

Interactive LEARNING GUIDE

Advanced Leadership and Administration

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Updated 2006

I N S T I T U T E O F
T H E O L O G I C A L
S T U D I E S



STUDY LOG

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*Advanced
Leadership
and
Administration*

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INSTITUTE OF
THEOLOGICAL
STUDIES



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 • This study log should assist you in a couple of ways. First, it provides you with a course overview at a
 • glance. You can see the assignments and the course content to which they relate. Second, it provides you
 • with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming.
 • Third, it provides both you and your instructor with a way to measure your progress at any given point in the
 • academic term. IF you use this tool well, you may find that completing the course becomes much less
 • stressful and much more beneficial to your learning.
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ASSIGNMENT	TARGET	COMPLETE
<i>Identify your mentor for the Spiritual Formation Project right away.</i>		
Lesson 1: The Leader as Theologian		
Read Anthony, chs. 3 & 10		
Lecture 1 & answer questions		
Lesson 2: The Leader as Servant		
Read Anthony, ch. 1		
Read Cousins, ch. 2		
Lecture 2 & answer questions		
Lesson 3: The Leader as Churchman or Churchwoman		
Read Anthony, ch. 2		
Lecture 3 & answer questions		
Lesson 4: The Leader as Unifier		
Read Williams/Gangel, ch. 1		
Lecture 4 & answer questions		
Lesson 5: The Leader as Administrator		
Read Anthony, chs. 14, 17 & 19		
Read Cousins, ch. 8		

ASSIGNMENT	TARGET	COMPLETE
Lesson 6: The Leader as Organizer		
Read Anthony, chs. 6 & 8		
Read Cousins, ch. 1		
Lecture 6 & answer questions		
Lesson 7: The Leader as Decision-Maker		
Read Kouzes/Posner, chs. 1 & 2		
Lecture 7 & answer questions		
Lesson 8: The Leader as Group Facilitator		
Read Kouzes/Posner, chs. 9 & 10		
Lecture 8 & answer questions		
Lesson 9: The Leader as Board or Committee Chairperson		
Read Kouzes/Posner, chs. 11 & 12		
Lecture 9 & answer questions		
Lesson 10: The Leader as Conflict Manager		
Read Anthony, chs. 11 & 12		
Lecture 10 & answer questions		

ASSIGNMENT	TARGET	COMPLETE
Lesson 11: The Leader as Change Agent		
Read Kouzes/Posner, chs. 7 & 8		
Lecture 11 & answer questions		
Lesson 12: The Leader as Motivator		
Read Cousins, ch. 4		
Lecture 12 & answer questions		
Lesson 13: The Leader as Developer of Other Leaders		
Read Anthony, ch. 15		
Read Kouzes/Posner, ch. 13		
Lecture 13 & answer questions		
Lesson 14: The Leader as Mentor		
Read Anthony, ch. 13		
Read Kouzes/Posner, chs. 3 & 4		
Lecture 14 & answer questions		
Lesson 15: The Leader as Goal Achiever		
Read Anthony, chs. 7 & 11		
Read Cousins, ch. 3		
Lecture 15 & answer questions		

ASSIGNMENT	TARGET	COMPLETE
Lesson 16: The Leader as Visionary		
Read Cousins, chs. 5 & 7		
Read Kouzes/Posner, ch. 5		
Lecture 16 & answer questions		
Lesson 17: The Leader as Team Captain		
Read Anthony, ch. 9		
Read Cousins, ch. 6		
Read Williams/Gangel, ch. 8		
Lecture 17 & answer questions		
Lesson 18: The Leader as Recruiter		
Read Cousins, ch. 10		
Read Williams/Gangel, chs. 2 & 3		
Lecture 18 & answer questions		
Lesson 19: The Leader as Trainer		
Read Williams/Gangel, chs. 4 & 6		
Lecture 19 & answer questions		

ASSIGNMENT	TARGET	COMPLETE
Lesson 20: The Leader as Supervisor		
Read Cousins, ch. 11		
Read Williams/Gangel, ch. 7		
Lecture 20 & answer questions		
Lesson 21: The Leader as Evaluator		
Read Anthony, ch. 16		
Read Cousins, ch. 12		
Lecture 21 & answer questions		
Lesson 22: The Leader as Delegator		
Read Cousins, ch. 9		
Lecture 22 & answer questions		
Lesson 23: The Leader as Communicator		
Read Kouzes/Posner, ch. 6		
Lecture 23 & answer questions		
Lesson 24: The Leader as Relator		
Read Anthony, chs. 20 & 21		
Lecture 24 & answer questions		

ASSIGNMENT	TARGET	COMPLETE
<i>Complete Collateral Reading</i>		
<i>Complete Additional Reading for Reading Report</i>		
<i>Complete Collateral Reading Analysis</i>		
<i>Complete Long-Range Planning Project</i>		
<i>Complete Research Paper</i>		
<i>Complete ITS Online Interactivity Forum</i>		
<i>Complete Spiritual Formation Project</i>		

COURSE COMPLETED: _____ ***!***

COURSE INTRODUCTION

Advanced Leadership and Administration

INSTITUTE OF
THEOLOGICAL
STUDIES



The Institute of Theological Studies provides the following syllabus as the standard for this course. You will be responsible for all assignments *unless your school changes the requirements*.

Course Description

A church leader wears many hats. In this course learners discover how to maximize productivity in the various functions of church leadership. The course examines the biblical foundation and practical functions of administrative leadership in churches and Christian organizations, and focuses on developing successful, biblical attitudes and skills among team leaders. Students will analyze basic leadership principles from secular and evangelical sources, analyzing them through a biblical/theological grid. (This advanced course is built on ITS course *CE501 Church Leadership and Administration*.)

Course Objectives

Upon completion of this course you should:

- Know the major passages of Scripture which deal with leadership.
- Understand the theological implications of those passages and their application in the real world of contemporary Christian leadership.
- Analyze basic principles of leadership from both secular and evangelical sources, measuring them by your theological grid.
- Synthesize a philosophy of ministry, a biblical leadership style and a complete harmony of gifting for the calling to and sustaining of leadership.
- Apply these leadership teachings to your present and/or future ministry with special attention to people relations, servanthood, decentralization, and team-building.
- Evaluate your call, gifts, experience and future vision both on a personal level and as these issues relate to the church or organization you serve.

Course Texts

Required Reading:

Anthony, Michael J. *The Effective Church Board*. Grand Rapids, MI: Baker Books, 1993.
(Only available through ITS)

Cousins, Don, Leith Anderson and Arthur DeKruyter. *Mastering Church Management*. Portland, OR: Multnomah Press, 1990. (Only available through ITS)

Kouzes, James M. and Barry Z. Posner. *The Leadership Challenge*. 3rd edition. San Francisco: Jossey-Bass, 2002.

Williams, Dennis E. and Kenneth O. Gangel. *Volunteers for Today's Church*. Eugene, OR: Wipf and Stock, 2004.

Monograph on *Biblical Leadership* (included in this Learning Guide)

Note: If you have not read Gangel's *Feeding and Leading* (Baker, 2000), please select it for one of your two collateral choices in the next section.

Collateral Reading:

Select two additional books from the select bibliography. Look for those which best complement your present strengths or help shore up known weaknesses.

COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10.3.3.3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. [ITS Online Interactivity Forum](#) (see course requirements) – fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. [Spiritual Formation Project](#) (see course requirements) – fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. [Learning Community Assignments](#) (see end of ILG) – fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to www.ITScourses.org/interactivity/ for the most up-to-date ITS resources.

Course Requirements

General Requirements:

In order to receive two semester (or three quarter) hours credit for the course, you must complete the course requirements within a one-year period unless the particular institution requires the completion of all the work within the framework of its semester or quarter. During this time, you are expected to devote a minimum of 100 hours to the completion of the course including listening to the 24 recorded lectures, doing the assigned readings mentioned above, answering all questions in the *Learning Guide* which accompanies the lectures, completing the project and the research paper.

Specific Requirements:

1. **Reading:** You must complete **all** the required readings.
 - a. Required Texts: *Before* each lecture, complete the reading assignments as noted in the Learning Guide.
 - b. Collateral Reading: A **two-page** analysis of two additional books (500-600 words each; selected from the bibliography) should specify ways in which they help your life and ministry. Do not confuse this assignment with a critique or a review, or even an evaluation. The key is to find ways in which these books help you grow as a leader.
 - c. Additional Reading: You must complete at least **800 pages** of reading outside of the assigned required and collateral reading. Report these on your “Reading Report” sheet, indicating the title of the book, author, publisher, date of publication and pages read.

2. **Study Questions**

Each taped lecture and reading assignment is accompanied by study questions (see the *Learning Guide*) to be answered in writing. Brief one-or-two sentence answers are preferred. These should be completed study by study as you listen to the lecture; any resources may be used in compiling your answers.

3. **Research Paper**

Utilizing all the readings and lectures, analyze your own leadership style. Describe your strengths and weaknesses, paying special attention to the appendices in Kouzes and Posner and Anthony. This assignment certainly could be completed in 10-15 pages, but the number of pages is not the issue—the result should correctly analyze your present leadership style, how and why you chose it, where you see its deficiencies and strengths, and what steps you will take to improve as a leader.

4. Long-Range Planning Project

Design a three-year plan to improve leadership in a team ministry (see pp. 15ff for details). Like the research paper, this project should **not** be undertaken until you have completed all readings and lectures.

5. ITS Online Interactivity Forum:

Participate with other students worldwide in an ongoing asynchronous threaded discussion of two major course topics. Go to www.ITScourses.org/interactivity/ to register for and enter the ITS On-Line Forum. In order to get the fullest benefit from the Forum, complete the assignment **after** you have listened to all the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- Post an original answer to each question for your course (75 word min.).
- Post your response to any previous answer given to each question (75 word min.).
- Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

NOTE: Please read the “Assignment Instructions” in the Forum for details.

Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.

