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## **ABSTRACT**

### **PERCEPTIONS OF PASTORAL LEADERSHIP PRINCIPLES AND PRACTICES WITHIN THE CHURCH OF GOD (CLEVELAND, TN)**

by

**Tony Richie**

Pastoral leadership is an integration of theology, spirituality, and ministry incorporating all pastoral roles and functions. The aim of this study was to ascertain principles of pastoral leadership within the Church of God through personal interviews and a representative survey. The theological foundation for pastoral leadership was built through an articulation of the nature of the Church, the nature of Christian leadership, and the nature of pastoral leadership in keeping with the Pentecostal heritage of the Church of God.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
PERCEPTIONS OF PASTORAL LEADERSHIP PRINCIPLES AND PRACTICES  
WITHIN THE CHURCH OF GOD (CLEVELAND, TN)

Presented by

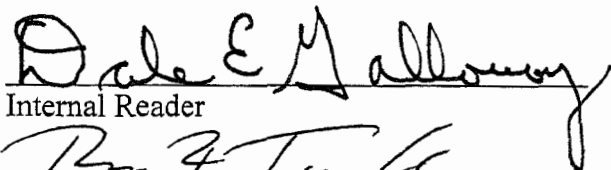
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Has been accepted towards fulfillment

Of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary



Internal Reader

May 21, 2002

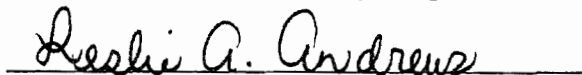
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PERCEPTIONS OF PASTORAL LEADERSHIP PRINCIPLES AND PRACTICES  
WITHIN THE CHURCH OF GOD (CLEVELAND, TN)

A Dissertation  
Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

by  
Tony Lee Richie  
May 2002

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## ACKNOWLEDGEMENTS

I wish to express appreciation for the entire staff of the Doctor of Ministry Office of Asbury Theological Seminary, and especially to Drs. Leslie Andrews, Dale Galloway, and Tom Tumblin, my faculty dissertation committee. Their patience and assistance has made all the difference. The congregation of the New Harvest (formerly John Sevier) Church of God has provided invaluable prayer and support in this project in spite of its demands on their pastor's time and energy. Our Church and Pastor's Council/Board of Elders has been extremely understanding. My entire family—my parents, my four sisters and their families, my children, Josh, Kimberly, Shannon, Kathy, and Rob, and my grandchildren, Elizabeth and Abigail—has offered encouragement and comfort throughout my educational career, especially during difficult days in the doctoral program. Many friends have helped me “keep on keeping on,” but especially Bryce Justice, who served as my field supervisor, has always been ready to talk or to read or to pray over me or my work.

I am deeply indebted to my wife, Sue, not only for her staunch support and steadfast encouragement (without which I would not have finished), but also for her assistance and work on the mathematical aspects of my dissertation endeavor. Sue works in the accounting department of a major business as the Inventory and Purchasing Control Specialist. Her expertise in working with numbers and percentages, and various procedures of data analysis, as well as with graphs and charts, is strongly reflected in sections dealing with those aspects of this work. O Lord, “Give her the reward she has earned, and let her works bring her praise” (Prov. 31:31).

Most of all, I thank the God and Father of my Lord and Savior Jesus Christ who by his Holy Spirit has graciously enabled me to serve in pastoral ministry for his glory.

Like Ignatius, “I only begin to be a disciple.” May I, like him also, be firm to the finish.

Glory to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, now is, and ever shall be,

World without end. Amen.

## CHAPTER 1

### THE PROBLEM OF THE STUDY

“We’re a good church, but we need a good leader!” The preceding sentence expressed the sentiment of the good people of the John Sevier Church of God in Knoxville, Tennessee during our interview for the pastorate (December 1997). It also resonated with my own experience a few years prior when had I entered the Doctor of Ministry program at Asbury Theological Seminary. My Bachelor of Arts degree had been in Philosophy-Religion, with a minor in Biblical Languages, and I had earned a Master of Divinity degree from the premier seminary of my denomination. As I surveyed the various emphases offered by Asbury, I realized that my training in theology, language, hermeneutics, homiletics, and counseling had not practically prepared me specifically for the role of pastoral leadership; nevertheless, as a pastor I was consistently called upon to function not only as a preacher or a counselor but as the leader of my congregation. Accordingly, contrary to my previous approach to education and yet with a deep sense of divine direction, I chose the leadership track for my studies at Asbury.

My experiences at John Sevier and Asbury have been echoed in my overall pastoral experience. I have been in the ministry for twenty years, seventeen of which have been spent pastoring. John Sevier is my fourth appointment. I have enjoyed relatively successful ministry in each pastorate, yet I have not infrequently felt an absence of confidence concerning my leadership duties and abilities. Slowly, I have come to suspect that the missing sense of certainty may be due, at least in part, to a failure to understand and apply a specific, sound theology of leadership for the pastoral setting, especially in my own ministry context as a Church of God pastor.

### **Denominational Context**

The Church of God, with International Offices in Cleveland, Tennessee, is one of the oldest and largest Pentecostal bodies in America and the world (Conn, "Church of God" 197-202). Pentecostalism has deep historical roots in the nineteenth century holiness revivals and the Wesleyan theological tradition (Dayton 38-40). The Church of God is part of what is now known as Classical Pentecostalism. Classical Pentecostalism refers to Pentecostal groups that had their origins in the United States around the turn of the last century in distinction from neo-Pentecostals or charismatics in mainline Protestant churches and Roman Catholicism who entered the movement about 1970 (Synan, "Classical Pentecostalism" 219-21). Pentecostals and charismatics comprise the single largest group of Christians in the world (Barrett 810-30).

Pentecostals are orthodox Christians and agree whole-heartedly with the basic beliefs of historic Christianity (Arrington, Christian Doctrine 13). The Church of God is decidedly Protestant and evangelical with a somewhat pietistic bent. Pentecostals are emphatically apocalyptic and restorationist, believing Christ is literally and imminently coming again and the Church today should experience the same power as the New Testament Church two millennia ago (Vest, Spiritual Balance 32-33; Hocken 211-18). Therefore, the Church of God proclaims what is commonly called the "full gospel" (Conn, Like A Mighty Army 121-22; Dayton 17-18). The full gospel tradition emphasizes five major tenets: (1) salvation, that is, justification and regeneration, by faith; (2) sanctification and holiness of heart and life; (3) the baptism in the Holy Spirit as an endowment of power accompanied by speaking in tongues and other spiritual gifts; (4) divine healing and deliverance from the demonic; and, (5) the second coming of Christ,



usually articulated in terms of the rapture of the Church or catching away of the saints and the subsequent millennial reign. Some groups collapse tenet numbers two with either numbers one or three, but all affirm each. One of the significant strengths of the Pentecostal-charismatic movement is that though great variety and diversity exists among its many members, underlying agreement on these basics is strong. Discussion within the movement usually revolves more around how best to interpret and apply the full gospel message and experience rather than the reality of its essential essence (Spittler).

Pentecostalism in general, and the Church of God in particular, tend to be more diverse and, therefore, more complex than is sometimes assumed. The major converging streams of Christian spirituality that have contributed to the self-concept of the Church of God include Protestantism, Evangelicalism, Wesleyanism, and Pentecostalism.

### **A Stand-out Style**

The single most prominent leader in the history of the Church of God was A. J. Tomlinson. An exceptionally able leader, who before conversion was “consumed with politics” (Hunter 846-48), his influence left an indelible imprint on leadership in the denomination for decades. Tomlinson was not the founder of the Church of God, but he did serve during its infancy, easily the most formative period of its history. His meteoric rise as a charismatic pastor to the office of general overseer of the denomination together with his unparalleled length of administrative tenure led to an increasingly autocratic leadership style. Church of God pastors have often shaped their own leadership skills in the shadow of Tomlinson’s sun.<sup>1</sup>

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<sup>1</sup> Along with other Pentecostals, Church of God pastors were also undoubtedly influenced, although indirectly, by William J. Seymour, the charismatic African-American pastor of Azusa Street (see Synan, “Seymour”; McClung; Robeck).

Through recent happenings in the Church of God accepted attitudes toward leadership are evolving into a less authoritarian understanding. Perhaps the most vivid example of current trends in both pastoral and political leadership in the Church of God may be the 1996 election of Paul L. Walker to the office of general overseer. Walker pastored the successful Mt. Paran Church of God in Atlanta, Georgia for nearly forty years. Noted for his effective and contemporary style of leadership, he led his congregation from slightly over five hundred members in 1960 to more than thirteen hundred members when he resigned to become general overseer. In an unprecedented move, Walker was nominated and elected in spite of his having been notoriously non-political throughout his ministry. He literally leaped from the pastorate to the highest administrative office of the denomination without ever having held a political office. Walker's election was primarily on the strength of his pastoral leadership experience. His accomplishments as a leader, both pastoral and political, may announce the advent of a new age of attitudes toward leadership in the Church of God.

While much of the leadership needs of Church of God pastors such as myself are certainly similar to those of other pastors in non-Pentecostal churches, distinctive concerns exist as well. For example, given the accentuation of Pentecostals on the role of the Holy Spirit in theology, worship, experience, practice, and, indeed, in all areas of Christian living, undoubtedly a uniquely Pentecostal approach to pastoral leadership will stress the Spirit's activity in this area, also. The specifics of a Pentecostal approach to pastoral leadership nevertheless synthesize well with any soundly Christian approach to the same.

### **The Problem**

Pastoral theology and practice in the Church of God tend to focus on issues such as preaching, worship, and counseling. In my own experience and journey as a pastor within the Church of God, pastoral leadership issues are often minimized or neglected. The absence of guidance in the critical area of pastoral leadership is crippling. I suspect many other pastors bumble along without clear conceptual underpinning for their leadership duties. Some borrow ill-fitting material from other denominations. Still others compromise the uniqueness of pastoral leadership by baptizing secular sources. Often pastors simply accept whatever the latest leadership guru is currently espousing. None of these options satisfy pastors hungry to provide more complete care for their flocks; nor do they satisfy congregations longing for leadership from their pastors. They certainly do not satisfy a world watching for real leadership from both pastors and churches (Barna, Second Coming 29). Pastors are consistently called upon to exercise leadership at the local level of ministry; therefore, at the very least, a foundation of general principles for pastoral leadership in the Church of God needs to be identified as a base upon which to build.

