	80
4. Hierarchical Prototype Rendering of the Second Century Church.....	81
5. 3-D Triangle of Relationships.....	121
6. Christo-centric, Collaborative and Communal Model of Leadership...	141

## TABLES

### Table

1. Contrasting Modern and Postmodern Worldviews.....	103
--	-----

## ABSTRACT

The purpose of this dissertation is to better understand the leadership style of Jesus as it relates to the leadership in the church for the purpose of carrying forth Jesus' mission in today's setting and developing disciples of Jesus Christ. Traditional anthropocentric, hierarchical, and individualistic leadership styles and structures do not connect with a generation of people in a post-modern era. I intend to clarify the leadership style of Jesus and propose that church leaders return to his style in order to effectively engage the church with a postmodern context. This approach to developing leaders for the church will equip the leader for service and connect the leader to the emerging culture through a learning community. This connection will be forged by reconnecting church leaders to the leadership model of Jesus demonstrated through his journey with the disciples.

In order to expand the kingdom of God and connect with the emerging culture of postmodernism the church must embrace a Christo-centric, collaborative and communal approach to ministry as it seeks to expand the kingdom of God. Chapter one introduces the narrative of Community Presbyterian Church who is challenged with reaching people in the emerging postmodern culture. Chapter two explores Jesus' leadership style by examining Biblical and historical texts. It is established that Jesus' style of leadership was rooted in love and demonstrated through his service of others. Chapter three highlights the early church's apostolic model of leadership, the guiding force of the Holy

Spirit in expanding the early church, the relational nature of the Trinity and Paul's idea of community. All of this provides the basis that the early church was Christo-centric, collaborative and communal.

Chapter four highlights the leadership changes in the church. This chapter demonstrates where the church transitioned into a more anthropocentric, hierarchical and individualistic structure through various internal and external threats. Chapter five details the specific understanding of the postmodern culture and the leadership styles within that culture. Chapter six delineates the challenge the church faces in the face of postmodernism by outlining how the church can connect with its surrounding culture through a Christo-centric, collaborative and communal style of leadership. Chapter seven concludes by providing a plausible solution for Community Presbyterian Church as well as a model for church leadership for a postmodern culture within a Caucasian Western suburban setting.

## CHAPTER 1

### THE NARRATIVE AND INTRODUCTION

#### **Goals of the Study**

The purpose of this dissertation is to better understand the leadership style of Jesus as it relates to the leadership in the church for the purpose of carrying forth Jesus' mission in today's setting and developing disciples of Jesus Christ. Traditional anthropocentric, hierarchical, and individualistic leadership styles and structures do not connect with a generation of people in a post-modern era. I intend to clarify the leadership style of Jesus and propose that church leaders return to his style in order to effectively engage the church with a postmodern context. This approach to developing leaders for the church will equip the leader for service and connect the leader to the emerging culture through a learning community. This connection will be forged by reconnecting the leadership to the leadership model of Jesus demonstrated through his journey with the disciples.

#### **Community Presbyterian Church<sup>1</sup>**

Community Presbyterian Church (CPC) is located in Suburbia, South Carolina which is a suburban town outside of a medium size city. CPC is a church of 3,900

---

<sup>1</sup> This narrative is true, but for the purpose of this dissertation, the name and location of this church as well as the names of people connected to this church are fictitious to protect their identity.

members with about 1,300 in weekly attendance at their four weekend services. CPC has just celebrated its twenty-third anniversary. Dr. Mike Morris is a Caucasian male who is fifty-four years old and has been a pastor for twenty-five years, spending the last twenty-two years at CPC. The church primarily attracts people who are in their thirties and forties with kids. The community has a mix of families and young professionals who commute into Columbia for work.<sup>2</sup> As with many areas, there are pockets of middle to upper socio-economic classes as well as a healthy blend of lower income neighborhoods around the church. Mike was brought to the church as its founding pastor and watched this body grow from fourteen members to almost four thousand members.

At the conclusion of 2003 Mike seemingly hit a leadership wall. Everything that had once worked for him in the past seemed to be ineffective. Every year under Mike's leadership, the Session and staff of the church would host an event called Vision Quest. This annual gathering followed a set structure and would be used to illuminate that year's focus for ministry. During these gatherings Mike would outline his vision for the coming year and then commission each ministry area into a discussion for the purpose of establishing goals and expectations for the coming year. These goals and objectives would then be compiled and distributed to the staff and session without much review or evaluation. Each year Vision Quest had a different theme and many times resulted in a new motto or tag line for the church. Five years of vision casting, goal setting, new ministry initiatives and the overall focus of ministry shifting finally caught up with the staff and session of CPC. Attendance declined, giving dropped, and members felt disconnected from the church.

---

<sup>2</sup> See Appendix 1 for a demographic overview of CPC's area produced by the Percept Group, Inc.

CPC had always been a church of high energy, excellent programs for youth and children, vibrant worship and a transformative presence in the community. The congregation consists mostly of young to middle aged dual career families. In addition, it has a strong singles' ministry consisting mostly of older single adults who are divorced, with children ranging from preteen through college age. Since the church had only been in existence for twenty-three years, it always experienced a healthy amount of growth throughout each year. The church pioneered many service and mission initiatives in the community while partnering with other churches in these endeavors. In 2000 CPC began a new worship service to intentionally reach the un-churched called New Community. This service was to be different than their weekend services and incorporate more of a cutting edge, postmodern style to its approach. But even the leadership team of that service was struggling to connect with people.

Many in the church realized that CPC had hit a plateau and was struggling to figure out how to be the church, train its leaders, engage the community and be a place where people can connect and be known. There was a growing sense among the leaders that CPC had lost its zeal for evangelism and outreach.

Mike was a man committed to his work and would do anything to be a better minister of the gospel. He saw his role as being the visionary, the one who has the right answers for the challenges that faced him. Mike also envisioned himself as the CEO of the church organization who was actively engaged in just about every area of the church. There was not much that happened at the church of which Mike was not aware. As CEO he was ready to establish the "plan of attack" to implement the vision and train the leaders in the ways necessary to accomplish that vision. Mike had not faced many set-

backs in accomplishing the vision he laid out before his leaders. For the first time in his career he felt incapable of leading. He hit a virtual leadership wall which he described as, “Nothing I have ever felt in all the years I’ve been in ministry.” The pressure had increased from the elders and other staff as they waited for his cue in how to proceed from this point forward. Mike was completely frustrated and experienced feelings of inability and failure.

The elders were frustrated as they watched their church significantly decline in attendance and involvement in the previous two years. Most of the elders did not want to communicate their displeasure because they wanted to support Mike and his leadership and vision. The majority of the elders were not clear on the direction of the church, the vision and the process of accomplishing that vision. The elders were not clear on what their roles were as leaders. Most of them waited for Mike to define that for them and to establish the direction and execution of that plan. There was also an underlying fear of what would happen to the church if Mike left. The elders felt ill-prepared to lead the church if something were to happen. The elders and staff were in agreement, something needed to be done. Even Mike recognized this fact, but had no idea what it would take to refine the church’s strategy and mission in order to be a significant presence in the community.

At the end of 2003 the session and staff began discussions on the focus and direction of the church in its next twenty years. This led to a year long strategizing process in January 2004 which was initiated to outline the next chapter of CPC’s story. During this process, the session and program staff of the church met together in small discussion groups to assess what was needed for the church to reach the surrounding



community and grow into its next chapter. The small groups then returned to the larger group and shared their findings. Primarily two issues surfaced amongst the leadership of the church. The first issue was a question raised by several of the elders present, “How can Community Presbyterian Church thrive after Mike leaves?” The second issue was one of focus for many of the leaders present felt the church was engaging in many ministry initiatives without a common connection with its purpose and mission. Through these gatherings the leadership of the church decided to hire a consultant to facilitate a strategizing process in order to provide clarity and ownership of the vision of the church. While initially Mike was hesitant to embrace this approach, he bought into it in order to help the church. The consultant’s process included the congregation to participate in the Healthy Church Index, a gathering of Focus Groups, one-on-one meetings with Senior Staff members, a pre-planning session with the Program Staff and finally a strategizing session with the Session of the church.<sup>3</sup>

The church’s leaders wanted to get at the root of the issue and discover how it can be a large church and still retain a connective nature so that people will feel engaged with the ministry of the church. After the completion of the Healthy Church Index, the consultant identified the two primary issues facing the congregation, “help people connect with each other and with the big picture of the church” and “members expressed that visitors are not effectively welcomed.”<sup>4</sup> Upon the completion of the preliminary studies, the session and staff discovered that the church was at a critical juncture. The chief consultant suggested,

---

<sup>3</sup> See Appendix 2 for the complete TAG Assessment.

<sup>4</sup> “The Armstrong Group Healthy Church Index Executive Summary,” (Farifax, VA: The Armstrong Group, 2004), 4.

The church has two primary areas to address if it is to go to the next level: focus and organization. The church's strategic plan is too broad and does not provide a filter for effective decision-making. Members do not feel connected to each other, nor do they feel connected to the direction of the church.<sup>5</sup>

The organizational issues that were discovered centered around the centralized leadership structure of the church based on its Senior Pastor. The consultant states, "Currently, the church is too dependent on Mike. The general sense of members and staff is that he is too central."<sup>6</sup>

Community Presbyterian Church is at a critical juncture as a church. Some major shifts in leadership style will need to take place in order to reconnect people to the church and reach the emerging postmodern culture. The leadership culture that had been created by Mike was anthropocentric, hierarchical and individualistic. This model of leadership no longer served this church in a healthy manner. The effect has been felt throughout the church. What is needed for the church not only to survive, but thrive in a postmodern context is an adaptation and reconnection to Jesus' style of leadership. Jesus' leadership was rooted in love, portrayed in service, and worked out in community. For CPC to move forward and effectively engage its surrounding context, they must become more Christo-centric, collaborative and communal.

### **The Times Are Changing—A New Culture Emerges**

There are several issues apparent in this vignette that is not foreign to many churches in the western world. Research expert, George Barna, states, "The vast majority

---

<sup>5</sup> Ibid., 5.

<sup>6</sup> Ibid., 5. Other organizational issues surfaced with regards to ministry areas. The consultant suggested, "Currently, the staff is generally frustrated. Roles are unclear. Workload tends to be out of balance because people function in silos, rather than working collaboratively."

of Christian churches in America are either stagnant or declining in size. Relatively few of the nation's 300,000-plus Protestant congregations are increasing the number of people who attend their worship services."<sup>7</sup> While the names, faces, and demographics differ from church to church, one thing remains unfortunately true: The church is struggling to carry out the mission of Jesus Christ to establish the expansion of God's kingdom on earth. The church is struggling to connect in a meaningful way with the emerging culture. Dan Kimball writes, "New generations are arising all around us without any Christian influence. So we must rethink virtually everything we are doing in our ministries."<sup>8</sup>

The problem the church faces today is that current leadership styles and structures for developing leaders for the modern church simply do not connect with a generation of people in an emerging culture. The famous poet, musician and activist Bob Dylan penned a lyric in 1963 forecasting what was beginning to transpire in the world around him in the song, *The Times, They Are A-Changin'*. Dylan writes,

Come gather 'round people  
Wherever you roam  
And admit that the waters  
Around you have grown  
And accept it that soon  
You'll be drenched to the bone.  
If your time to you  
Is worth savin'  
Then you better start swimmin'  
Or you'll sink like a stone  
For the times they are a-changin'.<sup>9</sup>

---

<sup>7</sup> George Barna, *User Friendly Churches: What Christians Need to Know About the Churches People Love to Go To* (Ventura, CA: Regal Books, 1991), 15.

<sup>8</sup> Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 14.

<sup>9</sup> Bob Dylan, "The Times They Are A-Changin'," Special Rider Music, <<http://www.bobdylan.com/songs/times.html>>, 1963.

Dylan, while speaking of the cultural revolution of the 60's, politically warns that life as it is known is changing and will change for good. This song delivers a timely message to the church. The truth of the lyrics gets fleshed out weekly with the noted numerical absences in worship gatherings across the country. It seems that many churches are not swimming in the emerging culture, they are "sinking like a stone."<sup>10</sup> The times are changing and as we move from modernity to post-modernity. Chuck Smith Jr. warns, "We are undergoing one of the most radical cultural transformations of the last three to four centuries, and there is a very real danger Christians will again find themselves on the sidelines, helplessly watching the world transform."<sup>11</sup> This presents a crisis for the established church leadership whose passion is to expand the kingdom of God, but the modern methodology no longer relates to today's context.

### **Problem and Claim**

Although Corporate leadership models and training have dominated the last fifty years of church leadership development, a Christo-centric, collaborative, and communal approach must be adopted by the church in order to further the mission of Jesus Christ. Furthermore, this three-fold style informs leadership formation in the emerging church as it seeks to decentralize bureaucratic human structures in favor of a collaborative, relationally based, communal model of leadership which focuses on Christ as the center rather than on any one leader or groups of leaders. In order to connect with the emerging

---

<sup>10</sup> Ibid.

<sup>11</sup> Chuck Smith Jr., *The End of the World...As We Know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World* (Colorado Springs, CO: Waterbrook Press, 2001), xiii-xiv.

culture, emerging church leaders must be equipped to serve and move the church into a relational engagement with that context. I recognize that I am writing from a Caucasian Western suburban perspective and this work addresses issues within that setting and does not reflect issues or approaches suitable for all cultures and settings.

In order to demonstrate a Christo-centric, collaborative, and communal approach to leadership for the emerging culture I will focus on several areas of study. While these are contemporary terms I intend to make a semantical connection between these terms and the methods and style Jesus employed with his disciples. In chapter two I will explore Jesus' leadership style through an examination of Biblical and historical texts.

Chapter three highlights the early church's apostolic model of leadership which was based on Jesus' leadership style. Chapter four will examine the initial hierarchical structuring of the church as it transitioned from its Christo-centric, collaborative and communal roots to a more anthropocentric, hierarchical and individualistic structure. Chapter five will examine the notion of culture and the shift from modernity to post-modernity which requires the church to engage its surroundings in a different manner. Chapter six will assert a Christo-centric, collaborative and communal approach for the church in order to connect with the emerging culture of postmodernity. I will conclude this work in chapter seven by making specific assertions for the church to embrace in order to reconnect with the leadership style of Jesus Christ. I will offer a Christo-centric, collaborative and communal style of leadership for Community Presbyterian Church which will allow them to reconnect with people and with the intention of Christ in building God's kingdom.

## CHAPTER 2

### THE LEADERSHIP STYLE OF JESUS AND THE EARLY CHURCH

In this chapter I will explore Jesus' leadership style through an examination of Biblical and historical texts focusing on three primary areas; (1) the scholarly literature on Jesus' leadership style, (2) the biblical basis of his style primarily using Mark and also parts of Matthew, and (3) the historical information on Jesus' leadership style as it directed the disciples in establishing the early church. I have chosen Mark's gospel because it is regarded by scholars to chronologically precede the other Gospels, and it is understood to be the major source of content for the other Synoptics. Luke Johnson asserts, "Mark provided the earliest and most reliable historical source for those who quested for the historical Jesus."<sup>1</sup>

These Synoptic gospel sources will highlight Jesus' servant leadership style by examining the calling of his disciples and the methodologies he employed to develop them as leaders. I will reveal that Jesus' call to each disciple was not just an invitation to follow him, but a summons to join a communal movement for the purpose of expanding the kingdom of God. I will include in my study the Gospel of Matthew as it presents Jesus' use of the Great Commandment establishing love as the penultimate core of his ministry. I will briefly examine Jesus' commissioning of his disciples to demonstrate

---

<sup>1</sup> Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress Press, 1986), 147.

Jesus' intention that his disciples carry on the ministry and mission he had begun. Throughout the chapter, I will demonstrate the Christo-centric, collaborative and communal nature of Jesus' leadership while the disciples journeyed with him.

### **Scholarship on Jesus' Leadership Style**

Jesus' leadership was one of service motivated by love, displayed through his interactions with his disciples through a Christo-centric, collaborative and communal methodology. Scholars describe Jesus' leadership style as servant-based and contextual, adapting to the given context he faced, serving the needs of others with whom he came into contact. In his book, *The Leadership Style of Jesus*, Michael Youssef writes, "The leadership style of Jesus is shown here to be as versatile as each situation calls for."<sup>2</sup> More often than not in leadership, different situations and contexts require different approaches to leading through a particular circumstance. As a leader Jesus treated each circumstance and person uniquely. However, Jesus' varying approaches illustrated one overarching leadership theme, "he taught and embodied leadership as service."<sup>3</sup>

Further Wilkes adds, "You earn the place of leader through authentic relationships and character."<sup>4</sup> Jesus' leadership style was unilaterally relational. He entered into the lives of others, connecting with them personally so as to invite them into a relationship with him and ultimately with His Heavenly Father. The primary theme played out in the

---

<sup>2</sup> Michael Youssef, *The Leadership Style of Jesus: How to Develop the Leadership Qualities of the Good Shepherd* (Wheaton: Victor Books, 1986), 40.

<sup>3</sup> C. Gene Wilkes, *Jesus On Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ* (Wheaton: Tyndale House Publishers, Inc., 1998), 9.

<sup>4</sup> Ibid., 27.

life of Jesus was relationships. These relational connections he enjoyed with people varied depending on the need of the other person at the given moment. Even how Jesus communicated in these relationships varied frequently depending on the situation or circumstance. Scriptures bear witness to Jesus' use of different types of communication. At times he was a story teller, using fictitious characters and situations.<sup>5</sup> Other times Jesus was very confrontational and spoke directly to his audience.<sup>6</sup> Some circumstances called for one-on-one or smaller group interactions<sup>7</sup> and some called for addressing a mass gathering.<sup>8</sup> Bruce Metzger suggests these approaches of Jesus' teaching as, "picturesque speech, puns, proverbs, poetry, and parables."<sup>9</sup> Regardless of the approach he utilized, at the root of Jesus' ministry relationships remained the basis for his mission and purpose of expanding the kingdom of God.

Jesus' mission was crystal clear; Jesus "was to be the Messiah. He was sent to bring salvation to the world. He served that mission by living as the Suffering Servant Messiah."<sup>10</sup> The role of suffering servant was not foreign to the Jews. It was prophesied by Isaiah that one would come as a suffering servant. Isaiah 53:11 proclaims, "After the

---

<sup>5</sup> Jesus most often taught in parables in order to convey a specific point about the Kingdom of God. In many instances the gospel writers lumped a series of parables together in their discourse as witnessed in Matthew 13:1-23 (The Parable of the Sower); Matthew 13:24-30 (The Parable of the Weeds); Matthew 13:31-35 (The Parable of the Mustard Seed); Matthew 13:44-46 (The Parable of the Hidden Treasures).

<sup>6</sup> See Mt. 8:23-27; Mk. 11:12-19; Lk. 11:37-54; Lk. 13:10-17

<sup>7</sup> See Mt. 9:18-26; Mt. 15:21-28; Mk. 8:27-30; Mk. 14:27-31; Lk. 4:38-44; Lk. 10:38-42; Lk. 19:1-10.

<sup>8</sup> See Mt. 5-7; Mt. 14:13-21; Lk. 6:17-26; Lk. 9:10-17; Lk. 10:1-24.

<sup>9</sup> Bruce M. Metzger, *The New Testament: Its Background, Growth, and Content* (Nashville: Abingdon Press, 1983), 136.

<sup>10</sup> Wilkes, *Jesus on Leadership*, 9.



suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.”<sup>11</sup> Colin Brown asserts, “The idea of vicarious suffering comes to a climax in Isaiah’s message concerning the ‘Suffering Servant.’ His suffering is seen as punishment for the sins of others.”<sup>12</sup> Further Brown connects this role and title to the person of Jesus Christ, “Christ’s suffering acquires its soteriological aspect from the fact that it is substitutionary in character...this is proved by quotations from Isaiah 53.”<sup>13</sup> As ‘suffering servant’ the primary focus of Jesus’ life was encompassed in connecting with other people in order to reconcile humanity with God, restoring a broken relationship between the Creator and the created for the fulfillment of God’s plan. Since his mission and purpose was to bring people into a relationship with God, he embraced a relational approach in order to secure the connection.

### **Jesus Calls His Leaders**

As Jesus began his ministry he intentionally sought out a group of people to come alongside him. He entered into a network of relationships in community with one another in order to initiate a new covenant with the people of God. The earliest account found in the scriptures of this prophetic interaction between Jesus and these individuals is in the Gospel of Mark in the first chapter. Mark 1:14-20 details the scene where Jesus began his ministry:

---

<sup>11</sup> Is. 53:11.

<sup>12</sup> Colin Brown, ed., *New International Dictionary of New Testament Theology*, vol. 3, Pri-Z (Grand Rapids, MI: Zondervan Publishing House, 1986), 721.

<sup>13</sup> Ibid., 723.

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Jesus calls his disciples immediately after his baptism in the Jordan River by John the Baptist. By the end of this encounter Jesus has called Simon, James and John into discipleship, and they left everything behind to follow him. The establishment of this kingdom was long awaited for the Jews. At Jesus' declaration of the kingdom coming near, he issued a "new commandment that was to be the basis of the Christian community."<sup>14</sup> This new community was not intended to be for the individual alone, "Jesus declared that he had come to establish God's kingship in the lives of his followers, and not only in their lives as individuals, but in their corporate life together."<sup>15</sup> From the outset of Jesus' ministry there was inherent in his approach a communal basis which encompassed both the individual and the group.

This short phrase, "come, follow me," transformed lives that were otherwise very ordinary. As Jesus approached these individuals he not only called them unto himself, he called them to one another as well. John Donahue iterates,

In the call of the disciples the radically communitarian dimension of Christianity is vividly affirmed. Discipleship involves not simply hearing the summons of Jesus, but engagement with others who heed that same summons and embody a

---

<sup>14</sup> John Drane, *Introducing the New Testament* (San Francisco: Harper & Row Publishers, 1986), 153.

<sup>15</sup> Ibid.

response to it in their lives. To "be with" Jesus is to be with others in community.<sup>16</sup>

Jesus had big things in store for the disciples. He had plans to accomplish his mission through these individuals, but he also wanted to model the way it would happen. Christ developed these future leaders to be leaders like himself. Donahue continues by establishing a two dimensional basis in Jesus' call to discipleship: "discipleship has a double focus, 'being with' Jesus and doing the things of Jesus."<sup>17</sup> Jesus' focus was not solely on accomplishing goals within his mission, but also developing people to accomplish his mission.

As previously stated, Jesus' mission was to establish the new community or kingdom of God on earth in order to restore the impaired relationship between God and humanity. In order to accomplish this, Jesus came alongside a group of twelve diverse men and spoke three words to them, "come, follow me." Jesus invited them into a relationship with him. As Walter Wright points out, "Leadership is a relationship—a relationship in which one person seeks to influence the thoughts, behaviors, beliefs or values of another person."<sup>18</sup> Jesus' style of leadership embodied this notion of leadership for it was fully relational.

This collection of disciples would develop into a community of people who would change the course of the world. Instead of calling together a group of Pharisees or Sadducees, as one would expect, Jesus chose to gather a group of people who were

---

<sup>16</sup> John R. Donahue S.J., *The Theology and Setting of Discipleship in the Gospel of Mark* (Milwaukee: Marquette University Press, 1983), 19.

<sup>17</sup> Ibid., 17.

<sup>18</sup> Walter C. Wright Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Columbus, GA: Patemoster Publishing, 2002), 2.

diverse in socio-economic backgrounds. Jesus did not call this eclectic group together simply to follow him. He called them to one another as well to form a communal bond. Jesus understood the importance of a communal bond to new radical discipleship. Jesus knew that his mission would continue through the people that he called together, not just through the teachings, stories and miracles he performed. Julie Gorman writes, “He recognized that their life together with Him would be the basis of their witness when He was gone.”<sup>19</sup> To establish a communal kingdom, Jesus understood that relational interaction with the disciples in community would be the context for this catalyst of transformation.

In order to train and develop the disciples for their ultimate calling, Jesus knew that their allegiance must be with him and the One who sent him. “In Jesus’ day, disciples literally followed their teacher around as they learned from him.”<sup>20</sup> Following the typical method, Jesus invited these people on a lifelong journey that would entrust them with the very mission Jesus came to accomplish. The focus of the mission was dependent on the disciples’ obedience and willingness to relationally engage and follow their teacher. Wilkes further points out, “Jesus called his disciples to follow him. They became leaders only after Jesus empowered them to lead; he empowered them by insisting they follow him first.”<sup>21</sup>

---

<sup>19</sup> Julie A. Gorman, *Community That Is Christian: A Handbook on Small Groups* (Wheaton: Victor Books, 1993), 52.

<sup>20</sup> Wilkes, *Jesus On Leadership*, 76.

<sup>21</sup> *Ibid.*, 76.

## Jesus' Leadership in Community

In order to fully comprehend the disciples' communal connection it is important to understand what it means to exist in community in that time period. "The first-century world highlighted the role of the community over the role of the individual."<sup>22</sup> In a typical city within Palestine in the first century, "Outside and inside the gates people crowded closely together: traders, innkeepers, peddlers, beggars, slaves shopping or fetching water."<sup>23</sup> Public spaces typically were the epicenter of activity for the town.

David Balch and John Stambaugh state,

In the hot, dry climate of the eastern Mediterranean, people naturally moved outdoors into public places. They gathered outside and inside the city gates, along the streets with their shops and colonnades, in small squares at wells and fountains, and in specialized market or bazaar areas. They met in the main square for political meetings, audiences with governmental authorities (Acts 18:12), and trials and lawsuits.<sup>24</sup>

Life in the first century was very communal as they lived in close physical proximity to one another. While quite a bit of life happened in the public spaces in the towns of Palestine, this fails to provide an adequate understanding of what communal life would have been like for 1<sup>st</sup> Century Palestinians. There are several types of 'community' life in this particular culture. Balch and Stambaugh describe, "People organized themselves into many forms of voluntary associations for social purpose."<sup>25</sup>

---

<sup>22</sup> Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2001), 47.

<sup>23</sup> David L. Balch and John E. Stambaugh, *The New Testament in its Social Environment* (Philadelphia: Westminster Press, 1986), 107.

<sup>24</sup> Ibid., 108-109.

<sup>25</sup> Ibid., 124. "In the Greek tradition, groups of *orgeōnes*, *thiasōtai*, and *eranistai* are known. In Roman cities, groups were often referred to as *collegia*." 125.

Households and clubs served as avenues for connection for the people of Palestine. The households primarily consisted of family units, usually based on one of three pair of relationships, “husbands and wives, fathers and children, and masters and slaves.”<sup>26</sup>

Achtemeier, Green and Thompson write, “The *domus* [household] included husband, wife, children, slaves, and others living in the house.”<sup>27</sup> The shaping force of the family unit was so strong that people’s “identities were embedded in their communities, their kin-groups.”<sup>28</sup>

In addition to family unit or household, clubs gave people a deeper social connection with one another. “Such groups [clubs] shared some common characteristic, such as their trade, their place of origin, their interest in athletics, theater, or music, their common age or national background, or even the neighborhood they lived in.”<sup>29</sup> People who shared similar interests and backgrounds gathered together for specific purposes. As stated above, Balch and Stambaugh suggest this usually had some sort of civic or special interest pursuit. Clubs provided a place for people, outside of their family units, to connect and collaboratively pursue their common linkage or interest they shared.

Other communities, such as the Essenes, provide a significant insight into how communal life was experienced in this context. Bruce Metzger relates, “Admission to the communal life of the group was gained only after a probation of three years, and upon joining the sect, members turned over their property to a common treasury.”<sup>30</sup> There was

---

<sup>26</sup> Ibid., 123.

<sup>27</sup> Achtemeier, Green & Thompson, *Introducing the New Testament*, 47.

<sup>28</sup> Ibid., 47.

<sup>29</sup> Ibid., 286.

a high level of commitment intrinsic to joining such a community and the concept of community became more relationally connective as individuals gave up their rights for the good of the body. Within the contexts of groups like the Essenes, there existed a communal dimension to one's life, "Individuals gained a sense of personal meaning and purpose in life. They also became part of a distinctive group, which also operated as a mutual aid society in times of difficulty and hardship."<sup>31</sup>

For the most part clubs remained static and stationary, meeting in the same location. There was another type of community which involved teachers and students, that was more mobile. Balch and Stambaugh write,

The most characteristic form of instruction was the public lecture...the average resident of a Greek city had a basic acquaintance with the classics, with tales of mythology, and with rhetorical principles reinforced...by the lectures and discussions of rhetoricians and philosophers in marketplaces, gymnasia and street corners.<sup>32</sup>

Education was extended beyond the private classroom and brought into the public realm by these teachers and their followers. While clubs were specifically located, these lectures and discussions were found in various places throughout the city. Crowds would gather to listen to the rhetoric and inevitably reflect on what they heard. Balch and Stambaugh write, "Wandering moralists attracted disciples and conducted discussions and lectures in public and private. It was usual for such teachers to take associates with them on their travels."<sup>33</sup> This demonstrates specifically a mobile group of philosophical

<sup>30</sup> Metzger, *The New Testament*, 43.

<sup>31</sup> Drane, *Introducing the New Testament*, 24.

<sup>32</sup> Balch & Stambaugh, *New Testament in its Social Environment*, 122-123.

<sup>33</sup> *Ibid.*, 144.

itinerants who roamed around flanked by their disciples. This is the style Jesus and his disciples embraced as they journeyed together throughout Palestine.

For the Jews, God had already established a deep connection between the Israelites and God and one with another. Julie Gorman points out, “Each person would find his or her identity in being related to the community.”<sup>34</sup> Along the same line of thought Paul Miller adds, “Judaism had fostered an intense sense of interrelatedness and community.”<sup>35</sup> Gorman concludes, “To commit to one, meant commitment to the other. The Jews were called to solidarity with God and with one another.”<sup>36</sup> The early Palestinian followers of Christ had historical context for what it would mean to be called into community and thus, live as part of a set apart relational community. The very theme of community for the Israelite inherently suggested a deeper connection:

The central theme of the Old Testament is the belief that God had acted decisively in the history of his people Israel and had entered into an intimate relationship with them through the making of a covenant. This meant that the individual Israelite was never simply an individual, but a member of the people of God.<sup>37</sup>

The disciples were more than just a collection of people; they were sought out, intentionally called by Jesus for a specific purpose. The disciples were a collaborative community, centered on their leader, Jesus Christ. They were devoted to Christ and to one another.

Today the term “community” gets watered down by varying definitions. Housing developments, towns, areas, and neighborhoods are all referred to as communities. The

---

<sup>34</sup> Gorman, *Community That Is Christian*, 36.

<sup>35</sup> Paul M. Miller, *Group Dynamics in Evangelism* (Scottsdale, PA: Herald Press, 1958), 34-35.

<sup>36</sup> Gorman, *Community That is Christian*, 39.

<sup>37</sup> Drane, *Introducing the New Testament*, 153.



word ‘community’ presents two root words, ‘common’ and ‘unity.’ The origin of each of these words provides a deeper insight into the depths of its meaning. The word ‘common’ dates back to the thirteenth century. Community “comes ultimately from an Indo-European base *moi, mei*, ‘change, exchange.’ A derivative of this base, *moin, mein* seems to have joined up with the Indo-European collective *kom-* to produce *komoin, komein*- ‘shared by all.’ In Latin it gave *communis*. From the former we have *community*.”<sup>38</sup> The term ‘unity’ is derived from the word ‘union’ and as Ayto describes, “*Union* is one of a range of English words that go back to Latin *unus* ‘one’.”<sup>39</sup> Thus, the original term ‘community’ meant oneness, a connection of commitment shared by all.

John Locke writes, “From a physical standpoint, a community is a collection of individuals, but the residents of a true community act like members of something that is larger than them.”<sup>40</sup> Most individuals who have been a part of an authentic connective community know that there is more to community than the physical aspect. Christian community, from the very time of Jesus, was more than just a physical gathering of people; it was a movement of people who shared life together. This is precisely what characterized the disciples’ relationship. Wayne Meeks asserts, “One peculiar thing about early Christianity was the way in which the intimate, close knit life of local groups was seen to be simultaneously part of a much larger, indeed ultimately worldwide movement.”<sup>41</sup> This was true for the disciples as they shared in life together. Stanley

---

<sup>38</sup> John Ayto, *Dictionary of Word Origins* (New York: Arcade Publishing, 1990), 126.

<sup>39</sup> Ibid.

<sup>40</sup> John L. Locke, *The De-Voicing Of Society: Why We Don't Talk To Each Other Anymore* (New York: Simon & Schuster, 1998).

Grenz suggests, “The idea of a self-sufficient, isolated Christian was inconceivable to first-century believers. In their understanding the individual believer and the community were intertwined.”<sup>42</sup>

Life together stimulates a realness about who we are. This can be positive and negative. Mark records a scene where Jesus and the disciples are traveling along the road to Capernaum. Jesus asked the group, “What were you arguing about on the road?” The central issue for the disciples in this situation was “who is the greatest?” Jesus instructed, “If anyone wants to be first, he must be the very last, and the servant of all.”<sup>43</sup> The disciples remained silent before Jesus, for they knew he was displeased with their discussion. The Biblical account also reveals areas of positive connection amongst the group of disciples. Mark 6:6-13 details an account in which Jesus sent forth the disciples in pairs to preach repentance.

Then Jesus went around teaching from village to village. Calling the twelve to him, he sent them out two by two and gave them authority over evil spirits. These were his instructions: “Take nothing for the journey except a staff—no bread, no bag, no money in your belts. Wear sandals but not an extra tunic. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them.” They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.

Michael Youssef ponders,

Why did Jesus, after training His followers, send them out by two's? Could it be that from the start, Jesus wanted His followers to see their dependence on one

---

<sup>41</sup> Wayne A. Meeks, *The First Urban Christians: The Social World Of The Apostle Paul* (New Haven: Yale University Press, 1983), 75.

<sup>42</sup> Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 544.