6. Spiritual Formation Project

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. *Identify your mentor early in the course*, and submit the essay to your grader at the end of the course. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. **Personal Reflection and Evaluation: Reflect on the course** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

- a. Follow these steps in your reflection:
- Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
- Step 2: What portion(s) of the course brought this theme/principle/concept to light?
- Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
- Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?
- b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately three pages**)
- c. Give a copy of this reflection to your mentor (see #2).
- 2. Community Reflection and Interaction: Interview a mentor** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:
- a. Who should you interview? (1-3 are required; 4-6 are recommended)
1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is **not** your grader or a family member.
 4. Someone who values the spiritual formation process.
 5. Someone who is familiar with and values the subject of the course.
 6. Someone who has experience using the content of the course in ministry.
- NOTE: *Identify your mentor early in the course*, and give him/her the page entitled “Guidelines for Mentors.”
- b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
- ◆ What feedback can your mentor give in response to your essay?
 - ◆ In light of the course content, are the conclusions you made appropriate? Why/why not?
 - ◆ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?
- NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

- 3. Synthesis and Application: Draw your final conclusions** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:
- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
 - b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - ◆ What were the mentor’s comments regarding your essay?
 - ◆ What advice did he/she give?
 - ◆ How did his/her comments expand or correct your application of the course?
 - ◆ Include the person’s name, occupation, and the length of the interview.
 - c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - ◆ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - ◆ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - ◆ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

NOTE TO STUDENTS: *Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.*

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

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Course Grading

Required Texts and Additional Reading Report	10%
Collateral Reading (Analyses, 5% each)	10%
Study questions	30%
Research paper	20%
Long-range planning project	15%
ITS Online Interactivity Forum	5%
Spiritual Formation Project	10%
Total:	100%

Note: There is no examination for this course.

Student Name: _____ Course: _____ Interview Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "*Spiritual Formation Project*." This assignment involves two parts: an **essay** and an **interview**:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student's growth through interaction with a mature believer.**

NOTES ON THE INTERVIEW:

- You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

**ADVANCED LEADERSHIP AND ADMINISTRATION FOR CHURCHES
AND CHRISTIAN ORGANIZATIONS**

(A Three-Year Projection)

The key to this assignment is selecting areas of leadership development crucial to your personal and professional growth. Suit the assignment to your current or future ministry, putting into practice things you have read or heard during this course. In effect, this is a planning project which should take you three years into the future, so select whatever calendar years are appropriate from the time you begin the assignment.

PART I. ENHANCING YOUR VISION

- A. Write a paragraph about your past, current and earlier ministries.
- B. Ascertain, as well as you can, what God wants from you in the future.
- C. Write a paragraph on how God has used you so far.
- D. Discuss these documents (as you feel comfortable) with spouse, friends, elders, etc.
- E. Identify several personal/professional goals you believe God intends you to achieve within the next three years.

PART II. DRAFTING YOUR STRATEGY

- A. Use the pattern you learned in the course:

MISSION--OBJECTIVES--GOALS--ACTION--STEPS

For the purpose of this assignment, you need not deal too much with mission but focus on the other three. Shoot for at least five objectives and at least three goals for each objective, and at least three action steps for each goal.

- B. Follow the annual planning cycle described in the course, but you don't need to do three years for each objective. Remember the key is increasing specificity.
- C. General Example

OBJECTIVE: TO MENTOR A DEVELOPING LEADER OVER THE NEXT THREE YEARS.

GOAL: Through designing a program of personal mentoring which meets predetermined objectives on which we have both agreed.

Action steps:

1. I will pray carefully for God to show me which person it should be and make the selection within the next three months.
2. I will spend at least 2 hours with the person to see whether we have compatibility and can work together over this period of time. (This should be completed by the end of the three months.)
3. I will begin the actual mentoring process within six months of the time I finish this course.

GOAL: To develop leadership skills in the person(s) I am mentoring.

Action steps:

1. We will agree upon and begin a reading program in Christian leadership.
2. We will plan activities which will help him or her grow in leadership and responsibility as well as competence.
3. We will design specific areas of ministry involvement as they relate to this person's gifts, call and strengths.

D. General Guidelines

1. The assignment need not be in narrative form; outlines are fine.
2. The assignment may mix personal growth with professional ministry objectives.
3. If you cannot select realistic current objectives, create a potential setting, but make it as true-to-life as possible.
4. Don't hesitate to check hunches and ideas with others you trust.

Select Bibliography

(“Top Ten” shown with an *)

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COURSE LESSONS



Advanced Leadership and Administration



INSTITUTE OF
THEOLOGICAL
STUDIES



Lesson 1

THE LEADER AS THEOLOGIAN

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 3 and 10.
1. Describe the biblical responsibilities of elders.
 2. What distinctions do you see between the offices of elder and deacon?
 3. Name and briefly describe the three traditional leadership styles.
 4. According to Myron Rush, when is an autocratic style of leadership best used?
 5. What is the difference between character qualities and leadership styles?



Listen to Lecture 1



1. Explain the difference between metachurch and megachurch.
2. In what four ways do we commonly use the word “church”?
3. In what three ways does the New Testament use the word *ekklesia*?
4. What New Testament passages indicate that the early church may have kept membership rolls?
5. What is the significance of the phrase “with all the saints” in Ephesians 3:18?

Lecture I

THE LEADER AS THEOLOGIAN

I. Contemporary Confusion Regarding the Nature of the Church

- A. Secular Analysis
- B. The Distorted Image of Fiction
- C. The Gospel of a Cause
- D. Polarization of a Philosophy of Ministry

II. The Meaning of the Word “Church”

- A. The English Words
- B. The Greek Words
- C. The Universal Church
- D. The Local Church

III. The Purpose of the Church

- A. The Church Structures a Climate for Worship.
- B. The Church Provides the Setting for Fellowship.
- C. The Church Develops a Strategy for Evangelism.
- D. The Church Maintains a Ministry of Education.

Lesson 2

THE LEADER AS SERVANT

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 1.
 - Cousins, *Mastering Church Management*, Chapter 2.
1. Why is it incorrect to say that a seminary degree prepares pastors for leading a church?
 2. Identify the four major chapters in the New Testament which describe spiritual gifts.
 3. DeKruyter talks about power. What other word(s) might you substitute in the context of this chapter?
 4. How can one practice the stewardship of power?
 5. Evaluate Drucker's line, "The minute you hire your first secretary, you have an organization."



Listen to Lecture 2



1. Review Francis Schaeffer's eight ingredients which define (describe) church. Discuss where you agree or disagree.
2. Identify the central passage for the discussion of church as a body.
3. What causes the breakdown of unity and community in a congregation?
4. Name the Greek word which is used to identify the gift of administration.
5. What is the meaning of the Greek word *prohistemi*, and in what central passage may it be found?

Lecture II

THE LEADER AS SERVANT

I. Understanding the Church

II. Paul's Concept of the Body

A. The Body Metaphor

B. The Broken Body

III. The Implementation of Unity and Community

A. A People-Centered Ministry

B. The Gift of Leading

C. The Requirements of a Biblical Lifestyle

D. Understanding Interpersonal Encounter

Lesson 3

THE LEADER AS CHURCHMAN OR CHURCHWOMAN

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 2.
1. Why is it incorrect to say that decisions made by the board should always be in complete agreement with the pastor?
 2. How is it possible for people who have not been to Bible college or seminary or have not had any other formal theological training to effectively carry out ministry in churches and Christian organizations?
 3. Do you agree that the board should provide the vision and direction for a church?
 4. Why should the senior pastor take responsibility for mentoring board members?
 5. Fill in the five blanks on page 43 where Anthony asks you to list additional “misconceptions” of church board members.



Listen to Lecture 3



1. Name three things New Testament leadership is *not*.
2. What New Testament passage offers a good example of the way Jesus gave Himself to people in an attempt to build His life and ministry into them?
3. Identify three things New Testament leadership is.
4. What New Testament chapter describes the items in answer 3?
5. Name three New Testament leaders developed by the Apostle Paul.

Lecture III

THE LEADER AS CHURCHMAN OR CHURCHWOMAN

I. What New Testament Leadership Is Not

- A. It Is Not Political Power Play.
- B. It Is Not Authoritarian Attitude.
- C. It Is Not Cultic Control.

II. The Positive Pattern of Christ

- A. The Leadership of our Lord Focused on Individuals.
- B. The Leadership of our Lord Focused on the Scriptures.
- C. The Leadership of our Lord Focused on Himself.
- D. The Leadership of our Lord Focused on Purpose.

III. What New Testament Leadership Is

- A. It Is Nurture.
- B. It Is Example.
- C. It Is Fatherhood.

IV. Paul's Example

Lesson 4

THE LEADER AS UNIFIER

Required Reading:

- Williams/Gangel, *Volunteers for Today's Church*, Chapter 1.
- 1. Evaluate the paragraph by Paul Stephens on page 13.
- 2. How can the church discover ministry needs?
- 3. What problems result when professionals take over ministry that could be done by volunteers?
- 4. Evaluate the statement, "Every congregation contains the necessary potential workers or trained leadership to meet the needs of that particular group of Christians."
- 5. How does the concept of spiritual gifts assist the congregation to do the work of the ministry?



Listen to Lecture 4



1. Identify Plato's source of authority for leadership.
2. In what Bible chapter would you find a description of the godly leadership qualities demonstrated by Joshua?
3. Name some of those leadership qualities found in Joshua.
4. Building on our understanding of Moses, Joshua and Paul, identify four qualities for modern Christian leaders.
5. In Blau's first chapter of *Bureaucracy in Modern Society*, he identifies three types of associations and all could well describe churches and Christian organizations today. Name them.

Lecture IV

THE LEADER AS UNIFIER

I. The Source of Authority

- A. Platonic Leadership
- B. Catholic Leadership
- C. Scriptural Leadership

II. Biblical Examples

- A. Moses
- B. Joshua
- C. Paul

III. The Dynamic of Spiritual Leadership

- A. Acceptance of Responsibility
- B. Meekness and Humility
- C. Teachableness
- D. Care for Followers

IV. Bureaucracy in Biblical Leadership

- A. Bureaucracy and a “Professional” View of Work
- B. Bureaucracy and Effectiveness
- C. Bureaucracy and a Participatory View of Organization
- D. Bureaucracy and a Christian View of Society
- E. Bureaucracy and a Biblical View of Humanity

Lesson 5

THE LEADER AS ADMINISTRATOR

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 14, 17 and 19.
 - Cousins, *Mastering Church Management*, Chapter 8.
1. Describe a church audit and tell why it is important.
 2. What four things must a plaintiff prove to win a malpractice suit?
 3. What does Anthony suggest regarding the hiring procedures for a church staff?
 4. What is the pastor's role with respect to building and grounds?
 5. Anderson suggests several specific areas about a building that communicate something about a church or ministry organizations mission. Name those areas.



Listen to Lecture 5



1. Name at least six qualities of an effective administrator.
2. Why is a stairstep model not a good way to depict organizational tasks?
3. Name three myths surrounding administration in Christian organizations.
4. Identify the three New Testament texts in which the word *kubernesis* (administration) appears.
5. In addition to purpose, what is the single most basic focus of administrative leadership?