In the Church of God, the focus of formal ministerial training is usually on doctrine, history, and polity. In recent years more of an emphasis on pastoral counseling and care of souls has also developed, but most specific practical pastoral skills, including leadership skills, have usually been formed through a rather informal tradition of mentoring. Mentoring, as Conn observes, has clear biblical precedents and certainly can be exceedingly effective (Like A Mighty Army 468-70). Mentoring tends to be uneven and irregular, relying altogether too much on vast variations or fluctuations of style and

skill in the individual participants (Vest, "A New Look" 3).

The Church of God does have a mandatory Ministerial Internship Program (MIP) that combines monthly seminars and a study program with semi-structured mentoring. I have been privileged to serve on the Board of Ministerial Development of the MIP for my home state and also as a supervising pastor in the program. The MIP makes an energetic effort to prepare ministerial interns for practical ministry, but much material must be mastered. Typically, areas such as preaching and counseling tend to rise to the top; consequently, pastoral leadership does not receive in-depth treatment. The assumption is that the mentoring of a supervising pastor will supply the practical pastoral leadership model for interns. Unfortunately, as previously noted, considerable variations of skill and style sometimes exist among individual participants in the program that make effectiveness erratic and uneven. Also a supply and demand problem exists due to many more ministers needing mentoring than mentors are available (Vest, "A New Look" 3 and "A Call" 3).

A crippling absence of guidance seems to exist in the critical area of leadership in the Church of God (Vest, Spiritual Balance 105-107). Perhaps this is most correct concerning conditions at the local level. Of note, when Jerald Daffe, a Church of God professor of pastoral ministry, recommends a book on pastoring for Church of God pastors, he suggests a source outside the Church of God (George 8). Since the 2000 General Assembly, the Church of God has also partnered with Enjoy and John Maxwell to design a leadership development program for the Church of God. Whether this will result in a program of development distinctively Church of God remains to be seen. I do not suggest that only Church of God sources can inspire or instruct Church of God

pastors. Perhaps pastoring and providing spiritual leadership for people in the Church of God involve unique elements that need addressing accordingly.

The Church of God has a strong centralized form of government. When leadership is addressed, usually administrative or hierarchical matters are in focus, yet pastors within the denomination do often understand their role in terms of leadership (Walker 78). Pastors need and want leadership skills that are pastoral, not political, in perspective. Leading a local church requires resources tailored to the congregational context of local Churches of God.

### **Definitions**

“Leadership” in general is often variously defined. John C. Maxwell defines leadership simply as the ability to influence others (Developing within 1-2; see Sanders 31). George Barna admits leadership is an art defying precise definition. He accepts a workable definition of leadership as “mobilizing others toward a goal shared by the leader and followers” (Leaders 20-23). A more specific description of pastoral leadership by Jay E. Adams, suggesting “guidance by example,” may be the underlying principle (6-9). Robert D. Dale says, “Pastoral leadership is an action-oriented, interpersonal influencing process practiced in a congregational setting” (Pastoral Leadership 22).

In a different vein, Paul L. Walker defines the overall role of pastor in terms of leadership. “*The pastor is defined as a minister placed in the position of the leader of a group of believers in the role of one who sincerely cares* [original emphasis]” (78).

Somewhat similarly Thomas C. Oden, utilizing “shepherding as pivotal analogy,” asks us to “picture the shepherd patiently moving ahead, but not too far ahead, of the sheep—calming and at times entertaining them with music, gently guiding them beside still

waters” (52). He carefully defines pastoral leadership and authority in terms of service (53-54).

All of the above definitions are meritorious. No doubt leadership involves influencing others and means mobilizing people toward shared goals. Certainly pastors, even more than other leaders, guide by godly example. Also, the pastoral role intrinsically involves leadership, and the shepherding model of pastor-leader has undeniable biblical and historical precedents. Finally, good pastoral leadership involves action and influence in a congregation.

Maxwell’s view of leadership as influence, however, is not specific enough for application to pastoral leadership. Nor does his definition seem to have been designed as such. Maxwell’s definition of leadership strikes a note as a secular understanding of leadership--at least in the sense of not being purposefully pastoral or even specifically spiritual. The same might be said of Barna’s definition of leadership, and surprising Barna, with his previous work on the importance of vision in leadership (e. g., The Power of Vision), adopts a definition of leadership which seems to assume visionary goals already in place before leadership begins. While Adams’ definition is indeed intentionally and practically pastoral, it may be too specific in that at times pastoral leadership encompasses more than members merely following the pastor’s example. This study calls for a simpler, more straightforward summary than Dale’s technical-sounding definition. Both Walker and Oden are less concerned with actually defining pastoral leadership than in defining the overall pastoral role as intrinsically inclusive of leadership.

For the purpose of this study, a definition of leadership is needed that is clear and concise and preeminently pastoral in its perspective. It should be both biblical and

practical. Accordingly, I will work throughout this project with an understanding of *pastoral leadership* as “guiding a congregation for God.” Latent within this definition is my understanding that God in his wisdom uses a pastor to help his or her congregation move towards the goal of becoming and doing all God intends for a congregation to become or do. Although perhaps not without room for improvement, this definition is pointedly pastoral, describing the pastor’s leadership role as a particular type of ministry activity as well as the specific context within which it is carried out and identifying the one to whom the pastor is ultimately responsible and accountable in performance of the ministry of leadership. It also, as shall be shown, builds on a biblical-theological interpretation of the leadership task in a pastoral setting.

### **The Purpose**

Barna asserts that when “millions of Americans turn to churches for spiritual, emotional, and material help ... what they receive is largely dependent on the leadership pastors exert within their churches” (Second Coming 29). Amidst the challenges of an increasingly complex culture, “the quality of pastoral leadership is one of the most significant indicators of the current health and potential influence of the Church in America” (29). Pastors are consistently called upon to exercise leadership at the local level of ministry. At the very least, a foundation of general principles for pastoral leadership in the Church of God needs to be identified. The aim of this study, therefore, is to ascertain and describe those principles that leaders and pastors within the Church of God have found to be helpful in building effective pastoral leadership.

### **Research Questions**

A series of carefully formulated research questions will be helpful in identifying

general principles of effective pastoral leadership in the Church of God.

**Research Question # 1.** What are the values that provide guidance and grounding for Church of God pastors in their practice of pastoral leadership?

**Research Question # 2.** What specific behavior does the performance of pastoral leadership require of Church of God pastors?

**Research Question # 3.** What principles of pastoral leadership do Church of God pastors observe and articulate as emerging from their experience in pastoral ministry?

**Research Question # 4.** How does what Church of God pastors describe as their actual experience in the field of ministry compare to the framework of a Pentecostal theology of pastoral leadership?

### **Methodology**

In addition to an analysis of relevant resources of biblical, historical, and contemporary literature (see Chapter 2), I garnered input and insights from Church of God pastors on the subject of pastoral leadership (see Chapter 3). In the literature survey, I sought to identify recurring themes and their relevance for pastoral leadership in the Church of God. In the pastoral survey, I attempted to identify principles of pastoral leadership and to understand their importance for ministry within the Church of God context. Accordingly, the pastoral survey is founded on the research questions.

My survey methodology involved utilization of a twofold data gathering and analysis process. First, I conducted personal interviews with selected individuals especially distinguished for excellence in pastoral leadership in their individual ministries within the Church of God. These individuals have achieved results that have gained



recognition for their pastoral leadership insights and expertise. Second, I mailed out surveys to rank and file pastors in the Church of God. The respondents to the mail survey represent the typical or average Church of God pastor. Both the interviews and the surveys focused on answering the research questions while allowing some latitude for creative input possibly not addressed in the research questions. Analysis of the results of the interviews and the survey included comparing and contrasting the respective responses. I hope to highlight areas of similarity or divergence and to point out any patterns that may become apparent. The utilization of both personal interviews and mail survey questionnaires will assure information from those who might be considered pastoral leadership “specialists” in some sense and those who might be representative of “general practitioners” so to speak.

The actual design of the study warrants more detailed discussion. The study was descriptive in nature. The literature section of this study sought to enunciate both sacred and secular principles of pastoral leadership while the survey section seeks to relate perceptions of Church of God pastors concerning the practice of principles of pastoral leadership. The personal interviews were fairly structured in format with a researcher-designed and administered questionnaire. Depending on limits of time and distance, many of the interviews were in person, but some were of necessity telephone interviews. The mail survey was a simple representative sampling with a self-administered questionnaire. A nearly identical researcher-designed questionnaire was utilized in both the personal interviews and in the mail survey (see Appendixes A and B) The idea is to obtain data on the same subject from two different groups and compare/contrast the results; nevertheless, the reader should keep in mind that the interviewees, while not

participants in the mail survey, are also members of the same overall group as the mail survey respondents, that is, both groups consisting of credentialed ministers in the Church of God.

Several differences exist between the interviews and the mail survey. In the interviews, I selected known individuals distinguished in the area of pastoral leadership through their success in leading congregations in health and growth while in the surveys I had no knowledge of the individual identity of the survey population prior to selection. The survey's sample population was randomly selected from a denominationally produced listing of credentialed ministers provided by the Tennessee State Program and Ministerial Directory. Also, because of the logistics, involved in conducting personal interviews in contrast with those of mailing surveys, the number of persons interviewed was significantly smaller than the number of persons targeted in the mail survey. The most obvious differences between the interviews and the mail survey was the level of personal interaction between the respondents and me and the specialization background of the interviewees.

### **Population and Heading**

A pretest of both the interviews and the mail survey was conducted in my current home district of Knoxville, Tennessee. On the pretest version of the research questionnaire I made allowance for feedback concerning its design. I "fine-tuned" the questionnaire accordingly. The actual mail survey was conducted statewide in Tennessee. Tennessee was chosen for the pretest partly for convenience, as it is my home state, but also because as the state where the Church of God was founded and where the International Offices of the Church of God are located. As such Tennessee has one of the

greatest concentrations of numbers of Church of God ministers and pastors in residence and is, therefore, perhaps more representative of the overall sample population than any other state.