<sup>43</sup> Mk. 9:33-35.

another—and on their Lord? He may even have wanted to prepare them for the ‘one body in Christ’ idea.<sup>44</sup>

Jesus sending out the disciples in pairs served dual purposes for Jesus as he trained his disciples. This brief missionary assignment served as part of their development and was a successful endeavor in ministry because they accomplished it together in community.

Mark records that many were healed because of the disciples’ work. Jesus trained his disciples through a deep relational connection for the purpose of accomplishing his mission. By sending them out in twos he purposefully demonstrated a collaborative approach to ministry which they were to adopt. From the first command, “come, follow me,” the disciples began a life of training in preparation for the mantle of Jesus’ leadership after he departed earth. Jesus’ first movement in ministry was to gather his team and set them up in relational connection that not only drew them unto him, but also to one another. Once he gathered this community, he trained them and modeled his style of leadership.

### **Jesus as Servant Leader**

Jesus was a servant leader, and this leadership modeled to his disciples happened in a Christo-centric, collaborative and communal faith culture. Earlier in his ministry Jesus demonstrated this service principle to his disciples in Mark:

Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.” “What do you want me to do for you?” he asked. They replied, “Let one of us sit at your right and the other at your left in your glory.” “You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

---

<sup>44</sup> Youssef, *Leadership Style of Jesus*, 22.

“We can,” they answered. Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.” When the ten heard about this, they became indignant with James and John. Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”<sup>45</sup>

Gene Wilkes says, “These words are Jesus’ most clear, yet most avoided teachings on leadership.”<sup>46</sup> Wilkes’ words ring true even for the disciples and the rulers of the first century. In asserting this leadership ethic of service, Jesus revolutionized what it means to lead, not out of position or authority, but love. John Donahue believes, “The sayings of [Mark] 10:35-45 constitute the high point of discipleship instruction.”<sup>47</sup>

This passage in Mark indicates a significant juncture for Jesus and his disciples. The stakes are raised as Jesus asks, “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”<sup>48</sup> James and John have partial understanding of what this newfound kingdom entails, but not in its totality. “They know the kingdom will come; what they do not grasp is how and at what cost.”<sup>49</sup> This radical statement suggests that Jesus expected his disciples to completely identify with his life and mission. Because of

---

<sup>45</sup> Mk. 10:35-45.

<sup>46</sup> Wilkes, *Jesus on Leadership*, 87.

<sup>47</sup> John R. Donahue S.J., “Mark,” in *Harper’s Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row, Publishers, 1988), 981.

<sup>48</sup> Mk. 10:38.

<sup>49</sup> Donald H. Juel, *Mark*, Augsburg Commentary on the New Testament (Minneapolis: Augsburg Press, 1990), 147.

this no human organization, especially the church, should presume that anything other than Christ is central to their governance, structure or teaching.

Jesus' servant leadership ethic taught a lifestyle to his disciples through personal interactions with them. First, one must look at the power structures and leadership norms of the government and religious institutions of that time period to understand Jesus' approach as distinctive. Mark 10:41 illustrates the way the rulers of the world exercised leadership. Jesus states, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them."<sup>50</sup> In the Gentile world,

Rulers generally dominate those under them; those who aspire to greatness let others feel the weight of their authority. The Greek gives the sense of position and authority being used against those below. The world is arranged hierarchically; there are masters and slaves, superiors and inferiors. That is how it is among the Gentiles.<sup>51</sup>

In describing the world's leadership structure, Jesus established his own ethic and rule for leadership through his servanthood.

The Gentile world is not the only place that this type of hierarchical structuring is found within leadership venues of that era. Luke Johnson suggests that a sect of the Jewish community, Qumran, was structured much the same way. "Qumran shows us a first-century Jewish community that had an elaborate and highly rationalized organization and authority structure, together with a strict legalism and penal code."<sup>52</sup> Not only was this style of leadership and authority structures found within these communities, it was

---

<sup>50</sup> Mk. 10:41.

<sup>51</sup> Juel, *Mark*, 147.

<sup>52</sup> Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress Press, 1986), 63.

also the common rule of the Roman government which was in ultimate authority and rule over the entire region. In speaking of the power and prestige sought after by James and John, Gene Wilkes states, “That’s how the Romans did it. That is how the leadership of Israel did it. Positions near the top are where you want to be when the king comes to power.”<sup>53</sup> What was evident from James’ and John’s request is that they did indeed recognize Jesus as Messiah and King. What they did not fully comprehend is that the virtues of God’s kingdom would not be constructed on the world’s standards but on God’s, which meant it was bound in the role of servant. “The *doulos* [servant, slave] belonged by nature not to himself, but to someone else.”<sup>54</sup> In the first-century a servant was one that was subject to their master and spent most of their time fulfilling tasks and duties assigned by that master. “The life of the slave was one of unrelieved compulsory labour and service in the household and in public works.”<sup>55</sup> A servant committed himself or herself to a life of work for the purpose of serving and accomplishing the assigned task of their master.

Prior to Mark 10:35-45, Jesus depicts what will transpire at the end of his life in verses 33-34:

“We are going up to Jerusalem,” he said, “and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise.

In his commentary on Mark, Donald Juel writes, “They [James and John] have understood something about Jesus’ announcement that the kingdom of God is at hand.

---

<sup>53</sup> Wilkes, *Jesus on Leadership*, 70-71.

<sup>54</sup> Brown, *Dictionary of New Testament Theology*, vol. 3, 592-93.

<sup>55</sup> *Ibid.*, 593.

They understand about glory and are anxious about securing a place for themselves.”<sup>56</sup>

R. Alan Cole suggests that they did not fully know what they were asking, “It was not a desire to be near Jesus at the moment of triumph which moved them to this request; they simply wanted for themselves the highest posts in the new kingdom.”<sup>57</sup> To sit at the right and left side of the King is a favorable and honorable place. “The right hand of a king was the place of honor, and the left hand was next in importance.”<sup>58</sup> James and John were simply trying to gain favor, position, and approval before the departure of their master and king. It is what Jesus said next in this passage that revolutionized the way the disciples and subsequent followers of Christ approach leadership within the kingdom of God.

After suggesting how the Gentiles lead, Jesus said in verse 43, “Not so with you.” This was the turning point where Jesus’ described a different understanding of leadership. It was not couched in terms of control, domination, authority, or position. Rather, Jesus said, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.”<sup>59</sup> With this statement Jesus turned the cultural idea of leadership on its head. He described an upside-down approach to leadership, the same he had already modeled for his followers. “The standards of the world are not those of the disciples. Self-seeking, ambition, abuse of authority—all are ruled unacceptable.

---

<sup>56</sup> Juel, *Mark*, 145.

<sup>57</sup> R. Alan Cole, *Mark*, Tyndale New Testament Commentaries, ed. Canon Leon Morris (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 242.

<sup>58</sup> Donald W. Burdick, “Mark,” in *Wycliffe Bible Commentary*, ed. Everett F. Harrison (Chicago: Moody Press, 1990), 1010.

<sup>59</sup> Mk. 10:43-44.

Leadership will involve the denial of familiar models.”<sup>60</sup> This new rule, servant leadership, would come not only to define Jesus’ style, but all those who claim to follow Jesus. To ascribe to such a standard of leadership meant that leaders must be willing to lose everything for the sake of the One who sent and commissioned them.

Jesus speaks about the disciples’ willingness to take up his cup and baptism. Contextually, these images are significant as they represent the suffering and wrath that Jesus would endure. R. Alan Cole states, “Cup had long been an Old Testament symbol for suffering, especially for enduring the wrath of God.”<sup>61</sup> Inherent in Jesus’ words to his followers was a deeper comprehension of what it meant to follow Christ and sit at his right or left. His call on their lives was a call to follow him and live life with him not based on the world’s standards and prerequisites, but on God’s standard based on the love and complete selfless posture of a servant.

Jesus emphasized not only the call of his disciples to be servants, but he pointed to his own style of leadership as well. In Mark 10:45 he says, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” This is the essence of God’s model for leadership as represented through God’s own Son who came to expand the kingdom of God by serving others. Through service a relationship might be formed and re-established between them and God. Tom Phillips suggests that “service is more important than position. The words ‘serve’ and ‘servant’ are listed in the Bible fourteen hundred and fifty-two times.”<sup>62</sup> The number of occurrences suggests a

---

<sup>60</sup> Juel, *Mark*, 148.

<sup>61</sup> Cole, *Mark*, 242.



significant level of importance for this concept. At the heart of Jesus' leadership was his ability and availability to relationally be with people and serve them even to the point of sacrificing his own life for their sake. The same would be true of those claiming to be his followers. Luke Johnson states,

To be a disciple one must 'take up the cross and follow' (Mark 8:34), be willing to lose one's life (Mark 8:35), be 'last of all and servant of all' (Mark 9:35). In short, to learn from this teacher, that is, to be a disciple, one must walk in the way that Jesus is taking, following after him.<sup>63</sup>

In order to embrace an ethic of service, the disciple must stay focused on Jesus Christ. Just at the point where James, John and the other ten disciples thought they were understanding God's kingdom, Jesus inserted the rule of His Father's kingdom as one of service, humility and love. Michael Youssef states, "Aspiring leaders yearn for power, and when they gain it they always want more. Jesus taught the reverse. For Him, the way up is down. The way to become the master is to be the servant."<sup>64</sup> Jesus' leadership was different than what most experienced in the first century. Jesus' message to the disciples through this encounter was clearly one of love and service as the foundation of their leadership. Servant leadership would be carried out in the context of community for to serve means to serve another, not oneself. Just before Jesus' death he demonstrated his servant heart yet again to the disciples. In John 13:1-17 he took up the basin and towel to wash the feet of his followers which modeled for this community kingdom leadership

---

<sup>62</sup> Tom Phillips, "Building A Team to Get The Job Done," in *Leaders On Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, ed. George Barna (Ventura, CA: Regal Books, 1997), 224.

<sup>63</sup> Johnson, *Writings of the New Testament*, 164.

<sup>64</sup> Youssef, *The Leadership Style of Jesus*, 98.

expectations. He did not do this as some stunt or loveless act, rather the whole scene was derived deep from within Jesus' love for these people.

Christ's model is one of service, rooted in his own example within the context of community. Jesus' leadership is a Christo-centric model of service, an 'act as I act' model, not a top-down, hierarchical structure where power and position reign. This is the style that he wished to pass on to his disciples so that they would take up his cross and bear his sufferings by serving God and others, even to the point of death.

As Jesus sent the disciples to spread the kingdom he commissioned them to continue in the same manner as they had under his leadership, in a Christo-centric, collaborative community of servant leaders. They were not merely witnesses to these events, they were also participants. They were his disciples. Dietrich Bonhoeffer wrote extensively about what it means to be a disciple of Jesus Christ. He states, "The disciple is a disciple only in so far as he shares in his Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore submission to the law of Christ which is the law of the cross."<sup>65</sup> As disciples they picked up and followed their teacher and leader. Inherent to their following is an abandonment of their previous life and embracing a new found life.

Within this community of disciples Jesus began a collaborative approach for spiritual growth and leadership development. "Jesus was setting up a model for the church, a model that taught them dependency on one another."<sup>66</sup> This model was grounded in Jesus' own teachings especially in his understanding of how his followers

---

<sup>65</sup> Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Collier Books, MacMillan Publishing Company, 1963), 96.

<sup>66</sup> Gorman, *Community That is Christian*, 51.

should act and live. This collaborative approach Jesus employed was not a new concept, rather it was one culturally embraced by other teachers and followers. “The obligation of the pupil to reproduce to the next generation exactly what his master had taught him extended not only to ideas but even to the manner of expression and the choice of words.”<sup>67</sup> While this was a common methodology for discipleship, Jesus took this model to a deeper level with his disciples. Attached to their training and learning was a call to abandon everything and take up their cross in order to follow Jesus. This meant an abandonment of everything as well as a total embrace of collaboration and communal connection with one another. Leighton Ford shares Jesus’ methodology, “Jesus believed in teams. Jesus’ leadership program was not like school; it was life. The disciples were apprentices to Jesus.” Further, “Jesus’ leadership program was not a formal, hierarchical structure, but a community of friends, and the Friend was at the center.” Ford summarizes Jesus’ approach, “Jesus’ disciples realized He had chosen them, prayed for them, died for them and now He was trusting them. He had put Himself in them. Now He was sending them to find His sheep and care for His people.”<sup>68</sup> For Jesus, the hierarchical structure was not necessary for with Christ as the center of a collaborative community, the disciples not only possessed the model but also understood the application of love. The gospels demonstrate that Jesus engaged his disciples in life and utilized the everyday events to develop them into leaders. “Jesus’ leadership development was not a lock-step program. It was an ongoing process. He built them into

---

<sup>67</sup> Metzger, *The New Testament*, 50.

<sup>68</sup> Leighton Ford, “Helping Leaders Grow,” in *Leaders On Leadership: Wisdom, Advice and Encouragement on the Art of Leading God’s People*, ed. George Barna (Ventura, CA: Regal Books, 1997), 128-29.

a community—in today’s parlance, a team—where they learned not only from Him, but also from each other.”<sup>69</sup>

### **Leadership Based on Love: The Great Commandment**

As a community of followers what defines this group is what defined the leadership of Jesus. Love is the basis for Jesus’ collaborative approach. Jesus pointed the disciples to this reality through two clarifying commandments. In Matthew 22:37-39 Jesus established the two greatest commandments: “Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’” Jesus tells his disciples to engage in a vertical relationship with God and a horizontal relationship with one another. This commandment was to be the rule for their life together. “Jesus’ disciples were to be living examples of God’s love now, giving of themselves completely in the service of others.”<sup>70</sup>

In the Matthew text, one discovers that humanity’s first relationship is with God the Creator, who created human beings out of nothing and in his image (*Imago Dei*). In declaring this two-fold commandment, Jesus is boiling down all aspects of the previous laws and commandments. As he declares in verse 40, “All the Law and the Prophets hang on these two commandments.”

---

<sup>69</sup> Ibid., 129-130.

<sup>70</sup> Bart D. Ehrman, *Jesus: Apocalyptic Prophet of the New Millennium* (Oxford: Oxford US, 1999), 181.

Love is not a solitary experience. Love happens between people in community. Stanley Grenz suggests that community is God's purpose for creation, "The world exists as God's product of the outflow of the divine love, the eternal relationship between the Father and the Son which is the Spirit. God's purpose for creation is that the world participates in 'community.'"<sup>71</sup> Community requires relationships of love in order to thrive. Jesus directs the attention of the disciples' relationships toward a love for God and for others. Gilbert Bilezikian states, "When He creates in His image, He creates community."<sup>72</sup> Bilezikian's statement points to the relationship that God participates within the Trinity. God the Father, the Son and the Holy Spirit is the ultimate expression of community and connectivity. This expression is what the Triune God desires for His creation to participate in together. "Each person can be related to the image of God only within the context of life in the community with others."<sup>73</sup> Thus, the two, love for God and for other, cannot be separated, for to love God one must necessarily love and be connected with other people created in God's image.

Dietrich Bonhoeffer recognizes the importance this two-dimensional love as foundational to humanity's existence and relationship with God and another. "Christianity means community through Jesus Christ and in Jesus Christ. We belong to one another only through and in Jesus Christ."<sup>74</sup> Jesus was utilizing this new commandment for the disciples in order to prepare them for the ministry they were being

---

<sup>71</sup> Grenz, *Theology for the Community of God*, 112.

<sup>72</sup> Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids, MI: Zondervan Publishing House, 1997), 18.

<sup>73</sup> Grenz, *Theology for the Community of God*, 179.

<sup>74</sup> Dietrich Bonhoeffer, *Life Together: A Discussion of Christian Fellowship* (San Francisco: Harper San Francisco, 1954), 21.

called to fulfill. Possessing a love for God and for one another provides the foundation for the community that God desires for humanity. At the foundation of community and collaboration lies love. Julie Gorman writes, “Community is never optional—it is a necessity for being what God designed us to be.”<sup>75</sup> The Father, the Son and the Spirit enjoyed a relationship of complete, authentic love which was now being offered to people who would follow Christ. Michel Henry asserts,

The ‘content’ of Christianity consists in the network of transcendental relationships that we can formulate as follows: the relationship between absolute Life and the First Living—between the Father and the Son, between God and Christ: the relationship of absolute Life to all living things—of the Father to his sons, of God to ‘men’; the relationship between the Son and sons, between Christ and living people; the relationships among sons, living people, and mankind—what is called in philosophy intersubjectivity.<sup>76</sup>

The relationship with God was initially severed by sin entering into humanity through the rebellious action of Adam and Eve. As ones made in the image of God, our pursuit is to restore that image that was tainted by sin. Stanley Grenz suggests, “Sin, however, is the failure to live according to this design. In fact, the fundamental result of sin is the loss of community.”<sup>77</sup> This loss severs relations with God and with others, thereby destroying the very command Jesus issued to his disciples, love God and love one another.

The restoration of relationships is accomplished through the death and resurrection of Jesus Christ. “His [Jesus] mission was to lay down his life as a sacrifice

---

<sup>75</sup> Gorman, *Community That is Christian*, 30.

<sup>76</sup> Michel Henry, *I Am The Truth: Toward a Philosophy of Christianity* (Stanford: Stanford University Press, 2003), 61.

<sup>77</sup> Grenz, *Theology for the Community of God*, 207.

to bring a right relationship between God and all creation.”<sup>78</sup> Jesus’ love went all the way for his people. He humbled himself to the point of death in order to demonstrate his love for them. “God chose the radical tactic of *self-sacrifice* to reveal that He is the leader we can trust.”<sup>79</sup> Hettinga continues, “God desires a love relationship with us. It [the Great Commandment] tells us that the bottom line for God is relational. Love is the goal of life. Loving God and each other is the central purpose of our existence.”<sup>80</sup> Jesus was preparing his disciples not only for life in the present but life in the future. In bringing God’s kingdom into focus, Jesus was demonstrating that his followers must necessarily embrace a deep connection with God as well as embrace one another in love.

The kingdom of God is two-dimensional. “On the one hand it is God’s rule over the lives of men and women who commit themselves to him. On the other hand God’s rule is something that can and will be demonstrated to the world at large.”<sup>81</sup> Jesus’ death and resurrection restored humanity’s relationship with God. God, as expressed in the trinity, invites human beings into a direct relationship of love that is shared by Father, Son and Holy Spirit. “Our human community is to be the image of the Triune God on earth.”<sup>82</sup> Jesus’ words ‘to love’ institute not only the foundation of community, which is love, but also God’s intention and desire for humanity’s role with God and with the world. The disciples’ role was to relationally commit themselves to God and to others so

---

<sup>78</sup> Wilkes, *Jesus on Leadership*, 162.

<sup>79</sup> Jan David Hettinga, *Follow Me: Experience the Loving Leadership of Jesus* (Colorado Springs, CO: NavPress, 1996), 40.

<sup>80</sup> Ibid., 53.

<sup>81</sup> Drane, *Introducing the New Testament*, 114.

<sup>82</sup> Jurgen Moltmann, Wendel Moltmann, and Elisabeth Moltmann, *Humanity in God* (New York: Pilgrim Press, 1983), 98.

as to reconnect people to God through Jesus Christ. Thus, they embraced a collaborative, communal form of living together. Jesus spoke of this intimate connection that the Trinity shares in John 17 as he was praying immediately prior to his arrest. Jesus' prayer was that his people be made one, just as he and his father in heaven are one.<sup>83</sup> Oneness with Christ in love is the penultimate expression of community as it involves not only people within a specific relationship, but it involves the Godhead as expressed in the Trinity. Gilbert Bilezikian writes,

In order to be attuned to each other in oneness, humans must be individually attuned to God because He is one and best expresses oneness through the interactivity of the Trinity. God is the Father, the Son and the Holy Spirit and through that Trinity God is the designer of human oneness.<sup>84</sup>

Leadership in the church, as derived from Jesus and his disciples, is lived out at the intersection of loving God and loving others. "To be a disciple is to be a part of a new community, a new polity, which is formed on Jesus' obedience to the cross. To be a disciple means to share Christ's story, to participate in the reality of God's rule."<sup>85</sup> Christ-followers lead out of their own internal identity and as such they must be defined by their identity in Christ as a relationship of love, not by any other standard.

Christian leadership is rooted in the One who because of love brings a person into community, empowers that individual for leadership, equips them with those specific leadership gift sets and initiates that person into a charge for leading others to Jesus. Leadership in the kingdom of God is Christo-centric. Jesus not only went to the cross to reconnect people with God, he instructed his disciples to pick up their cross and follow

---

<sup>83</sup> Jn. 17:20-21.

<sup>84</sup> Bilezikian, *Community* 101, 27.

<sup>85</sup> Stanley Hauerwas, *A Community of Character: Towards a Constructive Christian Social Ethic* (Notre Dame: University of Notre Dame Press, 1981), 49.



him because of their love for him. In Mark 8:34 Jesus teaches, “If anyone would come after me, he must deny himself and take up his cross and follow me.” Grenz states, “The reconciling work of Jesus extends to human relationships. On the cross, he destroyed barriers dividing human beings.”<sup>86</sup> For Jesus the cross represented more than a method of execution, at the heart of it was self-giving love and oneness with God made available to all. It expressed the ongoing expansion of God’s new community, the kingdom of God, as a community of love.

### **Jesus’ Leadership Acts to Reproduce: The Great Commission**

Jesus specifically sent his disciples out into the surrounding regions, communities and the world to make other disciples, to call others into a relationship with him in a servant leadership style. Christ’s final commissioning occurred after his death and resurrection. At the end of the gospel of Matthew, Jesus spoke these words to the disciples which initiated a new reality and a new lifestyle. He said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit and teaching them to obey everything I have commanded you.”<sup>87</sup> With these words, Jesus spurred the disciples to continue their leadership journey, and he laid out the vision of what he saw as their mission.

Utilizing the directive, “Go,” Jesus passed the torch of establishing and spreading the kingdom of God into the hands of his disciples. The word, *‘poreuthentes’* as used as an imperatival participle. Though translated as ‘go’, and not as, ‘going’, this use suggests

---

<sup>86</sup> Grenz, *Theology for the Community of God*, 348.

<sup>87</sup> Mt. 28:18-20.

a continuance of what the subjects already have embarked upon. Most translations concur on the word 'Go' to draw out the imperatival nature of the Greek. R.T. France suggests,

Jesus' universal Lordship now demands a universal mission. This then is the culmination of theme...the calling of a people of God far wider than that of the Old Testament, in which membership is based not on race but on a relationship with God through his Messiah.<sup>88</sup>

Jesus sends his disciples out into the world, broadening their mission field and giving them the leadership role for expanding this kingdom. France continues, "Now they [disciples] take over his role of teaching, which is the necessary application of his 'authority.'"<sup>89</sup> Just before his departure from the earth, Jesus passed the torch and instructed the disciples with one final charge in regards to their leadership role. Reginald Fuller asserts Jesus' action is typical of that era: "The idea of a farewell charge prior to departure is a common biblical genre."<sup>90</sup> Jesus has opened up the territorial gates, suggesting that disciple-making is not reserved for Jewish audiences alone, but for the entire world, "all nations." This directive, 'Go,' commissions the disciples to an active, engaging, discipling ministry.

It is also important to note further significance of Jesus' use of this term 'Go.' Not only is it used imperatively, it is also found in the second person plural. He is not speaking to one person, but sending forth the whole group together. The context for this command is rooted in the context of community for this is how they had been trained.

---

<sup>88</sup> R.T. France, *Matthew*, Tyndale New Testament Commentaries, ed. Canon Leon Morris (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 413-414.

<sup>89</sup> *Ibid.*, 415.

<sup>90</sup> Reginald H. Fuller, "Matthew," in *Harper's Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row, Publishers, 1988), 981.

Just because their teacher is departing does not mean they can opt out of the community that Jesus established, and go their own directions. “As the doctrine of the Trinity asserts, throughout all eternity God is community. Each person can be related to the image of God only within the context of life in community with others.”<sup>91</sup>

Because Jesus, as Son, is part of the trinity, he cannot act contrary to the self-giving, loving and connective nature of the Godhead. Further, the community which he has created through the disciples is part of God’s design for humanity and must be upheld as the model for God’s kingdom. “Jesus did not select the Twelve as founders of future churches. Jesus established the Twelve as a community; a messianic, eschatological church.”<sup>92</sup> The disciples commission to this mission was not to establish institutional churches but a worldwide community of people who were prepared to take up their cross, serve and love just like their leader, Jesus Christ who is to be found at the center of this community.

As part of their commissioning, their geographic range had been expanded. They were to ‘make disciples’ of all the nations, going beyond their immediate context. R.T. France suggests, “The description of the mission in terms of *making disciples* emphasizes their personal allegiance.”<sup>93</sup> At the root of this word ‘*mathetensate*’ is the central aspect of their commissioning. It suggests for the disciples to go and reproduce what was already being done in their lives by Jesus. The form of *mathetensate* is found in the first

---

<sup>91</sup> Grenz, *Theology for the Community of God*, 179.

<sup>92</sup> Leonardo Boff, *Ecclesiogenesis: The Base Communities Reinvent the Church* (Maryknoll, NY: Orbis Books, 1986), 28.

<sup>93</sup> France, *Matthew*, 414.

aorist active imperative in the second person plural.<sup>94</sup> Jesus was sending the community of disciples to expand his kingdom, to literally disciple, just as he had done with them, inviting others into the community of the disciples. George Barna states,

Jesus turned the world upside down by ignoring politics and institutional leverage. He prepared these men (sic) to infiltrate their culture with a life-giving message, a transformed lifestyle, and a burning desire to serve God with every ounce of capacity they possessed—or die in the process.<sup>95</sup>

From the very beginning for Jesus it was about creating and reproducing what he had begun in these men and women's lives. As France describes, "To 'make disciples' is not complete unless it leads them to a life of observing Jesus' commandments."<sup>96</sup> At the heart of discipleship lies love and service, for in God's new world order, His kingdom, nothing else would be acceptable. Jan Hettinga writes, "Christo-centric living sets us free from the gravitational pull of self-interest. It allows us to genuinely care about others and take their best interest to heart."<sup>97</sup>

The Great Commission in Matthew's gospel serves as a launching point and a new reality for the disciples. They would now go out into the world to bring others into a relationship with Christ without their primary leader present. The Great Commission was their commencement speech of sorts whereby Jesus entrusted to them the ministry of God's kingdom. "The Great Commission entrusted to the church to go into all the world, not to beckon the world to come to it. The Good Shepherd does not stand by the gate of

---

<sup>94</sup> Mary Grosvenor and Max Zerwick S.J., *A Grammatical Analysis of the Greek New Testament* (Rome: Editrice Pontificio Istituto Biblico, 1993), 99.

<sup>95</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO.: Waterbrook Press, 2001), 12.

<sup>96</sup> France, *Matthew*, 415.

<sup>97</sup> Hettinga, *Follow Me*, 230.

the sheep pen calling for lost sheep to return but goes out in search of lost sheep.”<sup>98</sup> This involved the disciples going out together, in community, and basing everything on Jesus’ command to love and serve.

Jesus sent forth the disciples after training them to accomplish this initiative. Jesus developed his disciples’ leadership within a communal context based on love and service for another. It was customary for a teacher to train his disciples and send them forth to carry on his teaching. As they journeyed together Jesus modeled for the disciples the love he expected them to exhibit, the posture of service he desired for their lives and the way to create and reproduce other followers.

## **Conclusion**

Jesus’ leadership style was that of servant, firmly grounded in love, willing to sacrifice and die for the sake of God’s mission to expand the kingdom of God. Jesus gathered a group of people to invite them on this journey, not as subordinates, but as co-laborers in spreading the newly established kingdom of God. The words “come, follow me,” demonstrate that Jesus summoned these twelve individuals not only into a connection with him, but a connection with one another. Although this connection was shaky at times, it was a cohesive relationship in which they learned together, grew together, suffered together and taught together. This learning community was Christocentric, collaborative and communal. They were instructed by Christ to be characterized by their service and love, willing to give up and sacrifice everything for the sake of God’s

---

<sup>98</sup> Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downer's Grove, IL: Intervarsity Press, 2000), 186-187.

kingdom. Furthermore, it was through this communal endeavor that Jesus established the model for taking the message of the gospel into the entire world. Jesus not only shared his mission and purpose with his disciples, he shared life together with them, thus, sending them forth to continue the work that together they started. This forms the foundation for the early church.

## CHAPTER 3

### PNEUMANAUTICAL LEADERSHIP IN THE EARLY CHURCH

In this chapter, materials from Acts and Paul's epistles will highlight the early church's apostolic model of leadership which was based on Jesus' leadership style. I will investigate the role of the Holy Spirit who serves as the guiding force for the church and sustains its mission and purpose as established by Jesus Christ. I will show that the apostle Paul and his traveling companions were true Pneumanauts<sup>1</sup> who allowed the presence of God through the Holy Spirit to empower their ministry and chart their course and how they expected that other leaders would have the same Holy Spirit as their guide and their empowerment. This chapter will demonstrate that the early church was Christocentric, collaborative and communal as it sought to spread the kingdom of God on earth.

In addition, I will examine the relational nature of the Trinity and demonstrate that the Trinity serves as a model for collaborative leadership for the church. Finally, I will examine Paul's idea of community and demonstrate that the first churches were formed within the context of community not just the charisma of one individual. All of

---

<sup>1</sup> Leonard Sweet, *Chat 14* (WebCT: George Fox Evangelical Seminary, 28 April 2003). The word 'pneumanauts' simply put is a 'wind sailor,' suggesting one who navigates the winds of God that are moving through the church and culture through the Holy Spirit. This term was first expressed in the cohort's chats with Dr. Leonard Sweet.

this will point to the early church as being Christo-centric, collaborative and communal rather than anthropocentric, hierarchical and individualistic.

### **The Holy Spirit and Leadership**

There are a number of references to the ‘Spirit of God’ throughout the Biblical text, but references to the Spirit in the Old Testament are called in the Hebrew *ruach* or in the LXX Greek *pneuma*. “In the Septuagint (LXX), the Greek term *pneuma* is almost always the equivalent of the Hebrew *ruach*. Of 377 instances of *ruach*, 264 are translated *pneuma* (the next most frequent translation is *anemos*, “wind,” 49 times).”<sup>2</sup> In order to determine the meaning of each of these terms, we must turn to a word study as presented in Colin Brown’s *New International Dictionary of New Testament Theology*. He writes,

The Gk. Root *pneu-*, from which the NT word for spirit is derived, denotes dynamic movement of air. *Pneuma*, spirit, is formed from this root with the suffix *-ma* and denotes the result of this action, namely, air set in motion, considered as a special substance and with an underlying stress on its inherent power.<sup>3</sup>

Brown demonstrates that the Spirit is the person of the Trinity that moves, sends and empowers God’s people. In the Old Testament, *ruach* was translated in the same manner. “The basic meaning of *ruach* is more or less that of ‘blowing’.”<sup>4</sup> God’s Holy Spirit therefore can be understood as the invisible presence of God which blows through the hearts and lives of those who follow him.

---

<sup>2</sup> Veli-Matti Karkkainen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002), 25.

<sup>3</sup> Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol. 3 Pri-Z (Grand Rapids, MI: Zondervan Publishing House, 1986), 689.

<sup>4</sup> *Ibid.*, 690.



As part of the Trinity, the Holy Spirit finds its origination prior to the time of Creation as it is intrinsically bound to the revelatory nature of God through Father, Son and Spirit. Genesis 1:1-2 points directly to the Holy Spirit's role in creation and then further in Genesis 2:7 with the Spirit's role specifically as breathing life into humankind. Genesis 1:1-2 says, "In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." This verse locates the Spirit's presence in God 'hovering over the waters.' "God as a bellows breathes life into what has been formed. This 'breath of life' is not the air in general, but God's own living breath."<sup>5</sup> The creation account in chapter two locates the Spirit's active role in creation with God. The Holy Spirit's role at creation was initiating life into a lifeless and formless void. "The Spirit is the power of God effecting creation."<sup>6</sup> God's breathe filled Adam with life and thus, brought the human into existence at God's creation as witnessed in Genesis chapter two, "the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."<sup>7</sup> Yves Congar believes, "The *ruach* breath of the Old Testament is not disincarnate. It is rather what animates the body."<sup>8</sup> As the breath of God breathes into the first person to initiate life, the Spirit makes its presence known at the beginning of time.

---

<sup>5</sup> Leander E. Keck, ed., *General and Old Testament Articles*, vol. 1, *The New Interpreter's Bible: A Commentary in Twelve Volumes* (Nashville: Abingdon Press, 1994), 350.

<sup>6</sup> Grenz, *Theology for the Community of God*, 105.

<sup>7</sup> Ge. 2:7.

<sup>8</sup> Yves Congar, *I Believe in the Holy Spirit* (New York: Crossroad Herder, 1997), 1:3.

When the disciples followed Jesus, they embraced a Christo-centric model of kingdom living. After the death and resurrection of Jesus, they no longer had the person of Christ present with them for their mission and journey. However, Jesus did not leave them void of God's presence. Jesus promised he would leave a comforter.

Before Jesus' departure from earth he promised the Holy Spirit to his disciples. Luke records in his gospel, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."<sup>9</sup> In Luke the Greek words *agion pneuma* (Holy Spirit) are not used to communicate this power that is coming as the Holy Spirit. However, the author locates the power that is to come 'from on high,' indicating God as the One who gives such power. Leon Morris comments, "*The promise of my Father* is an unusual designation of the Holy Spirit emphasizing the place of the divine promise in his coming."<sup>10</sup> J. D. G. Dunn asserts, "In early days 'the Spirit' had been one of the chief ways of speaking about the presence of God."<sup>11</sup> This concept was not foreign to Jesus for at his baptism God's presence was made known through the Spirit. In the establishment of the Kingdom of God, Jesus pointed to and demonstrated the power of God through his healings, teachings and miracles. Dunn affirms, "The Evangelists of course were in no doubt that Jesus' whole ministry had been in the power of Spirit from the beginning."<sup>12</sup> Finally, Fred Craddock locates this power

---

<sup>9</sup> Lk. 24:49.