Lecture V

THE LEADER AS ADMINISTRATOR

I. Definition of Administration

II. Qualities of the Effective Administrator

- A. Sensitivity to One's Surroundings
- B. Curiosity
- C. Perspective
- D. Mental Flexibility
- E. An Organized Mind
- F. Tolerance for Ambiguity
- G. Independent Judgment
- H. Pride of Workmanship
- I. Ability to Synthesize
- J. Ability to Reason and Abstract

III. Functions of Administration

IV. The Gift of Administration

- A. Analysis of Biblical Backgrounds
- B. New Testament Uses
- C. Old Testament Uses

V. Secular Concepts of Administration

- A. How Leadership Differs from Management
- B. Drawing Some Practical Implications

Lesson 6

THE LEADER AS ORGANIZER

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 6 and 8.
 - Cousins, *Mastering Church Management*, Chapter 1.
1. Identify some values of job descriptions.
 2. What kinds of things go into an administrative manual?
 3. What are the advantages of a representative model of church organization?
 4. Briefly describe the team ministry model.
 5. Evaluate Cousins' "signs of a well-managed church". With which do you agree? With which do you disagree? What others might you add?



Listen to Lecture 6



1. What is TQM?
2. Why do we say that organizations, churches and ministry groups should be flexible?
3. Name the ten steps in practicing a system of time management.
4. Which is more correct with respect to an organizational chart—form follows function or function follows form?
5. Name four ways you can figure out informal organization in a church or any corporate activity.
6. What five things are essential for you to gain job control in a leadership post?

Lecture VI

THE LEADER AS ORGANIZER

I. Principles of Organization

- A. Not an End in Itself
- B. Should Always Grow out of a Need
- C. Contains Maximal Participation
- D. Flexibility
- E. Participatory
- F. Should Develop Creativity
- G. Includes Job Analysis and Description
- H. Emphasizes Records and Reports
- I. Must Include Clear Channels of Communication

II. Organizing the Key Resource—Time

III. Developing an Organizational Chart

IV. A Word about Informal Organization

V. Job Control

- A. Adequate Time
- B. Adequate Staff
- C. Adequate Resources
- D. Adequate Equipment
- E. Adequate Grasp of Objectives

Lesson 7

THE LEADER AS DECISION-MAKER

Required Reading:

- Kouzes/Posner, *The Leadership Challenge*, Chapters 1 and 2.
1. Define and describe “zapping.”
 2. Name the five practices common to successful leaders.
 3. Kouzes and Posner suggest that there may be several essential tests a person must pass before he or she earns the title of leader. What are those tests?
 4. What two major variables affect the level or type of competence leaders must demonstrate?
 5. What is the foundation of leadership, and how is it developed?



Listen to Lecture 7



1. Name four causes of ineffective decision-making.
2. Define critical thinking.
3. According to Em Griffin, what five factors mark a good decision?
4. Name the seven steps in the problem-solving/decision-making process.
5. When should an announced decision not be changed?

Lecture VII

THE LEADER AS DECISION-MAKER

I. Causes of Ineffective Decision-Making

- A. Lack of Clear-Cut Objectives
- B. Insecurity of Position or Authority
- C. Lack of Information
- D. Fear of Change

II. Decision-Making and Critical Thinking

III. Group Decision-Making—The New Paradigm

- A. Group Consensus
- B. Group Unity

IV. Decision-Making and the Problem-Solving Process

- A. Orientation to the Situation
- B. Identification of Key Facts
- C. Identification of the Major Problem(s)
- D. Proposal of Possible Causes and the Identification of One or More
- E. Listing of Probable Solutions
- F. Testing, Selecting and Applying the Best Solution
- G. Evaluation of the Decision

V. Evaluating Oneself as a Decision-Maker

Lesson 8

THE LEADER AS GROUP FACILITATOR

Required Reading:

- Kouzes/Posner, *The Leadership Challenge*, Chapters 9 and 10.
1. What is the role of the leader in collaboration?
 2. What according to the authors is the “heart of collaboration,” and why is it important?
 3. What are some things leaders can do to facilitate positive interdependence?
 4. Describe “traditional thinking” about power and what the authors’ research indicates as the better approach.
 5. Describe the process of “strengthening others.”



Listen to Lecture 8



1. Name three minor variables relative to group work.
2. Name five components of leadership groups.
3. What do we mean by “socio-metric pattern”?
4. What is group hedonic tone?
5. Name at least four roadblocks to effective group work?

Lecture VIII

THE LEADER AS GROUP FACILITATOR

I. The Role of Groups in Leadership

- A. Definition of a Group
- B. Variables in Group Work
- C. Components of Leadership Groups

II. Understanding Group Behavior

- A. Background
- B. Participation Pattern
- C. Free Communication
- D. Standards
- E. Sociometric Pattern
- F. Procedures
- G. Goals

III. Unleashing Group Dynamic

- A. Clarify the Group's Objectives
- B. Consider the Group's Hedonic Tone
- C. Construct Patterns for Group Interaction
- D. Crystallize the Group's Achievement
- E. Create a Fair System of Evaluation

IV. Expectations of Group Members

- A. Attendance
- B. Affirmation
- C. Confidentiality
- D. Learning
- E. Responsibility
- F. Avoid Defensiveness

V. Roadblocks to Effective Group Work

- A. Forgetting the Individual
- B. Expecting Too Much from Group Dynamics
- C. Wasting Time in Group Work
- D. Letting Group Dynamics Become an Activity of the Flesh
- E. Handling Problem People

VI. Leader-Group Relations

VII. Stages of Group Growth

- A. The Centric Group
- B. The Radic Group

Lesson 9

THE LEADER AS BOARD OR COMMITTEE CHAIRPERSON

Required Reading:

- Kouzes/Posner, *The Leadership Challenge*, Chapters 11 and 12.
1. What are some key criteria to get boards and committees performing together well (the essentials of recognition)?
 2. What do Kouzes and Posner mean when they say, “Leaders make people winners”?
 3. Identify eight strategies you can use to recognize the accomplishments of your boards and committees.
 4. What are the essentials for celebrating values and victories?
 5. Suggest several strategies you can use to celebrate board or committee accomplishments.



Listen to Lecture 9



1. What is the difference between a board and a committee?
2. In what way do boards assume legal responsibility for policy?
3. Name three ways boards recruit members.
4. Delineate four functions of a board or committee chairperson.
5. Describe the characteristics of negative board members (at least four).

Lecture IX

THE LEADER AS BOARD OR COMMITTEE CHAIRPERSON

I. Various Functions of Boards

- A. Boards Determine Policy
- B. Boards Implement Policy
- C. Boards Advise Policy
- D. Boards Assume Legal Responsibility for Policy

II. Board and Committee Membership

- A. Self Perpetuation
- B. Popular Election
- C. Ex-Official Status

III. The Chairperson's Role in Board and Committee Work

- A. Planning
- B. Presiding
- C. Appointing
- D. Representing
- E. Counseling
- F. Reporting

IV. The Responsibility of Board and Committee Members

Lesson 10

THE LEADER AS CONFLICT MANAGER

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 12 and 18.
1. What are some benefits of conflict in churches and Christian organizations?
 2. What does Anthony suggest as the common causes of strife in churches and Christian organizations?
 3. Identify two central passages essential to the resolving of conflict among believers.
 4. Name the warning signs of an impending split in a church.
 5. Where does healing begin in a splitting church?



Listen to Lecture 10



1. Describe “conflict” in the context of this chapter.
2. Identify five assumptions about conflict.
3. Why is confrontation so positively important in conflict management?
4. Is compromise a positive or negative feature in conflict management?
5. Name the five fundamental leadership practices made famous by Kouzes and Posner.

Lecture X

THE LEADER AS CONFLICT MANAGER

I. Leadership Assumptions about Conflict

- A. Conflict Is Inevitable Where People Are Interested and Involved.
- B. Conflict Accelerates as Change Accelerates.
- C. Conflict Is Not Inherently Destructive or Constructive.
- D. Conflict Is Best Handled by Diplomacy and Negotiation.
- E. Conflict Resolution Can Be Taught.

II. Leadership Strategies for Handling Conflict

- A. Confrontation
- B. Compromise
- C. Working Through
- D. Teaching

III. Leadership Model for Conflict Resolution

- A. Withdrawing
- B. Taking
- C. Giving
- D. Agreeing

IV. Leadership Behavior That Reduces Conflict

- A. Participatory Leadership
- B. Effective Leadership
- C. Celebrative Leadership
- D. Vulnerable Leadership
- E. Communicative Leadership

Lesson 11

THE LEADER AS CHANGE AGENT

Required Reading:

- Kouzes/Posner, *The Leadership Challenge*, Chapters 7 and 8.
1. According to the authors, what characteristic is common to every “personal-best leadership experience” received from their interviewees?
 2. What point do Kouzes and Posner try to make when they say the leaders should be neither entrepreneurs nor intrapreneurs?
 3. What attitudes will assist leaders in searching for positive change opportunities?
 4. Describe “psychological hardiness” and why it is valuable for leaders.
 5. How can leaders establish a climate in which people can take charge of change and welcome the opportunity to experiment?



Listen to Lecture 11



1. Identify the four kinds of change confronting leaders, as they were described by Bennett.
2. Why is changing people more important than changing things?
3. Change is dynamic and change agents need to take into consideration what happens to people involved in the change. What are some of those feelings?
4. Why should a new leader resist beginning a new ministry with a preconceived plan?
5. What is an idiographic ministry?

Lecture XI

THE LEADER AS CHANGE AGENT

I. Kinds of Change

II. Principles of the Change Process

- A. Changing People Is More Important Than Changing Things.
- B. Change Begins Where the Leader Has the Most Control.
- C. Change Runs More Smoothly When People Participate in Its Planning.
- D. Change Includes Overcoming Resistance.
- E. Change Success Directly Relates to the Group's Maturity.

III. Positive Approaches to Leading Change

- A. Resist Beginning a New Ministry with a Preconceived Plan.
- B. Lead with a Flexible Agenda.
- C. Move Slowly into Change.
- D. See Yourself as a Joiner, Not Always an Impactor.
- E. Make Sure People Understand Goals.
- F. Don't Be Afraid to Fail.
- G. Don't Take Yourself or Your Leadership Too Seriously.
- H. Pray More, Say Less.