According to the latest Tennessee State Program and Ministers Meeting Minutes, a total of 1,261 credentialed ministers in the Church of God reside in Tennessee. Of the total 1,261 Tennessee credentialed ministers, 370 are currently pastoring a Church of God congregation. (The remaining 891 ministers include retired persons and those serving in non-pastoral capacities such as lay preachers, evangelists, denominational officials, college or seminary teachers and faculty members for the organization, etc.) My pretest involved fourteen Knoxville district pastors, including one who is also a district overseer, for a total of fifteen participants. The minister that is a pastor and overseer I interviewed personally, and the remaining pastors received the mail survey. In the statewide survey, I mailed out questionnaires to 355 current Tennessee pastors, the total number minus the pastors who participate in the pretest. I interviewed no fewer than five pastors for the final phase of this part of the study. Approximately 360 ministers, with adjustments for non-respondents or possible forthcoming updates on current data, reflect the range of my interviews and surveys on pastoral leadership principles in the Church of God.

### **Significance of the Study**

This project by nature contains a high level of generalizability. This study helped me to improve in the area of pastoral leadership by discovering a more detailed understanding of how guiding a congregation for God might be efficiently implemented by establishing a solid standard of recognizable and repeatable principles in the ministry context of the Church of God. These results might also apply to other Church of God

pastors. I also intend to make denominational leaders aware of this study and its results to initiate a practical application at that level if possible. Classical Pentecostal pastors not in the Church of God, who nevertheless share much in common with Church of God pastors, may also benefit somewhat from the findings of this study. Any pastors, regardless of denominational affiliation, who are part of the Pentecostal and charismatic movements might be aided by a purposefully Pentecostal approach to pastoral leadership. Of course, to the extent that perhaps all pastors share somewhat the same burden of leadership, this study may contain material that is helpful for all pastors.

Admittedly, this project contains a degree of delimitations, also. Even within the Church of God, in some areas applicability is not automatic. The project focus is in North America, especially in the surveys. Pastors from other parts of the global ministry of the Church of God may not find the study as salient as their North American counterparts. I hope this possibility will be partially offset by the international experience of many of the interviewees. Also, pastors who are not part of the Pentecostal or charismatic ministry mind-set might be less comfortable with applying this study to their own context. Furthermore, since the focus of this work is pointedly pastoral, possibly leadership personnel in other areas might benefit least from its product. Still, Christian leaders in diverse contexts who consider themselves to be spiritual leaders and/or in some sense shepherds of those under their charge could gain some insights from this study.

### **Biblical-Theological Foundations**

Developing a paradigm for pastoral leadership that is true to its origins and original intentions must be accomplished within the parameters of a biblical theology of the ministry and its primary context, the church. Sound ecclesiology insists pastoral

ministry is inseparable from the Church in either its universal essence or its local expression. The leadership ministry of pastor should not be disassociated from its ecclesiological roots and pressed into the image of secular systems of leadership from areas such as business, entertainment, government, military, or sports—a common error (Damazio 2). Although such a secular makeover may rarely be attempted overtly, that is nonetheless the result when non-biblical or theologically suspect systems of leadership are covertly superimposed upon the ministry of pastoral leadership (Vest, Spiritual Balance 106-107). While much may be mutually applicable, the reciprocity should never be allowed to extinguish that which distinguishes pastoral ministry and leadership from all secular professions or pursuits. Guiding a congregation for God is a unique enterprise.

The Church is not a building or a denomination but the *ekklesia*, those called out of this world as an assembly of believers who belong to Jesus (Duffield and Van Cleave 420). The officers, ministers, and leaders of the Church necessarily function within the context of the Church (423-30). The ministry gifts such as apostle, prophet, evangelist, pastor, teacher, elder, deacon, etc., work in performance and furtherance of the ecclesial mission of preaching and teaching, making disciples, fostering a spiritual fellowship, inspiring worship, and evangelizing, as well as helping advance the maturity of individual believers, nurturing families, and helping those in need (430-35). *Pastor* specifically describes “the spiritual leader of the local church” (427).

The Church is a community of faith that existed in embryo as the people of God in the Old Testament but entered into a new and fuller stage of development in the New Testament through Christ and by the Holy Spirit. Though many metaphors for the disciples of Jesus are employed in Scripture, a trinitarian understanding of ecclesiology

may see the Church as specifically the Church of God, the body of Christ, and the temple of the Holy Spirit. The Church exists through the creative call and originating action of God, enjoys a special living bond and relationship with Christ, and experiences the indwelling presence and power of the Holy Spirit (Arrington, Christian Doctrine 165-75). Structure and order are part of the reality that is Church, but “*a pronounced characteristic of the church’s nature is that it is a community or fellowship in Christ* [original emphasis]” (177). The Church may be described as a *community* that is redeemed, holy, both universal and local, and apostolic. It is also a sending, witnessing, worshipping, and pilgrim community of faith (177-85).

“The ministry and mission of the church are closely related to one another. By its ministry the church carries out its mission” (Arrington, Christian Doctrine 187). The mission of the Church is given to it by God, and the ministry is given by God to the Church to carry out that mission. Basic to biblical ministry is the idea of servanthood arising from the example of Jesus (Mark 10:42-45; Acts 10:38). The ministry is called by God and empowered by the Holy Spirit. The entire body of Christ is called to serve in ministry though some are gifted “with appropriate spiritual gifts for distinctive ministries of leadership (Eph. 4:11, 12)” (191). These ministry gifts include apostles, prophets, evangelists, pastors, and teachers. The pastor has the responsibility of caring for and overseeing the local congregation. In addition, the pastor leads the church in the task of evangelism and carrying out the Great Commission in the constraining power of love (189-99).

Pentecostal ecclesiology believes that “the one church of Christ is composed of all who are regenerate in Jesus through repentance and faith” (Hocken 211). The Church is

not primarily institutional but spiritual; it is much more than any particular denomination or organization. Classical Pentecostal theology of the Church is apocalyptic and restorationist. The outpouring of the Holy Spirit is “empowerment for effective evangelism of the entire world before the end” (212). Christ’s coming is imminent, and he is preparing his Church for that event and providing them with equipment for winning the lost of the world before the Day of the Lord. The Spirit’s outpouring also effects the restoration of authentic New Testament Christianity. God intervened in the Protestant Reformation to restore the doctrine of justification by faith, to restore the work of sanctification in the Wesleyan movement, and, in the Pentecostal movement, to restore divine power through the baptism in the Holy Spirit and the full range of spiritual gifts (212). The Church that had been steadily falling from its pristine place in the New Testament and the early patristic period is being divinely restored to its original experience of pardon, purity, and power.

An amazing unity amidst diversity is an attribute of Pentecostal churches. In a vast array of Pentecostal denominations, organizations, and groups, a unity of the Spirit-baptized based on the working of the Holy Spirit in each believer is perceived as the sovereign work of God. “This spiritual unity was [is] thus seen as personal rather than as institutional” (Hocken 213). Every local church is “considered to be the physical manifestation of the Universal Church in that community” (Duffield and Van Cleave 422).

Indeed, “the most distinctive Pentecostal contribution to ecclesiology might be made in the understanding of the local church” (Hocken 213). Two major ideas come to the fore. First, spiritual gifts are seen as an intrinsic element in the life and equipment of

every local church. As Greek Orthodox and Roman Catholic traditions see baptism and Eucharist as constitutive of the Church, so some Pentecostals tend to see charismatic endowments of the Holy Spirit as forming and shaping the Church. Where spiritual gifts are truly operative, the presence of God is being made manifest in the midst of the people of God (1 Cor. 14:25; Richie, "Manifestation"). Every local assembly can expect to experience the gifts of the Spirit (Hocken 214).

The second major idea contributed by Pentecostals to ecclesiology has come from reflection on missionary experience. Initially, many Pentecostal groups experienced phenomenal growth through the Holy Spirit's endowment of every member. Some missionary labors resulted in numerical expansion but not subsequent equipping of every believer; consequently, reflections on missionary purpose have led to a greater focus on the nature of the Church. Initial conversion to Christ is to be followed by "consciously building the church" (Hocken 214), and consciously building the Church includes advising and assisting all members to be filled with the Holy Spirit in power. Far from being an esoteric experience for individual mystic enjoyment, the baptism in the Holy Spirit and accompanying spiritual gifts are graciously granted to believers by God as a divine enablement for service (Arrington, Christian Doctrine 70-75). Duffield and Van Cleave agree:

The chief purpose of the Baptism with the Holy Spirit is that the believer might have power for Christian service. It may well be that the greatest promise given to the Christian is that given by Jesus to His disciples just prior to His Ascension: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This power for special service is the distinctive result of having been filled with the Spirit. (308)

Hocken succinctly summarizes the uniqueness of Pentecostal ecclesiology.



Considering the inherited patterns of Christian worship indicates the distinctiveness of Pentecostal-charismatic understanding of the church. Whereas the preecumenical Catholic pattern presented a hierarchically ordained priest acting *in persona Christi* offering the eucharistic sacrifice at the altar for the people, and the Protestant pattern presented an educated preacher expounding the Word of God from the pulpit, the Pentecostal pattern is of the Upper Room, an entire congregation filled with the Holy Spirit, giving praise to Almighty God. (217)

For the Pentecostal pastor, the image of the Upper Room biblically and theologically informs and continually transforms contemporary currents of theory and practice concerning pastoral ministry and leadership.

Pentecostal doctrine and practice places “a distinctive emphasis on the Holy Spirit’s involvement in all aspects of leadership within the body of Christ” (Hughes 195). This emphasis is, however, fully compatible with human instruments and abilities in leadership. Since the Day of Pentecost, the Holy Spirit is the administrator of the affairs of the Church (John 14:12; 1 Cor. 12:5-11). The Holy Spirit is the leader controlling all subordinate offices, which are to be occupied by Spirit-filled individuals (Acts 6:3-5). The Spirit is able to direct the selection and function of the Church’s ministerial leadership (Acts 13:1-3). Even church councils should function under his guidance (Acts 15:28). Dependence by Church leaders on the leadership of the Holy Spirit is in keeping with examples of Christ and the apostles (Acts 1:2; 15:28).