<sup>10</sup> Canon Leon Morris, *Luke*, Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 374.

<sup>11</sup> J. D. G. Dunn, "Spirit, Holy Spirit," in *New Bible Dictionary*, ed. J. D. Douglass (Wheaton: Tyndale House Publishers, Inc., 1982), 1138.

<sup>12</sup> *Ibid.*, 1139.

from above to be the Holy Spirit in suggesting, “To enable them for this mission they will receive power from God, the Holy Spirit, but for that power they must wait in Jerusalem.”<sup>13</sup> While Luke did not use the direct term, ‘Holy Spirit,’ it can be inferred from a contextual basis that the author was referring to the Holy Spirit as the one who empowers ministry and will ‘clothe’ the disciples for their ministry. The greater point of this passage is that, “The disciples are not to attempt the task of evangelism with their own meager resources, but are to await the coming of the Spirit.”<sup>14</sup>

As Jesus departed the earth he left with the disciples a promise of the coming presence of God that would give them the power needed to accomplish the mission to which they were commissioned. From this encounter Jesus established that the guiding force of the church is the Holy Spirit. In the Gospel of John there are more specific promises of the Holy Spirit. Jesus promised a counselor, a guide, a presence of God for the disciples to cling to in his absence. Jesus states to the disciples,

If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.<sup>15</sup>

Jesus continues, “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”<sup>16</sup>

---

<sup>13</sup> Fred B. Craddock, “Luke,” in *Harper’s Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row Publishers, 1988), 1043.

<sup>14</sup> Morris, *Luke*, 374.

<sup>15</sup> Jn. 14:15-17.

<sup>16</sup> Jn. 14:26.

Pentecost marked the moment when God's presence was experienced firsthand on earth through the community gathered in Jerusalem on that day. Acts 2:1-4 bears witness to this,

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Luke, the author of Acts, points out that those assembled were, "filled with the Holy Spirit." For the followers of Jesus, there was a personal fulfillment of God's presence and those who followed Jesus claimed this presence as a permanent mark in their life. The Spirit's role in the community of believers is significant as it was seen as the necessary ingredient for faith. Dunn states,

One cannot belong to Christ unless one has the Spirit of Christ (Rom. 8:9), one cannot be united with Christ except through the Spirit (1 Cor. 6:17), one cannot share Christ's sonship without sharing his Spirit (Rom. 8:14-17; Gal. 4:6ff), one cannot be a member of the Body of Christ except by being baptized in the Spirit (1 Cor. 12:13).<sup>17</sup>

Intrinsic to the participation as a disciple of God's kingdom is the presence and embodiment of the Holy Spirit, for without such presence the disciple's power is limited. When Jesus commissioned his disciples to go and proclaim the good news and expand his kingdom, he did so with a promise of empowerment. At Pentecost the disciples understood in a new way that the Spirit is the one who gives power not only to proclaim the good news but also the necessary connection with Christ. Stanley Grenz states, "He [the Spirit] is the 'vicar of Christ,' the mediator of the presence of the risen and exalted

---

<sup>17</sup> Dunn, "Spirit," 1139.

Jesus within his community.”<sup>18</sup> Thus, the kingdom Jesus established on earth is seen in full as a ‘realized but not yet’ reality for the early church. The power of God’s kingdom is derived from God alone through His Spirit, as Brown suggests, “the presence of the kingdom is defined in terms of the effective power of the Spirit.”<sup>19</sup> Without the Spirit the kingdom of God could not continue.

The Holy Spirit serves as the church’s guiding force, the empowering presence of collaboration, and the communal bond that forges the body of Christ together. I will elaborate on each of these roles, demonstrating biblical and historical proof and how the Holy Spirit directly impacted the early church’s expansion and structure. The Holy Spirit served as a catalyst for growth and development of the early church within the lives of its leaders. Without the presence of the Spirit empowerment of the early church leaders would have occurred through human means rather than directed and guided by the divine will of God. As I will demonstrate in the following, the Holy Spirit has been crucial to the leadership of the church from since its inception.

### **Guiding Force for Leaders in the Early Church**

God’s presence in the form of the Holy Spirit would be the disciples guiding force for their mission of extending the Kingdom of God on earth. Dunn expresses the Spirit’s role as a guiding force: “Holy Spirit denotes supernatural power, altering, working through, directing the believer... This is nowhere more clearly evident than in Acts where the Spirit is presented as an almost tangible force, visible if not in itself, certainly in its

---

<sup>18</sup> Grenz, *Theology for the Community of God*, 372.

<sup>19</sup> Brown, *Dictionary of New Testament Theology*, vol. 3, 696.

effects.”<sup>20</sup> The Holy Spirit guided the disciples in their initial mission and continued to be God’s guiding force and presence within the church. As Jesus ascended and took his place in heaven, his people needed a viable connection with God that would guide them along their journey.

The Holy Spirit related personally to the early church as it provided direction and served as a guiding force to penetrate the world. “The Spirit is the divine power at work in the world,”<sup>21</sup> thus, without the Spirit’s power and presence, the church is dead. Colin Brown points to one role of the Spirit in the early church as, “[the] director of mission.”<sup>22</sup> Further he states, “The Spirit becomes much more regularly understood as the power of mission, directing the evangelists into the new developments that continually opened up before them.”<sup>23</sup> As the director and empowering force of mission, the Holy Spirit serves as the necessary link between the church and the head of the church, Jesus Christ. The Holy Spirit keeps kingdom values in focus for the disciples. The kingdom of God as established by Christ, seeks to bring people into full relationship with God through Christ. The Spirit thus solidifies the connection between humanity’s old self of sin and death and the newly becoming self, embracing the full image of Christ. “He [Holy Spirit] is the One who applies the work of Christ to our lives by working in us to bring us to full conformity and the image of Christ.”<sup>24</sup> As the wind or breath of God, the Spirit charts the

---

<sup>20</sup> Dunn, “Spirit,” 698.

<sup>21</sup> Grenz, *Theology for the Community of God*, 361.

<sup>22</sup> Brown, *Dictionary of New Testament Theology*, vol. 3, 700.

<sup>23</sup> Ibid.

course for the establishment and expansion of God's kingdom through a Christo-centric, collaborative, and communal methodology.

Jesus connects the wind and the Spirit in John 3:8. Speaking to Nicodemus Jesus says, "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." As the very breath of God, this *pneuma*-wind blows the follower of Christ in an intentional direction which is of God and not of human origin. Michael Slaughter suggests, "When we follow the Spirit, we become willing to innovate, reassess, step out, and risk wherever God is."<sup>25</sup> This is precisely what characterizes the leadership of those in the early church, people led by God's Spirit, to do God's work, risking all to bring God's kingdom to full reality.

In his book, *An Unstoppable Force*, Erwin McManus states,

Spirit encompasses the essence of God himself; 'wind' expresses the movement of the awesome God working within human history; and 'breath' declares the promise of God's intimate communion and communication with those who hear his voice and follow him.<sup>26</sup>

For Paul and the other apostles, it was the interconnected relationship of these three elements of God's work that guided him and the early church to their destinations, not the work of one person, a council or a committee. They knew firsthand the directional influence of God through his Spirit as it became the indicator of God's nudging for the early church's movement. The early church could be characterized by a

---

<sup>24</sup> R. C. Sproul, *The Mystery of the Holy Spirit: Discover the Work of the Living Spirit of the Living God* (Wheaton: Tyndale House Publishers, Inc., 1990), 115.

<sup>25</sup> Michael Slaughter, *UnLearning Church: Just When You Thought You Had Leadership All Figured Out* (Loveland, CO: Group Publishers, 2002), 32.

<sup>26</sup> Erwin Raphael McManus, *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Loveland, CO: Group Publishers, 2001), 167.

term coined by Leonard Sweet, “Pneumonauts,” as previously introduced.

Deconstructing this word brings light to its meaning which first refers to the Greek word for Spirit, *pneuma* and then the Greek word for sailor, *nautikos*, which, put together means a “sailor of the winds or Spirit.”<sup>27</sup> While this term, *Pneumonauts*, is not used as a descriptive expression of the early Christians contextually, it supplies a significant contemporary understanding for who they were, what they endured and where they journeyed in the early stages of the church’s existence.<sup>28</sup> As sailors are guided by the wind across the seas, so is the follower of Christ guided by the wind of God, the Holy Spirit.

In Acts, Barnabas and Paul are directly sent out by the Holy Spirit to Cyprus. Luke writes, “The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.”<sup>29</sup> Luke’s words indicate that the Holy Spirit directed this missionary journey, delineated who should go and where they should go. I. Howard Marshall confirms this, “Luke emphasizes once again that it was under the direction of the Spirit that the missionaries set out.”<sup>30</sup> Each missionary journey that Paul embarked on was laid out and established by the Holy Spirit. In Acts 20:22-23 Paul self-admittedly exclaims, “And now, *compelled by the Spirit* (italics mine), I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the

---

<sup>27</sup> Brown, *Dictionary of New Testament Theology*, vol. 3. This is the concept behind the derivation of the word astronaut, which is defined literally as ‘a sailor of the stars.’

<sup>28</sup> I will draw a parallel to this term in the current context of the church in the 21st Century in the closing chapter.

<sup>29</sup> Ac. 13:4.

<sup>30</sup> I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 217.



Holy Spirit warns me that prison and hardships are facing me.”<sup>31</sup> Marshall demonstrates the significance of this passage as twofold, “It is a journey of necessity in that Paul stands under the constraint by the Spirit. But it is also a journey of uncertainty: the Spirit has not revealed to him the exact purpose of the journey or what will happen to him.”<sup>32</sup>

Facing uncertainty and the knowledge of danger, Paul, under the compelling force of God’s Holy Spirit goes where the wind of God blows, knowing that is where he is to be for God at that moment regardless of what he might face. McManus states, “You realize that when your sail is up, God’s wind blows you to places you never imagined, at just the right moment for someone else.”<sup>33</sup> This was definitely true for Paul’s final journey. This indeed was his final time with the people of Ephesus, and it served as a farewell and ‘passing of the torch’ of Paul’s mission. Carl R. Holloday affirms this thought,

The speech is a farewell sermon... Woven into his testament are the standard themes of such addresses: anticipations of his ‘departure’ and the circumstances surrounding it (Acts 20:25, 29); review of past conduct; preview of the future, immediate and long term, including the predicted threat of heresies (vv. 29-30); ‘passing the torch,’ or preparing his departure by advising his successors (vv. 28, 31-32).<sup>34</sup>

For Paul this was his last engagement with this community, but in typical Pauline fashion, he demonstrated a strong reliance on the Holy Spirit as the guiding force for his movements and actions. Paul understood, “When God wants to accomplish something through us, following—not planning—is what is needed.”<sup>35</sup> It is in the act of following

---

<sup>31</sup> Ac. 20:22-23.

<sup>32</sup> Marshall, *Acts*, 331.

<sup>33</sup> McManus, *Unstoppable Force*, 168.

<sup>34</sup> Carl R. Holloday, “Acts,” in *Harper’s Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row Publishers, 1988), 1107.

where God's wind blows that the leader is born and initiated into leadership in God's economy.

As Paul made contacts throughout the church and helped to establish these churches in different regions, God's plan was set in motion. This was realized only through the internal nudging and empowerment of the Holy Spirit as demonstrated above. Although Paul's guidance was provided by the Spirit, he never lost sight of the centrality of Jesus Christ in the church as he properly placed Christ as the body's head. The Holy Spirit's empowering presence in the life of the leader is quintessential to their leadership within the church. The Spirit provides the passion and driving force for the leader to spread the kingdom of God through the body of Christ. It was through the Holy Spirit that the early church leaders derived their courage, energy and perseverance. In order to understand the early church's Christo-centric, collaborative and communal nature, we must further unpack its understanding of the Body of Christ.

### **The Body of Christ and Leadership**

The early church, both leaders and followers, were directed by the immediate presence and filling of the Holy Spirit. They took their cues from the Spirit's guidance. Even though Jesus was not physically present with the early community, the Christological focus was not to be lost in their new found journey of expanding the kingdom. Stanley Grenz emphasizes the role of the Holy Spirit within the framework of the church as connecting people to the Head of the church. He states, "Church emerges

---

<sup>35</sup> Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul* (Downer's Grove, IL: Intervarsity Press, 2003), 34.

whenever the Holy Spirit brings in any location to join together under Christ to be a people-in-relationship. It emerges whenever a group of Christ's disciples pledge themselves to be a 'called-out' people"<sup>36</sup> This pledge is one of devotion and sacrificial commitment to Jesus Christ who not only started the church but is the rightful Head of the Church. This pledge also necessarily involves the body of Christ which is comprised of the disciples. When Jesus calls people into discipleship he simultaneously calls them unto himself as well as to one another, thus, establishing a collaborative community which is fully empowered and realized by the Holy Spirit.

The Spirit connected the people with Jesus but the Spirit never intended to be the central figure for the church—that was Christ's role. As Karkkainen demonstrates,

The New Testament calls the church the body of Christ. Never is the church labeled the 'body of the Spirit,' and never are Christians said to be 'members of the Spirit.' Therefore, the traditional Christological grounding of the church seems well-founded.<sup>37</sup>

Thus, one can conclude based on the evidence presented that the Holy Spirit continues the work of God and Christ in the post-ascension world of the early beginnings of the church. The Spirit points to Jesus Christ as the center of the church. Therefore, the leadership of the church is not isolated to any one person, but is centralized in the one who is the head of the church, Jesus Christ.

Paul first defined the church as the Body of Christ with Jesus as the head and his followers as the parts that make up the whole. Paul discussed in his letter to the Ephesians this concept of the Body as being a part of the 'household of God' which

---

<sup>36</sup> Stanley J. Grenz, *Created for Community: Connecting Christian Belief with Christian Living* (Grand Rapids, MI : Baker Books, 1998), 210.

<sup>37</sup> Karkkainen, *Pneumatology*, 109.

further connects each who call upon the name of Jesus. Paul said to the Ephesians, “In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”<sup>38</sup> To the Corinthians he stated,

Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.<sup>39</sup>

Paul wrote to the Ephesians along the same lines as he wrote to the Corinthians,

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.<sup>40</sup>

From these two letters of Paul, a clear Christological foundation emerges for Paul and his ministry. The concept of the Body of Christ fits with the newly established kingdom or community that Christ initiated with his disciples. It was conceived as a Christo-centric, collaborative community which was guided by God alone. Paul asserts, “We will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”<sup>41</sup> Paul’s use of this body language and imagery was not foreign to the culture of which he spoke. John Drane demonstrates,

---

<sup>38</sup> Eph. 2:22-23.

<sup>39</sup> 1 Co. 12:27-28.

<sup>40</sup> Eph. 4:11-13.

<sup>41</sup> Eph. 4:15-16.

The Stoics in particular had often used similar concepts. For them, the inverse itself could be thought of as a 'body,' characterized by a great diversity in its various parts, and yet all of it working together in harmony, sometimes directed by a supreme god as its 'head.'<sup>42</sup>

Utilizing the imagery of the body, Paul was able to connect his message with something that those hearing his words could directly relate. His point was to demonstrate that in God's kingdom, the body of Christ was to be interconnected in relationships. Elisabeth Schussler Fiorenza states,

Because of their interdependence, all members of the body suffer if one is injured. Paul uses the image and analogy of the physical body and its members to hammer home that Christians are interdependent and constitute a synergetic community, the one body of Christ.<sup>43</sup>

Utilizing this imagery Paul instructed the church about their roles in God's kingdom. This was especially important to the Corinthian people as there was tremendous discord among them. The discord centered on the concept of freedom as John Drane wrote,

The life of that particular church had come to be dominated by selfishness and discord rather than the mutual sharing and harmony which were the real signs of the presence of the new age. Their community gatherings were dominated by individuals and small groups who insisted on doing as they pleased.<sup>44</sup>

As Paul addressed these bodies of believers, he was pointing them in the direction of who was truly in charge of the Body, not one person or group, but the One who taught service and sacrifice. At the same time though he never diminished the role that each person as a follower of Christ should play within this interconnected whole. For Paul the focus was not the Body, or any fragment or section of that Body, rather the focus was on

---

<sup>42</sup> Drane, *Introducing the New Testament*, 380.

<sup>43</sup> Elisabeth Schussler Fiorenza, "1 Corinthians," in *Harper's Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row Publishers, 1988), 1185.

<sup>44</sup> Drane, *Introducing the New Testament*, 381.

the one who is the authority and head of the body. Robert Banks concludes, “Christians are to see themselves as members of a divine family; already in his earliest letters Paul regards the head of the family as being God.”<sup>45</sup>

Paul’s words concerning the body were two-sided. On the one side Paul was demonstrating that the people of Christ made up a body, they were interconnected and relationally bound, a true community. On the other side, Paul was pointing to the Christo-centric nature of the church with Christ as the head, in charge, and leading the body through the empowering presence of the Holy Spirit. As a leader within the body, Paul finds his place in pointing others to the lordship and leadership of Jesus Christ. Banks states, “He [Christ] is both the source of its [the Church] life and the center of its unity,”<sup>46</sup> not a hierarchical structure or system of government. Likewise Colin Brown concludes, “The church is held and sustained by Christ. In order to preserve it from false teaching and schisms, it is presented not with an institutional form, but with the reflection that the head and the body are mutually related in love and truth.”<sup>47</sup>

In her book, *The Equipping Church*, Sue Mallory suggested, “The biblical imagery of the church as the body of Christ supports the idea that those who are ‘in Christ’ form an organism, not just an organization.”<sup>48</sup> Informing the structure of that organism Paul highlighted the Holy Spirit’s issuance of particular gifts to the members of

---

<sup>45</sup> Robert Banks, *Paul’s Idea of Community* (Peabody, MA: Hendrickson Publishers, 1994), 49.

<sup>46</sup> Ibid., 63.

<sup>47</sup> Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol. 1, A-F (Grand Rapids, MI: Zondervan Publishing House, 1986), 238.

<sup>48</sup> Sue Mallory, *The Equipping Church: Serving Together To Transform Lives* (Grand Rapids, MI: Zondervan Publishing House, 2001), 55.

the Body.<sup>49</sup> The early Christians collaboratively used their particular gifts to serve the body and build it up to full maturity. “As clearly as in verse 7 [Ephesians 4] it is thus implied that every Christian has a *work of ministry*, a spiritual task and function in the body. What is done for the saints, and by the saints, is for *building up the Body of Christ*.”<sup>50</sup> Through Paul, the early church quickly recognized that God had equipped each person with a specific function and task in order to be part of the greater Body of Christ. These gifts were discovered and used in the context of the community for the benefit of the community. McManners adds, “He [Paul] taught the Corinthian church that the authenticity of a gift of the Spirit should be tested by whether or not it contributed to love and edification of the community as a whole.”<sup>51</sup> Nowhere in any of Paul’s discourses about spiritual gifts is it ever suggested that there is one primary authoritative source on spiritual gifts except for God alone through his Spirit. Nor does Paul place in hierarchical structuring the importance of any one gift, for each is necessary to make up the Body. This demonstrates that the early church leaders were not preparing themselves to be authoritarian leaders of the church, rather they were engaging in a Christo-centric, collaborative, communal based body where the voice of the Spirit is heard within that context. For this early community, Jesus was the central figure, not the greater body or individuals within the body. “For Paul, ministry in the Spirit is ministry

---

<sup>49</sup> These spiritual gifts were primarily taught by Paul as demonstrated in Romans 12, 1 Corinthians 12, and Ephesians 4. Peter also dealt with spiritual gifts as delineated in 1 Peter 4.

<sup>50</sup> Francis Foulkes, *Ephesians*, Tyndale New Testament Commentaries, ed. Canon Leon Morris (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), 128-129.

<sup>51</sup> John McManners, ed., *The Oxford Illustrated History of Christianity* (Oxford: Oxford University Press, 1992), 30.

in partnership among coworkers.”<sup>52</sup> The Body of Christ is incomplete without each member of that body serving in its own capacity, utilizing the gifts, talents and skills God has equipped them with in order to serve God and edify God’s people. Jesus, as head of the body, is the focus of this body. Everything done within the body is to be done to glorify the person of Jesus Christ. Each member of the body is gifted with specific gifts in order to build up the body and glorify God. Jesus’ role in the body is central in importance and significance. Christ is the center of what the body is all about. Each person who is a follower of Jesus Christ is gifted in one way or another to build the kingdom of God and serve the body of Christ. This is the way God set the church into motion and continues to sustain its redemptive work in the world.

### **The Perichoretical Relationship of the Trinity and Leadership**

R.C. Sproul suggests, “The presence of the Holy Spirit is identified with the presence of God. Where the Spirit is there God is.”<sup>53</sup> The reverse should then be said, where God is, so is the Holy Spirit. This is a foundational belief of the co-mingling relationship of the Trinity. A brief look at that relationship illustrates the collaborative, communal nature of God which then serves as the model for God’s kingdom. While the Trinity is not mentioned by name anywhere in the Biblical texts, the three persons which comprise the Trinity are certainly witnessed throughout the Old and New Testament accounts. Defining the doctrine of the Trinity, Van Harvey states, “In the being of the

---

<sup>52</sup> Dodd, *Empowered Church Leadership*, 105.

<sup>53</sup> Sproul, *Mystery of the Holy Spirit*, 28.



one eternal deity there are three eternal and essential distinctions, traditionally named Father, Son and Holy Spirit.”<sup>54</sup>

There has been a great deal of debate over the centuries concerning the relationships within Trinity. It was not until the 4<sup>th</sup> Century that the Trinitarian doctrine was established in the church.<sup>55</sup> Understanding this relationship requires a mixture of faith and intellect; what cannot be known and what one already knows of God through the witness of scripture. Much of the debate over the years has centered on the member’s relationship with one another and the progression of that relationship. The Council of Nicea affirmed the Trinitarian formula, “one essence, three persons” after the Arian controversy shook the foundations of the church in the fourth century. “The theological term upon which Arius choked was a term borrowed from the language of Greek philosophy. It was the term *homoousios*...which means ‘same substance’ or ‘essence.’”<sup>56</sup> Arius did not think that Jesus was of the same essence as God, yet he could agree with a statement that affirmed Jesus to be like God. Stanley Grenz suggests that the Trinitarian formula from the Council of Nicea was arrived at because it brought together “three different strands of belief: the heritage of monotheism, the confession of Jesus’ lordship, and the experience of the presence of the Holy Spirit.”<sup>57</sup> Another controversy surrounding the Trinitarian doctrine was concerning the relationships among its members and it led to the first great schism of the church into the Eastern church and the Western

---

<sup>54</sup> Van A. Harvey, *A Handbook of Theological Terms: Their Meaning and Background Exposed in Over 300 Articles* (New York: Collier Books, 1964), 244.

<sup>55</sup> Justo L. Gonzalez, *The Story of Christianity*, vol. 1, *The Early Church to the Dawn of the Reformation* (San Francisco: Harper San Francisco, 1984).

<sup>56</sup> Sproul, *Mystery of the Holy Spirit*, 41.

<sup>57</sup> Grenz, *Theology for the Community of God*, 54.

church. The *filioque* controversy argued that “the Holy Spirit proceeds from the Son as well as from the Father,”<sup>58</sup> suggesting a hierarchical ordering with the Spirit serving a subordinate role. From this controversy the Eastern church firmly believed that the holy Spirit was not derived from the Son, but “from the father.” The western church sided with wording that supported that the Spirit was “from the Son.”

Kevin Giles did an exceptional and extensive study on the Trinity especially relating to the relationship of the three distinctions within the Godhead. In his book, *The Trinity and Subordinationism*, Giles examined the historical roots, problem spots and contemporary understanding of this doctrine. Giles posits that the relationship amongst the Father, Son and Spirit is not one of hierarchical domination or structuring. Pointing to the Arian controversy, Giles suggests, “This meant the Trinity was understood as an ontologically ordered hierarchy. Right at the heart of Arius’s theology was ontological subordinationism.”<sup>59</sup> For each member of the Trinity to share co-equally in relationship there cannot be any subordination from one to another. Giles offers, “Athanasius pioneered a path others would follow. For him the unity of the three divine persons was so profound that it implied their coinherence.” Coinherence would later come to be understood as *perichoresis*, and Giles suggests Athanasius did not use this term because it had not been coined at the time.<sup>60</sup> Coinherence or *perichoresis* can be best described in the words of Van Harvey, “The mutual interpenetration of the persons of the godhead, so that although each person is distinct in relation to the others, nevertheless, each

---

<sup>58</sup> Ibid., 63.

<sup>59</sup> Kevin Giles, *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate* (Downers Grove, IL: InterVarsity Press, 2002), 34-35.

<sup>60</sup> Ibid., 38.

participates fully in the being of the others.”<sup>61</sup> Thus, one can derive that this *perichoresis* involves a mutuality that is founded upon the sacrificial love each distinction or person naturally has for the other two, thereby dismissing any notion of a hierarchical structure of the subordination of one member to another. Wolfhart Pannenberg concludes, “Athanasius vanquished subordinationism.”<sup>62</sup>

Through all of the debates, the Western church settled on its understanding of the Trinity as God in one essence in three persons simultaneously. From the Great Schism between the East and West, the church in both contexts has always called for an interrelatedness to its understanding of the Trinity. “In whatever the Godhead undertakes to do, the three members of the Trinity function together—never independently of each other.”<sup>63</sup> There is a collaborative relationship amongst the members of the Trinity. Inherent in this doctrine is the notion that God the Father, the Son and the Holy Spirit share in oneness and relationship with one another, no one having more or less authority or dominance. “The divine unity is comprised by the reciprocal self-dedication among the Trinitarian members.”<sup>64</sup> Within the Trinity there is no hierarchical structuring or subordination of one member to another. The Trinity shares an equality that exhibits oneness in the most perfect sense of the word, for one cannot think of the three separate from their basic oneness. Van Harvey speaks of Augustine’s orthodox view suggesting

---

<sup>61</sup> Harvey, *Handbook of Theological Terms*, 181.

<sup>62</sup> Wolfhart Pannenberg, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1991), 275.

<sup>63</sup> Bilezikian, *Community 101*, 18.

<sup>64</sup> Grenz, *Theology for the Community of God*, 68.

there “are three significant distinctions within the one divine reality. These distinctions are called persons or hypostases and are coeternal and coequal.”<sup>65</sup>

In conclusion, the nature of the Trinity is experienced in the mutuality of each person, not in terms of hierarchical, but perichoretical or collaborative communion. Kevin Giles explained the etymology of the term *perichoresis*, “In Greek the prefix *peri* (as in perimeter) means ‘around,’ and the *choresis* literally means ‘dancing’ (as in choreography).”<sup>66</sup> The term *peri* suggests something of a circular model while *choresis* demonstrates an eloquent relationship of dance which involves a poetic interaction amongst the members of this relationship. There have been various attempts at visually modeling what this perichoretical relationship of the Godhead looks like. Shirley Guthrie renders this model of the Godhead demonstrating three distinctions or persons within a common unity of oneness as shown in Figure 1.

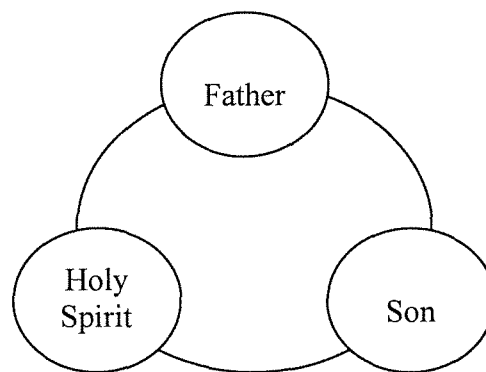


Figure 1. Shirley Guthrie's Trinitarian perichoretical model.<sup>67</sup>

Kevin Giles' model of this perichoretical understanding is offered in figure 2.<sup>68</sup>

---

<sup>65</sup> Harvey, *Handbook of Theological Terms*, 245.

<sup>66</sup> Giles, *Trinity and Subordinationism*, 121.

<sup>67</sup> Shirley Guthrie, *Christian Doctrine* (Philadelphia: Westminster Press, 1994), 91-92.

<sup>68</sup> Giles, *Trinity and Subordinationism*, 120.

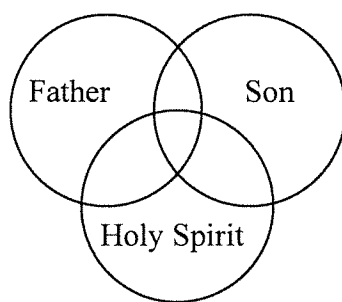


Figure 2. Kevin Giles' Trinitarian perichoretical model.

These figures, while not entirely sufficient to describe something that goes beyond humanity's thinking, offer guidance to how one understands and visualizes a non-hierarchical relationship amongst the Trinity. Giles' model in figure 2 provides a helpful model for the leadership community and does a better job of demonstrating the perichoretical relationship amongst the members of the trinity. I prefer using this model over Guthrie's because it displays the separate but connected relationship with the trinity.

As the distinct persons of the Trinity must co-relate and engage in relationship with one another, the Holy Spirit empowers the disciples of Christ to collaboratively engage one another to expand the kingdom of God. Jesus, in the opening chapter of Acts, commissions the disciples to expand his kingdom. He explains that in order for them to accomplish such a feat they must be empowered by the Holy Spirit: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."<sup>69</sup> The Spirit is God's invisible presence as well as God's empowering strength for his people in the world. "Jesus was

---

<sup>69</sup> Ac. 1:8.

energized by a unique anointing of the Spirit.”<sup>70</sup> Thus, Jesus was passing on that which empowered his ministry to his disciples.

The early followers of Christ embraced a collaborative approach to ministry as they recognized their need for one another in order to expand God’s kingdom. The anointing and empowerment of the Spirit the disciples received at Pentecost was their launching pad for ministry. The Holy Spirit in the early church focused on sending forth these early missionaries in teams of at least two and sometimes greater numbers in order to expand and build the kingdom of God.

### **Paul’s Idea of Community Structure and Leadership**

Paul, as the greatest missionary leader in the early church, wrote extensively to encourage the community to follow the leadership style of Christ. Since his conversion, as described in Acts 9:1-9, he committed his entire life to the expansion of the kingdom of God. Paul’s missionary journeys followed the same course as the early disciples. Always following the Holy Spirit, Paul was consumed with doing the will of God which for him was centered on the person of Jesus Christ. Paul’s ministry was Christo-centric, collaborative and communally grounded. We find evidence of this in Acts and throughout his Epistles.

For Paul, an orderly structure for the church community was not a priority, nor was it his focus. Robert Banks offers, “[for Paul] all is to be governed by the Spirit...it becomes clear why the notion of order (*taxis*) could never become a central idea in Paul’s

---

<sup>70</sup> Grenz, *Theology for the Community of God*, 365.

understanding of community life.”<sup>71</sup> Paul placed supreme Lordship on Jesus through the empowerment of the Holy Spirit. Not only did he engage in ministry with partners, he saw the value of the church to be organized not by the charismatic leadership of a key person, but the entire body. This necessarily involved the Holy Spirit within the context of community. “Union in the Spirit involved union with one another, for the Spirit was primarily a shared, not individual experience.”<sup>72</sup>

Paul followed the leadership style of Jesus with love as the premise for servant leadership. “He [Paul] clearly expected Christians in their various local churches to enter into the same kinds of loving relationships with one another. Indeed love itself is the sacrifice God really requires (Eph. 5:2).”<sup>73</sup> John Drane summarized the gist of Paul’s understanding of the church as a Christo-centric, collaborative community by concluding, “For Paul the church was not a club that could be joined or left: it was a living organism, in which Christians were inescapably related to and responsible for one another because of their new relationship with God through Christ.”<sup>74</sup> The notion of an “inescapable relationship” demonstrates the vital importance and necessity of love as the foundational aspect to the early church leaders. Christ established love as the foundation to this interrelatedness as experienced within the living organism of the body of Christ.

Though Paul did not view the church as a hierarchical organization, during his ministry there is evidence of a definite structure formulating within the church. Paul’s earlier correspondence did not reflect the anthro-centric structuring, but the later Pastoral

---

<sup>71</sup> Banks, *Paul’s Idea of Community*, 105.

<sup>72</sup> *Ibid.*, 26.

<sup>73</sup> *Ibid.*, 52-54.

<sup>74</sup> Drane, *Introducing the New Testament*, 384.

Epistles began reflecting an organizational slant within the church. Arthur Patzia states, “Signs of a more ‘institutionalized’ church are evident in the Pastoral Epistles, where specific leaders and offices are prominent.”<sup>75</sup> In the next chapter I will demonstrate that certain cultural and contextual issues effected the church which led to a more hierarchical structure deviating from its Christo-centric, collaborative and communal roots.

## Conclusion

The early church developed its leaders to reflect the style of Jesus which was empowered by the very presence of the Holy Spirit. The Holy Spirit served as the guiding force for the early church leaders as they sought to build and expand the kingdom of God. The Spirit’s role is one of support and empowerment while Christ remains the central leader and head of the body. In this chapter I demonstrated the Holy Spirit’s role within leadership. The collaboration of the body of Christ comes through the direct working of the Spirit. The Spirit forges the bond that connects people with one another within the context of love as demonstrated in the life of Christ with his disciples. As the guiding force for the early church leaders, the Holy Spirit charted the path for them to spread the message of Jesus Christ. It was through the interrelatedness of the Trinity that one finds the intent God has for his body. The perichoretical relationship among the members of the Trinity forms the basis for the body of Christ. This body was created by God, is led by Christ and sustained by the inner-working of the Holy Spirit. Without the full participation and interrelatedness of the Trinity the body of Christ ceases to be the

---

<sup>75</sup> Arthur G. Patzia, *The Emergence of the Church: Context, Growth, Leadership and Worship* (Downer’s Grove, IL: InterVarsity Press, 2001), 154.



body. The early church's expansion was spirit-led, Christ-centered, collaborative and communal.