IV. Organization or Individual: Who Needs to Change?

V. Shaping an Idiographic Ministry

Lesson 12

THE LEADER AS MOTIVATOR

Required Reading:

- Cousins, *Mastering Church Management*, Chapter 4.
 - Williams/Gangel, *Volunteers for Today's Church*, Chapter 5.
1. What does DeKruyter mean when he says, "The administrator works backwards"?
 2. Evaluate DeKruyter's position: "...I firmly believe the pastor/administrator should set goals for the church."
 3. How does the mission statement relate to the matter of motivation staff and volunteers?
 4. In what way can a church leader be compared to the manager of a sports team?
 5. Review the elements that describe good team motivation.



Listen to Lecture 12



1. Who argued that motivation is inseparably related to personal goals?
2. In what way is motivation dependent upon information?
3. Explain the differences among cognitive, affective and conative attitudes.
4. Identify five principles involved in the changing of group attitudes.
5. Name four motivational theorists.

Lecture XII

THE LEADER AS MOTIVATOR

I. Factors in Motivation

- A. Motivation Is Inseparably Related to Personal Goals.
- B. Motivation Depends Upon Information.
- C. Motivation Involves the Changing of Group Attitudes.
- D. Motivation Arises from What Leaders Give, Not from What They Take.

II. Classical Motivational Theorists

- A. Maslow's Hierarchy of Human Needs
- B. Herzberg's Motivation-Hygiene Theory
- C. Zaleznik and the Individualist View
- D. McGregor: Theory X and Theory Y

III. Making the Motivation Process Work

Lesson 13

THE LEADER AS DEVELOPER OF OTHER LEADERS

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 15.
 - Kouzes/Posner, *The Leadership Challenge*, Chapter 13.
1. What are some “don’ts” for a Christian organization seeking new leadership?
 2. What is the most fatal mistake a church or Christian organization can make in looking for new leadership?
 3. Do Kouzes and Posner believe leadership is a set of innate personality characteristics one is born with or a set of skills that can be learned? Why?
 4. What is meant by the statement, “Any leadership practice *can* become destructive,” and what is the only way to resolve this conflict?
 5. Define and explain what the authors have identified as “the secret of success in life.”



Listen to Lecture 13



1. Identify the basic elements in a positive climate for leadership development.
2. What do we mean when we say adults are “growing up,” not “grown up”?
3. Identify four questions which Kouzes and Posner suggest that leaders ask to examine their trustworthiness level.
4. What is interactive leadership?
5. Name several basic components of leadership development.

Lecture XIII

THE LEADER AS DEVELOPER OF OTHER LEADERS

I. Establishing a Climate

- A. Biblical Guidelines
- B. Team Spirit
- C. Decentralization
- D. Delegation
- E. Purpose and Direction

II. Considering the Issues

- A. Leadership Style
- B. Essential Maturity
- C. Necessity of Credibility
- D. Uniqueness of Women's Leadership

III. Emphasizing the Basics

- A. Competence
- B. Creativity
- C. Vision
- D. Empowerment

Lesson 14

THE LEADER AS MENTOR

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 13.
- Kouzes/Posner, *The Leadership Challenge*, Chapters 3 and 4.

1. What is spiritual compartmentalization?
2. What impact does values clarity have on commitment, and what surprised Kouzes and Posner in their research on this topic?
3. What are the steps to finding your authentic voice as a leader (and mentor)?
4. What should a leader who leads by example do to ensure his/her actions align with shared values?
5. What is one way a leader (and mentor) can help make sure information is quickly and accurately remembered?



Listen to Lecture 14



1. Briefly describe the origin of the word “mentor”.
2. Identify several qualities of an effective mentor.
3. Kouzes and Posner talk about “moments of truth” and they identify several ways to identify how leaders have chosen and reinforced values. Can you name them?
4. Why is it important for mentors to be available and accessible?
5. Evaluate Kostenbaum’s statement, “Ethics in leadership means mentoring.”

Lecture XIV

THE LEADER AS MENTOR

I. General Qualifications of a Mentor

- A. Mentors Must Control Their Own Emotions.
- B. Mentors Must Be Good Listeners.
- C. Mentors Must Be Friendly.
- D. Mentors Must Learn to Ask Catalytic Questions.
- E. Mentors Must See Things in Total Perspective.
- F. Mentors Must Resist the Temptation to be Only a Teller.

II. The Process of Christian Mentoring

- A. Be Available.
- B. Be Credible.
- C. Be Ethical.
- D. Be Instructive.
- E. Be Committed.

Lesson 15

THE LEADER AS GOAL ACHIEVER

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 7 and 11.
 - Cousins, *Mastering Church Management*, Chapter 3.
1. Name some reasons why a church or Christian organization should have a clearly defined mission statement.
 2. How can a leader know when a mission statement should be revised?
 3. How do we set the right climate for planning?
 4. What keeps management positive in a Christian organization?
 5. In order to concentrate on critical tasks in achieving goals, we put the best people in the areas of highest priority. Why?
 6. Why is it wise to avoid “leadership only” positions?



Listen to Lecture 15



1. Identify three basic assumptions regarding goals in any organization.
2. Clearly identify the difference between mission and vision.
3. What is the difference between goals and objectives?
4. As the process of goal-achievement moves forward, identify the steps in order.
5. Why must goals and objectives relate to all areas of our ministry?

Lecture XV

THE LEADER AS GOAL ACHIEVER

I. Defining the Mission

II. Ministry by Objectives

- A. Process of Ministry by Objectives
- B. Principles of Ministry by Objectives

III. The Power of Purpose

- A. Present and Future Awareness
- B. Enthusiasm
- C. Basis for Evaluation
- D. Forced Planning
- E. Emphasis on Productivity
- F. Reduction in Conflict

Lesson 16

THE LEADER AS VISIONARY

Required Reading:

- Cousins, *Mastering Church Management*, Chapters 5 and 7.
 - Kouzes/Posner, *The Leadership Challenge*, Chapter 5.
1. What does Anderson mean when he says, “Pastors need to look out the window, although in the early years it pays to spend more time at the desk”?
 2. What specific strategies help us translate vision into action?
 3. What does the following line have to do with vision and planning? “When people trust the integrity of a ministry, they willingly give to it.”
 4. What can you do to enhance your own leadership capacity to envision the future?
 5. How can you “discover the theme” and thereby move toward developing vision?



Listen to Lecture 16



1. Why must planning pay careful attention to immediate choices?
2. Why do we say planning is cyclically based on evaluation?
3. Briefly explain Callahan’s progressive three-year model.
4. How does short-range planning differ from long-range planning?
5. Explain inter-fund borrowing.

Lecture XVI

THE LEADER AS VISIONARY

I. Principles of Planning

- A. Planning Invests Time; It Does Not Spend It.
- B. Planning Requires Careful Attention to Immediate Choices.
- C. Planning Is Cyclically Based on Evaluation.
- D. Planning Requires Acting Objectively toward Goal Realization.
- E. Planning Should Allow for Maximal Participation.
- F. Planning Increases in Specificity as the Event Draws Nearer.

II. Basic Planning Models

- A. Planning Step Model
- B. Progressive Three-Year Model
- C. Annual Planning Model

III. Organizing Your Planning Group

IV. Planning and the Budget

- A. Budgets Should Generate from the Bottom Up as Much as Possible.
- B. Donor Records Must Be Maintained Accurately.
- C. Financial Reports and Disclosures Must Be Thorough and Frequent.
- D. Keep Your Total Debt Within 2½ Times the Total Annual Current Fund Receipts.

Lesson 17

THE LEADER AS TEAM CAPTAIN

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 9.
 - Cousins, *Mastering Church Management*, Chapter 6.
 - Williams/Gangel, *Volunteers for Today's Church*, Chapter 8.
1. What are the major advantages of team leadership?
 2. What is the first thing leaders should do when developing a ministry team for a new ministry?
 3. Why isn't it better to put ministry entirely into the hands of professionals?
 4. Identify a Bible passage to support each of the following statements:
 - a) biblical values are and always have been counter-cultural;
 - b) biblical heroes tended to be worldly failures;
 - c) biblical faith transcends temporal applause.
 5. What should team ministry nurturing accomplish?



Listen to Lecture 17



1. Describe the four ways Van Auken claims Christian leadership teams are different.
2. What are the marks of effective teams?
3. Expand on the axiom, "Lead to your strength; staff to your weakness."
4. Why does Thomas Gilmore encourage leaders to "work explicitly on followership"?
5. Identify four chapters in the Book of Acts where we see Christian ministry teams in action.

Lecture XVII

THE LEADER AS TEAM CAPTAIN

I. Principles of an Effective Team

- A. Effective Teams Understand Team Goals.
- B. Effective Teams Utilize Group Decision-Making.
- C. Effective Teams Share Leadership Responsibility.
- D. Effective Teams Maintain Good Communication.
- E. Effective Teams Evaluate Process as Well as Product.

II. Steps in Team Building

- A. Teach Effective Leadership.
- B. Build Team Unity.
- C. Make Use of Team Abilities.
- D. Practice Mutual Submission.
- E. Teach People to Follow Creatively.

III. Examples of Team Leadership

- A. Selection of Servants—Acts 6:1-7
- B. The Antioch Church—Acts 11:19-30
- C. Sending of the First Missionaries—Acts 13:1-4
- D. The Council at Jerusalem—Acts 15

Lesson 18

THE LEADER AS RECRUITER

Required Reading:

- Cousins, *Mastering Church Management*, Chapter 10.
 - Williams/Gangel, *Volunteers for Today's Church*, Chapters 2 and 3.
1. According to Anderson, working with volunteers in the church involves three basic responsibilities. Name them.
 2. In recruiting volunteers for ministry it is imperative to create a "corporate ethos". What exactly does that mean?
 3. Read Paul Stephens' quotation beginning at the bottom of page 30 in *Volunteers for Today's Church*. Explain why you agree or disagree.
 4. Why do many churches and Christian organizations experience a shortage of workers?
 5. What is the central purpose of church leadership?



Listen to Lecture 18



1. Explain the statement, "Leadership development only takes place when strengths overlap situations."
2. Why is it essential for the goals of the individual to correspond with the goals of the organization?
3. What do we mean by saying, "In leadership development, willingness drives out competence"?
4. Why must every ministry position be related to the overall mission?
5. Recite the basic guideline essential to a person-centered approach to recruitment.