Human leaders are “chosen of God and presented as gifts to the body of Christ” (Hughes 196). The Holy Spirit exerts major influence in the placing of leadership in the body of Christ (Acts 20:28). The ascension gift of Christ was the baptism of the Holy Spirit (*dorea*). He also gives ministry and leadership gifts such as apostle, prophet, evangelist, pastor, and teacher to the Church (Eph. 4:11). God endows believers with spiritual gifts distinct from natural talents or abilities for the purpose of serving one

another in the Spirit of Christ (1 Cor. 12:8-10; Rom. 12:6-9). New Testament role models of leadership demonstrate an experiential acceptance and practical application of leadership by the Spirit (Acts 10:9-23; 16:9). Ray H. Hughes observes that “Pentecostals view this as the only proper attitude for church leaders. The Holy Spirit is always in charge, and we are servants ready to do his will” (196).

True leaders of the Church should perceive themselves as “shepherds of God’s flock” (1 Pet. 5:2), not masters but servants in the Spirit of Christ (Matt. 20:27). Spiritual leaders are ambassadors of Christ (2 Cor. 5:20) acting only on his authority (John 14:13; 15:16). The *gestalt* of Pentecostal leadership involves a divine-human relationship and partnership played out in the theater of everyday decisions and actions.

For the Pentecostal, therefore leadership is first of all a calling, that which is and shall always remain under the sovereignty of God. Leadership is diverse and individually distinct, consisting of all those varied natural human talents with which God endows men and women, and worked out through the same providence in terms of circumstances and daily happenings. Yet it is more.

Pentecostal leadership is predicated on human submissiveness to the Holy Spirit, a man or woman’s willingness to listen and to be obedient to the promptings of the Spirit within. Leaders who thus yield themselves in obedience to the Holy Spirit are further aided by special gifts of the Spirit, gifts that supernaturally counteract the devices of Satan and open doors and bring spiritual victories beyond mere human efforts. Herein the church can and does triumph, remaining under the lordship of Christ and being submissive to his Spirit. (Hughes 196)

A Pentecostal theology of pastoral leadership is set within the parameters of a Pentecostal perspective of pastoral ministry in general. The underlying meaning and Old Testament background of pastoral terminology, the New Testament model of pastor, the development of pastoral understanding during the patristic age, and the Protestant heritage of pastoral ministry all influence Pentecostal perceptions of a pastor. The biblical role of the pastor, the importance of character in his or her personal life, and an

acceptance of the relevance of the pastor's place in the modern world also inform a Pentecostal perspective of pastoral ministry (Synan, "Pastor" 662-63).

As is commonly known, the word "pastor" (Greek *poimen*) is from the same word as "shepherd" and is based on the biblical culture and economy of ancient Israel in the Old and New Testaments (OT and NT). I have been to Israel and watched modern shepherds interacting with their flocks. The shepherding analogy paints a powerful picture for modern pastors. Significantly, the Lord promises to give his people pastors according to his own heart who will care for them properly (Jer. 3:15). Divine judgment is pronounced on unfaithful or inept pastors (23:1-2). Psalm 23 even depicts the Lord himself as a shepherd leading and feeding his flock of people. Clearly, "the model of the shepherd and the sheep is integral to the OT understanding of spiritual leadership among the people of God" (Synan, "Pastor" 662).

In the NT pastoral leadership seems to have been initially charismatic and itinerant. Apostles, prophets, and evangelists carried the gospel to the known nations of their world, while bishops (overseers or supervisors), elders (presbyters), and deacons (servers) carried out their ministries primarily in a local church. Since Ephesians 4:11 lists apostles, prophets, evangelists, pastors, and teachers (or perhaps pastor-teachers) but not bishops, elders, or deacons, some overlap appears to have existed between the latter offices and that of pastor. Therefore, "the first ministers to live with the people and exercise a continuing local ministry were the pastor-teachers" (Synan, "Pastor" 662). Apparently the role of the pastor in the NT was primarily the leadership of the local church and that would have included spiritual direction, preaching and teaching, prayer and intercession, administering the sacraments, the care of souls, etc.

The pristine pattern of ministry seems to have been slowly forgotten until by the third century its charismatic nature had been replaced by hierarchic developments (Synan, "Pastor" 662). The earlier one looks into the patristic age, the more likely one is to find stronger resemblance to NT patterns of ministry. Conversely, as the patristic age gives way to institutionalism, a form of ministry largely foreign to biblical Christianity appears and becomes preeminent. An episcopal hierarchy of popes, archbishops, bishops, priests, sees, dioceses, and parishes was developed and extended throughout Christendom. The Protestant Reformation brought about the development of new forms of pastoral authority. In addition to the episcopal system, the presbyterian (with authority vested in the eldership) and congregational (with authority vested in the local church) systems were added. All three basic systems seem to have been present in some form in the New Testament. Biblical systems of ministry and church government, however, seem to have been simpler and void of many of the features of some of the elaborate structures later erected.

Clear and concise directions for the role and character of the pastor may be found in the Pauline Epistles. First Timothy 3:1-7 instructs pastors to lead lives of integrity and self-control in all aspects of life, at home, in the church, and in the community. The major role of the pastor was the care and feeding of the sheep, principally through preaching and teaching. An itinerant apostle, prophet, or evangelist could not do this regularly. "It was a duty that naturally inhered in one who lived with the sheep as a local shepherd" (Synan, "Pastor" 662). Pastors were also to protect the sheep from "wolves," those that would exploit them in some way or bring in heretical doctrines. The pastor was to guard the flock against false teachers (2 Tim. 4:1-5).

Pentecostal pastors perceive themselves in much the same role as pastors in biblical times. They are the primary preachers and teachers to their flocks. They are the chief administrators of their congregations, overseeing all ministries. They are the chief evangelists in the normal ministry of their churches (2 Tim. 2:5). They are the main counselors to those in distress (Synan, "Pastor" 663). Times may have changed since the inception of pastoral ministry, but people's needs and their need of a pastor remain relevant today.

A satisfactory or sufficiently sound paradigm for pastoral leadership in the Church of God begins with a Pentecostal consideration of the unique character of the Church as the context of pastoral ministry. It also includes an examination of the biblical, historical, theological, experiential, and practical underpinnings of Christian leadership and pastoral service in the practice of Pentecostal ministry. Three theological themes intersect in and inform pastoral leadership: the nature of the Church, the nature of leadership in the Church, and the nature of pastoral leadership in the Church. An adequate understanding of the Church, Christian leadership, and pastoral ministry are essential for an articulate discussion of pastoral leadership. In addition, a foundational model for the ministry of leadership in the Church of God may be explored through the work of Dr. Steven J. Land, Academic Dean and Professor of Pentecostal Theology at the Church of God Theological Seminary. Land has written an integrative model of Pentecostal spirituality and theology that, I think, can be beneficially applied to the ministry of pastoral leadership. Land suggests, in the tradition of Jonathan Edwards and John Wesley, that Christianity in general, and Pentecostalism in particular, is a matter of integrating orthodoxy (right praise/belief), orthopraxy (right actions), and orthopathy

(right affections) (184). For Pentecostals the integration of beliefs, actions, and affections takes a decidedly eschatological turn as well. The significance of the implications of such an integration of theology, spirituality, and ministry for leadership in the Church of God are noteworthy.

### **An Overview of the Study**

In the pages to come, an attempt is made to follow up on and develop more fully the seminal themes suggested in Chapter 1. Chapter 2 surveys selected literature related to pastoral leadership in order to establish a theoretical framework on the theological foundation of Chapter 1. Chapter 3 involves the more detailed design of the field research project and its investigative process through structured interviews and a representative survey. Chapter 4 catalogues results of the research project for further analysis and application. Pulling together the product of the entire project for evaluation is done in Chapter 5.

## **CHAPTER 2**

### **THE LITERATURE OF THE STUDY**

An examination of the appropriate literature on leadership helps identify the principles applicable to pastoral leadership in the Church of God. In this chapter I look at writings from the Bible and Church history, as well as Christian authors on leadership, especially evangelical, Pentecostal, and Church of God authors, and some secular sources on leadership from the business and political arenas.

#### **Biblical Basis**

This section is a review of significant scriptural patterns of leadership. An underlying assumption of mine is that pastoral leadership by its very nature must be biblical. Pastoral leadership may be informed by insights from secular leadership lore utilizing human psychology, group dynamics, management theory, etc. Though pastoral leadership is informed by secular sources, it must never be conformed to secular systems. Pastoral leadership is spiritual leadership and is, therefore, biblical leadership. By focusing on vital biblical patterns of leadership and finding that which applies to pastoral leadership, a biblical basis for pastoral leadership may be built. My survey of the Scriptures revealed at least ten major systems of leadership, six in the Old Testament and four in the New Testament.

Table 2.1

### Ten Scriptural Systems of Leadership

<b>OT Systems of Leadership</b>	<b>NT Systems of Leadership</b>
Patriarchal	Rabbinic
Principal	Messianic
Provincial	Apostolic
Priestly	Ecclesiastic
Prophetic	
Political	

Though I have classified each scriptural system of leadership as being prominent in either the OT or NT, an obvious overlap exists. For example, prophetic ministry spans both Testaments. Also, elders exist in the government of OT Israel and in the government of the NT Church. Kings are in both Testaments, but they are major figures only in the OT monarchy. On the other hand, the patriarchs and judges are distinctively OT, and the apostles are distinctively NT. The NT has no parallels to Moses and Joshua except that Jesus is the ultimate lawgiver and deliverer who leads his people into the promises of the Lord. In a sense the ministry of the Messiah pervades the pages of both Testaments and yet is uniquely actualized only in the New. I have attempted to classify each scriptural leadership system according to the time in which it was a major model of leadership ministry and methodology.

Incorporating insights from and interacting with the literature of biblical scholarship, I overview each of these main scriptural “systems.” I am especially looking for links to leadership themes. Often this task is best brought out by a brief biographical sketch of key leaders. At other times the significance of a central section of Scripture is studied. In a later section of this dissertation, I extrapolate existing leadership insights



from this overview and apply them, in conjunction with insights garnered from other sections and the evidence gained from the research project toward identifying principles for pastoral leadership.