## CHAPTER 4

### LEADERSHIP CHANGES IN THE EARLY CHURCH

In this chapter I will examine the initial hierarchical structuring of the church as it transitioned from its Christo-centric, collaborative and communal roots to a more anthropocentric, hierarchical and individualistic structure. I will show that this structure grew in response to several cultural and contextual issues affecting the church, the primary one being the rise of heretical sects opposing the church's theological foundations including Gnosticism and Marcionism. I will examine the understanding of leadership from the Church fathers, Irenaeus and Ignatius, who opposed these sects. I will show that the early church's form and structure of leadership rose out of these individual's understanding of leadership in the church as an anthropocentric, hierarchical and individualistic model. Further, I will investigate the influence Constantine had on the institutionalization of the church which created a solid church/state relationship. Additionally, I will briefly look at the contribution of Martin Luther within the framework of the Reformation as he attempted to reconnect the church to its essential theological and leadership structural tenets. Further, I will briefly examine the life and ministry of John Wesley and the contributions he made to establish the ministry of the laity. Finally, I will conclude with a summary of how all of these historical events in the church have contributed to the modern, hierarchical structuring of the church.

Additionally, I will demonstrate that these turning points directed the church away from its roots of a Christo-centric, collaborative, and communal based servant leadership.

### **Structure of the Early Church**

It is essential that we examine what became of the new movement established by Jesus and his disciples. “In the beginning the church saw itself subject to the activity of the Spirit and filled with his gifts.”<sup>1</sup> These gifts and their application comprised the organizational structure of the church. As people were gifted, it was expected that they used those gifts to build up the Body as Paul instructed. “The church is increased and built up, and its members edified, as each member uses his or her particular gifts as the Lord of the church ordains, and thus gives spiritual service to fellow-members and to the head.”<sup>2</sup>

Most scholars agree that somewhere in the first century, during the spread of Christianity, the local churches began organizing around specific roles based on people’s gifts as given by the Spirit. Robert Banks states, “He [Paul] sought to build up enduring relationships of an organic, or only loosely organized, rather than institutional, character.”<sup>3</sup> Regardless of Paul’s intent, what transpired for the early church involved a more structured organizational system. It is unclear precisely where the church shifted toward a more organized structure. Arthur Patzia concludes, “The church began as a

---

<sup>1</sup> Karkkainen, *Pneumatology*, 39.

<sup>2</sup> Foulkes, *Ephesians*, 129.

<sup>3</sup> Banks, *Paul's Idea of Community*, 42.

charismatic community but took on the markings of an institution by the end of the [first] century.”<sup>4</sup>

Initially this loose structure was Christo-centric, collaborative and communal. These early followers of Christ recognized the Spirit, as the presence of God, dynamically moving through their lives and in the lives of those embracing the good news they proclaimed. Henry Chadwick asserts the Christo-centric focus preserved their unity, “Whatever differences there might be of race, class, or education, they felt bound together by their focus of loyalty to the person and teaching of Jesus.”<sup>5</sup> Any structure that formed, organized itself around the centrality of Jesus Christ. The early church also recognized that their structure must be secondary to the dynamic work of the Holy Spirit. While structure is not a bad thing, “it [structure] must always submit to spirit.”<sup>6</sup> The focus of the church was not to be on its structure or organization, but rather on its mission of expanding God’s kingdom. Erwin McManus commented that “The work of the Holy Spirit does not create standardization.”<sup>7</sup> As the movement grew, the church needed a structure to deal with multiple pressures and influences in order to preserve their unity and theological integrity.

In his *Oxford Illustrated History of Christianity*, John McManners wrote, “The earliest Christian communities were marked out by their allegiance to Jesus of

---

<sup>4</sup> Patzia, *The Emergence of the Church*, 153.

<sup>5</sup> Henry Chadwick, *The Early Church: The Story of Emergent Christianity from the Apostolic Age to the Dividing of the Ways Between the Greek East and the Latin West*, vol. 1, *The Penguin History of the Church* (London: Penguin Books, 1993), 32.

<sup>6</sup> McManus, *Unstoppable Force*, 176.

<sup>7</sup> Ibid.

Nazareth.”<sup>8</sup> The early Christ-followers were not intending to be the central figures of the church because it was not about them, but about their allegiance, service and witness to Jesus Christ. In fact, some would argue the original intent of the early Christ-followers was not to establish a whole other “religion,” but rather to bring the Jews to a realization that the Messianic age had come. “To the earliest Christian communities Jesus was not the founder or originator of the community of God’s people, but the climax of an already long story of a divine education of humanity through the special illumination given to the prophets of Israel.”<sup>9</sup>

The church was structured much like the Jewish synagogues as the early church claimed roots within Judaism. Kenneth Latourette claims, “The synagogues became the characteristic centers of Judaism and so played an extremely important part in the perpetuation of the faith.”<sup>10</sup> As central to Judaism, the synagogues were vital to the spread of Christianity as well. “Archaeological excavations show that the ‘synagogues’ of first-century Judaism were at first rooms in private residences.”<sup>11</sup> Wayne Meeks corroborates this finding by inserting, “The meeting places of the Pauline groups, and probably of most other early Christian groups, were private houses.”<sup>12</sup> Emerging from

---

<sup>8</sup> John McManners, ed., *The Oxford Illustrated History of Christianity* (Oxford: Oxford University Press, 1992), 21.

<sup>9</sup> Ibid., 22.

<sup>10</sup> Kenneth Scott Latourette, *The First Five Centuries*, vol. 1, *A History of the Expansion of Christianity* (Grand Rapids, MI: Zondervan Publishing House, 1970), 36.

<sup>11</sup> Paul J. Achtemeier, Joel B. Green and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), 549.

the roots of Judaism, the early Christians met in private homes, 'house churches,' for the purpose of worship, fellowship and teaching. This was central to their communal identity and provided each the opportunity to serve by using their gifts for the sake of the local body.

Roles in the church began to develop for local governance and insurance of theological correctness. Paul established these roles coinciding with the spiritual gifts God had bestowed upon His followers. Paul writes in Ephesians,

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.<sup>13</sup>

Verse eleven highlights the roles of apostle, prophet, evangelist, and pastors and teachers. While these gifts and roles seem to delineate a structure to church leadership, Foulkes suggests, "those that are named here [Ephesians 4:11] exercise their ministries in such a way to help other members of the church to exercise their own respective ministries."<sup>14</sup> Thus, within their specific roles in the community the basis of their leadership is service, utilizing one's gifts as given by God to serve and build up the body of Christ. Speaking of the specific application of these roles, Francis Foulkes concludes, "Pastors and teachers were responsible for the day-to-day building up of the church. The duties of the pastor (literally 'shepherd') are to feed the flock with spiritual food and to

---

<sup>12</sup> Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven, CT: Yale University Press, 1983), 75.

<sup>13</sup> Eph. 4: 11-13.

<sup>14</sup> Foulkes, *Ephesians*, 125.

see that they are protected from spiritual danger.”<sup>15</sup> The role of apostle, prophet and evangelist were seen as serving the universal church, while the role of pastor and teacher were seen as bound to the local church. Some would conclude that this is the point where institutionalized ministry begins to take shape in the church. As Nils Dahl demonstrates,

Modern commentators have debated the extent to which Ephesians presupposes and legitimates institutionalized ministry. In the context, however, the interest centers on the workers’ common task, to build up the church and ward off all kinds of false teaching, so that the entire body of Christ and all its members may grow up in harmony and reach full maturity.<sup>16</sup>

Patzia declares, “The Holy Spirit gave certain leaders to the church, although they were not regarded as superior to other members of the congregation.”<sup>17</sup> Therefore, one can conclude the early church centered on Christ and came together in the Spirit to collaborate in their ministry efforts in order to fulfill the command of Christ to teach and disciple others. The Spirit did not equip one person, or even a few, with all the gifts to accomplish what needed to happen in the church. “He [Paul] never supposed just one person would emerge as the sole leader of any given congregation.”<sup>18</sup> Thus, Harry Boer locates the authority of the early church,

When the church began its life in Jerusalem it was governed by a council of apostles, who guided it in the power and wisdom of the Holy Spirit. There were no elders, no deacons, no bishops, no synods, districts, parishes, boards, councils, assemblies, or delegates.<sup>19</sup>

---

<sup>15</sup> Ibid., 127.

<sup>16</sup> Nils Alstrup Dahl, “Ephesians,” in *Harper’s Bible Commentary*, ed. James L. Mays (San Francisco: Harper & Row Publishers, 1988.), 1217.

<sup>17</sup> Patzia, *The Emergence of the Church*, 154.

<sup>18</sup> Drane, *Introducing the New Testament*, 385.

<sup>19</sup> Harry R. Boer, *A Short History of the Early Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976), 27.

At this point in the church's existence there was no clear structure that was common in form. Each local church gathered in homes to worship, learn, share and grow together.

Studying the order of the church within the New Testament, Mark Noll writes, "The New Testament reveals a relatively fluid situation with respect to church order."<sup>20</sup> The fluid structure of the early church was not determined by the human leader's influence; rather the leaders sought the wisdom and guidance of the Holy Spirit as means of guiding the body. The Holy Spirit, as co-mingled with Christ, pointed the followers of Christ to their leader, the head of the church. However, shortly after the ministry of Paul, Peter and others, a defined structure began to emerge in the church. "As the early church came to see that history was not coming to an immediate end, they also saw some permanent ministerial structure was needed."<sup>21</sup> The Pastoral Epistles bear witness to the offices of deacon, elder and bishop. I will briefly examine the emergence of these roles as the initial marks of an anthropocentric, hierarchical, individualistic ecclesiastical structure.

### **Bishops, Elders and Deacons Emerge in Church Leadership**

While there is no clear date in which the roles of elder, bishop and deacon begin to emerge in the church, John Drane asserts, "We can reasonably conclude that by AD 95, these local 'bishops and deacons' in the church at Rome were thought of as

---

<sup>20</sup> Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, vol. 33, *The Christian Family Library* (Grand Rapids, MI: Baker Academic, 2000), 38.

<sup>21</sup> McManners, *History of Christianity*, 33.



successors of the apostles.”<sup>22</sup> The emergence of these roles probably came much earlier as it takes time for positions to take shape. Within the New Testament the first occurrence of the office of elder or bishop appears in Acts 11:30, which states, “sending their gift to the elders by Barnabas and Saul.”<sup>23</sup> While this occurrence in Acts does not provide contextual clues to what this position entailed, it might lead one to understand a standard practice for Paul and Barnabas when establishing a church. “In Acts 14:23, Paul and Barnabas are reported to have appointed elders in churches they established on Paul’s first missionary journey.”<sup>24</sup> The role of elder “identifies a group of Jewish Christians who were involved in the leadership of the early church. This is particularly evident during the Jerusalem Council.”<sup>25</sup>

Kevin Giles identifies the elders in a given community, such as the Ephesian elders, as “a fairly large number of senior Christians to whom the overall care of the flock is entrusted.”<sup>26</sup> The role of elder in the early church primarily related to the local body. It was the elder’s role to oversee the ministry and pastoral care in order to expand the kingdom. This became a networking tool for the early church as Paul, Barnabas and others sought to care for and support these local leaders. Some believe this role was derived from Jewish heritage dating back to the time of Abraham. In his quasi fictitious account of Paul and Mark discussing the need for this role, Gene Edwards connects the

---

<sup>22</sup> Drane, *Introducing the New Testament*, 395.

<sup>23</sup> Ac.1:30.

<sup>24</sup> Boer, *A Short History*, 28.

<sup>25</sup> Patzia, *The Emergence of the Church*, 171.

<sup>26</sup> Kevin N. Giles, *Patterns of Ministry Among the First Christians* (Melbourne: Collins-Dove, 1989), 81.

role of elder to its Jewish roots. “Jewish believers are used to elders. Elders are a tradition among Hebrews that dates back all the way to Abraham. Jews respect elders!”<sup>27</sup> In this account Paul and Mark were discussing the need for the role of elder in bridging the divide between Jews and Gentiles. Eldership was an important leadership role in the establishment and maintenance of the local churches. There is not much that would suggest that the role of elder was a hierarchical role by nature, for the elders were simply the leaders of a particular body. However, the emergence of the roles of bishops and deacons started to solidify a more hierarchical structure within the church.

The role of bishop is only mentioned four times in the New Testament<sup>28</sup> and, because of its infrequent use, it is difficult to determine the role that these individuals held in church leadership. Colin Brown points to Acts 20:28 as the indicator of a shift from oversight of ministry being in the hands of a group of people to a special office held by an individual. “The development of the Episcopal office marks the transition from the missionary era of the church with its charismatic gifts to an institution with a permanent character.”<sup>29</sup>

Luke writes in Acts 20:28, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.” This passage does not allude to a hierarchical structure to the office of bishop or elder as Paul was more concerned with caring for the community. Yet, there does seem to be a ‘set apart’ nature to the overseers as ones

---

<sup>27</sup> Gene Edwards, *The Gaius Diary: The Continuing Saga of One Man's Impact on the Early Christian Church* (Wheaton, Ill: Tyndale House Publishers, Inc., 2002), 133.

<sup>28</sup> Patzia, *The Emergence of the Church*, 169.

<sup>29</sup> Brown, *Dictionary of New Testament Theology*, vol. 1, 192.

specially appointed by the Holy Spirit to watch over the church. Regardless, there was a transition that led the church to a more established structure rather than the fluid movement it had enjoyed in its infancy. Boer concludes, “The office of bishop at the same time was that of leading elder in a congregation or that of head of all the churches in a city.”<sup>30</sup> This clarification further delineates a hierarchical structuring which began to establish roles of authority and subordination.

The office of the deacon is difficult to trace as its meaning, origin and role remains vague in most historical and biblical literature. “Philippians 1:1 appears to be the earliest reference to a group of individuals identified as ‘deacons.’”<sup>31</sup> The Greek word for deacon is *diakonos*, which the NIV translates as ‘minister.’ It is derived from the word *diakonesai*, which is translated ‘to serve.’ Thus, the role of deacon is one who serves in some sort of capacity. Kevin Giles also describes the deacon’s role as a servant of the early church. He suggests the bishop would be “the host of the church,” and the deacon would be the “respected senior members of house churches who gave themselves in the service of other Christians.”<sup>32</sup> It appears that the role of deacon was definitely a servant role reserved for those who sought to serve in quiet and unsuspecting ways. Boer suggests, “In the time of the Apostolic Fathers deacons ranked third after the bishops and elders. Later deacons served especially as assistants to the bishops.”<sup>33</sup> Thus, there is a further stratification and hierarchical structuring to the roles and offices of the early church. “The clear assignment of duties that is found by the end of the second century is

---

<sup>30</sup> Boer, *A Short History*, 29.

<sup>31</sup> Patzia, *The Emergence of the Church*, 167.

<sup>32</sup> Giles, *Patterns of Ministry*, 60.

<sup>33</sup> Boer, *A Short History*, 31.

unknown as such in the New Testament.”<sup>34</sup> The move towards institutionalization steered the church away from its Christo-centric roots, placing more emphasis on human leadership. It also singled out more people in leadership over and above the greater body. Thus, the church began a shift to a more hierarchical approach. The church began with a more circular understanding of structure which was Christo-centric, collaborative and communal as figure 3 demonstrates.<sup>35</sup>

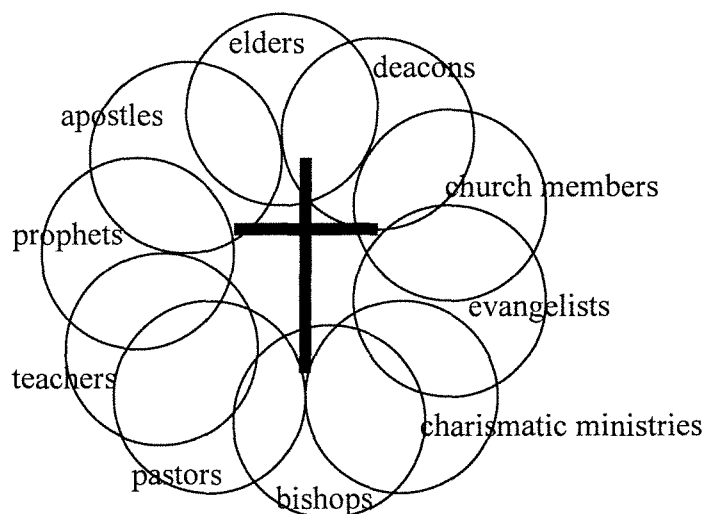


Figure 3. Overlapping roles and ministries

By the second century it transitioned into a more hierarchical expression as demonstrated in figure 4.

---

<sup>34</sup> Noll, *Turning Points*, 39.

<sup>35</sup> Adapted from Arthur Patzia, *The Emergence of the Church*, 182.

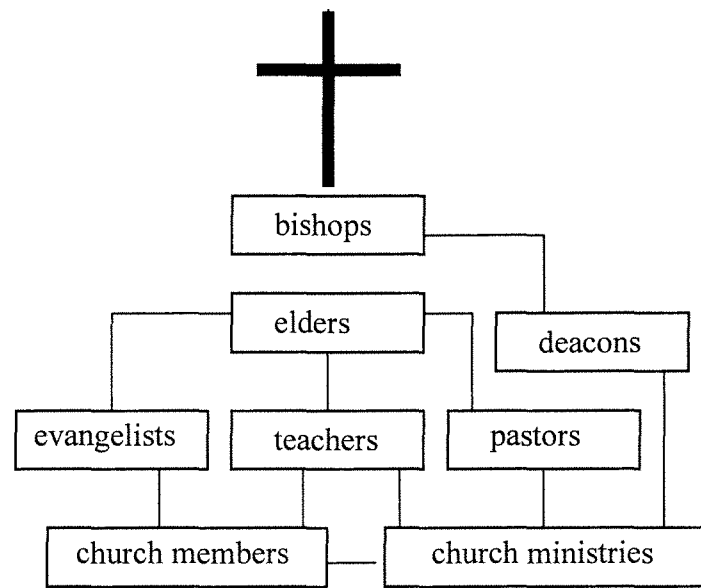


Figure 4. Hierarchical prototype rendering of the second century church

While these figures have limitations, they provide a visual for the change that began to take place within the church at the turn of the second century. Noticeably absent from figure 4 are the roles of prophet and the charismatic ministries. “The more the church became institutionalized, the less free expression of charismatic gifts, and prophecy in particular, were encouraged.”<sup>36</sup> With the transition to a hierarchical approach, roles and positions became more fixed and static. Jesus Christ was not lost in the equation; he was rightfully seated at the throne, at the head of the body. What changed is that some positions within the church were seen as more authoritative than others. “By the end of the first century things were rather different. Now the key to membership of the church was not to be found in inspiration of the Spirit, but in acceptance of ecclesiastical dogma and discipline.”<sup>37</sup> Instead of the co-mingling of

---

<sup>36</sup> Giles, *Patterns of Ministry*, 142-143.

<sup>37</sup> Drane, *Introducing the New Testament*, 397.

different gifts and roles within the body all pointing to the center, there was a delineation of authority within the church. Drane continues, “Instead of the community of the Spirit that it had originally been, the church came to be seen as a vast organization. Instead of relying on the Spirit’s direct guidance, it was controlled by a hierarchy of ordained men, following strict rules and regulations.”<sup>38</sup>

This institutionalization occurred as a result of cultural pressures as well as internal theological pressures as sects formed. “During the post apostolic age, when heresy, apostasy and schism threatened to destroy the church, it became necessary to appeal to the apostles, the apostolic faith and apostolic authority.”<sup>39</sup> The church was forced to respond to these sectarian thoughts and heretical understandings of the gospel. Many scholars point to the rise of heretical movements within the church as the reason for the shift to an organizational structure. Boer writes, “The appearance of heresy in the church required authoritative leaders to define and uphold the doctrine of the church and to be its spokesmen in doctrinal disputes.”<sup>40</sup> In order to better understand the context for the rise of a hierarchical structure, we will briefly investigate the emergence of a couple of the heretical sects within the church.

### **Gnosticism and Marcionism**

The Gnostics began to infiltrate the early Christian communities as a sect within the movement. “The word ‘Gnosticism’ derives from the Greek word *gnosis*, which

---

<sup>38</sup> Ibid., 398.

<sup>39</sup> Patzia, *The Emergence of the Church*, 161.

<sup>40</sup> Boer, *Short History*, 30.

means ‘knowledge’. According to the Gnostics, they possessed a special, mystical knowledge, reserved for those with true understanding.”<sup>41</sup> The Gnostics attempted to set themselves against others because they believed they possessed a specific knowledge or revelation from God which contained the secret knowledge of God. Gonzalez asserts, “Drawing from several sources, they came to the conclusion that all matter is evil, or at best unreal.”<sup>42</sup> This special knowledge that Christ came to impart on his followers was the ticket to return to the spiritual realm of humanity’s origin. “The second century sects claimed to possess a special knowledge which transcended the simple faith of the Church.”<sup>43</sup> Thus, “Gnosticism was a serious threat to Christianity throughout the second century,”<sup>44</sup> because at the heart of the threat was their refusal to accept crucial Christian doctrines like creation, incarnation and resurrection. Colin Brown concludes, “The main impact of Gnosticism on the church was to provoke the church fathers to develop orthodox Christian teaching in order to refute what had become a rival heresy.”<sup>45</sup>

At its inception though, Gnosticism was not identified within Christian circles. Boer writes, “Gnosticism was at first entirely pagan, but in time became associated with Christian teachings.”<sup>46</sup> The rapid increase of influence that Gnostic thought had on Christian communities forced the church to deal with this movement on a more universal

---

<sup>41</sup> Gonzalez, *Story of Christianity*, vol. 1, 58-59.

<sup>42</sup> Ibid., 59.

<sup>43</sup> Chadwick, *The Early Church*, 35.

<sup>44</sup> Gonzalez, *Story of Christianity*, vol. 1, 60.

<sup>45</sup> Colin Brown, *Christianity and Western Thought: A History of Philosophers, Ideas and Movements*, vol. 1, *From the Ancient World to the Age of Enlightenment* (Downer’s Grove, IL: Intervarsity Press, 1990), 82.

<sup>46</sup> Boer, *Short History*, 55.

level. “Gnosticism was very influential in causing far-reaching changes in the church. When it arose there was no strong church organization.”<sup>47</sup> Its threat to the church forced the leadership of the body to respond in a way that would refute the teachings of the Gnostics, while at the same time protect the theological understanding of the gospel. The dogmatic statements of orthodoxy which came forth were declarative and defensive and resulted in the delineation of the church structure and authority over and against Gnostic thought. Boer concludes, “The three areas of government, canon of Scripture, and creed were to receive strong development as a result of the Gnostic danger.”<sup>48</sup>

Marcion was another threat to the church in this volatile time of post apostolic transition. Paul McKechnie provides some background on Marcion stating, “Marcion was the son of a bishop and came from Sinope I Pontus, the province where Pliny persecuted the Christians about twenty-five years before.”<sup>49</sup> The rise of Marcion came from within the church establishment, but it was that same establishment that he resisted and was later ousted. Henry Chadwick explains,

Marcion came from Asia Minor to Rome, where the church excommunicated him in 144. He wrote a book entitled *Antithesis* in which he listed contradictions between the Old and New Testaments to prove that the God of the Jews, the creator of this miserable world, was quite different from the God and Father of Jesus.<sup>50</sup>

Marcion and his followers’ challenge to the early church revolved around two primary presuppositions. First, Marcion did not believe the Old Testament was written

---

<sup>47</sup> Ibid., 60.

<sup>48</sup> Ibid.

<sup>49</sup> Paul McKechnie, *The First Christian Centuries: Perspectives on the Early Church* (Downer’s Grove, IL: InterVarsity Press, 2001), 167.

<sup>50</sup> Chadwick, *The Early Church*, 39.



by God the Father and thus thought the Old Testament was written by an inferior god.

“Since Marcion was convinced that the world was evil, he came to the conclusion that its creator must be either evil or ignorant.”<sup>51</sup> Secondly, Marcion disregarded the authority of most of what is now known as the New Testament. Thus, he called for the setting aside of the Old Testament and certain New Testament books referring to them as non-canonical. Marcion compiled a list of “true scriptures” for the church to use in instruction and teaching. Boer states, “It [Marcion’s New Testament Canon] consisted of the Gospel of Luke and the epistles of Paul, with the exception of those written to Timothy and Titus.”<sup>52</sup> Because all other texts were “plagued by Jewish views,”<sup>53</sup> he discounted their credibility for use in the church. This forced a discussion among the early church leaders about which scriptures were to be trusted as authoritative and thus instituted into the canon of scriptures. The question that the early church wrestled with was, “Which books are an authoritative witness of God’s revelation?” The church faced a peculiar struggle which became identity forming. It had to connect itself to its roots in the Jewish faith as well as to the messianic age of Jesus Christ. This structure of the church through the delineation of the roles of elder, bishop and deacon, through the Jerusalem Council, proved to solidify what was acceptable for those early bands of house churches and in addition, those which were not legitimate.<sup>54</sup>

---

<sup>51</sup> Gonzalez, *Story of Christianity*, vol. 1, 61.

<sup>52</sup> Boer, *Short History*, 61.

<sup>53</sup> Gonzalez, *Story of Christianity*, vol. 1, 62.

Having to respond to these two opposing sects created an early challenge for the church as it sought to further define its identity. This forced the church to take some stands on theology and the authority of its message. The three central results from this opposition were the Apostle's Creed, the agreed canon of Scriptures and the idea of apostolic succession.<sup>55</sup> This point in the church's history was pivotal, as it guided the early church to move towards an anthropocentric, hierarchical and individualistic church polity and structure. Chadwick suggests, "The controversy with Marcion and the Gnostics gave a sharp impetus to the control of authentic tradition which a written document possessed and which oral transmission did not."<sup>56</sup> Thus, this highlights the developed need for the canonization of Scriptures that were seen to be acceptable and authoritative for the Church.

### **The Early Church Fathers: Ignatius and Irenaeus**

Concurrently with the rise of heretical sects was the hierarchical structuring of the church through the offices of bishops, elders and deacons. Chadwick asserts, "The crisis of the Gnostic sects showed the manifest necessity of a single man as the focus of unity."<sup>57</sup> This is the time frame in which the role of bishop began to be differentiated from the role of elder. The bishop gained more authority as the leader of the elders within the local church and possibly reaching out to the collection of churches within one

---

<sup>54</sup> Ibid., This thought is extrapolated and further expanded throughout Gonzalez's focus on the early church within his work.

<sup>55</sup> Ibid. These three results were lifted from various references throughout Gonzalez's work on the early church.

<sup>56</sup> Chadwick, *The Early Church*, 43.

<sup>57</sup> Ibid., 49.

city. The role of bishop was further developed under the guidance of two of the early church fathers, Ignatius and Irenaeus, in an attempt to guard against heretical movements.

Ignatius of Antioch can be credited with formally establishing the monarchical bishop, placing centrality of the church upon such a position. “Ignatius, as early as 112, could urge believers to ‘follow the bishop as Jesus Christ followed the Father.’”<sup>58</sup> This is evidence of Ignatius’ belief in the centrality of the role of bishop which secures tight reigns on the governance of the church and further defined the church’s polity as anthropocentric, hierarchical and individualistic. Paul McKechnie adds, “Ignatius of Antioch favored tight control.”<sup>59</sup> Ignatius contributed a great deal to the collections of writings in the early church. As bishop he acted as the authoritative guide on matters of ecclesiastical discipline and theological substance. Where Ignatius left off in developing the role of bishop, Irenaeus picked up in later years.

Ireneaus was also one that rose to leadership in refuting and disregarding the Gnostic thought in the Christian church. He saw the role of bishop as central to the church and thus was the guardian and protector of the church. Mark Noll states,

In the great work aimed against the heresies of his day, he said that the bishops guarded the handing on of Christian traditions from the apostles and argued that an unbroken succession of presiding bishops in the various churches guaranteed the continuation of apostolic authority in the church.<sup>60</sup>

Ireneaus promoted the teaching that bishops were rightfully in apostolic succession and possessed apostolic authority which secured his and thus other bishops’

---

<sup>58</sup> Noll, *Turning Points*, 40.

<sup>59</sup> McKechnie, *First Christian Centuries*, 157.

<sup>60</sup> Noll, *Turning Points*, 40.

authoritative role within the church. Ireneaus was the bishop of Lyons in Gaul, and it was under him that “the authority of the bishop took a tremendous leap forward.”<sup>61</sup>

The connection made between the bishops of the church and the apostles who had begun the church was meant to provide stability when the churches were confronted with heretical teachings or external cultural pressures. What transpired though was a more rigid structuring that placed more emphasis on the human role of leadership rather than on the head of the church, Jesus Christ. Because of threats induced by Gnosticism and Marcionism, the church delineated its structure into a more hierarchically tiered institution, placing emphasis on the offices of bishop, then elder, and then deacon. Boer concludes, “As a result of the Gnostic threat to the Gospel, the authority of the bishop was greatly increased.”<sup>62</sup>

Marcionism and Gnosticism were not the only controversies that faced the church. In fact, throughout the centuries leading up to the present day, the church has been faced with interior and exterior groups who challenge the foundational elements of the church. In the first four centuries persecution riddled the church and its identity was challenged because of the immense pressure placed upon its followers. This occurred up until the time of Constantine when the church and state became intertwined.

### **The Centrality of the Church Under Constantine**

Constantine’s rise to power in 306 ended the persecution of the church. After defeating his enemies, Constantine ruled as sole emperor and granted the church

---

<sup>61</sup> Boer, *Short History*, 69.

<sup>62</sup> Ibid., 70.

tremendous privileges. “The conversion of Constantine marks a turning point in the history of the Church and of Europe.”<sup>63</sup> After years of persecution and torment, the church enjoyed great favor, growth and success under the rule of Constantine. Under his rule the lines between the church and the state became blurred, further developing the anthropocentric, hierarchical, and individualistic structure of the church. Justo Gonzalez connects Constantine to the formalizing of Christianity and its liturgy, “The oldest church that archaeologists have discovered is that of Dura-Europos, which dates from about A.D. 250.”<sup>64</sup> It is during this time that the church began to be influenced by the external culture. The new day with Constantine slowly caused the morphing of the church into a more structured and institutional organization. Gonzalez adds,

After Constantine’s conversion, Christian worship began to be influenced by imperial protocol. Officiating ministers began dressing in more luxurious garments. A number of gestures indicating respect, which were normally made before the emperor, now became a part of Christian worship. It had become customary to commemorate the anniversary of a martyr’s death by celebrating communion where the martyr had been buried. Eventually, some came to think that worship was particularly valid if it was celebrated in one of those holy places.<sup>65</sup>

Further, Gonzalez explains, “The church imitated the uses of the Empire, not only in its liturgy, but also in its social structure.”<sup>66</sup> Not only was the church’s liturgy imperially influenced, so was the appointment and installation of bishops. Speaking of Constantine’s rule, Chadwick states, “With the advent of a Christian emperor in the fourth century, especially when the local church was passionately divided, it began to

---

<sup>63</sup> Chadwick, *The Early Church*, 125.

<sup>64</sup> Gonzalez, *Story of Christianity*, 125.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid., 134.

become more common for the bishops of important cities to be imperially nominated.”<sup>67</sup>

This led to abuse of the role of bishop as it no longer necessarily involved the Holy Spirit’s influence in determining who would serve within that capacity. Instead, political favor and gain was sought in the nomination of a bishop especially in a city of great political importance.

Both the political and socio-economic demographic changed under Constantine. “During the hundred years or so after Constantine Christianity could be a passport to office, power and wealth. With only a few exceptions, the ruling elites were Christian.”<sup>68</sup> As a result of the rule of Constantine the church became an institution being utilized as a power broker for social and political gain. This was very different from the church’s beginning as a humble, self-sacrificial service to Christ’s mission.

What began as a Christo-centric, collaborative, and communal movement had now become an anthropocentric, hierarchical, and individualistic institution. It was anthropocentric as it focused on the role of the person in leadership rather than on Christ as the head of the body. The church’s hierarchy, though well defined and elaborate, was the very thing Jesus told his disciples not to do as leaders when he addressed them in Mark 10:35-45. The church began to embrace an individualistic slant as the importance of office and position took center stage. This transition under Constantine did not happen overnight. Kenneth Latourette explains, “Constantine’s steps in behalf of the Church were not all taken at one time.”<sup>69</sup> However, Latourette points out, “Whatever was done

---

<sup>67</sup> Chadwick, *The Early Church*, 50.

<sup>68</sup> McManners, *Illustrated History*, 63-64.

<sup>69</sup> Latourette, *First Five Centuries*, 159.

in Milan in 313 still remain the most significant of the many milestones in the road by which the Church and the state moved toward co-operation.”<sup>70</sup> Speaking of the church-state relationship, McManners asserts, “Socially and culturally they were on a level not very different from their non-Christian peers.”<sup>71</sup> With this new blend of Church and state in the time of Constantine, an outside observer could not distinguish the difference between Christian and non-Christian institutions.

After the time of Constantine, the monastic movements began to emerge as a response to the overt emphasis of institutionalizing the church. In fact “there were those who bewailed what they saw as the low level to which Christian life descended.”<sup>72</sup> The monastics sought to reclaim in their lifestyle spiritual empowerment as the driving force behind the church. Once the people of God relied on earthly forms to protect, comfort and guide them, the Christo-centric, collaborative and communal focus of the New Testament was lost.

## **The Reformation**

In the years leading up to the late sixteenth century abuses within the church were widespread and many were calling for some sort of reform. “Everyone wanted reform, or professed to want reform. How to reform and what to reform was not so clear.”<sup>73</sup> The abuses of the church varied from public drunkenness of the clergy without rebuke or correction, the sale of indulgences in order to build cathedrals and basilicas, and abuses

---

<sup>70</sup> Ibid., 159.