Lecture XVIII

THE LEADER AS RECRUITER

I. Why Is There a Leadership Vacuum Today?

- A. Some Christians Seem Indifferent to Their Responsibility.
- B. Some Lack Confidence in their Ability to Lead.
- C. Some Lack Consecration to Christ.
- D. Some Misunderstand the Task We Ask Them to Perform.
- E. Some Are Ill-Prepared for Ministry Leadership.
- F. Some Have Never Been Asked.

II. Are There Certain Proper Techniques for Recruiting Leaders?

- A. Conduct a Need-Task Survey.
- B. Relate Every Position to the Mission.
- C. Continually Review Goals and Objectives.
- D. Enlist People to a Common Vision.
- E. Keep the Team Spirit Fresh.
- F. Make the Approach Person-Centered.
- G. Offer Each Potential Leader a Carefully-Prepared Job Analysis.
- H. Do Not Hurry the Candidate's Decision.

III. How Does Philosophy of Ministry Relate to Recruitment?

IV. How Important Is Recognition?

Lesson 19

THE LEADER AS A TRAINER

Required Reading:

- Williams/Gangel, *Volunteers for Today's Church*, Chapters 4 and 6.
1. Why do people leave ministry posts?
 2. Identify five different categories of ministry needs.
 3. Name some Deming techniques which can help us to a higher quality of training.
 4. Review the various possibilities of persons or groups to do the actual training. Which one or ones do you consider more effective than others?
 5. Identify the components in a job description.



Listen to Lecture 19



1. Identify in order of priority the major childhood influences in leadership training.
2. In leadership development or in education, how are adults different from children?
3. Name the basic components of an effective training program.
4. Describe the apprentice approach to leadership development.
5. How do we attract people to leadership training opportunities?

Lecture XIX

THE LEADER AS TRAINER

I. Influences on Leadership Behavior

- A. Childhood Influences in Leadership Training
- B. Adolescent Influences in Leadership Training
- C. Adult Influences in Leadership Training

II. Components of a Training/Placing Program

- A. Clear Objectives
- B. Quality Personnel
- C. Growing Responsibility
- D. Persistent Communication
- E. Niche Selection

III. Structuring Effective Training

- A. Various Methods of Training
- B. Enlisting Trainees

Lesson 20

THE LEADER AS SUPERVISOR

Required Reading:

- Cousins, *Mastering Church Management*, Chapter 11.
 - Williams/Gangel, *Volunteers for Today's Church*, Chapter 7.
1. What is Ken Blanchard's point in the upside-down pyramid?
 2. For each of the following supervisory situations, identify the situational (personalized) leadership style appropriate.
 - a. A growing worker simply needs to know that someone affirms his role and encourages his work.
 - b. A newly elected Sunday School superintendent is just getting started in his ministry.
 - c. An experienced missionary starts a new outreach in an isolated village.
 - d. A Campus Crusade director starts a new position on a new campus.
 3. What two factors determine your span of control, i.e., the number of people you can supervise?
 4. What kind of supervisors tend to be effective volunteers?
 5. How does supervision relate to the mission statement?



Listen to Lecture 20



1. Describe Zaleznik's individualistic view of human nature.
2. Explain the importance for ministry leadership of the concept that people do not commonly rank salary high on surveys of work satisfaction.
3. What basic recruitment practices will make supervision more effective?
4. Identify at least one major passage in the New Testament which deals with a vocational attitude toward work and ministry.
5. Identify the three basic team needs supervisors must keep in mind.

Lecture XX

THE LEADER AS SUPERVISOR

I. Developing a Christian Concept of Work and Ministry

- A. Understanding Human Nature
- B. Understanding the Reality of Vocation

II. Securing and Serving Volunteer Leaders

- A. Evaluate Your Recruitment Process
- B. Emphasize Strengths in Followers
- C. Appraise Potential Leaders
- D. Develop Adequate Personnel Policies

III. Functioning in the Role of Supervisor

IV. Practicing Adequate Administrative Process

- A. Placement
- B. Observation
- C. Evaluation
- D. Resource
- E. Team Needs

V. Following Sound Principles of Supervision

- A. Be Open with Your Team
- B. Predetermine What to Look for in a Leader
- C. Be Positive in Personal Interviews
- D. Emphasize the Collective Nature of the Task
- E. Cut Down on Resignations

Lesson 21

THE LEADER AS EVALUATOR

Required Reading:

- Anthony, *The Effective Church Board*, Chapter 16.
 - Cousins, *Mastering Church Management*, Chapter 12.
1. When evaluation leads to the uncovering of some moral or ethical problem in a leader, why is a redemptive outcome so important?
 2. In evaluation, what is the only ultimate basis for ethical decision-making by Christian leaders?
 3. How do we know when it is time to replace volunteers or employees?
 4. When moving from volunteer to professional workers, how do we know whom to hire first?
 5. Evaluation sometimes leads to dismissal; what are good steps to follow in the sad eventuality that you may have to dismiss a volunteer or a paid staff member?



Listen to Lecture 21



1. Distinguish among the terms testing, measurement and evaluation.
2. Who is responsible for planning, supervising and evaluating ministries?
3. What is the most important word in the process of evaluation?
4. Identify some guidelines for evaluating personnel in a church or Christian organization.
5. How do you evaluate a struggling leader?

Lecture XXI

THE LEADER AS EVALUATOR

I. Evaluating Organizational Structure

- A. Is Our Ministry Organization Genuinely Unified?
- B. Does Our Board Function Properly?
- C. Who Is Responsible for Planning and Supervising Our Ministries?
- D. Is Our Organizational Chart Written and Available for All to See?
- E. Do We Require Reports from Ministry Leaders?
- F. How, By Whom, and How Often Are Leaders Appointed?
- G. Do We Have Job Descriptions for All Workers?
- H. Do We Use Our Officers Effectively?
- I. What Ministries Are Presently Being Carried on by Our Organizations?
- J. How Do Our Various Ministries Relate to Each Other?
- K. Does Each Ministry Have Distinctive Objectives?

II. Evaluating Personnel

- A. Examine All Key Areas.
- B. Evaluate with Various Measures.
- C. Establish a Person-Centered Climate.
- D. Provide Corrective Feedback.
- E. Set New Goals.

III. Evaluating Ministry Effectiveness

IV. Evaluating Struggling Leaders

- A. Disarm Tensions.
- B. Offer Encouragement.
- C. Handle Obstinace.
- D. Discipline When Necessary.
- E. Negotiate and Compromise.

V. Evaluating Personnel Recruitment and Retention

- A. Do We Follow Written Standards?
- B. Do We Conduct Effective Meetings?
- C. Do We Have Good Leadership Retention?

VI. Guidelines for Evaluation

Lesson 22

THE LEADER AS DELEGATOR

Required Reading:

- Cousins, *Mastering Church Management*, Chapter 9.
1. What key question helps us reverse a maintenance mindset?
 2. What keeps ministry leadership from becoming an overwhelming burden?
 3. In delegating, what do you look for in potential leaders?
 4. What fuels delegated ministry?
 5. What tasks do we never delegate?



Listen to Lecture 22



1. Name some reasons why leaders should delegate.
2. What kinds of tasks cannot be delegated?
3. Name two levels of delegated authority.
4. Identify several guidelines for effective delegation.
5. Name the most important passage in the Old Testament on the subject of delegation.

Lecture XXII

THE LEADER AS DELEGATOR

I. The Necessity of Delegation

- A. Why Should Leaders Delegate?
- B. Why Do Some Leaders Fail to Delegate?
- C. What Kinds of Tasks Cannot Be Delegated?

II. Degrees of Delegation

- A. Executive Authority
- B. Reporting Authority

III. Guidelines for Effective Delegation

- A. Make Duties Clear.
- B. Do Not Assign Methods.
- C. Set Up Controls.
- D. Give Praise and Credit.

IV. Delegating in an Anti-Authority Culture

V. Delegation Requires Paying the Price of Leadership

Lesson 23

THE LEADER AS COMMUNICATOR

Required Reading:

- Kouzes and Posner, *The Leadership Challenge*, Chapter 6.
1. In one of their studies, Kouzes and Posner found that when leaders communicate their vision well they receive significantly higher levels of what positive reactions?
 2. What three things should leaders do when seeking to enlist others?
 3. How do leaders communicate by weaving together “the fabric of human needs into a colorful tapestry”?
 4. Name the three components of communication which can give life to a vision.
 5. How can leaders enlist others in a common vision? What are the steps or strategies?



Listen to Lecture 23



1. Name the six component parts of the Ely Communication Model.
2. Identify the six “messages of communication,” the six points at which the message can go awry.
3. What is the role and importance of feedback in communication?
4. What is the difference between intrapersonal relations and interpersonal relations?
5. Identify the six characteristics which mark effective organizational communicators as identified by Borman.

Lecture XXIII

THE LEADER AS RELATER

I. Stages of Church Ministry Development

- A. Getting Acquainted
- B. Getting Established
- C. Getting Rolling
- D. Getting Insights
- E. Getting Credit

II. Developing Interpersonal Relationships

- A. Know and Be Known by the Key Players.
- B. Never Consider Yourself Indispensable.

III. Leadership Which Affirms Relationships

- A. Team Leadership
- B. Participatory Leadership
- C. Biblical Leadership
- D. Tolerant Leadership

IV. Relationships and the Workaholic Syndrome

- A. What Are the Marks of the Workaholic?
- B. Suggestions for Defeating Workaholism

V. Relating to New Leaders

- A. Pitfalls in Leadership Selection
- B. Process of Leadership Selection

Lecture 24

THE LEADER AS RELATOR

Required Reading:

- Anthony, *The Effective Church Board*, Chapters 20 and 21.
- 1. Identify Anthony's guidelines for responding to opposition.
- 2. On the basis of Anthony's Chapter 20, write a paragraph on how to deal with gossip and complaints in your own ministry.
- 3. List the keys to ministering to the opposition.
- 4. Name the two principles foundational to the understanding of church growth.
- 5. Name the "costs of growth" for the congregation.



Listen to Lecture 24



1. Identify Senter's stages of church ministry.
2. Identify a key biblical passage (a parable) which teaches us that none of God's servants is indispensable.
3. What kind of leadership affirms relationships?
4. Describe "performance dependency," commonly called workaholism.
5. Identify three pitfalls in selecting and relating to new leaders.

Lecture XXIV

THE LEADER AS COMMUNICATOR

I. Development of the Communication Process

- A. Encoding
- B. Decoding
- C. Receiver
- D. Feedback
- E. Field of Experience

II. The Messages of Communication

- A. What the Source Intends to Say.
- B. What the Source Actually Says.
- C. What the Source Thinks He Said.
- D. What the Receiver Wants to Hear.
- E. What the Receiver Hears.
- F. What the Receiver Thinks He Heard.