### **Old Testament Basis**

Judeo-Christian ministry has deep roots in several OT leadership patterns.

**Patriarchal.** Very early in the biblical record, the problem of corrupt leadership is latent. John E. Hartley notes that Nimrod was the first empire builder (118). An enigma to scholars, he appears to have been regarded in almost godlike terms (121). He was apparently a powerful leader. Nimrod's rule was centered in the region of Shinar (Gen. 10:8-12). The account of the height of human arrogance and divine displeasure over the tower of Babel is set in Shinar, later known as Babylon (11:1-9). "This famous city symbolizes commerce, human achievement, and the pursuit of pleasure" (124). The attitude of heaven toward haughty human leadership is underscored in the divine dispersion and division of the human race. Throughout the Scriptures Babylon is often encoded as the enemy of God and of his people (e.g., Rev. 17-18).

In complete contrast to the pride and pomp of Nimrod and Babylon stands the piety of the patriarchs, Abraham, Isaac, Jacob, and Joseph. A comparison of the patriarchal narrative of Scripture with ancient historical evidence strongly suggests the patriarchs lived in a dimorphic society consisting of pastoral nomads and village dwellers, probably early in the second millennium BC. The family units of the patriarchs were basically "autonomous tribal chiefdoms" (La Sor, Hubbard, and Bush 105). In the culture of the ancient Near East, "the patriarchs themselves were chiefs of seminomadic clans" (107). The patriarchs exercised definite leadership influence within the realm of

their usually somewhat large family unit and its accompanying assortment of servants, friends, visitors, and, to some extent, neighboring peoples.

The biblical narrative of the patriarchs in Genesis 12-50 is primarily concerned with their interaction with their God. The general picture of patriarchal religion is “the portrayal of God as the personal God of the patriarchal father and his clan ... who grants a unilateral covenant and promises of divine protection” (La Sor, Hubbard, and Bush 106). Though the patriarch is responsible for overseeing the physical survival and prosperity of his family/clan, his primary leadership role as presented in Scripture is spiritual and is focused on faith. Faith is the definitive factor in his relationship with God (Hartley 156).

Indeed, the patriarchs are all too frail in many ways and sometimes falter along the way but are nonetheless, and perhaps all the more, great leaders in the way of faith. They literally lived the life of faith, and the patriarchs led those who followed them in the faith out of the pervasive and perverse polytheism of the surrounding culture into a sublime practical and ethical monotheism (La Sor, Hubbard, and Bush 110-11). Abraham’s example and experience indicates faith is the foundational virtue of the patriarchs (Gen. 15:6). They led others in living the life of faith. Issues of faith and trust became paramount for all subsequent leaders of the covenant people (cf. 2 Kings 1-6; 2 Chron. 20:20; Isa. 7:1-14; Matt. 8:23-27; 17:14-21; John 14:1; 20:24-29; Acts 3:11-16; Heb. 11:1-40). As John N. Oswalt suggests, “Until a person or a nation is convinced of God’s complete trustworthiness, they cannot lay aside the lust for their own security and become God’s servant” (194).

Though the doctrine of the Holy Spirit was not very developed in the patriarchal age, in every stage of their history Yahweh gave Israel charismatic leaders who were

enabled by the Spirit to carry out their roles. Wilf Hildebrandt observes that Pharaoh chose Joseph to lead Egypt due to recognition of a special endowment of wisdom by the Spirit of God (12; Gen. 41:38). The ancient Egyptian may not have understood much about the God of Joseph or his Spirit, but the powerful ruler did recognize a spiritual presence of the divine in him. Joseph became a great leader in Egypt and a deliverer of embryonic Israel by his unswerving faith in God and the superior power of his Spirit. This early emphasis on the Holy Spirit's impact on leader qualification and leadership quality is continued throughout the redemptive record of Scripture (Exod. 31:3; 35:31; Num. 11:17-29; Judg. 3:10; 6:34; 1 Sam. 11:6; 16:13, 14; Isa. 11:1-2; 42:1; 61:1; Dan. 4:8, 9, 18; Matt. 12:18; Luke 4:1, 14, 18; 24:49; John 20:22; Acts 1:4-8; 2:1-4; 6:1-7; 9:17; 10:38).

A recurring theme of immense importance for Christian leadership in general and pastoral leadership in particular is introduced in the patriarchal blessing of Joseph by his father, Jacob. Jacob refers to his Lord as "the God who has been my shepherd all my life to this day" (Gen. 48:15; cf. 49:24). Hartley observes Jacob was conveying that "God had led and cared for him compassionately and protectively throughout the complex journey of his life (49:24; Ps. 23). Above all, God had guided his destiny to this moment" (352). The patriarchs, themselves shepherds, applied the analogy to God's guidance and care of his people. In doing so, they made God the model for a special style of leadership. God was not the divine dictator so common in ancient concepts of heathen deities. His hand is not harsh, nor is his heart hard. God's leadership in the lives of those he loves is compassionate and caring. He protects and provides for his followers, and he has a purpose for their lives. Shepherds were odious to the Egyptians (Gen. 46:34), but the

patriarchs turned the shepherding concept into an epithet of honor for God. Throughout the rest of the Bible, shepherding is an overarching metaphor for the model of leadership of God and his chosen leaders (cf. Num. 27:17; 2 Sam. 5:2; 7:7; 1 Kings 22:17; Ps. 23:1; 80:1; Isa. 40:11; Jer. 31:10; Ezek. 34:1-31; Zech. 13:7-9; Matt. 2:6; 26:31; John 10:11, 14, 16; Heb. 13:20; 1 Pet. 5:4; Rev. 7:17).

**Principal.** Exaggerating the monumental leadership role of Moses among his people, the Israelites, is perhaps nearly impossible.

Moses dominates the Pentateuchal narratives from the second chapter of Exodus to the last chapter of Deuteronomy. Throughout the Old Testament he is portrayed as the founder of Israel's religion, promulgator of the law, organizer of the tribes in work and worship, and their charismatic leader through the deliverance, covenant at Sinai, and wilderness wanderings, until Israel was poised to enter the promised land. (La Sor, Hubbard, and Bush 132)

Moses' leadership is all the more marvelous in light of his initial rejection as a leader and a judge and his own reservations concerning his ability to lead the Lord's people (Exod. 2:14; 3:11).

The early life of Moses is particularly interesting from the leadership perspective of this study. Undoubtedly he received an extensive education among the Egyptians (Acts 7:22; cf. Clement of Alexandria 2: 335-41). In addition to reading and writing and popular physical attainments, his training would have included "training in administration, for posts of confidence and responsibility" proper for a prince of Egypt (La Sor, Hubbard, and Bush 132-33). Moses may or may not have been a "born leader," but he was most certainly prepared for a position of leadership. Although the text does not tell in detail how Moses used his administrative training, his familiarity and popularity at the Egyptian court and conduct in dealing with Pharaoh are informative (cf. Exod. 11:3).

Moses' leadership style and skill, however, were not primarily the result of political training in the palace of unbelievers. The influence of his spiritual formation in the desert shepherding his flocks is indicated in his charge to Joshua as his successor as leader of Israel (Exod. 3:1; Num. 27:12-23). In Moses' charge two thoughts are prominent: leading God's people is a shepherding ministry, and leading God's people requires the Spirit's ability. In describing spiritual leadership as shepherding, Moses drew on both his own experience and on the patriarchal expressions of God (Gen. 48:15; 49:24; Hartley 352). The passing of leadership authority through reception of the power of the Spirit became a precedent from the example of Moses and Joshua to subsequent leaders. For example, Sailhamer notes that the succession of Elijah by Elisha is very similar to that of Moses by Joshua (cf. 2 Kings 2:8, 14). "The type of leadership exhibited by Moses and Joshua is the same as that of Elijah and Elisha. It is a leadership that is guided by the Spirit of God" (412-13).

Crucial to Moses' subsequent leadership conduct was his call and commission by Yahweh, the God of Abraham, Isaac, and Jacob (Exod. 3:1-4:17). The theophanic quality of Moses' call indicated the divine authority associated with his commission. The revelation of the divine name affirmed not only the identity of the deity but also the authority of his agent (La Sor, Hubbard, and Bush 134-36). Moses was a reluctant leader whose objections were overcome only by the "obstinacy" of Yahweh! God would not take "No" for an answer. He did, however, supply Moses with a helper, Aaron, to compensate for his lack of leadership confidence. "As the story progresses, however, it seems that Moses, with growing courage, more and more took his proper place as leader" (Pfeiffer and Harrison 55).

The reluctance of Moses to be made a leader, however, may not have been entirely due to inferiority or insecurity. His premature attempt at aiding an Israelite had resulted in rejection. He was forced to flee for his life (Exod. 2:11-15). He now seems happy herding sheep. Sailhamer suggests the scene shows Moses did not have the hunger for power often so pervasive and destructive in strong leaders.

Through the whole of the narrative, Moses is depicted as a reluctant but ultimately willing leader. The writer has shown that the leadership which Moses provided was not motivated by a hunger for power. It was a divine call and God alone would be able to fulfill the task. With such leadership God would do his work, and the people would follow in faith. (248)

God also provided Moses with supernatural signs as “a testimony to Israel and Egypt of God’s presence with his messenger” and to “assure and strengthen the faith of Moses” (Pfeiffer and Harrison 55). The call of Moses is an excellent example of God’s gracious condescension in countering the fears of his chosen leader, and of his glorious charismatic provision for competence in fulfilling the task of guiding a people for God. Sailhamer observes that “the signs Moses was to give to the people and to Pharaoh were miraculous signs that demonstrated God’s power” (245). All would see that Moses did not lead by force of personality, through persuasive words, or by political intrigue. He would lead his people by the power of God. When Moses returned to Egypt, the people believed the signs he performed and received his leadership (249; Exod. 4:27-31).