<sup>71</sup> McManners, *Illustrated History*, 64.

<sup>72</sup> Gonzalez, *Story of Christianity*, vol. 1, 136.

<sup>73</sup> Owen Chadwick, *The Reformation* (New York: Penguin Books, 1972), 12.

of administrative power within the church to support state directed endeavors.<sup>74</sup>

However, people were becoming better educated and this impacted the church. With technologies like the printing press, libraries were becoming more and more prominent and the people began to utilize the libraries. “The press made possible methods of study which were in embryo in the days of manuscripts. More people were reading books. Knowledge was increasing.”<sup>75</sup> As has been the case throughout the church’s history, culture was having a big impact on the church’s structure and the practice of faith. Paul McKechnie writes, “Successful religious movements drift towards accommodation with their socio-cultural environment.”<sup>76</sup>

Martin Luther was disgusted by the practices and misuses of power by the papal authority and also the local priests. “Luther became distressed at the selling of indulgences by the pope, so in 1517 he nailed his ‘Ninety-five Theses’ to the door of the Wittenburg church.”<sup>77</sup> Luther’s actions of protest and reform were motivated by his desire to restore the church to Christ’s intention. He did not intend to create a new religious expression or denominational movement. Chadwick demonstrates, “Neither Luther nor Melanchthon thought they were founding a new church. They believed themselves as members of the Catholic Church of all the centuries, engaged upon

---

<sup>74</sup> Ibid. The foundation for this statement is derived from Chadwick’s text, not a specific quote, rather a collection of thoughts.

<sup>75</sup> Ibid., 29.

<sup>76</sup> McKechnie, *First Christian Centuries*, 181.

<sup>77</sup> Stephen Rost, ed., *A Heritage of Great Evangelical Teaching*, 3rd ed. (Nashville: Thomas Nelson Publishers, 1996), 7.



purifying it from certain abuses recently intruded.”<sup>78</sup> For Luther, the greatest challenge to the church was both doctrinal and structural. “The conflicts that resulted eventually led Luther to see the Bible, not the pope, as the sole authority over man.”<sup>79</sup> In addition to Luther’s premises, *sola fide* and *sola scriptura*, Luther’s precept of justification by grace through faith became one of the defining markers for his contribution to the church’s theology and to the Reformation. He called for a return to the Biblical account in order to frame doctrinal positions for the church. “Luther’s originality consisted in reducing Christianity to its essence, the essence which was the gospel, and bringing every other part of its doctrinal and organizational structure under the judgment of that single, simple principle.”<sup>80</sup>

While Martin Luther initiated the Reformation, he found success in reforming doctrine, but not structure. Even though he lifted out the priesthood of all believers as central to his understanding of the church, the ecclesiastical structure of the church did not change much at all. The church that would form around his theories, theology and name was essentially only one step removed from the Roman Catholic Church. Structurally the church did not undergo a reformation as it remained anthropocentric, hierarchical and individualistic. However, another reformer, John Wesley, inspired structural changes in the church.

---

<sup>78</sup> Chadwick, *The Reformation*, 65.

<sup>79</sup> Rost, *Heritage of Great Evangelical Teaching*, 7.

<sup>80</sup> McManners, *Illustrated History*, 257.

## John Wesley

As the son of an Anglican Minister, John Wesley (1703-1791) grew to his own prominence within the church, painted against a cultural backdrop that influenced him and inspired him to connect people with one another and with God. Wesley was a pioneer for ministry amongst the laity and even in the face of opposition from the Anglican Church officials. John McManners reports, “So unsure himself in personal relationships, Wesley nevertheless saw Christianity as essentially a system of personal relationships, linking believers together, ‘watching over one another in love.’”<sup>81</sup> Known for his itinerant preaching out in the open while crowds gathered, Wesley grounded himself in the ‘fullness of faith’ which was discovered in the very presence of God. In his developmental days he was influenced by the Moravians in Georgia “who taught him, by example and precept, that faith should be fearless and that piety can be buoyant.”<sup>82</sup>

Within two years upon his return from Georgia, Wesley “had become the acknowledged leader of a tremendous revival that was to grow and spread under his hand for half a century.”<sup>83</sup> This revival changed the course of the church’s history as it influenced thousands across different regions of the world. Albert Outler suggests, “it is not too much to say that one of the effectual causes of the Wesleyan Revival in England was the Great Awakening in New England.”<sup>84</sup> One result of this movement was the training of other followers of Christ without formal education or ministerial training. He provided “converts with a unique program of association and involvement, which

---

<sup>81</sup> Ibid., 293.

<sup>82</sup> Albert C. Outler, ed., *John Wesley*, (New York: Oxford University Press, 1964), 13.

<sup>83</sup> Ibid., 14.

<sup>84</sup> Ibid., 16.

included Christian nurture, discipline and pastoral care.”<sup>85</sup> For Wesley, collaborative lay ministry was vital as each person utilized the talents and abilities God entrusted to them.

Wesley never saw his actions as seeking dissolution with the church, rather a re-visioning of how the church should approach the ministry within its culture. In Wesley’s own words, Albert Outler reports,

We look upon ourselves, not as authors of ringleaders of a particular sect or party—it is the farthest thing from our thoughts—but as messengers of God, to those who are Christians in name but heathens in heart and life, to call them back to that from which they are fallen, to real, genuine Christianity.<sup>86</sup>

His focus and attention of genuine expression of faith fueled his endeavor of change and renewal within the ecclesiastical structures. For Wesley,

The goal of the Christian life is holiness, ‘the fullness of faith.’ This means the consecration of the whole self to God and to the neighbor in love. This in turn, involves a process of corporate discipline and effort, guided by the motives of ‘devotion,’ by which he meant the delivering up of one’s *whole life* to God. The outcome to be expected in this endeavor is the renewal of the *imago Dei*.<sup>87</sup>

In Wesley’s understanding the ministry of the gospel was not just to be held by the professionally trained and educated clergyman: “In his organization, the laity were in control, and there was a scope for everyone’s talents, including women, who could lead worship and preach.”<sup>88</sup>

John Wesley understood the essential role of collaborative relationships and community within the ministry. “Wesley organized his followers into a ‘Connection.’ A

---

<sup>85</sup> Ibid., 18.

<sup>86</sup> Ibid., 20.

<sup>87</sup> Ibid., 28.

<sup>88</sup> McManners, *Illustrated History*, 293.

number of societies joined to form a ‘circuit.’”<sup>89</sup> Circuits were connectional bodies that were regionally developed in order to connect the early “Methodists” together across a given territory. Much to Wesley’s dismay however, the Wesleyan movement, known as the Methodists, grew into its own denominational identity based on familiar methods and structures for ministry. The movement eventually embraced familiar cultural models with bishops and so returned to the anthropocentric, hierarchical and individualistic culture of the reformed church.

## Conclusion

In this chapter, I examined the development of hierarchical structure in the church. The hierarchy grew in response to several cultural and contextual issues that surrounded the church. This included rising heretical sects opposing the church’s theological foundations such as Gnosticism and Marcionism. During the first four centuries of the church Irenaeus and Ignatius, who rose to oppose these sects, solidified the emergence of defined roles for bishops, elders and deacons. Because of heretical opposition, the church tightened its structure and became more anthropocentric, hierarchical and individualistic. Constantine influenced the church towards the institutionalization of the body into a solidified church-state relationship. During the Reformation, Luther and Wesley were each motivated to restore the church to its biblical roots. However, not much progress was made to its structure. It retained much of its anthropocentric, hierarchical and individualistic nature.

---

<sup>89</sup> Justo L. Gonzalez, *The Story of Christianity*, vol. 2, *Reformation to the Present Day* (San Francisco: Harper San Francisco, 1984), 214.

The church began with a loosely formed structure which was Christo-centric, collaborative and communal. Over the years a more defined organizational structure was firmly inserted. At different junctions, the church had the opportunity to reform itself and redefine its roles, structures and methodologies. Instead of returning to the intention Christ had for his body, the church drifted further away in its governing structures which highlighted the gifts and position of one individual over another in a non-collaborative, disconnectional and anthropocentric structure.

The next chapter will examine how this leadership style was natural for the church in the age of modernity. However, as the church enters an emerging culture of post-modernity, major shifts will have to transpire in order to connect with that culture. The nature of the post-modern age and its implications for leadership in the church will be considered in the following chapters.

## CHAPTER 5

### THE EMERGING CULTURE OF POSTMODERNISM

Modern culture has been in existence since the early 1500's and continued to mature during the enlightenment in the 1750's A.D..<sup>1</sup> Over the past few decades there has been a shift from modernity to postmodernity. It is important to come to a basic understanding of the postmodern cultural context in order to locate the church's role and point of connection with that culture. Philosophically and structurally the church must adapt to its surroundings in order to have an influence on the context in which it exists, as it has had to do since its inception. As times change, so must the church and its leadership structures. It is vital for the church to engage its context in order to connect people in a relationship with God. To accomplish this, the church must further understand its surrounding cultural context.

In this chapter I will describe the general notion of culture. I will demonstrate that the shift from the culture of modernity to post-modernity requires the church to engage its surroundings in a different manner. I will briefly examine the characteristics and philosophical underpinnings of the emerging culture by defining post-modernity and examining the relational nature it embraces. In addition, I will briefly examine the leadership styles found in some successful corporate approaches to this changing culture.

---

<sup>1</sup> Leonard Sweet, Brian D. McLaren, and Jerry Haselmayer, *A is For Abductive: The Language for the Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 199.

These businesses are not accomplishing their mission and goals based on modern strategies and models, but on innovative postmodern ones. Finally, I will conclude by asserting that the church must embrace a Christo-centric, collaborative and communal model of servant leadership in order to engage in this new emerging cultural context. I will posit that while modernity embraced an anthropocentric, hierarchical and individualistic leadership structure and style in both the church as well as corporate organizations, post-modernity embraces a more decentralized, collaborative, and communal methodology.

### **Defining Culture**

Before defining the emerging postmodern culture it is necessary that the term 'culture' be defined. Edgar Schein defines culture as "a learned product of group experience and is, therefore, to be found only where there is a definable group with a significant history."<sup>2</sup> This understanding places a 'culture' within a specific context known through the experience of a group located in history with a significant following. Similarly, Richard Niebuhr suggests that culture has at least three characteristics, "(1) it is always social; (2) it consists of human achievement, and (3) it exists in a world of values."<sup>3</sup> Based on Niebuhr's definition, one can conclude that culture cannot be divorced from human experience and interaction, and it is always defined by its surroundings. It is a state of being for a particular group that can be identified via their communal gathering, shared values, or missional focus.

---

<sup>2</sup> Edgar H. Schein, *Organizational Culture and Leadership: A Dynamic View* (San Francisco: Jossey-Boss Publishers, 1985), 7.

<sup>3</sup> Richard H. Niebuhr, *Christ and Culture* (New York: Harper Torchbooks, 1951), 32-34.

Cultures can be located within specific organizations, neighborhoods, geographical locations and the like. E.B. Tylor understands culture to embrace a complex whole including, “knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by a man as a member of society.”<sup>4</sup> James and Lillian Breckenridge point out “At the end of the nineteenth century Franz Boas began to use ‘culture’ to refer to customs, beliefs, and social institutions characteristic of separate societies.”<sup>5</sup> Antonio Gramsci, an Italian Marxist, understands culture to be the product of “a particular grouping in which is that of all the social elements which share the same mode of thinking and acting.”<sup>6</sup> Bringing many of these elements together, Schein states, culture is:

A pattern of basic assumptions—invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration—that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems.<sup>7</sup>

Additionally, culture is expressed as, “the self-understanding of a society expressed in its language, art, music, and social mandates.”<sup>8</sup> While there are numerous uses of this term, the above definition offered by Schein will guide the remainder of this investigation. It is also important to note that various cultures and sub-cultures exist within the context of others. Thus, one can conclude there is a possibility and plausibility

---

<sup>4</sup> E.B. Tylor, *The Origins of Culture* (New York: Harper and Row, 1958), 1.

<sup>5</sup> James Breckenridge and Lillian Breckenridge, *What Color Is Your God?: Multi Cultural Education in the Church* (Wheaton: Scripture Press Publications, 1995), 23.

<sup>6</sup> Antonio Gramsci, “Culture and Ideological Hegemony,” in *Culture and Society: Contemporary Debates*, ed. Jeffrey C. Alexander and Steve Seidman (Cambridge: Cambridge University Press, 1990), 48.

<sup>7</sup> Schein, *Organizational Culture*, 9.

<sup>8</sup> Breckenridge and Breckenridge, *What Color Is Your God*, 24.



of a multiplicity of cultures and sub-cultures within a given area or region. When speaking of the emerging culture or postmodernism, one has to recognize the variant perspectives and approaches within each sub-culture. However, as I will demonstrate later, there are some common points within postmodernism that binds all these sub-cultures under the ubiquitous umbrella called postmodernism.

### **From Modernity to Postmodernity: A Paradigmatic Shift**

For centuries the church has sought to engage the culture in which it exists. Presently, the church in the western world is challenged with the engagement of a new emerging culture which has proven extremely difficult to pinpoint the parameters and defining components of this culture. Some have given this new culture the title, 'Postmodernism' or 'post-modernity.' Stanley Grenz believes that "Postmodernism was born in St. Louis, Missouri, on July 15, 1972, at 3:32 p.m."<sup>9</sup> This was when the Pruitt-Igoe housing project was destroyed. It was a symbol of modern architecture and after repeated attempts to renovate the buildings to no avail; it was slated for destruction.<sup>10</sup> Grenz identifies this destruction as a catalyst for the emergence of postmodernism and the beginning of the end of the modern era. Steven Best and Douglas Kellner argue the invent of postmodernism to be rooted earlier in the mid 1940's during World War II,

With the production of novel forms of science, technology and bureaucratic control systems that created the nuclear bomb and other apocalyptic weapons, as well as revolutionary computer and information systems, powerful cybernetic control networks, and new forms of society and culture.<sup>11</sup>

---

<sup>9</sup> Stanley J. Grenz, *A Primer On Postmodernism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 11.

<sup>10</sup> Ibid.

Introduced into the landscape of architecture, philosophy, education, politics and other fields was an emerging mindset that viewed life through different lenses than those in the modern age. While there are differing opinions among scholars of what postmodernism entails, one thing that most scholars agree upon is that, “This phenomenon marks the end of a single, universal worldview. The postmodern ethos resists unified, all-encompassing, and universally valid explanations.”<sup>12</sup> This perspective forces the world at large, no matter what the given setting, to re-examine every norm, standard and assumption one has about the world in which they live. No longer is there a universally held concept of right or wrong, or good or bad. Postmodernism redefines how one views one's existence altogether. Regardless of the origins of the movement, what remains clear is the legitimacy of its presence and the transitions facing western society as a whole. These transitions will inevitably redefine everything the modernists have built and established their lives upon.

Primarily, postmodernism gets defined against the backdrop of modernity. Therefore, many see postmodernism as a protest movement against modernity. However, for postmoderns, the ultimate aim is not in standing against modernism, but rather the approach to experiences of life is viewed through new lenses, examining the world in a new and potentially different manner. Leonard Sweet, Brian McLaren and Jerry Haselmayer offer, “Post- does not mean anti-, nor does it mean pre- or non-. Post- means

---

<sup>11</sup> Steven Best and Douglas Kellner, *The Postmodern Adventure: Science, Technology, and Cultural Studies at the Third Millennium* (New York: The Guilford Press, 2001), 7.

<sup>12</sup> Grenz, *Primer on Postmodernism*, 12.

coming through and coming after.”<sup>13</sup> Postmodern thought critically evaluates the presuppositions held in modern thought and ultimately comes to understand these presuppositions in a new light entirely. In Table 1 Eddie Gibbs briefly outlines some major differences in approaching postmodernism against the backdrop of modernism.

<b><u>Modern</u></b>	<b><u>Postmodern</u></b>
Centralized hierarchies	Decentralized networks
Predictable world and long range strategic planning and goal setting	Unpredictable world requiring a rapid response of “plan-do”
Confidence regarding human ability to manage the present and face the future	Uncertainty in dealing with the present, and pessimism and paranoia in considering the future
Change initiated at the center	Change initiated at the periphery

Table 1. Contrasting Modern and Postmodern Worldviews<sup>14</sup>

Table 1 delineates some of the drastic differences between the modern and postmodern cultural views yet it does not provide a comprehensive scope in describing this cultural shift. In his book, *A New Kind of Christian*, Brian McLaren distinguishes between the approach of modernism and postmodernism by listing the characteristics of modernity:

1. First, modernity was an era of conquest and control.
2. It was the age of the machine
3. It was an age of analysis
4. It was the age of secular science

---

<sup>13</sup> Sweet, McLaren, and Haselmayer, *A is for Abductive*, 241.

<sup>14</sup> Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downer’s Grove, IL: InterVarsity Press, 2000), 25.

5. It was an age aspiring to absolute objectivity, which, we believed, would yield absolute certainty and knowledge.
6. It was a critical age
7. It was an age of the modern nation-state and organization
8. It was the age of individualism
9. It was the age of Protestantism and institutional religion
10. It was an age of consumerism.<sup>15</sup>

Further McLaren posits, “In the post-modern world, we become post-conquest, post-mechanistic, post-analytical, post-secular, post-objective, post-critical, post-organizational, post-individualistic, post-Protestant, and post-consumerist.”<sup>16</sup> These “posts” are not a standing against what is true for modernity, but a reconfiguration of how life is viewed.

Grenz suggests, “The modern ideal champions the autonomous self,”<sup>17</sup> while “the postmodern worldview operates with a community-based understanding of truth.”<sup>18</sup> Postmodernism can be understood in light of its proponents seeking after a genuine sense of belonging and communal orientation. Best and Kellner suggest,

Where the modern adventure was predicated on the values of domination, endless growth, mastery of nature, and a cornucopian world of limitless resources, a key aspect of the postmodern adventure is the systematic dismantling of this modern ideology while keeping the best aspect of modernity—humanism, individuality, enlightened reason, democracy, rights, and solidarities—to be tempered by reverence for nature, respect for all life, sustainability, and ecological balance.<sup>19</sup>

The atmosphere for postmodernism is one of collaboration and community rather than hierarchy and individualism. “Postmoderns are keenly conscious of the importance

---

<sup>15</sup> Brian D. McLaren, *A New Kind Of Christian: A Tale Of Two Friends on A Spiritual Journey* (San Francisco: Jossey-Bass, 2001), 16-18.

<sup>16</sup> *Ibid.*, 19.

<sup>17</sup> Grenz, *A Primer On Postmodernism*, 4.

<sup>18</sup> *Ibid.*, 8.

<sup>19</sup> Best and Kellner, *The Postmodern Adventure*, 11.

of community.”<sup>20</sup> The emphasis previously placed on the autonomous self and the individualization of society is not acceptable for the postmodern. He or she would see it essential to live and come to understand oneself in the context of community. Donald Miller reveals his own serendipitous moment with regards to community as he states, “Living in community made me realize one of my faults: I was addicted to myself. All I thought about was myself. The only thing I cared about was myself.”<sup>21</sup> As a postmodern trying to adapt and live in a predominantly modern world, Miller realized through the context of living in community there was more to life than what he had been experiencing. This same realization is echoed throughout the landscape of the emerging culture of postmodernity. Through the scholarly insights of Jacques Derrida, Michael Foucault, Jean-Francois Lyotard and Richard Rorty<sup>22</sup> postmodernism has risen to a new cultural norm for emerging generations. The postmodern posits, “The world is characterized by a ‘web of relationships,’ none of which is the key that unlocks the door to the universe.”<sup>23</sup>

Postmoderns have embraced a communal, collaborative slant as well as the rejection of absolutes and finite knowledge. “Postmodernism, then, holds there is no

---

<sup>20</sup> Grenz, *A Primer On Postmodernism*, 14.

<sup>21</sup> Donald Miller, *Blue Like Jazz: Nonreligious Thoughts on Christian Spirituality* (Nashville: Thomas Nelson Publishers, 2003), 181.

<sup>22</sup> See Jacques Derrida, *Of Grammatology*, trans. Gayatri Chakravorty Spivak, (Baltimore: The Johns Hopkins University Press, 1976); Michael Foucault, “Truth and Power” in *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed. Colin Gordon, (New York: Pantheon Books, 1980). Richard Rorty, *Philosophy and the Mirror of Nature*, (Princeton: University of Princeton Press, 1979). Jean Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington andd Brian Massumi, (Minneapolis: University of Minnesota Press, 1984.

<sup>23</sup> Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker Books, 2003), 23. For further study see Appendix C for Robert Webber’s tables delineating the “Paradigms of Church History,” “The Seven Stages of Postmodernity,” and the “Modern Hybridized to Postmodern” in various fields of study.

single universal worldview. All truth is not absolute, community is valued over individualism, and thinking, learning, and beliefs can be determined nonlinearly.”<sup>24</sup> For centuries Christians have understood the gospel of Jesus Christ to be truth, an absolute which provides the keys to the kingdom of God. People of postmodernism have come to realize that a single issue has a myriad of sides, different approaches to the same issue, none more or less right or wrong than the other. In the postmodern context people seek to find new discoveries in a world that the moderns thought they had already figured out.

For the church the critical issue is the notion of absolute truth which postmoderns reject. Demonstrating this thought, Martin Heidegger, an existentialist twentieth century philosopher, states, “Truth is not absolute and autonomous, he argues, it is relational. We have only the world of experience in which we are embedded as participants.”<sup>25</sup> This experiential, participatory nature of truth defines the framework with which one must view the postmodern mindset. The world is a place of revelation and discovery where transformational learning can occur. The world is not a place for a transactional, informational download of universal knowledge. Postmoderns accept things for how they appear on the surface. They deconstruct and investigate the unknown and unseen in order to discover firsthand the reality of the subject or object of inquiry. This is called in postmodern terms, deconstructionism. Jacques Derrida has been most instrumental in positing the deconstruction approach. Based on Derrida’s premise, Robert Webber writes, “The deconstruction of the text insists that language cannot present the fullness of

---

<sup>24</sup> Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), 49.

<sup>25</sup> Grenz, *A Primer On Postmodernism*, 106.

truth, but only a ‘trace’ of it.”<sup>26</sup> Everything is subject to the experiential realm of reality which is constructed differently for each person. The necessity of the experiential for each person and community is best expressed through the stories of those individuals and communities. Stories have the amazing power to connect people throughout time and space.

The power of story has the ability to bring everything together in a cohesive way that connects people throughout history. “Stories link past, present and future in a way that tells us where we have been, where we are, and where we could be going.”<sup>27</sup> Stories have been used since the beginning of time to pass down history, rituals, and markers for communities. Kouzes and Posner refer to stories as “a kind of mental map that helps people know, first, what is important (purpose and values) and, second, how things are done in a particular group or organization.”<sup>28</sup> As mental maps stories delineate connections between people, chart courses for engagement and creatively demonstrate the interconnectedness of groups and people across a myriad of varying experiences. “Stories are simple, timeless, and can appeal to everybody regardless of age, gender, or race—and they are fun.”<sup>29</sup> This is why many employ storytelling in their leadership style.<sup>30</sup> For the postmodern, a story is going to go further to connect with him or her than a delineation of facts or presuppositions. In a story, characters, events, and ideas come to

---

<sup>26</sup> Webber, *Ancient-Future Faith*, 23.

<sup>27</sup> Daniel Taylor, *Tell Me A Story: The Life-Shaping Power of Our Stories* (St. Paul, MN: Bog Walk Press, 2001), 1.

<sup>28</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2002), 88.

<sup>29</sup> *Ibid.*, 99.

<sup>30</sup> As I pointed out in chapter 2, Jesus utilized this as part of his technique in leadership.

life through a plot that is easily grasped and relationally engaging. The role of story will be significant in the postmodern context because, as Taylor states, “We will cling to our story long after reason has wandered off.”<sup>31</sup>

Postmoderns also prize the present as opposed to the past of the future. In an article entitled, “Talkin’ Bout My Generation,” Mary Ellen Podmolik gives further insight into what this new philosophical enterprise brings to the culture. She states, “The X Generation cares about today, not the future.”<sup>32</sup> This is not just a preoccupation with the present without regard for the future. It is also not an “I don’t care” attitude to the past, trampling on those who have prepared and paved the way for their generation. The focus on the present is centered on how one defines reality. “In the postmodern condition, whatever is ‘now’ is privileged as the primary reality.”<sup>33</sup> At the end of the day, what ultimately matters for the postmodern is how his or her life was conducted in that day, whether it was rich in meaning and purpose or not.

Postmodernism values a communally focused, collaborative approach in the context of relationships. “The postmodern world is one in which people are deeply suspicious of institutions, bureaucracies and hierarchies.”<sup>34</sup> Similarly, Chuck Smith Jr. points to this structural shift between modernism and postmodernism,

The modern method of organizing societies, schools, and institutions was through the establishment of hierarchies (i.e., bishops and priests, teachers and students, employers and employees, all arranged in authority/subordinate relationships

---

<sup>31</sup> Taylor, *Tell Me A Story*, 29.

<sup>32</sup> Mary Ellen Podmolik, “Talkin’ Bout My Generation.” *Crain’s Chicago Business* 24, no. 23 (04/June 2001). <<http://web6.epnet.com>>.

<sup>33</sup> Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 45.

<sup>34</sup> Dave Tomlinson, *The Post-Evangelical* (El Cajon, CA: EmergentYS Books, 2003), 136.



according to rank). Postmodernity argues that the nature of hierarchies privileges one person or group while oppressing another.<sup>35</sup>

Thus, we can conclude that postmodernism values community over the individualization of society, a decentralization of humanity over the centralization of a person or group, and the collaboration of that community over the hierarchical organization. The communal and collaborative nature of postmodernism points to a greater focus on relationships and the interconnectedness shared within the framework of postmodernism.

### **Relational Focus of Postmodernism**

Postmodernism values relationships and thus believes everything is interconnected and woven together. Joseph Myers points out this reality through the work of Duncan Watts and Steve Strogatz as they detailed a plotted graph of “Six Degrees of Separation,” which “asserts that every person on the planet can be seemingly connected to any other person within six steps.”<sup>36</sup> From this theory a game has ensued called the Six Degrees of Kevin Bacon. The challenge of this game is for participants “to link him [Kevin Bacon] to every actor in the business”<sup>37</sup> by connecting the movies, television shows, commercials and special appearances he has made to those he has appeared with in those venues by no more than six degrees. This theory posits that we are a part of an

---

<sup>35</sup> Chuck Smith, Jr., *The End of the World As We Know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World* (Colorado Springs, CO: Waterbrook Press, 2001), 59-60.

<sup>36</sup> Joseph R. Myers, *The Search to Belong: Rethinking Intimacy, Community and Small Groups* (El Cajon, CA: emergentYS Books, 2003), 78.

<sup>37</sup> Vicki Mabrey, “Six Degrees of Kevin Bacon,” New York: CBS Worldwide Inc., 2004.  
<http://www.cbsnews.com/stories/2004/12/15/6011/main661204.shtml>

entangled web of relationships that span worldwide. Each person then is seen as related in a web of connectivity that binds all together in a global culture.

The discipline of scientific inquiry provides some additional insight into this reality through quantum physics as Margaret Wheatley demonstrates,

Quantum physics paints a strange yet enticing view of a world that, as Heisenberg characterized it, ‘appears as a complicated tissue of events, in which connections of different kinds alternate or overlap or combine and thereby determine the texture of the whole.’<sup>38</sup>

Postmoderns are figuring out ways to come together, to share in life together, and discover together a new global, relational economy. Ironically, all of this occurs in a time when more and more Americans are reporting they suffer from loneliness. Randy Frazee reports, “Americans are among the loneliest people in the world.”<sup>39</sup> He continues, “One survey revealed that seven in ten do not know their neighbors. As many as one-third of Americans admit to frequent periods of loneliness.”<sup>40</sup> This is the result of the pursuit of individualism and self in the modern world. The focus was centralized on self and connection was not held in high regard.

People crave environments where they can come together in a connective, relational manner. It is this very environment that the billion-dollar interactive auction website eBay has offered. Pierre Omidyar, founder of eBay, seeks to provide a place of connection for the people of his online community more than just a place to buy and sell merchandise. In his book, *The Perfect Store*, Adam Cohen details the story of eBay and

---

<sup>38</sup> Margaret J. Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World* 1st ed., (San Francisco: Berrett-Koehler Publishers, 2001), 11.

<sup>39</sup> Randy Frazee, *The Connecting Church* (Grand Rapids, MI: Zondervan Publishing House, 2001), 24.

<sup>40</sup> Ibid., 33.

quotes Mary Lou Song, an executive with eBay, “What we’re doing is building a place where people can come together.”<sup>41</sup> What started as an auction website has become a medium for a life changing transformation for many who have become part of that community. Speaking of one community member, Cohen reports, “Dee initially came for the ten-dollar hard drives and five-dollar video cards, but she ended up staying for the community.”<sup>42</sup> It is this connection that people in the postmodern world long for as it is a most basic human need that over time has been dismissed or de-prioritized.

There is a relational disconnect between the modernists and the postmodernists. “In life, the issue is not control, but dynamic connectedness.”<sup>43</sup> For modernists, the pursuit was control, for postmodernists the pursuit is relationship, connection with others and ultimately with the world. Postmodernism offers to the world and to the church a renewed sense of what it means to exist with one another. How one relates and connects defines his or her identity as a human being. Humanity’s survival and livelihood is embedded in its ability to relate and connect on a deeper level. Authentic interaction is what the postmodern world desires and is critical to its survival, “in fact we survive only as we learn how to participate in a web of relationships.”<sup>44</sup>

### **Leadership Views in Postmodern Corporations**

There has been a significant shift within leadership circles and corporate markets as postmodernism has been experienced in the corporate arena. George Cladis points to

---

<sup>41</sup> Adam Cohen, *The Perfect Store: Inside eBay* (Boston: Little, Brown and Company, 2002), 39.

<sup>42</sup> Ibid., 68.

<sup>43</sup> Erich Jantsch, *The Self-Organizing Universe* (Oxford: Pergamon, 1980), 25.

<sup>44</sup> Wheatley, *Leadership and the New Science*, 20.

this growing trend within corporate structures in the postmodern era, “Organizations and businesses in our postmodern culture are caught up in the trend of forming collaborative teams for effective work and service.”<sup>45</sup> Many successful corporations have shifted from a centralized, hierarchical and individualistic structure in favor of a more team-based, decentralized, communal focus for their company. The value of relationships and a team-based approach to accomplishing their mission has been added to the bottom line which has traditionally been profit generation. Bennett Sims describes the shift in leadership in his book *Servanthood*, “Today our society is in the midst of a turbulent transition from a world of competitive power structures to one of community and collaboration.”<sup>46</sup> The modern ideal of the CEO as being the primary and most significant leader is in some cases being replaced with a new style of leadership based on servanthood, learning communities and collaboration.

Leadership within the context of corporations has become more about connecting people to accomplishing a common goal rather than isolating the skills and abilities of an individual. “Leadership activity is aligning people...They [leaders] then help to create coalitions of people who can bring their passions into alignment in carrying out the vision.”<sup>47</sup> Banks and Ledbetter have also discovered generational differences that begin to play into the leadership circles within organizations. They comment,

---

<sup>45</sup> George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass Publishers, 1999), 94.

<sup>46</sup> Bennett J. Sims, *Servanthood: Leadership for the Third Millenium* (Cambridge, MA: Cowley Publications, 1997), 13.

<sup>47</sup> Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids, MI: Baker Academic, 2004), 18.

Instead of a hierarchical and chain-of-command model, they [the next generation] prefer one characterized by complementarity and circles of governance...[they] tend to value a leader's personal awareness, relational skills, and ability to equip others more highly than the generation above it.<sup>48</sup>

One of the forerunners in business leadership for this new age is an unsuspecting individual who was a man ahead of his own time. As President and CEO of Herman Miller, DePree states, "Leaders belong to their followers. A director should refer to employees as 'the people I serve.'"<sup>49</sup> He offered his corporation a new culture that valued relationships and connections over and above the bottom line of the profit margin. DePree understands leadership to take on the posture of servant, much like Jesus' style of coming to serve, not be served. This takes the typical organizational structure and turns it on its head. In this mode of servant leadership a pyramidal-based structure embraces a bottom-up mentality instead of a top-down, autocratic form. This initiates a very important leadership principle in the postmodern context, which Walter Wright affirms, "Leadership is a relationship between a leader and a follower—ideally, a relationship of shared vision, shared responsibilities, and shared leadership."<sup>50</sup> In the shared leadership model there is no one person completely better than another, rather, each have their own roles and shared responsibilities. This team-based effort increases productivity while simultaneously connecting people to one another.

---

<sup>48</sup> Ibid., 28.

<sup>49</sup> Max DePree, *Leading Without Power: Finding Hope In Serving Community* (San Francisco: Jossey-Bass Publishers, 1997), 71.

<sup>50</sup> Wright, *Relational Leadership*, xi.

Dennis Romig has also been a pioneer in a concept that he described in his book, *Side By Side Leadership*.<sup>51</sup> He writes, "Leadership is facilitating side-by-side relationships in pursuit of shared goals."<sup>52</sup> He proposes that leaders come alongside one another in order to create, devise, troubleshoot, lead, produce, and carry out plans and initiatives. The modern method of CEO as a centralized autocrat is fading as people like Max DePree, Robert Greenleaf, Dennis Romig, and others come to understand a new type of leadership style and development. Linda Tischler writes, "I believe that ultimately people want to make a difference. But they can't make a difference if they don't have real interactions."<sup>53</sup> Postmoderns must believe that their work matters and be engaged with their work. They need to feel the time that they are giving is used for something life changing and that in the process they can meaningfully connect with others along the way. Modernists want this same kind of connection, but the leadership structures often do not foster such an environment.