III. Suggestions for Improving Communication

- A. Leadership Situations
- B. Personal Relationships

IV. Human Needs: Basis for Effective Communication

- A. Understanding People's Needs
- B. Interpersonal and Intrapersonal Relations
- C. Structuring for Communication

V. Avoiding Communication Breakdown

- A. Do Not Manipulate.
- B. Be Willing to Pay the Price.
- C. Talk Up.
- D. Do Your Homework.
- E. Give Credit to Others.
- F. Raise the Status of Other Members.

MONOGRAPH



*A Biblical
Theology
of Church
Leadership*

by Kenneth O. Gangel, Ph.D.



INSTITUTE OF
THEOLOGICAL
STUDIES



A BIBLICAL THEOLOGY OF LEADERSHIP

In 1980 Richards and Hoeldtke authored a significant volume which attempted to force readers “into Scripture for an understanding of leadership in Christ’s church.”¹ Yet it took an essentially deductive approach and offered virtually no information from the Old Testament. Since the appearance of that volume, evangelicals have offered the literature virtually no serious treatment of biblical concepts. We borrow ideas and popular themes from secular writers; we quickly jump on trendy terminology; but we do not courageously shoulder the burden of facing every discipline, certainly one as crucial as leadership studies, through the sieve of integrated theology. And I am hardly without blame.

In small portions of two works I attempted to develop some inductive analysis of significant passages, but hardly anything qualifying as a theological overview.² *Feeding and Leading* (Victor, 1989) attempted to show how information can be derived inductively, but I provided only the slightest examples in the five categories identified: Old Testament models, New Testament models, example of Jesus, teaching of Jesus, and teaching of other New Testament writers.³

Even here I must urge readers to understand that the boundaries of this monograph allow only the most cursory overview of my topic. These paragraphs make no attempt at either a systematic theology or a biblical exegesis of leadership. What follows takes the outline of a “biblical theology,” defined by Ryrie as “that branch of theological science which deals systematically with the historically conditioned progress of the self-revelation of God as deposited in the Bible.”⁴ This work simply seeks some systematic overview of the progressive revelation of God regarding how He considers leadership to be practiced and taught among His people on earth.

The other key term of my title resists definition with even greater vigor. In an earlier work I identified Christian leadership as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.”⁵ Clinton offers the following definition: “Leadership is a dynamic process in which a man or woman with God-given capacity

influences a specific group of God's people toward His purposes for the group."⁶ Means expands the idea but captures the same essence.

Spiritual leadership is the development of relationship with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved.⁷

Countless other examples could be given, but these three lead us on the right track as we prepare to briefly analyze five segments of Scripture toward developing a biblical theology of leadership.

LEADERSHIP IN THE PENTATEUCH

The early centuries of Israel's life formed a corporate pattern displaying how God dealt with individuals before the forming of the nation. Finding people whose hearts were right toward Him (Noah, Abraham), He develops a vertical relationship with those leaders which affects their horizontal relationship toward others. Like most Old Testament theology, a theology of leadership is best learned by the study of the lives of people whom God used. Habecker argues that "leaders ought to view their leadership assignment as stewardship of a temporary trust from the Lord rather than as something to be permanently clung to."⁸ Furthermore, a clear link exists between the requirements of leadership and those of followership, a most interesting pattern in view of recent research which once again finds those two inseparable.

Key Words

My studies began with an examination of crucial terms such as *episkopos*, *presbyteros*, and *prohistemi*. For example, 48 of the 150 times *episkeptomai* is used in the Pentateuch, it appears in the Book of Numbers where tribes and families are reviewed. The verb form tends to take on the meaning of appointment for supervision. The Septuagint uses the word "group" derived from the root *presb* to refer both to age and to those within a tribe or people who held special responsibilities. Sometimes *presbeutes* and *presbys* denote "ambassador" or "negotiator" in the classical sense of spokesman for a defined group. More on this later.

Character Studies

Of course the chief leader of the Old Testament, especially in the Pentateuch, is God Himself. He rules the heaven-designed theocracy (Exodus 13:17; 15:13; Numbers 14:8). But He shares His role with mortals so that Moses can spell out accountability for “all of you [who] are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel” (Deuteronomy 29:10). Though no Hebrew nor English words for “lead” appear in conjunction with Abraham, he certainly demonstrates distinctiveness of call, the unique choosing of God for a specific leadership.

The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you and whoever curses you I will curse; and all peoples on earth will be blessed through you” (Genesis 12:1-3).

But Moses clearly stands as the dominant human leader in the Pentateuch. Indeed, God so often reminds him of his leadership task that he responds, “You have been telling me, ‘Lead these people,’ but You have not let me know whom you will send with me” (Exodus 33:12). Moses, under the tutelage of his father-in-law, Jethro, then learns to share that leadership with others. The dynamic 18th chapter of Exodus describes the appointment of numerous leaders.

He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves (Exodus 18:25-26).

Derived Principles

What can we learn from the way God dealt with His people from Creation to the death of Moses? During this period leadership spread from the embryonic role of Adam supervising Seth to the later military

overtones of a nation preparing to invade the territory of other peoples (Deuteronomy 20:5-9). Several lessons seem to stand out.

1. **Biblical leadership comes by divine appointment.** Whether we observe Noah, Abraham, Moses, or Aaron, we see the Lord God designating in some clear-cut form those whom He wishes to exercise leadership over others. In every case, the call seems clear both to the intended leader and those who make up the followership.
2. **Leadership moves from singular to multiple.** Noah and Abraham seem to stand alone defying the onslaughts of a pagan world, but once God forms the nation of Israel, Moses parcels out leadership responsibilities to others, shares authority, and exercises what we might call today a participatory leadership style. We read about “the leaders of the community” (Exodus 16:22); “leaders of the people” (Exodus 18:25); “leaders of the Israelites” (Numbers 13:3); and “the leadership of Moses and Aaron” (Numbers 33:1).
3. **Leadership requires definitive accountability.** The law spelled out the greater responsibility for those called by divine appointment: “When a leader sins unintentionally and does what is forbidden in any of the commands of the Lord his God, he is guilty” (Leviticus 4:22). Miriam criticized and became leprous; Moses hit the rock in anger and was forbidden entry into the Promised Land; minor rebellions or major anarchy like that of Korah were immediately put down from on high.

LEADERSHIP IN THE HISTORICAL BOOKS

Much has been made of the appearance of the word **success** in the early verses of Joshua, a term obviously connected with prosperity and material things such as the conquest of the land. Rose warns that the modern concept of success contradicts biblical understandings of leadership and seeks to redefine it by rejecting “material growth, organizational size, or powerful position” and reorienting toward “living the life of Christ or finding and doing the will of God.”⁹ He goes on to say, “Everything seems to revolve around the

leader and is evaluated by how well that leader fares. If we think of success in terms of leader-greatness, we are on faulty ground. Success is to be measured by the greatness of the people of God, not just the leaders.¹⁰

But in the historical books we see God's people focusing on the physical material acquisition and protection of land while at the same time maintaining spiritual devotion to the Lord God. God's leadership lessons for His people continue to evolve and grow.

Key Words

In the historical books, *episcopos* and its variants continue to emphasize the root of observing or paying attention to something or someone, so Samuel "sees" (1 Samuel 14:17), Samson "visits" (Judges 15:1) and God "watches" over His elect people (Ruth 1:6). In 2 Chronicles 24:11, and especially in Nehemiah, the term relates to officers and governors (11:9, 14, 22). Sometimes particular persons hold these positions of authority, but often the word describes the power as well as the office. Writing in *The New International Dictionary of New Testament Theology*, Coenen notes that no connection may be "drawn between the Old Testament and the later offices of *episcopos*, or bishop. For the various offices in Israel and their relationship to one another [we must turn to] *presbyteros*."¹¹

Turning to that second key word, we see relatively few examples. Second Chronicles 32:31 shows us the spokesman idea. In the community of the nation, elders control local settlements (1 Samuel 16:4; Judges 11:5; Ruth 4:2), responsible for judicial, political, and military decisions within their jurisdictions. A paragraph from Coenen is helpful here.

Meanwhile the title of "elder" continues to be applied to a ruling class of the individual tribes (cf. 2 Samuel 19:11) and of Israel as a whole. The elders make the decision to send the ark against the Philistines (1 Samuel 4:3). It is they who demand the introduction of the monarchy (1 Samuel 8:4ff.) . . . Their critical, occasionally conspiratorial attitude toward the monarchy is doubtless due not least to the threat to their influence posed by the formation of a royal civil service and growth of dynastic power.¹²

Prohistemi appears only eight times in the Septuagint, without Hebrew equivalent, and is aimed

primarily at the role of leading a household (2 Samuel 13:17).

Character Studies

As the Israeli community expands into a monarchy, we see numerous examples of those who followed the patterns of earlier leaders. Perhaps three stand out in the historical books. Joshua displays the tribal leader assuming military command; David represents the theology of kingship; and Nehemiah shows us the quintessential Old Testament “lay leader” thrust into service without the kind of training afforded either Joshua or David.

The Lord God clearly tells Joshua “you will lead these people” (Joshua 1:6) and he does so by heading up numerous subordinates referred to variously as “the leaders of Israel” (8:10), “the leaders of the assembly” (9:18), and “the leaders of the community” (22:30). The intricacy of organization in the latter days of Joshua’s control appears in 23:2 where we read about “elders, leaders, judges and officials.”

By the time David comes on the scene, people appear quite prepared for the leadership role of a king. Indeed, they had asked Samuel to “appoint a king to lead us” (1 Samuel 8:5) and the old prophet tells the people, “Now you have a king as your leader” (1 Samuel 12:2). Even while fleeing from Saul, David gathers a team: “all those who were in distress or in debt or discontented gathered around him, and he became their leader” (1 Samuel 22:2).

By 445 B.C. Nehemiah served as special cupbearer to the king, a noble representative of a people who had long since forgotten leadership and could not recall how God had called them to lead other nations of the world. He responds to the call and follows through on a strong sense of mission and accomplishment. Of Nehemiah’s role in Jerusalem, Campbell writes:

With such a leader at the helm of the affairs in Jerusalem small wonder the impossible dream soon became a reality. Our prayer today should be that God will raise up more like Nehemiah to serve as Christian leaders. . . the spiritual needs of our world cry out for more Nehemiahs.¹³

Derived Principles

As the progressive revelation of leadership develops, we are almost overwhelmed with lessons learned from the lives of these and other people God used during the historical period. Perhaps a few can at least provide examples of the many.