Hildebrandt asserts that “Moses is clearly the paradigmatic representative of Israel’s leaders” (13). He argues that Moses’ leadership by the Spirit of God is made explicit in Numbers 11 and Isaiah 63. The transfer of the Spirit from Moses to Joshua and the elders of Israel that they might share in the leadership responsibilities indicates he himself led by the agency and ability of the Spirit of God (Num. 11:17). Furthermore, the account of the transfer of the Spirit sets forth the imperative of the Spirit for leadership.

“Spirit-possession/reception is a necessary endowment for leadership—it is a paradigmatic requirement for all who would assume leadership duties” (13).

Isaiah says God led Israel by his Spirit through the leadership of Moses (63:7-14). He repeatedly attributes God’s leadership through Moses to the Holy Spirit (63:10, 11, 14). The many leadership roles of Moses, such as judge, lawgiver, prophet, intercessor, miracle worker, and provider, were successful due to the presence and power of the Spirit (Hildebrandt 14). John N. Oswalt observes that Isaiah’s understanding of the Holy Spirit in this pericope “is close to the fully developed NT concept of the third person of the Trinity,” adding that “he is the empowering and enabling presence in the human spirit” (608).

Charismatic leadership refers to “the divine gift of the Spirit which comes upon a chosen individual and is responsible for the supernatural power and skill required to fulfill administrative duties” (Hildebrandt 14). Moses’ leadership was charismatic in this sense. Similarly, Joshua’s leadership was also charismatic. Though Joshua served an apprenticeship under Moses, his ability to function as leader and administrator in Israel during the conquest period is not attributed only to training but to his being filled with the Spirit (Num. 27:18).

The life of Joshua is teeming with leadership themes. J. Gordon Harris suggests one of the main messages of the book of Joshua is leadership. It teaches that “courageous and committed leaders win battles” and that “believers receive rest from enemies and security when they fight for God and his chosen leader” (Harris, Brown, and Moore 3). In Joshua “God is the Savior who gives Canaan to the tribes” and Joshua is “God’s chosen agent who leads the tribes to victory” (4). The book of Joshua tells how God develops

and defines leadership. In the call of Joshua, the Lord describes his schematic for successful leadership (1:1-9). Harris, Brown, and Moore observe that though Joshua makes mistakes, is sometimes manipulated, and may not always model the ideals of leadership, his success “teaches that leaders ultimately can succeed with guidance from God and respect from their subordinates” (11).

Joshua was no newcomer to Israel’s upper levels of leadership. He had come to prominence as a warrior fighting the Amalekites under Moses (Exod. 17:9-13). As an apprentice to Moses, he accompanied him to Mount Sinai (24:13; 32:15-18). Joshua also served in the tent of meeting (33:11). He helped scout out Canaan and, along with Caleb, affirmed their ability to take it with God’s help (Num. 13-14).

Unity and harmony among followers is a constant concern for all leaders. With the group of loosely confederated Israelite tribes, unity was unusually primary. In Joshua unity is maintained by loyalty first to Moses and then to Joshua as God’s chosen leaders, but ultimately unity is due to faithfulness to God not just loyalty to a human leader (Harris, Brown, and Moore 12).

An issue of immense importance for leadership is transition (Zoba 50-58). Fortunately, Moses had designated Joshua as his successor (Num. 27:12-23; Deut. 3:23-28). The transition of leadership from Moses to Joshua delves into the dynamics of a heritage of a hallowed leader, the competence and confidence of an incoming leader, and the readiness of the people to respond to a new leader. Joshua’s transitional role had the potential to be especially traumatic as he was to lead the people into a totally new era in final fulfillment of the previous leader’s vision. The transition theme continues to be of concern even at Joshua’s death. He names no successor, and the question of whether the



tribes will be able to continue the conquest is certainly relevant (Harris, Brown, and Moore 13).

After Moses' death, God provides a new leader and pushes his people away from the past toward the future (Harris, Brown, and Moore 17). God himself interacts with his new leader. A beautiful balance of encouragement and commandment resides in the Lord's words to Joshua (Josh. 1:1-9). The Lord promised Joshua all-encompassing victory against his enemies, the abiding presence of God, and the ability to inherit the land. He commanded Joshua to be strong and courageous and to keep the Law. The Lord assured him of success. The Lord even repeated his promise of his presence as if for further reassurance. As Harris, Brown, and Moore say, "The presence of God is the greatest weapon of a chosen servant" (19).

For new leaders actually to exercise their authority, acceptance and affirmation are essential. Immediately Joshua was forced to face a threat to his leadership (Josh. 1:10-18). Unity between the 2 1/2 tribes that had already received their inheritance east of the Jordan and the rest of the tribes was essential for success. The eastern tribes were not slow to affirm the authority of the new leader (Harris, Brown, and Moore 23-25), but the real confirmation of Joshua's leadership was the crossing of the Jordan River!

Out of the crossing came two results. That day the Lord exalted (lit. made great) Joshua in the sight of all Israel, and they revered him all the days of his life, just as they had revered Moses (4:14). Joshua's leadership was viewed as nearly identical to that of the greatest leader. God's power and might also became well known to everyone. He effected the crossing so that all the peoples of the earth might know that the hand of the Lord is powerful and so that they might always fear the Lord (4:24)... Both Joshua and God gain obedience and status from the wonders by the Jordan. (37-38)

Later, the fall of the walls of Jericho had much the same favorable result (51; Josh. 6:1-

27). The fame of Joshua and the Lord fast spread through the land. Through God's miraculous signs, Joshua was firmly established as the valid leader of the Lord's people.

The rest of the book of Joshua records the faithful fulfillment of his leadership duties in helping Israel inherit the land. Joshua's farewell speech and covenant renewal ceremony showed the continuing concern of a great leader who knew he was passing from the scene (Josh. 23-24). In general, Joshua's role had been to carry out the commands of Moses. His success as a leader was gauged by his ability to keep Moses' commandments and to carry out the conquest of Canaan. The book of Joshua shows God had the right person in place for the leadership challenges in Canaan (Harris, Brown, and Moore 21-22). Upon his death Joshua is honored with the same humble title that had been applied to Moses: "the servant of the Lord" (Josh. 24:29). "The death narrative recognizes that Joshua lived and died as a servant of the Lord after the model of Moses" (118).

**Priestly.** The priests of Israel were to lead them in the worship of Yahweh. The Israelites were continually "confronted by Canaanite cultic practices," making it essential for them "to learn the proper ways to worship Yahweh" (La Sor, Hubbard, and Bush 149). Yahweh is holy and must be worshipped as holy. The biblical concept of holiness is derived from *qadosh*, meaning "set apart." Originally signifying that God is separate or transcendent, it came to apply as well to that which was set apart for religious purposes and, therefore, holy or sacred. Because God is set apart from sin and sinful humanity, holiness also signifies moral excellence (152). The cultic rites and sacrifices presided over by the priests dealt with the dilemma of sinful people approaching a holy God. In a

very real sense, the primary responsibility of the priests was to lead the people into the presence of God by way of worship.

Aaron, as the first high priest, is especially significant. He and his sons were chosen by God himself as priests in Israel (Exod. 28:1) and duly consecrated for the task (Lev. 8:12). Generally speaking, he faithfully discharged his duties. Although he faltered on two occasions, he never fully and finally failed. When Moses was long on the mountain, Aaron allowed some of the people to persuade him to make the proverbial golden calf (Exod. 32:1-35). In the absence of a visible leader, they looked for a visible god (Harris, Brown, and Moore 82). Aaron erred again when he joined in Miriam's jealousy over Moses' wife and way of leadership (Num. 12:1-16). Though "Aaron was a prominent figure in Israel, ... he lacked qualities of leadership" (129). In both incidents Aaron allowed himself to be led astray by another rather than exercising the level of leadership given him by God. Though he was obviously loyal to the Lord, Aaron seems to have been a bit weak-willed in the way he responded to pressure from people.

When Aaron's right to the role of high priest was challenged, the Lord confirmed him as his choice in the miraculous budding of his rod (Num. 16:1-17:13). Significantly, the scene in which the budding of Aaron's rod is set is a shocking challenge to the leadership of Moses and Aaron and ultimately of God himself (Harris, Brown, and Moore 135). At another time the sacredness of the priestly office, and the seriousness of proper priestly leadership, is seen when Aaron's sons are slain for sacrilege (Lev. 10:1-20).

Like kings and prophets, priests were leaders anointed for their functions (Exod. 30:22-29; 40:9-11; Lev. 8:10 ff.; Num. 3:2-4). The anointing with oil is indicative of special consecration to service and representative of empowerment by the Spirit for the

task of cultic leadership (Hildebrandt 21-22). Ezekiel was a priest upon whom the Spirit and hand of the Lord often came (Ezek. 3:14, 22; 8:1-4; 33:22; 37:1; 40:1). Amasai is “clothed” with the Spirit that he may offer David a much-needed word from the Lord (1 Chron. 12:19). The Spirit inspired Azariah to exhort Asa to enforce cultic reforms (2 Chron. 15:1). Jahaziel was inspired by the Spirit of the Lord to utter an oracle of salvation (2 Chron. 20:14-17). Zechariah helped direct reform by preaching to the people when the Spirit of the Lord came upon him (2 Chron. 24:14).

The NT describes a priesthood that has become quite corrupt. The priesthood declined drastically during the Macabbean Period, becoming more and more politicized. This was especially the case with the office of the high priest. Perhaps Ananias and Caiaphas personify the priesthood at possibly its lowest point (Matt. 26:3, 57; Luke 3:2; Acts 23:2; 24:1). After the destruction of the temple in Jerusalem in AD 70, the priesthood ceased to exist.

**Provincial.** During the time of the judges, observes Mary J. Evans, “leadership was intermittent, often local, and dependent on the character and gifting of those called by God to lead his people” (4). Israel had no centralized government during this period and no “national” leader. When the perennial problem of oppression would become too harsh, the people would call on God, and he would raise up deliverers or saviors from this or that tribe or province (Judg. 6:12; 11:8-11). The English word translated “judge” is from a Hebrew stem (*spt*) that might more correctly be translated “leader” or “deliverer.” The leadership provided by the judges was charismatic and nondynastic (Harris, Brown, and Moore 123). Wilf Hildebrandt observes that, characteristically, these deliverers were charismatic figures endowed with supernatural power, or “extraordinary qualities and

gifts,” enabling them to act as divine agents delivering the people of God in crises (14-15).