Postmodernists believe that what they engage in on a daily basis can and should have a lasting impact on the world. Especially with a leadership style emphasizing service and personal sacrifice, postmodernists know that through their relational connections, they can influence entire cultures and begin to transform the landscape within their profession. Robert Greenleaf points out,

All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements,

---

<sup>51</sup> Dennis A. Romig, *Side By Side Leadership: Achieving Outstanding Results Together* (Austin, TX: Bard Press, 2001).

<sup>52</sup> Ibid., 43.

<sup>53</sup> Linda Tischler, "Can Kevin Rollins Find The Soul Of Dell?," *Fast Company*, November 2002, 80.

but by each servant leader demonstrating his or her own unlimited liability for a quite specific community-related group.<sup>54</sup>

Leading by example becomes one of the most powerful tools for developing other leaders. Greenleaf adds, “With one person at the top, the full scope of leadership is limited to that one person, no matter how large the institution.”<sup>55</sup> Further he suggests, “The prevalence of the lone chief places a burden on the whole society because it gives control priority over leadership. It sets before the young the spectacle of an unwholesome struggle to get to the top.”<sup>56</sup> When a team of people solve issues, troubleshoot, prepare and struggle together, there is the potential for a bond to be forged that far outweighs the effectiveness of an individual. Postmodern leadership has come to understand that leadership is not so much about an individual title or role, rather, it is a collaborative effort that brings together gifted people to accomplish goals and objectives that are bigger than any one individual. “By grounding people emotionally as members of a special team, they create the bonds that make them want to keep improving the organization and make them eager to open up and participate in interactive teaching and learning.”<sup>57</sup> Lee Bolman and Terrence Deal similarly assert, “Leadership is a relationship rooted in community.”<sup>58</sup> With its foundation rooted firmly in communal interactions and

---

<sup>54</sup> Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002), 53.

<sup>55</sup> *Ibid.*, 77.

<sup>56</sup> *Ibid.*, 78.

<sup>57</sup> Neil Tichy, *The Cycle of Leadership: How Great Leaders Teach Their Companies To Win* (New York: Harper Collins Publishers, 2002), 124.

<sup>58</sup> Lee Bolman and Terrence Deal, *Leading With Soul: An Uncommon Journey of Spirit* (San Francisco: Jossey-Bass, 2001), 62.

relational connections, many businesses are beginning to see the fruit of the paradigmatic shift they have undergone.

This communal, relational style has been the “secret ingredient” for General Electric (GE). As a past executive, Neil Tichy shares that GE’s commitment to collaborative learning communities made it a thriving and desirable company to work for. It is in the context of a learning community that the world is changed, culture is impacted and lives are transformed. Tichy proposes, “There is no better way to train leaders than to put them to work grappling with real-life, real-time issues.”<sup>59</sup> Within the context of collaborative learning there is no classroom for developing leadership skills better than real life experience. This, on-the-job-training in real life settings prepares people for leadership, more than what could be accomplished in controlled, predominantly cerebral activities of a traditional classroom environment. A learning community also offers a relational connection that is missed in most classroom settings. “Research has shown that, while knowledge can be transmitted in a variety of forms and media, learning occurs in interactive relationships.”<sup>60</sup> What many postmodernists crave is what Margaret Wheatley demonstrates,

We need fewer descriptions of tasks and instead learn how to facilitate process. We need to become savvy about how to foster relationships, how to nurture growth and development. All of us need to become better at listening, conversing, respecting one another’s uniqueness, because these are essential for strong relationships.<sup>61</sup>

---

<sup>59</sup> Tichy, *Cycle of Leadership*, 20.

<sup>60</sup> Wright, *Relational Leadership*, 44.

<sup>61</sup> Wheatley, *Leadership and the New Science*, 39.



This learning style of leadership places everyone on the team in the teacher role as well as the student role, for as Tichy states, “great teachers are also great learners.”<sup>62</sup>

For postmodernism, it is all about side-by-side, servant leadership where the process and relational connection may be just as important, if not more so, than the end result. “Tremendous energy is generated when individual, group and organizational values are in synch.”<sup>63</sup> This occurs when collaboration is valued. Kouzes and Posner state, “In the thousands of cases we’ve studied, we’ve yet to encounter a single example of extraordinary achievement that’s occurred without the active involvement and support of many people.”<sup>64</sup> Collaboration is a “critical competency”<sup>65</sup> for achieving results, success and productivity within organizations. Margaret Wheatley adds, “The more participants we engage in this participative universe, the more we can access its potentials and the wiser we can become.”<sup>66</sup>

## Conclusion

While modernity embraced an anthropocentric, hierarchical and individualistic methodology, post-modernity embraces a more decentralized, collaborative, and communal methodology. Stories are important connectional tools that transcend barriers and forge relationships. Also, postmodernism is at its foundation a relational and communal approach to truth. This cultural shift has impacted corporation’s view of

---

<sup>62</sup> Tichy, *Cycle of Leadership*, 58.

<sup>63</sup> Kouzes and Posner, *The Leadership Challenge*, 78.

<sup>64</sup> Ibid., 241.

<sup>65</sup> Ibid., 242.

<sup>66</sup> Wheatley, *Leadership and the New Science*, 67.

leadership style and development from a more hierarchical style to a collaborative style in the contexts of learning communities. Corporations are becoming more and more collaborative, communal and decentralized than that of the modern era. The shift from modernity to post-modernity creates radically different cultures which will require the church to engage its surroundings in a more communal and collaborative manner. The next chapter will present the implications of the shift for the church.

## CHAPTER 6

### THE CHALLENGE FOR THE EMERGING CHURCH

Many churches have lost their connection with the surrounding culture and have no common ground or points of entry for postmoderns. Darrell Guder links this disconnect back to the 1960's, "In the throes of this upheaval (1960's), many pastors and churches concentrated on maintaining the faith of their active members, and because of this focus a whole generation of youth and young adults was lost to the church."<sup>1</sup> This maintenance mode can easily become the downfall of any church as it seeks preservation as its mission rather than evangelism and multiplication. Stanley Ott points out the tendencies of a maintenance-minded church, "Leaders of established congregations often favor retaining control, maintaining the status quo, and micro-managing with a preference for developing decision-making strategies rather than disciple-making strategies."<sup>2</sup> Jesus' leadership style was not one of maintenance but service, rooted in an unconditional love that permeated people's hearts.

Many of the values of postmodernism can lead the church to realignment with the leadership style of Jesus and his disciples. Jesus' style of ministry was one of

---

<sup>1</sup> Darrell L. Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 59.

<sup>2</sup> E. Stanley Ott, *Transform Your Church With Ministry Teams* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2004), 25.

servanthood. He brought his disciples along, inviting them into a collaborative, communal relationship which was the context for the beginning of the church.

Postmodernism challenges the church to connect authentically with its cultural environment. This will occur as the church morphs into a Christo-centric, collaborative and communal body which engages people in a relationship with Jesus Christ. In this chapter I will espouse that the church must become more Christo-centric, collaborative and communal in order to connect with the emerging culture of postmodernity.

For the church to connect with the emerging culture it must embrace three foci; (1) focus on Jesus Christ as the sole head of the church, centralizing him rather than any human leader, (2) adopt a leadership style of service and collaboration through learning communities, and (3) focus on authentic relational connections by restoring the community within the church.

### **Christo-centricity: Focus on Jesus Christ as the Head of the Church**

George Cladis suggests that in the economy of God's kingdom there is "no sense of dominating hierarchy."<sup>3</sup> Modeling the life of Christ, the servant leader knows that they are not leading people to themselves, rather they are leading others into a significant connection to Christ. Through their service they are enacting the life of Christ with and for the other. "Connecting occurs when the life of Christ in me touches the life of Christ in you."<sup>4</sup> Focusing on Christ forges a connection that binds together followers of Christ. Crabb points to the centrality of Christ as essential for this connection. Without the

---

<sup>3</sup> Cladis, *Leading the Team-Based Church*, 131.

<sup>4</sup> Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships: A Radical New Vision*, (Nashville, Word Publishing, 1997), 52.

presence of Christ in relationships, the connection we share is not as deep or as spiritual as when Christ is at the center. Kenda Creasy Dean has visually demonstrated this through her “3-D Triangle of Relationships” as illustrated in Figure 5. This model suggests that for two people to grow closer together, each must be focused first on their relationship with Christ and center their relationship upon Him. Thus, in order to live in connection with one another, people must also live in constant pursuit of connection with Christ. This embodies Crabb’s statement as “the life of Christ in me touches the life of Christ in you,” drawing the two closer together.

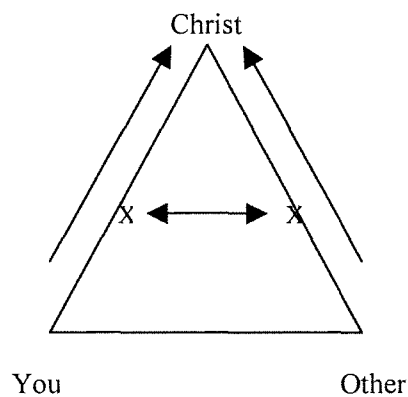


Figure 5. 3-D Triangle of Relationships.<sup>5</sup>

Community within the kingdom of God is not solely represented by a group of people joining together for a common purpose. A third party or third dimension is involved. If the church were just a community of humanity, then it would be anthropocentric rather than Christo-centric. Thus, kingdom community necessarily centers itself around the very presence of Christ. Dan Kimball relates, “New generations

---

<sup>5</sup> Kenda Creasy Dean, “Relationships” (lecture given in ED356 Sex and Teenagers, at Princeton Theological Seminary), Princeton, NJ, October 1997.

are now becoming the mainstream of the emerging culture and probably cannot relate to what many churches are doing.”<sup>6</sup> While there is an apparent abandonment of the traditional church system by postmoderns this does not mean there is a general disinterest in spirituality. In fact, there is a strong pursuit of spiritual connection within postmodernism, but it is a more interactive, participatory and experiential pursuit. In a conversation with a postmodern named Sky, Dan Kimball relates, “If he was going to take the time to go to a church service, he told me, he wanted to experience an authentic spiritual event in which he could see if God was truly alive and being worshipped.”<sup>7</sup> This is the atmosphere in which the emerging culture engages in spirituality. Post-moderns seek after spiritual experiences, but they want them to be real, significant and transformative, not those based on a prescribed formula with a one size fits all mentality.

In order to embrace a constant pursuit of Christ, one must conform to his image and style of leadership. This conformity eliminates the need for anthropocentrism in the church. “A servant style of leadership reduces the leader’s need to dominate.”<sup>8</sup> Assuming a posture of servanthood places the leader in right standing within the church and centralizes the place of Christ in the church. “True leaders whom God is using mightily today have these few things in common: they have an intimate relationship with the Father; they know how to pray; they are humble; they are totally dependent on Jesus, and they are servants.”<sup>9</sup> The church’s leaders are people who acknowledge Christ as the

---

<sup>6</sup> Kimball, *The Emerging Church*, 42.

<sup>7</sup> Ibid., 26.

<sup>8</sup> Sims, *Servanthood*, 6.

<sup>9</sup> Larry Kreider, *House To House: Spiritual Insights for the 21<sup>st</sup> Century Church* (Ephrata, PA: House To House Publications, 2001), 71.

true head, not confusing a leadership role with prestige, prominence or power. With humility they are willing to serve in any way necessary to expand and further establish God's kingdom on earth. Reggie McNeal makes the connection between Christ and people by writing, "The cross is a symbol of brokenness. Brokenness is what unites people in the postmodern world."<sup>10</sup> Christ's death on the cross connects the brokenness that is richly and deeply felt amongst people in the emerging culture with his redeeming activity. McNeal directs the focus and centrality of the emerging church to Jesus Christ, thereby re-establishing the Christo-centric nature of the church for the emerging culture. As Robert Webber sums it up, "Evangelical spirituality in a postmodern world needs to begin with the proclamation that Jesus is our spirituality,"<sup>11</sup> rather than confuse the identity of the church with any other human entity. The church is more apt to connect with the postmodern culture if it is Christo-centric rather than anthropocentric.

### **Leadership Learning Communities**

Spencer Burke suggests, "The church of the future—the emerging church—would seem to embrace a more collaborative leadership model."<sup>12</sup> Collaboration in training and development is crucial in the emerging church as it is the catalyst for new growth and discovery, individually and corporately. The Scriptures say, "As iron sharpens iron, so one person sharpens another."<sup>13</sup> It is by God's design that people were meant to be in

---

<sup>10</sup> Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass Publishers, 2003), 58.

<sup>11</sup> Webber, *Ancient-Future Faith*, 132.

<sup>12</sup> Spencer Burke. *Making Sense of Church: Eavesdropping on Emerging Conversations About God, Community, and Culture* (Grand Rapids, MI: Zondervan 2003), 37.

relationship with one another for the purpose of building up the other. Reggie McNeal defines learning communities as such,

A group of colleagues who come together in a spirit of mutual respect, authenticity, learning and shared responsibility to continually explore and articulate an expanding awareness and base of knowledge. The process of learning community includes inquiring about each other's assumptions and biases, experimenting, risking, and openly assessing the results.<sup>14</sup>

Leadership requires the participation of followers, but leadership also requires that leaders shape and form one another in a mutually submissive, co-partnering manner.

Jesus Christ established a learning community with the twelve disciples where they trained together in ministry.<sup>15</sup> Reggie McNeal asserts that the learning community “was the primary approach used by Jesus. He lived with his disciples.”<sup>16</sup> As their chief leader, Jesus showed them the ropes, used teachable moments, and poured his life into theirs in order to change the course of history. “Central to any learning community is the belief that the effective organization is one that links its mission to the growth and development of its members.”<sup>17</sup> This was the approach of Jesus. He linked the mission with their development and accomplished both concurrently. Gareth Icenogle acknowledges this reality in the life of Jesus, “Leadership, to be effective, must be in the midst of a leadership community. Jesus selected and developed his own leadership

---

<sup>13</sup> Jer. 1:17

<sup>14</sup> Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Church* (Nashville: Abingdon Press, 1998), 50.

<sup>15</sup> It was on-the-job training of sorts. Not one of the disciples was prepared for their enormous task and adventure that lay ahead of them when they began with Jesus.

<sup>16</sup> McNeal, *The Present Future*, 137.

<sup>17</sup> Lawrence Froman, “The University as Learning Community,” *Journal of Adult Development*, no. 3, (1999): 185.



community, and they changed the world.”<sup>18</sup> It is imperative that the church takes its cues from Jesus and the disciples and engage in a more collaborative approach rather than a hierarchical and positional structure.

The transition from a personality, individual-driven leadership model to a more collaborative one will take intentional paradigmatic changes in the current church leadership establishment. The emerging leader will be one among a group of people, rather than the lone ranger or senior highlighted leader within the organization. The emerging leader will not see his or her role organizationally as much as they will view it organically. An organism is not made of one cell, but of many, nor is it made up of one dominant cell and many other less dominant worker cells striving to make the dominant cell look good. An organism is a group of cells with different roles and functions collaborating together. An organism cannot be dissected into parts, for the only expression of its true being is in its entirety, its wholeness.<sup>19</sup> Wholeness requires oneness which is the premise of the kingdom of God. “Connected community is the defining center of God.”<sup>20</sup> Gilbert Bilezikian writes, “There can be no Biblical oneness without shared ministry.”<sup>21</sup> Shared ministry is discovered through collaboration and partnerships that are centered and focused on the very presence of Jesus Christ, not on any other individual. Community is essential for the church to engage in expanding the kingdom of God, however, this is not one person’s burden, but the entire body’s responsibility. The

---

<sup>18</sup> Gareth Icenogle, *Biblical Foundations for Small Group Ministry: An Integrational Approach* (Downer’s Grove, IL: InterVarsity Press, 1994), 161.

<sup>19</sup> Wheatley, *Leadership and the New Science*, 162. Wheatley states, “The dance of this universe requires that we open ourselves to the unknown.”

<sup>20</sup> Crabb, *Connecting*, 40.

<sup>21</sup> Bilezikian, *Community* 101, 85.

body of Christ collaboratively expands the kingdom of God by bringing others into its community.

Reggie McNeal states, “The new process for leadership development will occur through peer mentoring that takes place in intentional learning communities.”<sup>22</sup>

Collaborative interaction best occurs in the context of learning communities. Within these learning communities, people connect through conflict, consensus, and collaboration; realizing that throughout this process the end outcome is achieved at a deeper and more meaningful level than if attempted in isolation. It would be naïve to consider these learning communities as utopist endeavors where no conflict or disagreements occur. In fact, it is through the communal challenges that relationships are brought to fruition and depth. Mary Wolff-Salin states,

If there is no conflict, no honesty, no shadow, nothing real can be built. But if I can be able to share with those around me my weakness and pain as well as my strength, my nastiness as well as my love, perhaps it is worth the struggle of a less perfect-seeming harmony.<sup>23</sup>

It is within the authenticity of community the postmodern culture will begin to connect with the kingdom of God. Theologian Francis Schaffer believes, “Our relationship with each other is the criterion the world uses to judge whether our message is truthful—Christian community is the final apologetic.”<sup>24</sup> In learning communities iron sharpens iron, relationships are nurtured, skills are developed and the Spirit of God moves and lives. “We are called to learn from and listen to those who would challenge

---

<sup>22</sup> McNeal, *Revolution in Leadership*, 31.

<sup>23</sup> Mary Wolff-Salin, *The Shadow Side of Community and The Growth Of Self* (New York: The Crossroad Publishing Company, 1988), 37.

<sup>24</sup> Frazee, *The Connecting Church*, 85.

us and not just those who agree with us.”<sup>25</sup> The authenticity that is shared within this framework speaks volumes to the postmodern culture that embraces a variety of methods to accomplish the same task. As Robert Lewis points out, “If your Christianity is real, let’s see it.”<sup>26</sup> Those outside the church will first look at the leadership learning community to see if transformation has really occurred in their lives before they commit to connecting themselves.

In a learning community, everyone becomes teacher and everyone becomes learner, thus, it does not depend on one guru or specialist to facilitate a process of education and development. “The Holy Spirit works through group processes—the interaction of the two or three gathered together in the name of Jesus Christ.”<sup>27</sup> It is in this atmosphere that leadership is carried forth as it is not central to one individual, but collaboratively shared so that the learning community discovers its cues from the Holy Spirit who provides direction. “The Spirit guides leadership in order to bring into reality a future-present messianic community of the reign of God, and the Spirit equips that leadership to lead the community into missional engagement with the context in which they live.”<sup>28</sup> The emerging culture is not as impressed with the lone dynamic leader, the charismatic speaker, or the leadership abilities of the pastor. They crave something deeper and more significant that connects them with God and transcends their present reality. As Garrison Keillor suggests, “If you can’t go to church and at least for a

---

<sup>25</sup> Doug Pagitt, *Reimagining Spiritual Formation: A Week in the Life of an Experimental Church* (El Cajon, CA: emergentYS Books, 2003), 91.

<sup>26</sup> Robert Lewis, *The Church of Irresistible Influence: Bridge-Building Stories to Help Reach Your Community* (Grand Rapids, MI: Zondervan, 2001), 48.

<sup>27</sup> Guder, *Missional Church*, 174.

<sup>28</sup> *Ibid.*, 187.

moment be given transcendence, if you can't pass briefly from this life into the next, then I can't see why anyone should go. Just a brief moment of transcendence causes you to come out of church a changed person."<sup>29</sup>

## **Restoration of Community**

In the context of learning communities, relational transformation must outweigh the transaction of information. In the emerging culture, investigation and discovery are the preferred methods of engagement. Prescribed, set answers are no longer viewed as authoritative and foundational. "One of the greatest barriers to evangelism is the failure of Christians to have significant relationships with non-Christians."<sup>30</sup> Amy Sherman elaborates, "Effective mercy ministry is relational. And relationships take time; they sometimes require spontaneity."<sup>31</sup> Relational intentionality is something that takes careful work and specific attention in order to nurture those relationships. The church must embrace relational connection if it is to penetrate the outer shell of the emerging culture. A harmony of relationships must exist for those in leadership; a relationship with those in the church and significant relationships with people outside the church. This relational harmony has no prescribed formulaic equation; rather it ensures that the leader has one foot in the church and one foot in the world. Churches and their leaders that tend to live in seclusion and isolation from the outside world lose touch and thus lose influence and connection with the emerging culture.

---

<sup>29</sup> Kimball, *The Emerging Church*, 143.

<sup>30</sup> Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh, *Churches That Make A Difference: Reaching Your Community with Good News and Good Works* (Grand Rapids, MI: Baker Books, 2002), 96.

<sup>31</sup> Amy L. Sherman, *Restorers Of Hope: Reaching the Poor in Your Community with Church-Based Ministries That Work* (Wheaton: Crossway Books, 1997), 124.

George Barna reports that the church has failed to engage the emerging generations:

18 to 32 year olds are least likely to describe themselves as religious, Christian, or as committed Christians. Young adults today in the US seem the most open to exploring faiths other than Christianity. Young adults are avoiding the church; Church attendance is declining by generation. Today's teenagers have the lowest likelihood of attending church when they are living independent from the parents.<sup>32</sup>

Based on Barna's findings, the church has not been very effective with the emerging culture so far. One of the intersecting points between the church and the emerging culture is the arena of relationships within community. "We have a 'need to know and be known, to understand and be understood, to possess and be possessed, to belong unconditionally and forever without fear of loss, betrayal or rejection.'"<sup>33</sup> One of the strongest held values in the postmodern context is the ability to richly share together in community through strong, meaningful relationships. This is not just an ideal held by the follower of Christ; this is innate to human existence. We all have the need to be in relationship with other people. "Relationship is the soul of the universe. And the soul is sick."<sup>34</sup> Central to the church and to postmodernism is relationships found in community. The challenge for the church is to figure out how to authentically, honestly and wholeheartedly embrace a relational focus, on Jesus and with one another. The root of the relationship is found within the central image of the church, Jesus Christ. "Its [the church] authority base must be less positional and far more relational than in previous

---

<sup>32</sup> Kimball, *The Emerging Church*, 40.

<sup>33</sup> Bilezikian, *Community 101*, 15.

<sup>34</sup> Leonard Sweet, *Out of the Question...Into the Mystery: Getting Lost in the Godlife Relationship* (Colorado Springs, CO: Waterbrook Press, 2004), 1.

generations.”<sup>35</sup> As the church re-centers, it will establish the opportunity for an authentic engagement with the culture. This suggests a leadership style of coming alongside the other, like the style of Jesus, in order to lead through relationship rather than through vested power or ascribed authority. Chuck Smith, Jr. suggests, “We need to recover the relational way that Jesus communicated His love, compassion, and generosity to other people.”<sup>36</sup> As we come alongside others in the context of relationship, a bond is forged which enables people to engage with one another and open up the avenues for sharing about God’s kingdom. However, this alone will not engage the culture. Intentional relationships developed for the sake of relationship, not evangelism, will be a connecting point with those in postmodernism. Darrell Guder expresses the ultimate picture of this community of relationships:

The intent is to create a social space and climate that encourages honest, caring relationships within a community of people who make time for one another, who celebrate and rejoice together, who know and serve each other, and who are accountable one to another.<sup>37</sup>

The challenge for the church is to establish and live within a community that is bound by these relational connections shared one with another. Doug Pagitt, leader of Solomon’s Porch, says, “There is a call embedded in Christianity that moves us to life together. I truly believe that community is where real spiritual formation happens.”<sup>38</sup> Theologically a communal approach connects well with the church “because the church

---

<sup>35</sup> Gibbs, *ChurchNext*, 69.

<sup>36</sup> Smith, Jr., *The End Of The World*, 195.

<sup>37</sup> Guder, *Missional Church*, 171.

<sup>38</sup> Pagitt, *Reimagining Spiritual Formation*, 28.

is incarnational, it also knows that it will always be called to express the gospel within the terms, styles, and perspectives of its social context.”<sup>39</sup>

The church is challenged with providing people in the emerging culture a firsthand experience of God. Chuck Smith, Jr. points out that “A spiritual community is not based on dogma but on relationship to God and to one another.”<sup>40</sup> These relationships are not passed down through the annals of church history, but result from the direct experience of God. “Postmoderns want participation in a deeply personal but at the same time communal experience of the divine and the transformation of life that issues from that identification with God.”<sup>41</sup> The way to experience God is to be in relationship with one another, sharing stories of God and waiting expectantly for an interaction with the Spirit.

Connection with the emerging culture will not occur through refined and polished programs. “Since community alone will survive from this world into the next, it is ultimately the only thing God is doing today that has eternal significance.”<sup>42</sup> Reclaiming this style will spread the leadership roles and responsibilities throughout the gathered community as God has equipped each one specifically for ministry. Everything the church engages in must be done in community, not in isolation. The reality is that most churches have become a segregated group of isolated individuals or small groups of people that have relatively little or no impact on the surrounding culture. As Randy

---

<sup>39</sup> Guder, *Missional Church*, 14.

<sup>40</sup> Smith, *It's The End of the World*, 184.

<sup>41</sup> Leonard Sweet, *Postmodern Pilgrims: First Century Passion for the 21<sup>st</sup> Century World* (Nashville: Broadman & Holman Publishers, 2000), 112.

<sup>42</sup> Bilezikian, *Community* 101, 43.

Frazee points out, “The ‘hard to swallow’ premise is that today’s church is not a community, but rather a collection of individuals.”<sup>43</sup> The first step the church must take is to make an authentic connection with one another while at the same time authentically connecting with those outside the church. This occurs through an intentionality of time together as Stanley Ott demonstrates, “Real relationships don’t grow simply by attending church and ministry meetings with people. They grow as you share in all the experiences of life.”<sup>44</sup>

Developing an authentic community where people are accepted and connected will be a significant witness to a watching world starved for community. People who are not ‘insiders’ in the church culture will see more clearly than anything else what the church attempts to portray and the level of authenticity that its members exhibit. Robert Lewis reminds, “The true measures of a church are not ‘how many’ but ‘how loving,’ not ‘how relevant’ but ‘how real.’”<sup>45</sup> People do not want to be objects of ministry, feeling that if they are “saved” and brought into the church culture they have been conquered or captured. People crave authentic relationships. The church offers an authentic relationship with Christ and an authentic relationship with other people to the postmodern world. “As we design ministry for the emerging church, we need to introduce people to Jesus, not to the Christian subculture of consumerism we have subtly created.”<sup>46</sup> This relational focus in ministry is something that many churches seem to embrace in theory,

---

<sup>43</sup> Frazee, *The Connecting Church*, 45.

<sup>44</sup> Ott, *Transform Your Church*, 126.

<sup>45</sup> Lewis, *Church of Irresistible Influence*, 72.

<sup>46</sup> Kimball, *The Emerging Church*, 84.



but to some degree their practice suggests otherwise. When one reduces evangelism and outreach to “winning” another soul over to Christ or gaining another member in the church, the point of Jesus’ mission and purpose gets lost. Ministry in the emerging church boils down to relationships, connecting with other people with no strings attached. As people join side by side on this journey, the authenticity of the relationship they share gets tested and the genuine love between them is refined. Through that interaction the love of Jesus Christ is exhibited through the power of the Holy Spirit who unites and connects the individuals. In order to accomplish this connection Ron Sider states, “We have to be found in their form: We have to interact with them in the context of their culture, interests, lifestyles, concerns, and needs.”<sup>47</sup> The church must get out of its own context, turn itself outward, not inward, and be with people who do not know Jesus Christ. Establishing these connections outside the walls of the church will ultimately be the beginning point of bringing others into the body of Christ.

In order to accomplish this, unconditional love and service-oriented ministry must be at the root of the church’s existence. Amy Sherman warns,

Outreach ministries will have little chance of success if they are not motivated by the participants’ deep conviction that loving others is a central, essential aspect of the Christian life. Unfortunately, many congregations suffer from the disease of inwardness.<sup>48</sup>

This disease of inwardness prevents the Body of Christ from being an effective witness to the emerging culture. If the church is turned inward, those on the outside never get a glimpse of the authentic, unconditional love of Jesus Christ firsthand by the people whom God has called to live out the life of faith. The churches that embrace

---

<sup>47</sup> Sider, Olson and Unruh, *Churches That Make A Difference*, 71.

<sup>48</sup> Sherman, *Restorers Of Hope*, 104.

relational engagement are those that connect meaningfully with people. When love is central, the church begins to take on a life-form of an organism; a living, moving, life-giving movement that is empowered by the Holy Spirit. When the central feature of the church is to maintain its programs, ministries or gather for meetings and hold fellowship encounters solely for those within the church, then its focus is more on being an efficient and productive organization. “The reign of Christ is jeopardized when any organizational structure becomes an end in itself.”<sup>49</sup> Those churches which settle for maintaining their organizational identity and status will not have much impact on the emerging culture, for when institutional identity takes precedence over relational connectivity, the church misses the connecting point with the emerging culture.

Bill Easum suggests, “Institutions construct buildings, erect structures, and restructure: organisms grow people, plant deep roots, and develop relationships and networks with the environment around them.”<sup>50</sup> This was Jesus’ ministry style, to connect with people in a meaningful and authentic manner in order to begin a relationship with them which would later bear fruit. His mission was not to come and begin a new institution; rather, his plan was to introduce God in human form so that people could reconnect with their maker. Reggie McNeal laments, “As he hung on the cross Jesus probably never thought the impact of his sacrifice would be reduced to an invitation for people to join and to support an institution.”<sup>51</sup> A church with an institutional focus which holds in high regard the rules and regulations of its polity and practice will not connect as

---

<sup>49</sup> Guder, *Missional Church*, 229.

<sup>50</sup> William M. Easum, *Leadership On The Other Side: No Rules, Just Clues* (Nashville: Abingdon Press, 2000), 113.

<sup>51</sup> McNeal, *The Present Future*, 1.

well with the emerging culture. The church must reclaim itself as a spiritual organism, being led by the presence of the Spirit, not by its constitutional, organizational rules and regulations. It is in the context of community that the church will penetrate the emerging culture.

## Conclusion

The church must rise to the challenges that this emerging culture presents in order to carry forth kingdom of God. In order for the church to connect in a vibrant and meaningful manner with the emerging culture some sacrifices will have to be made. “Rethinking the emerging church involves rethinking almost *everything* we do.”<sup>52</sup> This is not safe territory for many in the church. When push comes to shove resistance to this rethinking and restructuring tends to win out. Brian McLaren speaks of a man from Uganda who shared, “When the missionaries came to my country, at first they tried to drive the culture from the people.”<sup>53</sup> This is a grave mistake for the church as it totally discounts the very identity of the people it is attempting to reach. The same is true in any country and with any culture. If the church attempts first to change the culture of postmodernity and then expects to have a listening audience to hear the gospel of Jesus Christ, failure in their mission is eminent. Jesus’ approach did not seek to change the culture first; rather, he spoke directly into an individual’s life situation and heart in order for transformation to occur. Three foci serve as critical pieces to the church’s engagement with the culture; (1) focus on Jesus Christ as the sole head of the church,

---

<sup>52</sup> Kimball, *The Emerging Church*, 37.

<sup>53</sup> McLaren, *A New Kind Of Christian*, 74.

centralizing him rather than any human leader, (2) adopt a leadership style of service and collaboration through learning communities, and (3) focus on authentic relational connections by restoring the community of the church. As the church rediscovers these three foci, it will authentically penetrate the culture and embrace the servant leadership style of Jesus Christ.

## CHAPTER 7

### CONCLUSION

The purpose of this dissertation is to better understand the leadership style of Jesus as it relates to the leadership in the church. I have set out in this work to examine and clarify the servant style of leadership that Jesus embraced and modeled to his disciples. In this chapter I will reiterate the points of this study by giving a brief overview of the study. This will lead toward establishing a leadership style for the emerging church which will reach an emerging, postmodern culture. Finally, I will offer a solution for Community Presbyterian Church which was introduced in the opening narrative. I will conclude that the leaders of CPC must embrace a Christo-centric, collaborative, and communal style, rooted in love, portrayed through service and focused on equipping others within their surrounding context.

#### **Overview of the Study**

In chapter two I explored Jesus' leadership style through an examination of scholarly literature, historical information and biblical scholarship. Through this exploration I demonstrated that Jesus' leadership style was based on service and love as he established a communal, collaborative and Christo-centric approach in ministry for his disciples. Jesus' relational approach framed everything within his own ministry as well as modeling for his followers the style he wished for them to embrace within their own

ministry. Jesus called his leaders together to be in community with one another, devoting their lives to Christ and to one another. The disciples would be the group to carry on the work of Christ in expanding the kingdom of God on earth. Their time with Jesus was on-the-job training as their leader modeled self-sacrifice, service and love in everything. The communal focus of the disciples went further than a club, gathering or social organization. Their relationships were interrelated connections where they were called to complete devotion to one another. From this context, Jesus commissioned them to expand God's kingdom.

In chapter three I examined the early foundations of the church through historical perspectives and biblical scholarship. The early church was faced with many challenges as it sought to establish itself amongst persecution and trials. The disciples were promised the Holy Spirit to be God's presence and guiding force for their mission. In chapter three I examined the role of the Holy Spirit and posited that the Holy Spirit's role was to direct the early church leaders on their mission while retaining the focus on Christ as the Head of the church. The Holy Spirit is the connectional glue that binds people together in community and moves and works amongst that community as they collaborate together in the ministry. I demonstrated that the perichoretic relationship of the trinity is the basis for church leadership that is properly Christo-centric, collaborative and communal.

As the early church grew and expanded it faced various challenges that threatened its identity and Christo-centric, collaborative and communal nature into a more anthropocentric, hierarchical and individualistic structure. I explored the organic structure of the early church as witnessed through the biblical witness of the Apostle Paul

and other scholarly material focusing on the early church. The initial structuring of the church with the offices of deacon, elder, and bishop arose out of controversies the church faced. The establishment of this structure was necessary for the early church to deal with arising threats, but it also led to a more anthropocentric, hierarchical and individualistic structure especially under the rule of Constantine. As the church became more established and accepted under Constantine, there was an exploitation of the leader's role which became more political and influential than servant-based. The institution of the church grew during this era becoming more hierarchical and anthropocentric. The Protestant Reformation set out to correct some of the institutional abuses but had little impact on returning the leadership style of the church to a more servant-based, relational community. In the height of modernity, the church had a well defined structure which embraced a more anthropocentric, hierarchical and individualistic style.