1. **Leadership requires a time of preparation.** We see that in the life of Joshua who served for years as Moses' servant. We see it in David who trained in obedience and duty at home, then lived the life of an active soldier before his anointing as king. In Nehemiah we see the heart preparation essential to any spiritual leadership.
2. **Leadership requires a heart sensitive to spiritual things** (1 Samuel 16:7). David was a skilled fighting man, handy with a sword and bow—but God selected him because of his heart.
3. **Leadership requires organizational skills.** To be sure, the terms **leadership** and **administration** are not synonymous. But in God's service, there seems to be dynamic overlap and Nehemiah provides a wonderful example of one who could organize, plan, delegate, supervise, arbitrate, recruit, train, and evaluate. As Habecker describes him,

God gives the leader the vision; the leader ascertains the facts; he then involves the relevant parties who will be involved in carrying the leadership vision; he shares with these people his sense of God's call and also the king's response and then the leader waits for the people to respond.¹⁴

LEADERSHIP IN THE POETS AND PROPHETS

Didactic material in the poets and prophets adds little to our understanding of leadership in the Old Testament. But then, Old Testament studies do not depend upon didactic material. We see constant reaffirmation that God calls and anoints certain individuals to carry out roles for Him. Like the ancient judges, the prophets were called. Like their forerunner Samuel, they carried enormous responsibility for the representation of the Lord God, though in far different roles than did the kings.

Key Words

The link-up of **leader** with **shepherd** takes on new meaning in both poets and prophets. The authoritarian oversight of the *episcopos* concept tends to ameliorate some and we see the warlike David in different images. The shepherd Psalm reminds us of the coming Good Shepherd and the shepherding roles of New Testament elders.

We find the words *skyberna* and *kubernsis* a few places in the wisdom literature and in Proverbs they take on the meaning of wise counsel essential for rulers (Proverbs 1:5; 11:14). But the root can be used in the negative sense of the wicked (Proverbs 12:5). Elders reappear after the monarchical system. Coenen discusses this in some detail:

How deeply rooted was the position of the elders as demonstrated by what happened after the end of the monarchy and exile of large portions of the population. It was the elders who once again appeared as guardians and representatives of the Jewish communities both in exile (Jeremiah 29:1) and in the homeland (Ezekiel 8:1 ff.; cf. also the elders of the land who in Jeremiah 26:17 speak on behalf of the prophet). But there also was a change which took place during this period. The clans were superseded by influential families, and influential families thus gained a position of eminence among the people as a whole. The heads of these appear now as an aristocratic ruling class. . . . At the table of the governor Nehemiah there is a daily gathering of 150 notables, who are without any recognizable legal function, but certainly not without influence.¹⁵

Character Studies

A contrast of the prophetic leadership of Isaiah and Jeremiah yields great benefits. Such a study was undertaken in some detail by Helen Doohan. Prophetic leadership, as noted earlier, is inseparably linked with the word of Yahweh, a rock solid conviction which seems to free these leaders from the current necessity of popular approval. In Jeremiah's case, selection by God means rejection by people.

Both Isaiah and Jeremiah are affected in their leadership style by the theological convictions emanating from an understanding of covenant. Furthermore, they are professional irritants in the existential situation and respond to changing

needs with appropriate reinterpretation of the basic message. Prophetic leaders know their world and are deeply involved in it. However, their religious convictions are the prime factor influencing their approach to leadership and to the world of their day. They give us a politics of faith.¹⁶

Far different and yet equally enlightening is the life of Daniel. His leadership demonstrates not merely “politics of faith” but rather the exercise of faith while in politics. The sterling character of his personal life, the unshakable convictions of his godly behavior, and a reputation for unimpeachable integrity lift Daniel to a special place in leadership modeling among Old Testament saints.

Derived Principles

Once again, one could list pages of lessons in life and ministry available from these men and their colleagues, but we shall limit ourselves to only three.

1. **Leadership requires deep conviction in God’s will for both leaders and followers.**

We talk a great deal today about mission statements and long range planning. The lives of the prophets were constantly futuristic, clearly committed to what God wished to do with them and with the people He had called them to serve.

2. **Leadership requires clear theological perspective.** On the surface, the casual reader might conclude that God sent His prophets only to pronounce doom and warn against judgment. In reality, however, they constantly serve as national guardsmen, protecting the purity of the covenant and its essential doctrinal content. They regularly confront false prophets and consistently defend the Lord God’s word, often at the risk of their own lives.

3. **Leadership requires an awareness of contemporary surroundings.** To be sure, at times Ezekiel appears to live in some distant world, never visited by his contemporaries. However, eccentricity was merely one of his character traits. Most of the prophets, and notably Isaiah, Jeremiah, and Daniel, stayed sharply tuned to the needs and hurts of their day. They directed their messages with a profound sense of divine vocation. Indeed, the very meaning of the word prophet,

nabi, comes from a root meaning “one who is called.”

LEADERSHIP IN THE GOSPELS AND ACTS

According to Kennon Callahan, the key to effective church leadership lies in moving from what he calls “professional minister” to “missionary pastor.” “The professional minister movement,” he tells us, “was a cultural reflection of the broader cultural movement toward professionalism. To be sure, much was gained. And it worked as long as the culture was a churched culture.”

The professional minister, as described by Callahan, was reactive, passive, organizational, and institutional. The missionary pastor, on the other hand, is proactive, intentional, relational, and missional. Leadership then becomes the ability to lead a group toward discovery and fulfillment. Callahan concludes,

Leadership is more than management, bosses, ennoblement, or charismatic direction. To be a leader is to be more than any of these. “More” here is not to be understood as “better.” It is simply that the leader resonates with the whole of life; others resonate only with part of life. That is why the leader is the leader.¹⁷

This is an interesting idea developed both in the documented journal article and in the book *Effective Church Leadership*. But our purpose is not to chase the rabbit trails of contemporary theory or cultural constructs but rather to see whether Callahan and others actually grasp the biblical handle on our subject.

Key Words

As the funnel narrows, the cruciality of key words in the new covenant becomes ever more obvious. Here we encounter the exact statements made by our Lord to His disciples regarding how they should carry His mission in the world—how they must become leaders like Him. Of primary concern in the Gospels (as well as later in the Epistles) is the word *hegeomai* which appears 27 times in 20 different chapters of the New Testament. It simply means ruler or chief (Matthew 2:6; Acts 7:10; 14:12; 26:2).

But two uses stand out in this portion of Scripture (to our great profit) regarding the nature of new covenant leadership. The first appears in Luke 22:26, clearly a high water mark on our subject. The dis-

ciples have been arguing among themselves on the very night of the Crucifixion. They have fallen into dispute, *philoneikia* literally meaning “rivalry.” Because of their fondness for strife and personal gain, the disciples verbally attack one another in attempt to gain political prominence in what they expected would be an immediately forthcoming earthly kingdom.

In the midst of their political power play, the Lord likens their behavior to the Hellenistic monarchs who ruled Egypt and Syria and then begins verse 26 with a strong contrast construction: “But you . . . not so.” The full verse reads, “But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules the *hegeomai* like the one who serves.”

Still another reference of importance appears in Acts 15:22 where we learn that after the resolution of the Gentile question at the Jerusalem Council the church “chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.” **The plurality of team leadership and significance of servanthood surface very early in the New Testament text.**

A second word of extreme importance in the New Testament is *oikonomos* appearing in 10 verses scattered over 10 chapters from Luke to 1 Peter. The word commonly translates as “steward” (though “manager” is more than acceptable) and the verb form indicates someone who has been entrusted with responsibility. Paul himself is an *oikonomos* (1 Corinthians 4:1) and fulfills the primary qualification of this leadership dimension and faithfulness.

As the word group derived from *episcopos* reaches the New Testament, we find almost a singular theme—caring. In five uses of the standard noun, four deal with the leader of the community (Acts 20:28; Phillipians 1:1; 1 Timothy 3:2; Titus 1:7), and 1 Peter 2:25 refers to Christ as the guardian of souls. The verb *episkeptomai* commonly describes the loving and seeking care of God. The word refers to Moses in Acts 7:23 and to Paul and Barnabas in Acts 15:36.

The Old Testament thrust of punishment seems completely lacking, giving way to a caring rather than ruling theme. Luke introduces the expression *presbyteroi* in Acts 11 to describe those who exercised

leadership in the Jerusalem church. The word also appears in Acts 14:23 and Acts 20:17. In the latter context, *episcopos* and *presbyteros* are obviously viewed as synonymous.

One other term requires mentioning here in view of modern preference for the term “pastor.” The word is *poimen* (shepherd), and we learn early in the New Testament that the primary reference is to the Lord Himself (Matthew 26:31; John 10). Rada argues,

Paul’s leadership terminology was fluid enough that he did not feel compelled here (Ephesians 4:11) to list every Greek word for leadership, nor in any other of his lists of the gifts. While, as we shall see later, the words for the eldership are interchangeable, there is no use of “pastor” (*poimen*) to compel us to equate it with either “preacher” or “minister.” . . . Thus Paul’s fluid use of leadership terminology is meant to denote the **emphasis** of each particular elder; not to hermetically compartmentalize his office and create an office for every function in the body. It then becomes unnecessary for us to invent a new office of “pastor” to legitimize such a compartmentalization of leadership responsibilities.¹⁸

Whether one agrees with Rada or not, it seems clear that we have fogged in the participatory and multiple nature of team leadership in the New Testament. **Any kind of focus on a dominant pastoral role which creates a single-leader church (a rather common concept in some church growth literature of the late 20th century) dilutes the biblical emphasis on team leadership.**

Character Studies

Obviously the key to understanding Christian leadership requires learning to lead like the Lord. In the dramatic eleventh chapter of Matthew (vv. 25-30) Jesus describes His leadership as gentle and humble. In the chapter that follows, He quotes from Isaiah 42 to describe the chosen servant as one who “will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break and a smoldering wick he will not snuff out” (Matthew 12:19-20a). As I suggest in *Feeding and Leading*,

Evangelical leaders following the gentleness and humility of Christ recognize they are neither the single nor final authority; they decentralize decision-making and develop the leadership qualities of their colleagues. The pastor is the coach, not the general manager, and certainly not the team owner.¹⁹

Our Lord's work with the disciples provides a pattern of group leadership worthy of the most diligent study. I find it amazing how few current Christian leaders have carefully worked their way through A. B. Bruce's *The Training of the Twelve*. James Hind notes, "If there was one modern management trait that carried Jesus Christ from a nobody to a somebody, it was His service to and for the benefit of others—His servant leadership."²⁰

James, moderator of the Jerusalem church, provides a second valuable character study in the New Testament. He was Jesus' half brother and the author of the Epistle of James. Though not directly trained by the Lord Himself, James models team leadership by moderating a public assembly with a broad view to the greatest possible benefit of the body of Christ, allowing all viewpoints to be appropriately aired, summarizing the consensus of the assembly, and preserving the unity of the saints.