Not surprisingly in a book named after its leaders, *leadership* is a major theme in Judges (Harris, Brown, and Moore 133). Early in Judges not an individual but a tribe, Judah, exercises leadership function under divine guidance (Judg. 1:1-21). The significant portion of Judges, however, centers on the stories of individual leaders raised up during times of spiritual, moral, and national crises to lead and deliver Israel. Twelve judges and one antijudge are prominent. Six of the twelve judges are dealt with in a major manner, and six are described in a more minor manner. The stories of the major judges “are brought together within a common framework” to communicate the message of Israel’s “downward spiral of sin and God’s unfathomable and unfailing grace” (Harris, Brown, Moore 162). Apparently while the leadership of the judges helped Israel handle the heathen nations that constantly harassed them, overall they failed to provide the kind of spiritual and moral leadership the Lord’s covenant people needed most.

Othniel is “the paradigmatic judge” not only because his story is first but because all the elements commonly found in the stories of the major judges appear in his story (Harris, Brown, and Moore 162). The stereotypical formula of the judges introduced in Othniel includes: (1) Israel doing evil in the eyes of the Lord; (2) the Lord giving them over unto their oppressor; (3) Israel crying out to the Lord for deliverance; and, (4) the Lord raising up a Spirit-endowed and empowered leader to deliver them. The charismatic endowment of the Spirit was essential for a judge to lead and deliver his or her people from oppression against all odds (163). The Spirit of the Lord came upon Othniel, and he

began to judge Israel and battle its oppressors victoriously (Judg. 3:10; 11:29). Israel subsequently enjoyed an amazing forty years of peace.

Deborah is distinctive among the judges in that she was a woman and also in that she was involved in both prophetic ministry and civil leadership. Deborah's ministry is described thus:

Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided. (Judg. 4:4-5)

The sacred writer goes on to describe a great military campaign carried out under the leadership of Deborah in partnership with Barak. Harris, Brown, and Moore observe "Deborah is a multigifted woman whose roles parallel those of Moses" (171; cf. Exod. 18:13-16). She also prefigures Samuel, "the great prophet and greatest judge of Israel" (172; cf. 1 Sam. 7:15-17). Deborah's ministry is an excellent example of effective leadership in a crisis context.

Gideon is an interesting example of leadership. Though initially but not surprisingly reluctant to lead, he was "clothed" with the Spirit for empowerment for his task (Judg. 6:34). Gideon is changed from a fearful and reluctant person (6:36-39) to a wise and courageous warrior (8:4-17). That Gideon understood "he was first and foremost to be a spiritual leader" seems indicated by his determination to destroy an idol's altar (Harris, Brown, and Moore 189). His "most important weapon" was the "supernatural endowment" of the Spirit (191). By means of a great victory over the oppressors of Israel, the tribes experienced "a restoration of normal life under Gideon's leadership" (196). As a military leader and deliverer from the oppressive power of foreigners, Gideon was phenomenally successful.

Serious questions concerning Gideon's leadership role in Israel exist. In spite of his great victories, he is "the judge who led Israel into renewed idolatry" (Harris, Brown, and Moore 198). Even before his victories were finalized, his harsh treatment of uncooperative towns indicates he had "already begun to mutate into an egotistical tyrant" (201). In fact, two very different sides to Gideon may be observed. He was the zealous defender of Israel who refused to be crowned king when the people attempted to establish a monarchical dynasty through his person, insisting that the Lord was their rightful ruler (Judg. 8:22-23), but he was also the man who foolishly made a golden ephod that eventually led Israel back into idolatry (8:24-27). Perhaps Gideon was a warrior without the real wisdom to lead the Lord's people after the war was won.

Abimelech may be described as the "antijudge" of the book of Judges. His leadership role was "illegitimate in every way" (Harris, Brown, and Moore 162, 123). Abimelech was not raised up by the Lord to lead his people but manipulated his way to prominence and power (Judg. 9:1-21). Nor was he satisfied to be a judge but conspired with the citizens of Shechem to be crowned king. More than a mere manipulator, he murdered all his brothers save one he just missed. A powerful parable on good and bad leadership by Abimelech's one escaped brother, Jotham, pretty much told Abimelech and Shechem's citizens they were getting what they deserved in each other (208)! The story of Abimelech explores the potential for evil that exists in corrupt leadership. Abimelech and the Shechemites ended up deceiving and destroying each other (Judg. 9:22-57). Harris, Brown, and Moore appropriately ask, "Could there be a more scathing commentary on illegitimate leadership?" (213).

Jephthah, on the other hand, did not seek leadership for himself but had it practically pushed on him by the elders of Gilead (Judg. 11:1-28). Conflict between Israel and Ammon contributed to “a crisis of leadership” for Israel (Harris, Brown, and Moore 223). Jephthah was the only judge put in power by the people rather than the Lord. Later, the Holy Spirit’s role in his leadership was acknowledged (Judg. 11:12). Harris, Brown, and Moore comment on Judges 11:29-31,

This charismatic endowment of the Spirit, as in the case of other judges, demonstrated God’s choice of Jephthah as judge and equipped him for the task of delivering Israel. In every judge’s story where it occurred, the event consistently marked the judge’s gifting and empowering for successful leadership in battle. Thus the Spirit’s coming upon Jephthah signaled the Lord’s readiness to lead Israel to certain victory. (227)

Though Jephthah did indeed lead Israel to victory, his leadership record is marred by a foolish vow that may have led to human sacrifice (231; Judg. 11:29-40) and by a severe civil war before his own death (12:1-7). An impression emerges of an Israel in dire danger of forfeiting its covenant community identity.

Samson also was a charismatic judge who was enabled by the Spirit to perform amazing feats of strength against the enemies of the people of the Lord (Judg. 14:6, 19; 15:14 ff.). He is the only one of the judges who experienced on three separate occasions the Spirit of the Lord coming upon him. Of the other judges, the experience of the Spirit’s dynamic descent is described only once. Hildebrandt explains that though each judge-deliverer-leader was different, “the Spirit that came upon them was a dynamic, explosive power that could overtake them and equip them for their specific tasks of salvation” (15).

The birth, life, and death of Samson are admittedly problematic in an analysis of the judges’ leadership (Judg. 13:1-16:31; Harris, Brown, and Moore 238). The “moral and spiritual deficiency of our hero” is everywhere apparent (243). The entire existence



of Samson can almost be described in terms of descent (259). He was always “going down” somewhere or somehow (243). Specifically, Samson was more the led than the leader, allowing his passion for lewd women to lead him into repeated problems. His famous disgrace and debility at Delilah’s hands are but the climax of the conduct of his life (Judg. 16:21). Harris, Brown, and Moore note that

a number of interpreters have pointed out that Samson is to be viewed on two levels, as the last of the twelve judges of Israel and as a mirror of Israel. He more than any other judge embodied the tragedy that was Israel at that time--born by an act of God, set apart to God from birth (Ex. 19:4-6), blessed to be a blessing; and yet continually repudiating that special relationship and calling, squandering those gifts. (259-60)

Possibly the leadership lesson of the lives of the judges is that only the grace and goodness of the sovereign God, the supreme Judge and King (Judg. 8:23; 11:27), saved Israel from “self-inflicted extinction” (283, 288).

**Prophetic.** “The prophet was not simply another religious leader in Hebrew history, but one into whom God’s Spirit and God’s word had entered and taken possession” (Stamps and Adams Full Life Study Bible 986; Ezek. 37:1, 4). The two primary Hebrew words for “prophet” were *ro’eh* and *nabi’*. *Ro’eh*, translated “seer” in English, signifies both an ability to see into the spiritual realm and to foresee future events. The title suggests one who sees from the perspective of God himself. *Nabi’* is the main Hebrew word for “prophet” and signifies speaking under inspiration from God. A prophet was a spokesperson for God who “poured out words under the impelling power of God’s Spirit” (986).

Deborah and Samuel are distinctive in that they were involved in both prophetic ministry and civil leadership. Deborah’s ministry as a prophetess is unique and noteworthy (see Judg. 4:4-5). The Scriptures also describe a great military campaign

carried out under the leadership of Deborah in partnership with Barak—an exceptional event for a woman, to say the least (cf. Harris, Brown, and Moore 171-72; Exod. 18:13-16 and 1 Sam. 7:15-17).

In spite of an undeniably male-oriented mind-set in ancient Israel, prophetic ministry and leadership were open to women. Several prominent prophetesses are mentioned in Scripture (Exod. 15:20; Judg. 4:4; 2 Kings 22:14; 2 Chron. 34:22; Neh. 6:14; Isa. 8:3; Luke 2:36; Acts 21:9; cf. Acts 2:17, 18). The involvement of prophetesses such as Miriam and Deborah in large-scale leadership is impressive (Num. 12:1 ff.; Judg. 4:4).

The prophets did not usually hold official political position, yet political leaders were often led by prophets. “The prophets pursued spiritual matters and sought to keep people and kings in line with their covenant obligations” (Hildebrandt 18). They spoke and acted by the power of the Spirit of the Lord (Zech. 7:11-12). Though a king, David was in some sense a prophet, also. The Spirit of the Lord spoke through him (2 Sam. 23:2). David is somewhat unique. At times he seems to function in multiple roles as a priest-prophet-king figure (1 Chron. 21:26; 22:8; 28:6, 12-19), doubtless contributing to the messianic tradition concerning the Son of David (cf. Matt. 1:17; Mark 12:35-37; Rom. 1:3).

The prophets Elijah and Elisha led during a time of rampant idolatry and immorality. Their ministries are profoundly charismatic and are characterized by numerous miracles. Obadiah understood that Elijah ministered in the power of the Spirit (1 Kings 18:10). As Elijah’s apprentice, Elisha’s last request of him was for a double portion of his spirit (2 Kings 2:9-10). Having seen the power of the Spirit of God at work

in the life and ministry of Elijah, Elisha desired God to work mightily in his own life and ministry (Hildebrandt 19). The transfer of power from Elijah to Elisha is reminiscent of that of Moses and the elders of Israel (Num. 11:16-30) and indicative of the importance of the Spirit's role in leadership. Sailhamer notes that the succession of Elijah by Elisha is very similar to that of Moses by Joshua (412-13; cf. Num. 27:12-23 and 2 Kings 2:8, 14). The continuing succession of miracles that immediately follow the Spirit's transfer to Elisha further underscores the charismatic nature of the gift of the Spirit in leadership (Hildebrandt 19).