In chapter five I explored the emerging culture of postmodernism. As the church continues to expand and grow it must continue to relate to and interact with the surrounding culture. This exploration of postmodernism pointed to the paradigmatic shift taking place from modernity to post-modernity. Those in postmodernism embrace a more relational, communal and collaborative style of leadership and are deeply suspicious of organizations and hierarchies. To gain a deeper insight I examined the leadership styles of corporations which have embraced the postmodern culture. The corporations that connect the best with this culture have adapted to a more collaborative and communal approach by utilizing learning communities, placing less emphasis on the structures and more on the relational interactions of the people.

Realizing this paradigmatic cultural shift places a challenge before the church within a postmodern setting. As the church continues its mission to expand the kingdom of God it must embrace the postmodern culture and connect with it in a meaningful way without losing its theological integrity and identity. In chapter six I explored these challenges and posited that the church must return to a Christo-centric, collaborative and communal style defined by service and love. This can be accomplished through establishing leadership learning communities which takes the focus off of one dynamic leader and places the role of leadership upon the body of Christ, each using their God given gift to build up the church and serve God. As the church emerges into a more Christo-centric, collaborative and communal body, it will connect with the emerging postmodern culture thereby expanding God's kingdom on earth.

### **A Leadership Model for a Postmodern Context**

The anthropocentric, hierarchical and individualistic model of leadership that many have been operating within will not engage people in the postmodern context. The church must adapt and reconnect to the leadership style of Jesus and the community of disciples he gathered in order to engage the emerging postmodern culture. This style is Christo-centric, collaborative and communal.

Jack Dennison emphasizes, "The church of the twenty-first century must shift its focus from an institutional orientation to a community orientation if it is to survive and thrive."<sup>1</sup> This transition will morph the church from an anthropocentric, hierarchical and individualistic structure to a Christo-centric, collaborative and communal organism.

---

<sup>1</sup> Jack Dennison, *City Reaching: On The Road to Transformation* (Pasadena, CA: William Carey Library, 1999), 43.



Robert Webber expresses the necessity of the collaborative and communal nature of kingdom leadership within postmodernity,

In a postmodern world the most effective witness to a world of disconnected people is the church that forms community and embodies the reality of the new society. People in a postmodern world are not persuaded to faith by reason as much as they are moved to faith by participation in God's earthly community.<sup>2</sup>

Figure 6 illustrates in a basic way a Christo-centric, collaborative and communal style and structure for the emerging church in postmodernism.

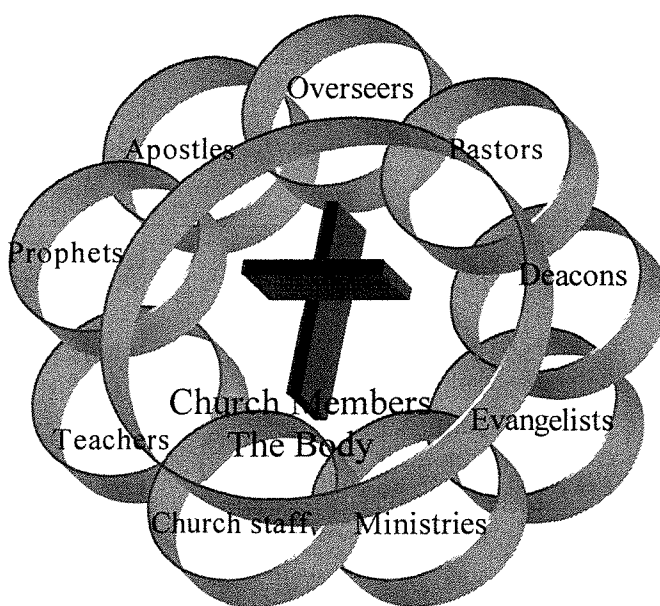


Figure 6. A Christo-centric, Collaborative and Communal Model of Leadership.

The center of the church is Jesus Christ as represented by the cross in this figure. The biggest circle represents the members of the Body of Christ. Everyone in a relationship with Christ is a part of that community, the kingdom of God. The smaller circles surrounding the Body encompass the various leadership roles within the church. There is no circle bigger than another, rather, they are all interconnected and related as leaders within a local church. Each has a different role in ministry but never should one

---

<sup>2</sup> Webber, *Ancient-Future Faith*, 79.

outweigh the ministry of another or claim exclusivity to authority in the church. That authority rests solely with Jesus Christ who is the Head of the church. Each smaller circle also represents a learning community which involves the participation of several within that group. The circles are not to be understood as barriers, rather as different gifts and roles within the ministry that God has given to his people. Each person in leadership is responsible for keeping the focus on Christ, pointing to the center, facilitating collaboration and participating in the community. This model better reflects the leadership style of Jesus with his disciples. To engage with postmodernism the church needs to embrace this model over the hierarchical and structural style of the modern church.

### **The Leader As Equipper**

Ephesians chapter four provides the mission for disciples of Jesus Christ as it pertains to their life as leaders within the Body of Christ. Paul says,

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.<sup>3</sup>

Verse twelve highlights the essence of this chapter's focus, "to prepare God's people for works of service."<sup>4</sup> The Greek word used there is *katartismos*, from the root *artios*, which is found fifteen times in the New Testament.<sup>5</sup> Further analysis of this term

---

<sup>3</sup> Eph. 4:11-16.

<sup>4</sup> Eph. 4:12.

reveals that it can be defined in various ways. “The corresponding verb is used of repairing something (Mt. 4:21); of God’s bringing the universe in the beginning into its intended shape and order (Heb. 11:3); and of restoring to spiritual health a person who has fallen (Gal. 6:1).”<sup>6</sup> Variations of this term can be found in other Pauline literature where the meaning is understood to focus on the process rather than the end as in the case of 2 Corinthians 13:11. Paul exhorts the Corinthian people to “mend your ways” or “put into proper condition.”<sup>7</sup> Scholars have come to understand this term as being a preparatory word, “The word denotes ‘the bringing of the saints to a condition of fitness for the discharge of their functions in the Body.’”<sup>8</sup> Colin Brown understands Paul’s use of this term as referring “to the state of being equipped for a delegated task.”<sup>9</sup> Walter Bauer suggests the best way to interpret this term is “equipping...to equip the saints for service.”<sup>10</sup> Other scholars suggest its meaning as, “Making ready, equipping,”<sup>11</sup> which denotes an activity of preparation rather than an arrived at destination or state. Other uses, such as *exartizo*, focus more on the completion or finishing of the task as found in Acts 21:5, “we accomplished,” or in 2 Timothy 3:17, “having been furnished.”<sup>12</sup> Thus,

---

<sup>5</sup> Alfred Schmoller, *Handkonkordanz zum griechischen Neuen Testament* (Munster/Westfalen: Deutsche Bibelgesellschaft, 1989), 271-272.

<sup>6</sup> Foulkes, *Ephesians*, 128.

<sup>7</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. William F. Gingrich and Wilbur F. Arndt (Chicago: The University of Chicago Press, 1979), 417.

<sup>8</sup> *Ibid.*, 128.

<sup>9</sup> Brown, *Dictionary of New Testament Theology*, vol. 3, 350.

<sup>10</sup> Bauer, *A Greek-English Lexicon*, 418.

<sup>11</sup> Max Zerwick and Mary Grosvenor S.J., *A Grammatical Analysis of the Greek New Testament*, trans. Mary Grosvenor, 4th ed. (Rome: Editrice Pontificio Istituto Biblico, 1993), 585.

one can conclude the use of this term can accurately be understood as equip, which understood in its context infers 'making ready,' 'preparing' for and 'making suitable' the individual for a specified task which in this context is to build up the body of Christ.

Paul focused his time and energy on bringing others along in leadership and equipping them to replicate his model by expanding God's kingdom in all corners of the world. Darrell Guder states,

The purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ. Such leadership, through the agency of the Holy Spirit, works to create a people whose life is a witness to Jesus Christ.<sup>13</sup>

A key role in ministry for an emerging leader is to equip and prepare others for ministry in the context of a learning community. "People are dying to be connected, invited, and involved. They don't like having things shoved down their throats in a formulaic way. They show energy and commitment when they can be players and influence an initiative's outcome."<sup>14</sup> The emerging leader will be more concerned with developing relationships and equipping people rather than maintaining an organization or managing people. "Instead of trying to get ministry done or a task performed, staff look for new people to mentor, equip, and send out into ministry. The shift is from doing to finding."<sup>15</sup> This change will look different from place to place, but the essence of this adjustment will center on living and leading in the context of community. Reggie McNeal states,

<sup>12</sup> Brown, *Dictionary of New Testament Theology*, vol. 3, 349.

<sup>13</sup> Guder, *Missional Church*, 183-184.

<sup>14</sup> Tischler, "Can Kevin Rollins Find The Soul Of Dell?" 30.

<sup>15</sup> Easum, *Leadership On The Other Side*, 105.

Today's emerging leaders for a new apostolic era view their role as producers, not primary providers. They equip people with whatever skills they need for effective missional living. Developing people goes beyond merely training church workers. It involves the apostolic leader's passion to see people gain maturity in every area of life.<sup>16</sup>

Thus, based on Ephesians chapter four, a leader's role in the emerging culture is to **E.Q.U.I.P.** people for kingdom ministry. Church leaders embrace the leadership style of Jesus, clothing themselves with love and a posture of service. Taking their cue from Jesus Christ, a primary role of this emerging leader is to love, serve, and equip other for ministry. The emerging leader is the one who **E.Q.U.I.P.**'s, Empowers people for ministry, engages with them on a **Quest**, a spiritual journey to further refine their own spiritual connections, **Unites** people together in a learning community for ministry, **Initiates** the call to ministry in people's lives, and **Participates** with others in furthering the mission and purpose set by Christ. The following unpacks each of these concepts within this acronym and serves in a general way as a launching pad for the leadership of any church within a postmodern context.

### **Empower People for Ministry**

An emerging leader seeks to empower other people for ministry by connecting them with the life giving power of the Holy Spirit. "Mentoring and coaching are about empowering people."<sup>17</sup> The dictionary defines the word 'empower' in this way, "to invest with power; authorize."<sup>18</sup> This meaning encompasses giving power, drawing it out

---

<sup>16</sup> Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass Publishers, 2000), 104.

<sup>17</sup> Wright., *Relational Leadership*, 44.

<sup>18</sup> *The American Heritage Dictionary*. 2<sup>nd</sup> ed., s.v. "Empower," 450.

for its utilization, and authorizing its use appropriately. Max DePree offers an excellent example of empowerment through his analogy of a jazz band. In his book, *Leadership Jazz*, Max DePree states, “A jazz band is an expression of servant leadership. The leader of a jazz band has the beautiful opportunity to draw the best out of the other musicians.”<sup>19</sup> Drawing out the best in people is what leaders do for others as they share in leadership and help to facilitate development. A jazz band functions in a nonlinear method. Any one of the instruments taken in isolation does not sound as good, in fact may sound quite bad, as does the whole. Put the collection of instruments and musicians together, and you have one of the most eclectic, mysterious and entertaining art forms. Leadership within the church can take on a similar form, a non-linear, eclectic collection of people who together harness the power of the Holy Spirit to change the world for Jesus Christ. The role of the leader in equipping other leaders is to empower them, invest and activate the Spirit’s presence within the lives of those leaders, showing them they are gifted and powered to lead even when they feel insufficient and insignificant.

Drawing the best out in other people, the leader seeks to maximize what that individual has to offer to the community spiritually, emotionally, and physically. This includes, but is not limited to special gifts and abilities, talents and skills which will strengthen the Body of Christ. Walter Wright suggests four sources of power available to the servant leader, “The content of God’s Word, the communion of the Spirit, a covenant in Christ, and a calling to commitment.”<sup>20</sup> Through these four sources one discovers their gifts, talents and skills that are utilized in the context of ministry.

---

<sup>19</sup> Max DePree, *Leadership Jazz* (New York: Bantam Doubleday Dell, 1992), 8-9.

Eddie Gibbs states, “Healthy networks are concerned not with control but with empowerment; this means that they are able to work cooperatively and not in competition with other networks.”<sup>21</sup> Empowerment in a collaborative, learning community model means forsaking competition and embracing a healthy view of power using it to build up, not tear down. Empowering others requires intentional, ongoing, and deeply relational connections. “Effective leaders know how to effectively weave their story and *the* [God’s] story in such ways that they connect with others.”<sup>22</sup> This is where empowerment begins. In a learning community, effective empowerment incorporates lives together, looking out for the good of not only the one being empowered, but of the entire community. The question facing the emerging leader is not how many people can I lead, but “How many can I equip to equip others?”<sup>23</sup>

### **The Quest: A Spiritual Journey**

An emerging leader is one who daily engages on a quest, a spiritual journey, to refine his or her own spiritual connections with God and with others. “Spiritual formation is the most significant issue facing the church leaders for the future.”<sup>24</sup> An emerging leader must take seriously the importance and vitality of the spiritual quest as it forms the basis of their leadership. In Ephesians four Paul states that we equip the saints for ministry “so that the body of Christ may be built up until we all reach unity in the

---

<sup>20</sup> Wright, *Relational Leadership*, 19-20.

<sup>21</sup> Gibbs, *ChurchNext*, 91.

<sup>22</sup> Easum, *Leadership On The Other Side*, 77.

<sup>23</sup> *Ibid.*, 105.

<sup>24</sup> McNeal, *Revolution in Leadership*, 100.

faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”<sup>25</sup> The goal of the quest is the formation of one’s interior life, and the mark of the quest is maturity. It is in and through this maturity that Godly leaders arise. The emerging leader never forsakes his or her relationship with Christ as central.

Walter Wright states, “Leadership flows from character, from who you are.”<sup>26</sup> One’s identity, who they are, directly comes from their interior life; a place where only God can truly see. Leaders cannot ignore their own faith development for it is foundational to their leadership effectiveness. Wright suggests there are five necessary components for people to center themselves with God: Solitude, Study, Worship, Community, and Ministry.<sup>27</sup> It is through engaging in these disciplines that the leader is formed and brought into maturity. There are no shortcuts to being found complete in Christ, no quick fix solution that brings one to full maturity. “Spiritual leaders engage in regular spiritual disciplines. It is the practice of such disciplines that connects leaders’ lives to what God is doing and wants them to hear.”<sup>28</sup> The quest is a daily adventure of becoming who God has created one to be and discovering how God has wired that particular leader. Leaders know where God is leading them or their community in the context of their relationship with God. Pneumanauts hoist their sails into the winds of God and go where they are sent.

---

<sup>25</sup> Eph. 4:16.

<sup>26</sup> Wright, *Relational Leadership*, 105.

<sup>27</sup> Ibid., 8.

<sup>28</sup> Easum, *Leadership On The Other Side*, 119.



This quest is not a solo endeavor; rather we embark on this journey relationally, in community. Just as the disciples joined with Jesus and were formed in faith and life in a learning community, the emerging leader continues that journey within the community of people God has placed in their lives. “The goal of leadership is to move people up the maturity continuum.”<sup>29</sup> An emerging leader cannot lose sight of this continuum as it is the measuring stick in spiritual leadership. The leader does not get caught up in the ‘number’s game.’ Wright states, “Success in leadership is measured by the growth of your followers—not by how many followers you have, but by how much each person grows under your leadership.”<sup>30</sup>

The leaders own spiritual quest defines their leadership abilities and qualities. “A leader’s ability to lead other leaders now rests on an authentic relationship with God and one’s inner character.”<sup>31</sup> An authentic relationship with God is one that is lived out with others and freely admits they do not have all the answers. The emerging church leader is continually being formed by the Spirit in the context of relationships of those closest to them for, “Effective leadership flows out of transformed character.”<sup>32</sup>

### **Unite People Together in Community**

Leadership by its very nature is rooted in community. Reggie McNeal states, “Leaders do not develop in isolation. They emerge within a community that plays a vital

---

<sup>29</sup> Wright, *Relational Leadership*, 39.

<sup>30</sup> Ibid., 39-40.

<sup>31</sup> Easum, *Leadership On The Other Side*, 79.

<sup>32</sup> Dodd, *Empowered Church Leadership*, 100.

role in shaping them.”<sup>33</sup> It is in the context of these relationships that the art and exercise of leadership is realized and comes to fruition. As I previously noted, Walter Wright points out, “Leadership is a relationship—a relationship in which one person seeks to influence the thoughts, behaviors, beliefs or values of another person.”<sup>34</sup> Leaders unite people in community so that they may be developed spiritually and emerge as leaders themselves. “In the quantum world, *relationship* is the key determiner of everything.”<sup>35</sup> The emerging church values the authentic relational aspect of its leaders much more than the personal endeavors and accomplishments of its leaders. This relationship is crucial in the establishment of learning communities. It requires oneness, shared mission, collaboration and community. Leadership becomes more about learning from one another through hands on experience and interaction rather than the transfer of information from expert to learner in the context of a learning community.

Jesus realized the importance of uniting his disciples in community. Reggie McNeal writes, “This was the primary approach used by Jesus. He lived with his disciples.”<sup>36</sup> While Jesus might have been the lead leader in this learning community, the disciples traveled with him everywhere so that, collectively, they may experience, encounter and exercise leadership in various settings and situations. “People are energized when they feel that they are helping to accomplish something worth accomplishing.”<sup>37</sup> Through learning communities one discovers the true essence of

---

<sup>33</sup> McNeal, *A Work of Heart*, xiii.

<sup>34</sup> Wright, *Relational Leadership*, 2.

<sup>35</sup> Wheatley, *Leadership and the New Science*, 11.

<sup>36</sup> McNeal, *The Present Future*, 137.

oneness. It is not a unanimous ascension to predetermined outcomes; rather, it is a deep level, spiritual connection with other people. In order to connect with the emerging culture, the leadership of the church figures out how to unite people in community where leadership and responsibility is shared through a collaborative effort. People want to know that what they do matters, that their time and effort is not wasted on role playing, task completing, or filling a void in a predetermined, static team. True spiritual leaders want to make an impact in the kingdom to further the gospel in ways that matter.

In writing an article on a locally owned independent coffee shop, Christina Esparanza discovered the workers longing for community within their jobs. She writes, “They (staff) like working there because they feel like they’re part of it.”<sup>38</sup> Their success as a business was tied up in the united, collaborative teamwork that occurred with the staff of the little coffee shop, because their input and participation was valued. Relationship underscores everything within the emerging culture, thus, the emerging leader’s dominant strategy must encompass collaboration and community.

Reggie McNeal has done some extensive work on learning clusters with church leaders within the South Carolina Baptist Convention. From his findings he asserts, “Everyone was equal in the group. Biases and assumptions were challenged through this peer-mentoring process. As the learning cluster became a community, a personal dimension began to develop between the group’s members.”<sup>39</sup> For the learning community model to be effective, leaders must drop the old rules of leading and embrace

---

<sup>37</sup> Tichy, *The Cycle of Leadership*, 86.

<sup>38</sup> Christina L. Esparanza, “Coffeehouses Going Strong Despite Big Chain Competition in Victorville, California,” *Daily Press*, 10 January 2004, sec. 1, p.1.

<sup>39</sup> McNeal, *A Work of Heart*, 130.

a new approach which suggests that others may have the answers or missing pieces of the puzzle in the leadership team, not just the person in the lead role. Now, more than ever, leaders must embrace this new reality and discover they need others more than anything else.

### **Initiate<sup>40</sup> the Call to Ministry**

Emerging leaders, who live and learn in community with one another, initiate a catalytic spark of energy into the gathered community. “Through this power of the Holy Spirit a ‘people sent’ are cultivated through the practices by which they are formed, trained, equipped, and motivated.”<sup>41</sup> The leader’s role is to initiate the call of ministry in others. The emerging leader gets things going, sparks the fire, fans the flame, and revs the engine, but is not the sole proprietor of the vision, mission or work of the community. The lead or senior pastor is one who sparks the call of God in others’ lives so that they may be used in the community to build God’s kingdom.

As an initiator, the emerging leader establishes a connection with those they lead. Initiating the call to ministry in someone’s life requires personal interaction, not just arbitrarily selecting someone for leadership based on external or surface qualities. Bill Easum writes, “Pastors must listen before they speak. They must trust the people enough to invite them into their lives.”<sup>42</sup> Inviting another into your life is crucial in forging a bond that goes beyond the exterior and submerges into one’s interior life.

---

<sup>40</sup> McNeal, *Revolution in Leadership*, 73. This thought was derived from McNeal’s *Revolution in Leadership* where he stated, “Church leaders of the future will be initiators.”

<sup>41</sup> Guder, *Missional Church*, 142.

<sup>42</sup> Easum, *Leadership On The Other Side*, 96.

### **Participate in the Mission of Christ**

The only way for that learning community and collaborative effort to work, is for everyone to participate in the community. Margaret Wheatley suggests, “The entire universe is a participatory process, where we create not only the present with our observations, but the past as well.”<sup>43</sup> In a learning community, titles and perceived roles are detrimental to the trust and collaboration shared within the community. Everyone participates as crucial contributors in the kingdom of God. “Within the life of the church we do not engage in isolated, private, and individualistic activities.”<sup>44</sup> The early church did not function with ministry divisions and isolated, privatized areas of separateness within the church. While there were significant divisions and challenges in the early church, the intent for the church was to be one body in Christ.

The modern church tended to highlight the role of clergy as the only ministers. This canceled out the participatory nature of the church where God’s people could engage in ministry together. Darrell Guder states,

The corporate, Spirit-empowered leadership described in Ephesians transcends clergy-laity difference. In the missional community all are ordained to ministry in their baptism; all receive the same vocation to mission; and all are gifted in various ways for that mission as they participate in the twofold journey of the reign of God that is both inward and outward.<sup>45</sup>

To embrace this participatory nature the leadership community redefines the roles and expectations of clergy and lay leader. If exclusion and separateness continue to be

---

<sup>43</sup> Wheatley, *Leadership and the New Science*, 65.

<sup>44</sup> Guder, *Missional Church*, 155.

<sup>45</sup> *Ibid.*, 200.

the style of leadership, postmoderns will not find a place to connect with the church nor with God.

Learning communities allow for shared responsibilities and shared development of leaders and require everyone in the cluster to participate. “Leadership is about leaving your comfort zone and taking a risk to engage those around you.”<sup>46</sup> A self-imposed risk of engagement and participation in learning from one another while at the same time teaching one another is what will function well in postmodernism. Margaret Wheatley writes,

In this chaotic world, we need leaders. But we don’t need bosses. We need leaders to help develop the clear identity that lights the dark moments of confusion. We need leaders to understand that we are best controlled by concepts that invite our participation, not policies and procedures that curtail our contribution.<sup>47</sup>

A leader can no longer rely on positional authority, a command from on high to get the job done. As Rose Rouse points out, “By producing something creative together, they gather new information about being in a team and what it takes. Try simply humming together—it takes about 40 seconds to get into harmony and everyone realizes how good that feels. That’s the essence of a team.”<sup>48</sup>

In many churches there are people that want to be connected but are cheated of the participatory experience. “People are dying to be connected, invited, involved. They show energy and commitment when they can be players and influence an initiative’s

---

<sup>46</sup> Wright, *Relational Leadership*, 26.

<sup>47</sup> Wheatley, *Leadership and the New Science*, 131.

<sup>48</sup> Rose Rouse, “The Way To Team-Build and Still Stay Warm,” *The United Kingdom Times*, 27 March 2002, sec. 1, p. 3.

outcome.”<sup>49</sup> The next step for the church and for its leaders is to allow true participation, not just minimal involvement and collaboration. Quoting “The Muse,” a contributor to the Ooze Online Community, Spencer Burke states,

“Why do you think people transmigrate from churches so much? There’s no practical involvement to bring about change in their lives. People need to exercise the information they’ve been storing away. How can they when their only function is to sit and watch?”<sup>50</sup>

### **Community Presbyterian Church**

As previously stated Community Presbyterian Church is at a critical juncture. The leadership culture established by Mike was anthropocentric, hierarchical and individualistic, focusing more on the organization’s growth, expansion and success, rather than the interrelatedness of the community. In order for CPC to engage its context it must adapt its leadership culture to a Christo-centric, collaborative and communal style. This style places less emphasis on the human leaders and carries forth the participation of the greater whole even beyond the tenure of one or more key leaders. Less reliance is placed upon the role of the Lead or Senior Pastor and more emphasis placed on the head of the church, Jesus Christ. The Senior Pastor’s role is to become one of the leaders charged with exercising their specific role amongst a collaborative community of people seeking to build the body and expand God’s kingdom.

Additionally, the leadership of CPC models Jesus’ leadership style of love and service. Through this means the church will be an effective witness to those in the

---

<sup>49</sup> Linda Tischler, “Kenny Moore Held a Funeral and Everyone Came,” *Fast Company*, February 2004, 30.

<sup>50</sup> Burke, *Making Sense of Church*, 60.

surrounding context. Rooted in love, for God and one another, the church becomes a powerful force which actively demonstrates their beliefs and faith to a watching world. Each leader, both paid and non-paid, become committed to being more and more like Jesus in all facets of their life. They live out their faith on a daily basis and seek to connect relationally with those within their surrounding context. As these connections are secured, people will be invited to join in the community and experience God in a real and personal way.

In order for CPC to thrive within their context, equipping people for ministry is vital. Utilizing the acronym, **E.Q.U.I.P.**, as presented above, the leadership body of CPC can focus all of their leadership development and training on effectively equipping people for ministry within this new cultural framework. This new adaptation to leadership is first embraced and modeled by the Senior or Lead Pastor. Mike Morris takes the initiative and models Christ's love, service and collaborative approach to the elders and ministry leaders of CPC. As Mike equips others within this new paradigm of ministry, the leadership culture will slowly morph into a Christo-centric, collaborative and communal. This shift is not something that is embraced by Mike alone. Every leader fully embraces this new paradigm in order for it to be new cultural norm. As CPC's leadership redefines what it means to be the church it will begin to strip itself of the hierarchical structuring in favor of a more collaborative and communal structure as presented in Figure 6. This shift will not be easy as it requires intentional attention and careful execution. However, the benefits outweigh the obstacles. As CPC morphs it will be able to better connect with the postmodern culture that is beginning to pervade the church's context.



## Conclusion

Leadership in the emerging church will require a different arsenal of qualities and functionalities than what was required of the modern church leader. Darrell Guder wrote, “This is a time for a dramatically new vision. The current predicament of churches in North America requires more than a mere tinkering with long-assumed notions about the identity and mission of the church.”<sup>51</sup> The emerging leader’s call to ministry is to equip the people for ministry in a setting connected to the culture. In order to accomplish this they engage intentionally in an authentic relationship with those they serve. In this connectional, collaborative environment each participant will be refined, reshaped and remolded into the person God wants his or her to be, thus, reshaping the church for God’s purpose. In the context of a learning community training for leadership of the emerging church will occur. “It is leadership alongside, rather than from above. Leadership is exercised for the benefit of the people we lead, not to enhance our own reputation or to help get our job done more effectively.”<sup>52</sup> When this paradigmatic shift is embraced and put into practice, the church will begin to connect itself with people within the postmodern culture. Embracing a lifestyle of service, humility, love and authenticity, the leader will gain a foot into the postmodern world and be able to expand the kingdom of God by bringing people into relationships. As the church sets sail into the unknown waters of the emerging postmodern culture, embracing a style that is Christo-centric, collaborative and communal will assure that the church never loses focus, never alone

---

<sup>51</sup> Guder, *Missional Church*, 77.

<sup>52</sup> Gibbs, *ChurchNext*, 106.

and never self-dependent. To all the pneumanauts God is raising up to engage the postmodern context in order to expand His kingdom, I offer in closing this poem by Walt Whitman:

Sail forth—steer for the deep waters only,  
Reckless O soul, exploring, I with thee, and thou with me,  
For we are bound where mariner has not yet dared to go,  
And we will risk the ship, ourselves and all.  
O brave soul!  
O farther farther sail!  
O daring joy, but safe! are they not all the seas of God?<sup>53</sup>

---

<sup>53</sup> Walt Whitman, "Passage to India," in *The Portable Walt Whitman*, ed. M. Van Doren (New York: Penguin Books, 1977), 284.

# APPENDIX 1

## DEMOGRAPHIC FACTS AND FIGURES FOR COMMUNITY PRESBYTERIAN CHURCH'S AREA

The following is a series of tables provided by The Percept Group of actual demographic studies on the area that Community Presbyterian Church is located. I have altered the actual town name, state and zip code to protect the identity of the church. The first table presents basic facts about the area. The second table presents Racial and ethnic facts about the area. The third table presents Faith facts of what people perceive to be preference sin faith choices and practices. The fourth table presents generational facts, demonstrating the dominant ages of people found within this specific area. Finally, I included a table of what the desires of the community are concerning churches and how CPC's matches up with those desires.

# 10 BASIC FACTS

About the people in  
CPC's Zip Code

BASED ON 2000 CENSUS DATA AND 2004 UPDATES

		Zip Code	U.S.
1	Current Population	34,698	291 mil.
2	Projected 5 Year Population Change	17.3%	5.3%
3	Largest Lifestyles Group	Middle American Families	Middle American Families
4	Non-Anglo Population	10%	32%
5	Fastest Growing Racial/Ethnic Group*	Asians	Hispanic/Latino
6	Households with No Faith Involvement	30%	35%
7	Average Age	36.1	37.0
8	Average Household Income	\$80,087	\$63,207
9	Single Parent Households	17%	30%
10	College Graduates	37%	24%



© COPYRIGHT 2000-04 PERCEPT GROUP, INC.

Sources: Percept, Claritas/NDS, Census Bureau (v04a2) \* group must be at least 0.5%

# 10 RACE & ETHNICITY FACTS

About the people in  
CPC's Zip Code

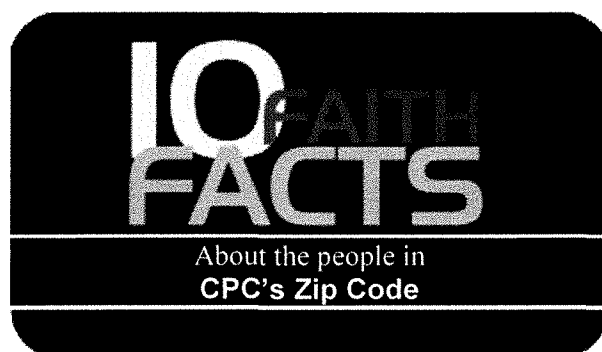
BASED ON 2000 CENSUS DATA AND 2004 UPDATES

Percentage of Current Year Population:		Zip Code	U.S.
①	Anglo	89.8%	68.2%
②	African-American	6.0%	12.0%
③	Hispanic / Latino	2.3%	13.2%
④	Asian	1.2%	4.0%
⑤	Native American/Other	0.8%	2.6%

Projected 5-Year Percentage Increase or  
Decrease:

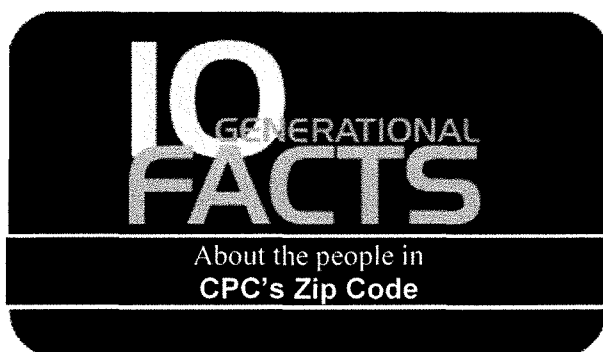
⑥	Anglo	+17.1%	+3.2%
⑦	African-American	+13.5%	+4.5%
⑧	Hispanic / Latino	+23.9%	+13.2%
⑨	Asian	+27.3%	+13.1%
⑩	Native American/Other	+24.2%	+10.1%





Percentage of Current Year Households with:	Zip Code	U.S.
<b>1</b> No Faith Involvement	30%	35%
<b>2</b> Moderate Faith Involvement	29%	30%
<b>3</b> Strong Faith Involvement	41%	35%
<b>4</b> Preference for "Historic Christian" Tradition	83%	77%
<b>5</b> Preference for a Non-Historic Christian Tradition	4%	8%
<b>6</b> No Religious Affiliation Preference	12%	15%
<b>7</b> Overall Faith Receptivity Level	Somewhat High	Average
<b>8</b> Overall Church Program Preference Category	Spiritual Development	Recreation
<b>9</b> Overall Church Style Preference (Traditional vs Contemporary)	Both	Both
<b>10</b> Households Contributing \$500 or more/year to Churches	31%	31%





BASED ON 2000 CENSUS DATA AND 2004 UPDATES

Percentage of Current Year Population by Birth Years:	Zip Code	U.S.
--	----------	------

<b>1</b> Millennials (1982 to 2001)	<b>29%</b>	<b>28.8%</b>
<b>2</b> Survivors (1961 to 1981)	<b>30%</b>	<b>29.8%</b>
<b>3</b> Boomers (1943 to 1960)	<b>25%</b>	<b>21.9%</b>
<b>4</b> Silents (1925 to 1942)	<b>10%</b>	<b>12.0%</b>
<b>5</b> Builders (before 1925)	<b>3%</b>	<b>4.1%</b>

Percentage of Projected  
5-Year Population:

<b>6</b> Gen Z (born after 2001)	<b>11%</b>	<b>10.8%</b>
<b>7</b> Millennials	<b>26%</b>	<b>27.4%</b>
<b>8</b> Survivors	<b>29%</b>	<b>28.7%</b>
<b>9</b> Boomers	<b>24%</b>	<b>21.4%</b>
<b>10</b> Silents *	<b>8%</b>	<b>9.7%</b>



BETWEEN YOUR CONGREGATION

AND THE PEOPLE IN

CPC's Zip Code

### What does the community want from a church?

PROGRAM TYPE	COMMUNITY PREFERENCE COMPARED TO U.S. AVG	DO WE OFFER?	Point Mouse
1. Marriage Enrichment Opportunities	ABOVE AVG	✓	😊
2. Bible Study Discussion/Prayer Groups	ABOVE AVG	✓	😊
3. Personal or Family Counseling	ABOVE AVG	✓	😊
4. Youth Social Programs	ABOVE AVG	✓	😊
5. Parent Training Programs	ABOVE AVG	✓	😊
6. Adult Theological Discussion Groups	AVERAGE	✓	
7. Day Care Programs	AVERAGE	✓	
8. Family Activities and Outings	AVERAGE	✓	
9. Spiritual Retreats	BELOW AVG		
10. Active Retirement Programs	BELOW AVG	✓	?
11. Food and Clothing Resources	BELOW AVG		
12. Church-Sponsored Day School	BELOW AVG	✓	?
13. Care for the Terminally Ill	BELOW AVG		



14. Cultural Programs (Music, Drama, Art, etc.)

BELOW AVG

15. Sports or Camping Programs

BELOW AVG



16. Twelve Step Recovery Programs

VERY LOW

17. Divorce Recovery

VERY LOW



MINISTRY MATCH IS A TRADEMARK OF PERCEPT GROUP, INC.  
© 2001-03 PERCEPT GROUP, INC.