Finally we need to look at Barnabas who rises from an apparent layman's role in Jerusalem to become leader of the second New Testament church at Antioch. He affords a brilliant example of unthreatened, secure leadership, willing to thrust others toward the greatest potential of their gifts (Saul of Tarsus), never defending his own turf nor holding on to position for personal prestige. God moves him out of his first and only "senior pastorate" after one year and he starts out joyously to lead the first missionary journey. Yet leadership soon passes to his former assistant and, though John Mark seems somewhat offended by the change, Barnabas never misses a stride.

Some would fault him for the argument with Paul at the end of Acts 15. But even there the positive note emphasizes his long-term commitment to John Mark and the ultimate results produced in that young man who became profitable for ministry under the tutelage and modeling of Barnabas. Richards writes,

The New Testament's picture of the servant as one who **does**, rather than one who adopts the leadership style of the world and **tells**, has a unique integrity. The Christian both hears the Word from his spiritual leader and sees the Word expressed in his person. The open life of leaders among—not over—the brothers and sisters is a revelation of the very face of Jesus. And to see Jesus expressing Himself in a human being brings the hope that transformation might be a possibility for me too.²¹

Derived Principles

Perhaps here we should paraphrase John's suggestion that if every leadership principle available in the Gospels or in Acts were written down, perhaps the whole world would not have room for the books that would be written (John 21:25). But several things stand out with piercing impact for the needs of today's church.

1. **Leadership is servanthood.** Commenting on Matthew 20:25-28, Francis Cosgrove writes,

This teaching of leading by serving continues to have an unfamiliar ring in an age that calls for us to do everything we can to climb to the top. The Bible teaches that to lead is to serve. We may recognize the truth of this concept and respond positively. The problem, however, is doing it day-to-day.²²

Cosgrove goes on to suggest that when we define the concept biblically, a servant is a person who doesn't exercise his own will but rather submits it in order to please his master. He also demonstrates the importance of serving another without any assurance of reward.²³ Someone once asked Lorne Sanny how it is possible to know whether one functions as a servant. Sanny replied, "By the way you react when people treat you like one."

2. **Leadership is stewardship.** We need not return to a detailed study of *oikonomos* to emphasize again the concept of stewardship. In the dynamic parable of the faithful and wise manager, we had better notice that the *oikonomos* is placed in charge of other servants not to give them their orders but their food allowance. He holds an absolute responsibility for awareness of the master's will and carries out his tasks within the light of the master's return.

3. **Leadership is shared power.** Current secular leadership literature talks a good bit about empowering others. Practically, leadership in business and politics centers on grasping, retaining and using power. Such concepts run totally counter to the New Testament. John Stott correctly reminds us that "Christian leaders serve not their own interests but rather the interests of others" (Philippians

2:4). This simple principle should deliver the leader from excessive individualism, extreme isolation, and self-centered empire building. Leadership teams, therefore, are more healthy than solo leadership for several reasons.²⁴

My own view is well documented in my writings—the proper climate for leadership development emphasizes a decentralized institutional philosophy. Our goal is to push decision-making and authority as far down the ranks as possible so that the people who live with actual implementation have a major voice in the decision.

We must develop (a) a climate of respect focusing on individual worth and dignity and encouraging people to contribute their ideas; (b) a climate of trust in which people learn to trust their own abilities and those of others, unthreatened by constant changes and policy in program; (c) a climate of acceptance where, within the appropriate boundaries, people have room to think and move, to consider changes in their own belief systems, and, more important, in methods of ministry; (d) a climate of discovery which recognizes that new leaders will make mistakes, that alternative solutions need to be explored without the pressures of immediate answers, and with tolerance for ambiguity in tough problems; and (e) a climate of depth—depth of spiritual dimensions in individual and corporate leaders and also depth “on the bench.”²⁵

LEADERSHIP IN THE EPISTLES AND REVELATION

If the Twelve demonstrated the practical outworking of Christ’s teachings in the Book of Acts, it was left for Paul and other epistle writers to formulate New Testament doctrine, including what we might call “a biblical theology of leadership.”

Key Words

The gift of leadership identified in Romans 12:8 by the Greek word *prohistemi* must occupy our attention for a moment. The word appears in eight verses throughout five chapters of the New Testament with special focus on the verb form (“manage”) in the pastoral epistles.

In Romans 12:8 and 1 Thessalonians 5:12 we find a special emphasis on caring for others. This

New Testament combination of caring and leading gives us the servant model of team leadership.

Though the noun form appears only three times in the New Testament, *kubernetes* is crucial to our overall study of leadership. Two of the passages (Acts 27:11; Revelation 18:17) use the word in its traditional classical sense of helmsman or manager of a ship. In 1 Corinthians 12:28 Paul takes the related term *kubernesis* and impregnates it with theological significance as the gift of administration.

Yet a third word occupies our attention here, one which has drawn to itself enormous controversy in the late 20th century church. I refer of course to *kephale* which occurs twelve times in the epistles, most commonly designating Jesus as Head of the church. In the other instances, it refers to relationships between husbands and wives. Richards observes that, "Neither in any of these nor in Revelation's eighteen uses of head is there any indication that 'headship' refers to leaders in the body of Christ!"²⁷ I include the word here to emphasize its **negation** in the New Testament. **A serious commitment to the servant-steward-sharing model of New Testament leadership rejects authoritarian and autocratic roles for those who propose to lead God's people.**

Finally we need to take a brief look at *diakonia*, often linked with various New Testament offices. The word commonly means "ministry" or "service" and it appears thirty-seven times in the verb form and thirty-four times as a noun in the New Testament. The masculine *diakonos* has an additional thirty references. The diversity ranges wide, from Matthew to Revelation, and most frequently the term means to serve or care for others. It takes particular poignancy in 1 Timothy 3 in relation to the office of a deacon (vv. 8, 10, 12-13) and to Paul's frequent use of the word in reference to himself (e.g., Colossians 1:23-25). Viewpoints differ widely on this subject. As we have noted earlier, Rada insists that the New Testament cannot be made to say "that the role of 'minister' exists distinct from elders and that they were the prototypes of this office."²⁸

Whatever position one adopts on that question, it seems clear that the concept of *diakonia* emphasizes again the servant leadership concept which Jesus initiated in the Gospels.

Character Studies

It is impossible in this segment to bypass the Apostle Paul. His constant activity of modeling and mentoring, encouraging and exhorting, teaching and training, exemplifies New Testament leadership at its zenith. He describes his own leadership in 1 Thessalonians offering a contrast with first century pagan understandings. In 2:1-6 he identifies what he **did not** do among the believers there. Then in 2:7-12 he describes a process of nurture and family care, depicting himself as a nursing mother, a patient school teacher, a mother bird, and a loving father. These metaphors, though uncommon to the modern North American ear, undeniably imprint the text.

As we follow Paul's trail it doesn't take us long to come to Timothy, the quintessential disciple, the end result of modeling and mentoring. How much of what we know about church leadership links with this young man because of Paul's two letters! In looking at the life of Timothy we learn that biblical servants avoid false doctrine; they aim toward godly living; they activate and use their spiritual gifts; and they accept the challenge God has placed before them in whatever leadership role He has prescribed. From family preparation to pastoral problems, Timothy provides a brilliant example of how **leadership is learned behavior**.

Finally, we must note also that group we commonly call "the Ephesian elders" whose dramatic appearance in Acts 20 demonstrates for us what God expects of lay leaders in local congregations. These elders (v. 17) and overseers (v. 28) served as shepherds (*presbyteros*, *episcopos*, and *poimen* all appear in the same context and describe the same people). We link Acts 20 with Ephesians 4:11-16 to see precisely how this kind of leadership creates strength in the unified body of any given congregation.

Derived Principles

At the risk of being attacked for forced alliteration in both New Testament lists of principles, I find again a basic pattern developing among the dozens of leadership lessons found in the Epistles and Revelation.

1. **Leadership is ministry.** The emphasis on *diakonia* and the thrust of the gift of leadership in Romans 12:8 shows us that if New Testament leadership means anything, it means serving other people. With meekness, church leaders involve themselves in concert with other believers to engage in team ministry. Then the smog of selfishness and egoism lifts to make mutual ministry a biblical reality.
2. **Leadership is modeling behavior.** We've seen it clearly in the Paul-Timothy relationship (1 Timothy 4:11-16; 2 Timothy 3:10-15). Richards says it well: "The spiritual leader who is a servant does not demand. He serves. In his service the spiritual leader sets an example for the body—an example that has compelling power to motivate heart change."²⁹
3. **Leadership is membership in the body.** Obviously we do not refer here to the placement of one's name on the role, but rather the identification of the leader with all other parishioners. In Romans 12:4-5 Paul writes, "Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others." Relating to other people stands at the heart of an understanding of Christian leadership, the measure of which can only be shown when the leader serves the body in meekness and membership.

Lyle Schaller offers "long established congregations" three options for leadership.

One is to rely on several compatible, redundant and mutually reinforcing organizing principles to undergird the life and unity of that fellowship. A second is to watch passively while existing organizing principles erode, fade away or become divisive with this erosion followed by a numerical decline. The third is to find a minister with a charismatic personality who is able and willing to serve as The leader.³⁰

Let us hope those three non-biblical options do not represent closure on the issue. In an interesting study of ministerial leadership, Balswick and Wright remind us that "the skills needed to lead persons at

each of the maturity levels are not always given to every minister. Thus the complementarity of the body of Christ provides a variety of gifted leaders who together can empower believers for lives of service to the body of ministry in the community.”³¹

From the narrow definitions of leadership offered in the introduction to this study we can now expand our horizons to incorporate the fifteen dimensions we have seen arise out of Scripture. Pooled together in a narrative paragraph they might look something like this:

Biblical team leadership takes place when divinely appointed men and women accept responsibility for obedience to God’s call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God’s will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership with others in Christ’s body.

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