## APPENDIX 2

### CONSULTANT'S ASSESSMENT OF COMMUNITY PRESBYTERIAN CHURCH

## Consultant Assessment

### 1.0 The Process

During the process, I gathered information from the following sources:

- ✦ Advance documentation (membership trends, financial trends, demographic information, church history, issues identified by the pastor, ministry information, and so forth)
- ✦ Healthy Church Index (congregational survey that compares your church to national norms)
- ✦ Focus groups with various members in your church (newcomers, long-term members, leaders, and so forth)
- ✦ Interviews with key leaders in the church

My purpose in gathering the information was to provide the church with an understanding of its current realities and help identify the key strategic issues for the planning process. Please review this report carefully as you prepare for the planning session. You will find the following summaries in this report:

- ✦ Healthy Church Index Executive Summary. Although the final report is over 60 pages, I have only included the one page executive summary here.
- ✦ Strengths – what the church is best at
- ✦ Problem areas – what the church struggles with
- ✦ Key issues – the issues that should be addressed in the planning process
- ✦ Preparing for the planning session – groundrules for participating in the planning session

### Key Data and Context (Provided as Preliminary Information)

The church was started in late 1981 on a temporary site. Mike Morris was the first pastor. He started on August 15, 1982. The church grew from 50 members to 175 members fairly rapidly and moved to the current site in 1984. The current sanctuary was built in 1991. Approximately 4,000 people use the current facilities on a given week. The church has had 980 baptisms over 21 years. The current building project is under way and will occur in phases.

- ✦ Membership has grown from 2713 (1998) to 4307 (2003). But worship attendance has plateaued at 1326 in 2003 (up incrementally from 1158 in 1998).
- ✦ Offerings have increased from \$1,526,500 in 1998 to \$2,712,164 in 2003
- ✦ In general, programs have grown in attendance over the last several years (detailed statistics are available from the church)
- ✦ Within 3 miles of the church, the population grew by 58.3% since 1990. The area is projected to grow by 11.9% from 2004-2009.
- ✦ The ethnic and lifestyle diversity of the area is changing more rapidly than US norms.
- ✦ Compared to US norms, the study area has a larger percentage of Affluent Families (24%) and Middle American Families (71%), but the percentage of ethnic diversity is still lower than US norms. Your area is still 89% Anglo and fairly traditional in terms of family structures (66% are married, compared to 57% in the US).
- ✦ Your area has similar Faith Preferences to US norms, which are generally diverse.

The above data does not offer any major surprises. The church should consider the impact of the projected growth in the community, but should not make any major changes based on demographics. The church needs to explore why membership has grown, but participation in worship has not kept up. Oftentimes, community growth drives membership growth – but it doesn't necessarily drive growth in active participation.

The church provided the consultants with a number of other documents and brochures. The quality of the collateral materials is quite high. The marketing design and lay-outs are very professional and promote a strong image of the church, helping to create consistency in the church's promotional efforts.

The church's strategic plan has been thoroughly developed and is quite comprehensive. The "baseball diamond" metaphor is useful in telling members what is expected of them during their spiritual journeys.

The church's core values, mission, and vision are too broad to create any sense of focus. While the values, mission, and vision may be congruent with the church, they do not provide any way of making effective strategic choices. A new strategic plan should be much more focused to help leadership make effective decisions.

## **2.0 Healthy Church Index (HCI) Executive Summary**

Your church had 353 respondents to the survey. This results in a statistically reliable sampling with a margin of error of +/-4% and a confidence level of 85%. In general terms, the church is healthy. You will find on page 21 that your "composite" score (all scores from your church compared to the national norm) is above the median. Member Satisfaction is quite high. Likewise, your church scored fairly high on Mission /

Outreach and Equipping the Members. Of the major scales, the church the lowest on Financial Trust and Member Involvement. As a broad generalization, higher scores came from newer members, youth, and people who are single, but previously married (divorced or widowed). The remainder of this summary will provide thematic highlights of the individual questions (pages 26 and following).

### **Key Strengths from the HCI**

**Vision / Direction.** Respondents believe that the church has a clear vision for the future. They believe that the church has effectively differentiated itself from other churches. People believe the church is heading in the right direction.

**Personal Development.** The church does an excellent job of stressing spiritual growth and maturity. People feel like the church has helped them grow in practical ways. Leaders effectively mentor others into leadership roles. People are encouraged to get involved in ministries.

**Planning.** The church is effective in meeting goals and deadlines. Committees and task forces are perceived to be working well. The church celebrates achievements. These are all indicators of a solid planning system within the church.

**Local Impact.** The church is perceived as making a significant contribution in the local community. In fact, people believe the church sets the standard! The church promotes its ministries in the community and the local community knows what the church is all about. In addition, the church is perceived to be relevant to the changing needs of the community.

**Member Satisfaction.** Members are generally satisfied with all aspects of the church. But they are particularly pleased with the church's ministry to singles and with programs outside of Sunday morning.

### **Opportunities for Improvement from the HCI**

A couple of issues seem to emerge here. The church is large, but it really needs to help people connect with each other and with the big picture of the church. While respondents believe the church is heading in the right direction, they are not personally committed to that direction. They are not compelled by the vision of the church and don't feel connected to the bigger picture. They perceive that the church values programs over people. They are not connected to each other through small groups. They feel disconnected from the decision-making processes in the church – and they don't feel that their input is welcomed or valued. In some ways, they have a “consumer” mentality. They love the church's programs – and they pay their dues through financial support. The real challenge for the church, according to the survey results, will be to turn consumers into partners (or to accept the “consumer” mentality as part of life in a large church).

One other issue that emerged is around the concept of hospitality. Members expressed that visitors are not effectively welcomed. They feel that newcomers don't quickly experience what the church is all about, nor is there effective follow up for newcomers. The church may want to consider "hospitality" as a key strategic initiative.

### **3.0 Summary of Strengths**

Based on the HCI, focus groups, and interviews, the church has many strengths. Essentially, most of the strengths are programmatic in nature. Please read the focus group comments for more detail. The strengths that were mentioned repeatedly are:

- ✦ Mike's preaching and personality. Generally, people really like Mike. They see him as transparent and entertaining in the pulpit. They love his preaching style. When Mike is not preaching, people are more inclined to take Sunday off. Mike is visible at a variety of church events and members feel like he is accessible.
- ✦ Children's ministry. A variety of programs were mentioned here. Members feel that the quality of children's programs is outstanding.
- ✦ Music. People love the music at the church – in the traditional / blended and contemporary services.
- ✦ Adult education. The quality of resources and materials drives strong adult education. People are very engaged and this shows in the levels of participation.
- ✦ Recreation / health. The various sports ministries provided by the church are really seen as a strength.
- ✦ Community outreach. The various outreaches to the community are viewed positively. But people also feel that the church is a "community center" – outreach occurs within the church.
- ✦ Willingness to change. Members generally understand and support the fact that the church will continuously change.
- ✦ Talented staff. People sense that this is a strong staff team

### **4.0 Summary of Problem Areas / Key Issues to Address**

Based on the HCI, focus groups, and interviews, the church is at a critical juncture. The church has two primary areas to address if it is to go to the next level: focus and organization. The strategic planning process will address the "strategy" issues, but will not resolve the organizational issues.

#### **Focus.**

The church's strategic plan is too broad and does not provide a filter for effective decision-making. Members do not feel connected to each other, nor do they feel connected to the direction of the church. Part of this is because the direction and strategy is all-encompassing. In the area of strategy, the church needs to identify no more than 4-5 core values. Core values are not the same as core beliefs. Beliefs are about theology. Values are about style and personality. Two churches can have identical beliefs, but have very different core values. The church's mission does not have any "restriction". An

effective mission statement helps the church create focus. As Michael Porter from Harvard says, “Mission primarily tells us what we don’t do.” The vision of the church needs to be simple and clear. The strategy of the church needs to identify a handful of areas to focus on over the next 5 years or so.

Without an effective focus, the church cannot align structure, cannot make priority decisions, and cannot effectively assimilate members. This has been identified and recognized as a need. The strategic plan should create focus, by leveraging the church’s current or projected strengths. The strategic plan should also address the issue of assimilation. There has been some recent progress in this area, but the church is not strategically aligned around this issue. Please review the focus group comments to identify other areas related to the strategic plan (worship, programs, buildings, etc.).

### **Organizational Issues.**

- ✦ Senior pastor’s role. Currently, the church is too dependent on Mike. He is an effective communicator, a visionary, and an entrepreneur. But the general sense of members and staff is that he is too central. He is the charismatic leader who has been successful in the “start-up” phase of the church. A new set of skills and approaches is required at the senior level. Mike should begin re-focusing his time to leave a legacy so that the church is solid when he leaves or retires.
- ✦ Session’s role. The Session doesn’t clearly understand their role in providing spiritual leadership and general direction for the church. There is confusion over “staff-driven vs. elder-driven” when it comes to your church. You are at a size where the elders cannot be making operational decisions. The Session should set general parameters for the staff and focus on providing high level spiritual leadership.
- ✦ Staff issues. Currently, the staff is generally frustrated. Roles are unclear. Workload tends to be out of balance because people function in silos (“that no my job”), rather than working collaboratively. There is little inherent accountability for performance or behavior. There is no forum for collective problem-solving. Conflict tends to be avoided. Staff meetings are seen as unproductive. If this goes unchecked, the church will face high staff turnover – which would undermine any strategic planning efforts. In general, the staff members feel like they work well together, when they work together. But there is a lack of true collaboration and sharing at the staff level. This can be resolved. But it will require some time to work through these issues.

I recommend that the church contract with the consultants to spend 1.5 days working with the staff to raise and resolve the staff issues related to

- ✦ Organizational structure
- ✦ Decision-making
- ✦ Collaboration
- ✦ Accountability
- ✦ Effective meetings
- ✦ Problem-solving

### ✦ Conflict resolution

There is a lot of energy around these issues. If the church can make a commitment to address these issues prior to the planning session, then the planning session will be much more effective. If this commitment is not made, the planning session runs the risk of being ineffective. People will generally be more cynical about the planning session if the church hasn't committed to addressing the organizational issues. This will result in a less productive planning session. The other tendency is for people to expect the planning session to address the organizational issues – that would put the cart before the horse. If we can agree to move forward with the organizational issues in the months following the planning session, then we will have a very productive planning session.

## APPENDIX 3

### MODERN/POSTMODERN COMPARISON CHARTS AND TABLES FROM ROBERT WEBBER'S *ANCIENT-FUTURE FAITH*

**Table A: Paradigms of Church History<sup>1</sup>**

Ancient	Medieval	Reformation	Modern	Postmodern
Mystery Community Symbol	Institutional	Word	Reason Systematic & Analytical Verbal Individualistic	Mystery Community Symbol

**Table B: The Seven Stages of Postmodernity<sup>2</sup>**

- 1870—Prehistory  
Arnold Toynbee in 1875 saw Western history as the final phase of a proletariat civilization
- 1950—Modernity in decline  
The questioning of modern assumptions in science and philosophy
- 1960—Deconstruction  
The countercultural shift  
The desire to break away from traditional norms
- 1975—The rise of eclecticism  
New respect for minorities, variety and different lifestyles  
Pluralism
- 1979—A new interest in historical memory  
A postmodern classicism emerged in art and architecture
- 1980—Critical reactions to contemporary culture  
The consumer culture and the manipulations of the information age are brought under attack

---

<sup>1</sup> Webber, *Ancient-Future Faith*, 34.

<sup>2</sup> *Ibid.*, 35.



- 1990—The emergence of the postmodern paradigm  
Revisionary postmodernism begins to construct a worldview through “a revision of modern premises and traditional concepts.”

**Table C: Modern Hybridized to Postmodern<sup>3</sup>**

Modern Hybridized	Postmodern
<i>in politics</i>	
1. nation-states	regions/supranatural bodies
2. totalitarian	Democratic
3. consensus	contested consensus
4. class friction	new agenda issues, green
<i>in economics</i>	
5. Fordism	post-Fordism (networking)
6. monopoly capital	regulated socialized capitalism
7. centralized	decentralized world economy
<i>in society</i>	
8. high growth	steady state
9. industrial	postindustrial
10. class-structures	many-clustered
11. proletariat	Cognitariat
<i>in culture</i>	
12. purism	double-coding
13. elitism	elite/mass dialogue
14. objectivism	values in nature
<i>in esthetics</i>	
15. simple harmonies	disharmonious harmony
16. Newtonian represented	Big Bang represented
17. top-down integrated	conflicted semiosis
18. ahistorical	time-binding
<i>in philosophy</i>	
19. monism	pluralism
20. materialism	semiotic view
21. utopian	heterotopian
<i>in media</i>	
22. world of print	electronic/reproductive
23. fast-changing	Instant/world-changing

<sup>3</sup> Ibid., 35-36.

*in science*

- 24. mechanistic
- 25. linear
- 26. deterministic
- 27. Newton mechanics

*in religion*

- 28. atheism
- 29. "God is dead"
- 30. patriarchal
- 31. disenchantment

*in worldview*

- 32. mechanical
- 33. reductive
- 34. separated
- 35. hierarchical
- 36. accidental universe
- 37. anthropocentric
- 38. absurdity of "man"

self-organizing  
nonlinear  
creative, open  
Quantum/Chaos

panentheism  
creation-centered spirituality  
postpatriarchal  
re-enchantment

ecological  
holistic/holonic/interconnected  
interrelated/semiautonomous  
heterarchical  
anthropic principle  
cosmological orientation  
tragic optimism

## WORKS CITED

- Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001.
- The American Heritage Dictionary*. Second College Edition. Edited by Pamela B. DeVine. Boston: Houghton Mifflin Company, 1985.
- Ayto, John. *Dictionary of Word Origins*. New York: Arcade Publishing, 1990.
- Balch, David L. and John E. Stambaugh. *The New Testament in its Social Environment*. Philadelphia: Westminster Press, 1986.
- Banks, Robert. *Paul's Idea of Community*. Peabody, MA: Hendrickson Publishers, 1994.
- Banks, Robert and Bernice M. Ledbetter. *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids, MI: Baker Academic, 2004.
- Barna, George. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. Colorado Springs, CO: Waterbrook Press, 2001.
- \_\_\_\_\_. *User Friendly Churches: What Christians Need to Know About the Churches People Love to Go To*. Ventura, CA: Regal Books, 1991.
- Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Translated by William F. Gingrich and Wilbur F. Arndt. Chicago: The University of Chicago Press, 1979.
- Best, Steven and Douglas Kellner. *The Postmodern Adventure: Science, Technology, and Cultural Studies at the Third Millennium*. New York: The Guilford Press, 2001.
- Bilezikian, Gilbert. *Community 101: Reclaiming the Local Church as Community of Oneness*. Grand Rapids, MI: Zondervan Publishing House, 1997.
- Boer, Harry R. *A Short History of the Early Church*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976.
- Boff, Leonardo. *Ecclesiogenesis: The Base Communities Reinvent the Church*. Maryknoll, NY: Orbis Books, 1986.

- Bolman, Lee and Terrence Deal. *Leading With Soul: An Uncommon Journey of Spirit*. San Francisco: Jossey-Bass, 2001.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Collier Books, MacMillan Publishing Company, 1963.
- \_\_\_\_\_. *Life Together: A Discussion of Christian Fellowship*. San Francisco: Harper San Francisco, 1954.
- Breckenridge, James and Lillian Breckenridge. *What Color Is Your God?: Multi Cultural Education in the Church*. Wheaton: Scripture Press Publications, 1995.
- Brown, Colin. *Christianity and Western Thought: A History of Philosophers, Ideas and Movements*. Vol. 1, *From the Ancient World to the Age of Enlightenment*. Downer's Grove, IL: Intervarsity Press, 1990.
- Brown, Colin, ed. *New International Dictionary of New Testament Theology*, Vol. 1. *A-F*. Grand Rapids, MI: Zondervan Publishing House, 1986.
- \_\_\_\_\_. *New International Dictionary of New Testament Theology*, Vol. 2. *G-Pre*. Grand Rapids, MI: Zondervan Publishing House, 1986.
- \_\_\_\_\_. *New International Dictionary of New Testament Theology*, Vol. 3. *Pri-Z*. Grand Rapids, MI: Zondervan Publishing House, 1986.
- Burdick, Donald W. "Mark." In *Wycliffe Bible Commentary*, ed. Everett F. Harrison. Chicago: Moody Press, 1990.
- Burke, Spencer. *Making Sense of Church: Eavesdropping on Emerging Conversations About God, Community, and Culture*. Grand Rapids, MI: Zondervan, 2003.
- Chadwick, Henry. *The Early Church: The Story of Emergent Christianity from the Apostolic Age to the Dividing of the Ways Between the Greek East and the Latin West*. Vol. 1, *The Penguin History of the Church*. London: Penguin Books, 1993.
- Chadwick, Owen. *The Reformation*. New York: Penguin Books, 1972.
- Cladis, George. *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*. San Francisco: Jossey-Bass Publishers, 1999.
- Cohen, Adam. *The Perfect Store: Inside eBay*. Boston: Little, Brown and Company, 2002.

- Cole, R. Alan. *Mark in Tyndale New Testament Commentaries*, ed. Canon Leon Morris. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985.
- Congar, Yves. *I Believe in the Holy Spirit*. New York: Crossroad Herder, 1997.
- Crabb, Larry. *Connecting: Healing for Ourselves and Our Relationships: A Radical New Vision*. Nashville: Word Publishing, 1997.
- Craddock, Fred B. "Luke." In *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row Publishers, 1988.
- Dahl, Nils Alstrup. "Ephesians." In *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row Publishers, 1988.
- Dean, Kenda Creasy. "Relationships," in ED356 Dex and Teenagers at Princeton Theological Seminary. Princeton, NJ: October, 1997.
- Dennison, Jack. *City Reaching: On The Road to Transformation*. Pasadena, CA: William Carey Library, 1999.
- DePree, Max. *Leading Without Power: Finding Hope In Serving Community*. San Francisco: Jossey-Bass Publishers, 1997.
- \_\_\_\_\_. *Leadership Jazz*. New York: Bantam Doubleday Dell, 1992.
- Dodd, Brian J. *Empowered Church Leadership: Ministry in the Spirit According to Paul*. Downer's Grove: Intervarsity Press, 2003.
- Donahue, John R. S. J. "Mark." In *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row, Publishers, 1988.
- \_\_\_\_\_. *The Theology and Setting of Discipleship in the Gospel of Mark*. Milwaukee: Marquette University Press, 1983.
- Drane, John. *Introducing the New Testament*. San Francisco: Harper & Row Publishers, 1986.
- Dunn, J. D. G. "Spirit, Holy Spirit." In *New Bible Dictionary*, ed. J. D. Douglass. Wheaton, IL: Tyndale House Publishers, Inc., 1982.
- Dylan, Bob. "The Times They Are A-Changin'," Special Rider Music, 1963.  
<http://www.bobdylan.com/songs/times.html>.

- Easum, William M. *Leadership On The Other Side: No Rules, Just Clues*. Nashville: Abingdon Press, 2000.
- Edwards, Gene. *The Gaius Diary: The Continuing Saga of One Man's Impact on the Early Christian Church*. Wheaton, IL: Tyndale House Publishers, Inc., 2002.
- Ehrman, Bart D. *Jesus, Apocalyptic Prophet of the New Millennium*. Oxford: Oxford US, 1999.
- Esparanza, Christina L. "Coffeehouses Going Strong Despite Big Chain Competition in Victorville, California." In *Daily Press*. Victorville, CA: 10 January 2004.
- Fiorenza, Elisabeth Schussler. "1 Corinthians." In *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row Publishers, 1988.
- Ford, Kevin. "The Armstrong Group Healthy Church Index Executive Summary," Fairfax, VA: The Armstrong Group, 2004.
- Ford, Leighton. "Helping Leaders Grow." In *Leaders On Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, ed. George Barna. Ventura: Regal Books, 1997.
- Foulkes, Francis. *Ephesians* in *Tyndale New Testament Commentaries*, ed. Canon Leon Morris. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989.
- France, R.T. *Matthew* in *Tyndale New Testament Commentaries*, ed. Canon Leon Morris. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985.
- Frazee, Randy. *The Connecting Church: Beyond Small Groups To Authentic Community*. Grand Rapids, MI: Zondervan Publishing House, 2001.
- Froman, Lawrence. "The University as Learning Community" in *Journal of Adult Development*, no. 3: 1999.
- Fuller, Reginald H. "Matthew." In *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row, Publishers, 1988.
- Gallup, George Jr. *The People's Religion*. New York: Macmillan, 1989.
- Gibbs, Eddie. *ChurchNext: Quantum Changes in How We Do Ministry*. Downer's Grove, IL: Intervarsity Press, 2000.

- Giles, Kevin. *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate*. Downers Grove, IL: InterVarsity Press, 2002.
- Giles, Kevin N. *Patterns of Ministry Among the First Christians*. Melbourne: Collins-Dove, 1989.
- Gonzalez, Justo L., *The Story of Christianity*. Vol. 1, *The Early Church to the Dawn of the Reformation*. San Francisco: Harper San Francisco, 1984.
- \_\_\_\_\_. *The Story of Christianity*. Vol. 2, *The Reformation to the Present Day*. San Francisco: Harper San Francisco, 1984.
- Gorman, Julie A. *Community That Is Christian: A Handbook on Small Groups*. Wheaton, IL: Victor Books, 1993.
- Gramsci, Antonio. "Culture and Ideological Hegemony." In *Culture and Society: Contemporary Debates*, ed. Jeffrey C. Alexander and Steve Seidman. Cambridge: Cambridge University Press, 1990.
- Greenleaf, Robert K. *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 2002.
- Grenz, Stanley J. *Created For Community: Connecting Christian Belief with Christian Living*. Grand Rapids, MI: Baker Books, 1998.
- \_\_\_\_\_. *A Primer On Postmodernism*. Grand Rapids, MI: William B. Eerdmans's Publishing Company, 1996.
- \_\_\_\_\_. *Theology for the Community of God*. Grand Rapids, MI: William B. Eerdmans's Publishing Company, 1994.
- Guder, Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: William B. Eerdmans's Publishing Company, 1998.
- Guthrie, Shirley. *Christian Doctrine*. Philadelphia: Westminster Press, 1994.
- Harris, Thomas E. *Applied Organizational Communication: Perspectives, Principles, and Pragmatics*. Hillsdale, NJ: Lawrence Erlbaum Associates, 1993.
- Harvey, Van A. *A Handbook of Theological Terms: Their Meaning and Background Exposed in Over 300 Articles*. New York: Collier Books, 1964.

- Hauerwas, Stanley. *A Community of Character: Towards a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.
- Henry, Michel. *I Am The Truth: Toward a Philosophy of Christianity*. Stanford: Stanford University Press, 2003.
- Holloday, Carl. R. "Acts," in *Harper's Bible Commentary*, ed. James L. Mays. San Francisco: Harper & Row Publishers, 1988.
- The Holy Bible, New International Version*. Grand Rapids, MI: Zondervan, 1991.
- Icenogle, Gareth. *Biblical Foundations for Small Group Ministry: An Integrational Approach*. Downer's Grove, IL: InterVarsity Press, 1994.
- Jantsch, Erich. *The Self-Organizing Universe*. Oxford: Pergamon, 1980.
- Johnson, Luke T. *The Writings of the New Testament: An Interpretation*. Philadelphia: Fortress Press, 1986.
- Juel, Donald H. *A Master of Surprise: Mark Interpreted*. Minneapolis, MN: Fortress Press, 1994.
- \_\_\_\_\_. *Mark*, in *Augsburg Commentary on the New Testament*. Minneapolis, MN: Augsburg, 1990.
- Karkkainen, Veli-Matti. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids, MI: Baker Academic, 2002.
- Kimball, Dan. *The Emerging Church*. Grand Rapids, MI: Zondervan, 2003.
- Kouzes, James M. and Barry Z. Posner. *The Leadership Challenge*. San Francisco: Jossey-Bass, 2002.
- Kreider, Larry. *House To House: Spiritual Insights for the 21<sup>st</sup> Century Church*. Ephrata, PA: House To House Publications, 2001.
- Latourette, Kenneth Scott. *The First Five Centuries*, vol. 1, *A History of the Expansion of Christianity*. Grand Rapids, MI: Zondervan Publishing House, 1970.
- Lewis, Robert. *The Church of Irresistible Influence: Bridge-Building Stories to Help Reach Your Community*. Grand Rapids, MI: Zondervan, 2001.
- Locke, John L. *The De-Voicing of Society: Why We Don't Talk to Each Other*



*Anymore*. New York: Simon and Schuster, 1998.

Mabry, Vicki. "Six Degrees of Kevin Bacon," New York: CBS Worldwide Inc., 2004. <http://www.cbsnews.com/stories/2004/12/15/60II/main661204.shtml>

McKechnie, Paul. *The First Christian Centuries: Perspectives on the Early Church*. Downer's Grove, IL: InterVarsity Press, 2001.

McLaren, Brian D. *A New Kind Of Christian: A Tale Of Two Friends on A Spiritual Journey*. San Francisco: Jossey-Bass, 2001.

McManners, John, ed. *The Oxford Illustrated History of Christianity*. Oxford: Oxford University Press, 1992.

McManus, Erwin Raphael. *Seizing Your Divine Moment: Dare To Live A Life Of Adventure*. Nashville: Thomas Nelson Publishers, 2002.

\_\_\_\_\_. *An Unstoppable Force: Daring to Become the Church God Had in Mind*. Loveland: Group Publishers, 2001.

McNeal, Reggie. *The Present Future: Six Tough Questions for the Church*. San Francisco: Jossey-Bass Publishers, 2003.

\_\_\_\_\_. *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. San Francisco: Jossey-Bass Publishers, 2000.

\_\_\_\_\_. *Revolution in Leadership: Training Apostles for Tomorrow's Church*. Nashville: Abingdon Press, 1998.

Mallory, Sue. *The Equipping Church: Serving Together To Transform Lives*. Grand Rapids, MI: Zondervan Publishing House, 2001.

Marshall, I. Howard. *Acts*, in *Tyndale New Testament Commentaries*, Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990.

Meeks, Wayne A. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven, CT: Yale University Press, 1983.

Metzger, Bruce M. *The New Testament: Its Background, Growth, and Content*. Nashville: Abingdon Press, 1983.

Miller, Donald. *Blue Like Jazz: Nonreligious Thoughts on Christian Spirituality*. Nashville: Thomas Nelson Publishers, 2003.

Miller, Paul M. *Group Dynamics in Evangelism*. Scottsdale, PA: Herald Press, 1958.

- Moltmann, Jurgen, Wendel Moltmann, and Elisabeth Moltmann. *Humanity in God*. New York: Pilgrim Press, 1983.
- Morris, Canon Leon. *Luke*, in *Tyndale New Testament Commentaries*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990.
- Myers, Joseph R. *The Search to Belong: Rethinking Intimacy, Community and Small Groups*. El Cajon, CA: emergentYS Books, 2003.
- Niebuhr, Richard H. *Christ and Culture*. New York: Harper Torchbooks, 1951.
- Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*, vol. 33, *The Christian Family Library*. Grand Rapids, MI: Baker Academic, 2000.
- Ott, E. Stanley. *Transform Your Church With Ministry Teams*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2004.
- Outler, Albert C., ed. *John Wesley*. New York: Oxford University Press, 1964.
- Pagitt, Doug. *Reimagining Spiritual Formation: A Week in the Life of an Experimental Church*. El Cajon, CA: emergentYS Books, 2003.
- Pannenberg, Wolfhart. *Systematic Theology*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1991.
- Patzia, Arthur G. *The Emergence of the Church: Context, Growth, Leadership and Worship*. Downer's Grove, IL: InterVarsity Press, 2001.
- Podmolik, Mary Ellen. "Talkin' 'Bout My Generation." *Crain's Chicago Business* 24, no. 23 (04/June 2001). <<http://web6.epnet.com>>.
- Romig, Dennis A. *Side By Side Leadership: Achieving Outstanding Results Together*. Austin, TX: Bard Press, 2001.
- Rost, Stephen, ed. *A Heritage of Great Evangelical Teaching*, 3d ed. Nashville: Thomas Nelson Publishers, 1996.
- Rouse, Rose. "The Way To Team-Build and Still Stay Warm" in *The United Kingdom Times*. United Kingdom: The United Kingdom Times, 27 March 2002, Features: 1: 3.
- Schein, Edgar H. *Organizational Culture and Leadership: A Dynamic View*. San Francisco: Jossey-Boss Publishers, 1985.

- Schmoller, Alfred. *Handkonkordanz zum griechischen Neuen Testament*. Munster/Westfalen: Deutsche Bibelgesellschaft, 1989.
- Sherman, Amy L. *Restorers Of Hope: Reaching the Poor in Your Community with Church-Based Ministries That Work*. Wheaton: Crossway Books, 1997.
- Sider, Ronald J., Philip N. Olson and Heidi Rolland Unruh. *Churches That Make A Difference: Reaching Your Community with Good News and Good Works*. Grand Rapids, MI: Baker Books, 2002.
- Sims, Bennett J. *Servanthood: Leadership for the Third Millenium*. Cambridge, MA: Cowley Publications, 1997.
- Slaughter, Michael. *UnLearning Church: Just When You Thought You Had Leadership All Figured Out*. Loveland, CO: Group Publishers, 2002.
- Smith Jr., Chuck. *The End of the World...As We Know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World*. Colorado Springs, CO: Waterbrook Press, 2001.
- Sproul, R. C. *The Mystery of the Holy Spirit: Discover the Work of the Living Spirit of the Living God*. Wheaton, IL: Tyndale House Publishers, Inc., 1990.
- Sweet, Leonard, Brian D. McLaren and Jerry Haselmayer. *A Is For Abductive: The Language of the Emerging Culture*. Grand Rapids, MI: Zondervan, 2003.
- Sweet, Leonard. *Out of the Question...Into the Mystery: Getting Lost in the Godlife Relationship*. Colorado Springs, CO: Waterbrook Press, 2004.
- \_\_\_\_\_. "Lessons on the Art and Science on Pneumanautics" at The Ancient Future Church Conference. Community of Joy Church, Phoenix, AZ, February 2004.
- \_\_\_\_\_. *Chat 14*. WebCT: George Fox Evangelical Seminary, 28 April, 2003.
- \_\_\_\_\_. *Postmodern Pilgrims: First Century Passion for the 21<sup>st</sup> Century World*. Nashville: Broadman & Holman Publishers, 2000.
- Taylor, Daniel. *Tell Me A Story: The Life-Shaping Power of Our Stories*. St. Paul, MN: Bog Walk Press, 2001.
- Tichy, Neil. *The Cycle of Leadership: How Great Leaders Teach Their Companies To Win*. New York: Harper Collins Publishers, 2002.

Tischler, Linda, "Can Kevin Rollins Find The Soul Of Dell?" *Fast Company*. New York: Gruner & Jahr USA Publishing, no. 64, November 2002.

\_\_\_\_\_. "Kenny Moore Held A Funeral and Everyone Came." *Fast Company*. New York: Gruner & Jahr USA Publishing, no 79, February 2004.

Tomlinson, Dave. *The Post-Evangelical*. Grand Rapids, MI: Zondervan., 1993.

Tylor, E.B. *The Origins of Culture*. New York: Harper and Row, 1958.

Webber, Robert. *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World*. Grand Rapids, MI: Baker Books, 2003.

Wheatley, Margaret J. *Leadership and the New Science: Discovering Order in a Chaotic World*. First Edition. San Francisco: Berrett-Koehler Publishers, 2001.

Whitman, Walt. "Passage to India," in *The Portable Walt Whitman*, ed. M. Van Doren New York: Penguin Books, 1977.

Wilkes, C. Gene. *Jesus On Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ*. Wheaton, IL: Tyndale House Publishers, Inc., 1998.

Wolff-Salin, Mary. *The Shadow Side of Community and The Growth Of Self*. New York: The Crossroad Publishing Company, 1988.

Wright, Walter C. Jr. *Relational Leadership: A Biblical Model for Influence and Service*. Columbus, GA: Patemoster Publishing, 2002.

Youssef, Michael. *The Leadership Style of Jesus: How to Develop the Leadership Qualities of the Good Shepherd*. Wheaton, IL: Victor Books, 1986.

Zerwick, Max and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament*. Translated by Mary Grosvenor, 4th edition. Rome: Editrice Pontificio Istituto Biblico, 1993.