**Political.** Mary J. Evans observes that politics had become a major concern by the time the monarchy began to develop in ancient Israel. Prior to Samuel's ministry, "leadership was intermittent, often local, and dependent on the character and gifting of those called by God to lead his people" (4). By the time of Solomon, things had drastically changed. "Leadership, although still acknowledged as being appointed according to God's choice, had become more institutional than charismatic, with the leader's authority stemming as much from the office he held as from his own character and gifting" (5). She suggests power is an integrating perspective for interpreting 1 and 2 Samuel's account of the origins of the monarchy in Israel. The concept of power is a major motif in the writings. The rise of the monarchy is set in the context of the search for adequate leadership, the question of the rightness or wrongness of the monarchy, the issue of succession, the way leaders cope with or respond to power, and perhaps most importantly, the relationship between God's sovereignty and human power (9).

"Human power is presented, in general, as a corrupting influence" (Evans 9). David's willingness to repent and trust in God sets him apart from Saul more than any

ability to resist the pull of power (7). The one real exception to the corrupting influence of power in the narrative of the monarchy's origins seems to be Jonathan. Jonathan's love for David moved him to surrender willingly any claim to the kingship of his father in a beautifully Christlike attitude (10).

The problems of leadership in Israel led to Samuel's ascent to the place of the spiritual leader of the confederation. Not even the power of the ark of God could help Israel when its leadership was immoral and incompetent (Evans 31). Apparently truly trusting God's power would have made the kingship unnecessary (38). When Samuel transfers power to Saul as the newly chosen king, parallels occur reminiscent of Moses' transfer of authority to Joshua and Joshua's final speech to Israel (55; 1 Sam. 12:1-25; Deut. 31; Josh. 23). Saul's ultimate failure as a king was not due to any initial lack of potential. He had a promising start as a possibly great leader. Rather, Saul seems to have allowed the power of his office to corrupt his character and, consequently, his leadership ability (78-79; 1 Sam. 15:1-35). Saul was rejected as king because of character flaws. God's choice of David was based on his primary concern for character (1 Sam. 16:1-13). David was the right candidate for king because of what was in his heart.

Furthermore, empowerment by the Spirit of the Lord is an important component of leadership (Evans 80). Hildebrandt notes that the anointing of the Spirit and subsequent empowerment are central themes in the kingship traditions of Saul and David (16). The Spirit of the Lord came upon Saul, and he experienced a charismatic change that enabled him to prophesy and conduct military campaigns (1 Sam. 10:6-7, 10; 11:6, 8; 18:10; cf. 19:20, 23). Significantly, when Saul was rejected by the Lord from being king the Spirit of the Lord departed from him and was replaced by an evil, troublesome spirit

(16:14). On the other hand, after David was anointed and the Spirit came upon him (16:1-13), the adventures in the next few chapters evidence not only his personal temperament but also his spiritual empowerment.

Nevertheless, as the narrative of David and Abigail indicates (1 Sam. 25:1-44), David could be tempted to abuse power when angry or aroused. David was also restrained by his loyalty to the Lord (Evans 115). David's attitude and actions toward the enemies of his leadership were part of the "underlying debate about the nature of power and the way in which power was exercised in Israel" (145). God's covenant with David (2 Sam. 7:1-29) indicates that, in spite of reservations about the monarchy, "all the positive and beneficial aspects of kingship ... center on the Davidic line" (167). From this point on, Scripture presents the Davidic kingship as the standard by which to critique all other kings. Regrettably, David also abused his leadership position for personal gratification in his affair with Bathsheba (2 Sam. 11:1-12:31). In that process he practically flaunted his power to get what he wanted (183). In contrast to Saul, however, David really repented when confronted with his sin and its consequences (186).

The proper perspective of power was shown in the shepherding metaphor of David's leadership ministry. Both the people and God describe David as a shepherd-ruler (2 Sam. 5:2; 7:7). Evans notes that the patriarchal shepherding tradition and David's personal shepherding background contribute to the use of the shepherd image, which would become a "well-used motif in the psalms and in the prophets for the role of national leaders, particularly the king" (157; cf. Gen. 48:15; 1 Sam. 16:11). God's leader is to provide compassionate and caring guidance for his people. The man or woman

chosen to lead the Lord's people is to protect and provide for them and to help them realize his purpose to their fullest potential.

Also, the appropriate view of leadership is one of authoritative servanthood. David, like Moses and Joshua before him, was called the servant of the Lord (2 Sam. 7:5, 8). The title "illustrates the special relationship between God and David. Although Israel is described as God's servant, the ascription is rarely given to individuals" (Evans 168). David's response to God's description of himself stressed his servant relationship and role (2 Sam. 7:18-29). David describes himself as the Lord's servant no less than ten times in this brief prayer! Obviously an attitude of servanthood is an overwhelming requisite for responsible spiritual leadership.

### **New Testament Basis**

The practice of pastoral ministry is solidly based on a few key NT leadership patterns.

**Rabbinic.** The title of "Rabbi," along with the similar "Rabboni," was somewhat mistakenly applied to Jesus (Matt. 26:25, 49; Mark 9:5:10:51; 11:21; 14:45; John 1:38, 49; 3:2, 26; 4:31; 6:25; 9:2; 11:8). In a way its use was a misunderstanding of his messianic identity, but it was perhaps properly used, according to the custom of the time, as a title of respect for him as a preacher and teacher. Jesus forbade its use among his disciples (Matt. 23:7, 8). Etymologically, it is derived from *rab*, primarily denoting a master in contrast to a slave. Though the term is not found in the OT, its origins are often traced to the scribal ministry of Ezra.

Considered by some as the second founder (after Moses) of the Jewish nation, Ezra was responsible for the extensive codification of the laws, including those governing temple worship and the scriptural canon. He also contributed greatly to the eventual replacement of priests by rabbis.

(“Ezra”)

As a spiritual leader in post-exilic Israel, Ezra was the initiator of the tradition in which the leader of God’s people was essentially an expert interpreter of the law of Moses. He became the model or ideal of leadership under and by the law. The influence of Ezra himself was immense and beneficial (Ezra 1-10). Even the subsequent administrative leadership of Nehemiah, a layman, was an extension of the movement begun in Ezra (Neh. 1-12). Ezra was a true reformer who restructured the spirituality of the survivors of the exile according to the Mosaic law. He exemplifies the spiritual leader who submits himself or herself to the sovereignty of the Lord as expressed in the written Word of God.

With the destruction of the temple in AD 70 and the subsequent abolition of an active priesthood, the scribe/rabbi became even more the model for devout Jewish leadership. Eventually, however, the Talmud, a huge rabbinic tradition, evolved which purports to interpret the Mosaic written and oral tradition (“Rabbi and Rabbinism”). The tendency toward traditionalism in the rabbinic schools actually began even before the Christian era as early as the time of the great rabbis Hillel and Shammai, and is refuted by Christ himself (“Rabbi”; Matt. 15:2-6; Mark 7:3-13). The scribes and lawyers in the NT represent the role of rabbis during that day. Their reputation for rejecting Jesus is described in the NT, though it also documents that some of them became believers (cf. Matt. 9:3; 16:21; Luke 22:2; Mark 12:28-34; John 3:1; Titus 3:13). *Rabbi* is, of course, currently the identifying term for Jewish ordained clergy.

**Messianic.** At this point the pertinence of examining the leadership ministry of Jesus Christ is clear. He is unquestionably the major model for all ministry. J. Oswald

Sanders refers to “The Master’s Master Principle” when describing the primary leadership precept and practice of Jesus (23-30). Jesus’ view of leadership was nothing short of revolutionary in its stress on servanthood (Mark 10:42-44). The kingdom of Christ is a community of mutual service. The sovereignty of God and the suffering of his servants are involved in spiritual leadership (25-26; Mark 10:38, 40). Christ’s example of leadership portrays several principles for leaders today. His dependence indicates Christ relied on the Father. Jesus sought his approval by doing that which pleased him. Jesus’ leadership was modest in the sense that he did not force himself or his will on anyone. He exhibited genuine empathy toward hurting people, and he always exercised the optimism of faith and trust. Significantly, Jesus’ leadership and ministry were conducted in the power of the anointing of the Holy Spirit (27-30).

Michael Green declares, “Jesus of Nazareth was the greatest leader in the history of the world.... And in leadership, as in all else, he is the supreme pattern for human life” (qtd. in Ford 11). Jesus is the supreme model of transforming leadership. Ford defines transforming leadership thus:

Transforming leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others. (15-16)

Jesus continues to invest himself in others and reproduce himself in every generation until the consummation of history. As the Son of God, in his deity, Jesus is indeed “the ultimate leader” incapable of any comparison (27). As the Son of Man, in his humanity, he is also “the model leader” capable of emulation by all human leaders (30). Therefore, in Christ the two equal and opposite errors of inadequacy and pride are adequately addressed.



Jesus' leadership flowed out of an affirmation and acceptance of his relationship with the Father as the Son (Ford 37-47; Matt. 3:17; Mark 1:11; Luke 3:22). This is the significance of the Father's declaration as Jesus began his public ministry. It was an expression of an eternally existing relationship between God the Father and God the Son that energized everything Jesus said or did on earth. The testing immediately following in the wilderness and the years of trial finally leading to the cross was imbued with meaning and power by that intimate and confident relationship.

As a leader Jesus was a strategist (Ford 49-78). Ford says, "Centered in any great leader's soul is a sense of transcendent purpose" (53). Jesus had a strong sense of messianic purpose. He intentionally set out to fulfill God's righteous plan for his life (Matt. 3:14-15). He felt sent to preach the Good News of the kingdom of God, a central concept in his message (Luke 4:43). He gave his followers a global and international agenda (Luke 24:47). Jesus' purpose focused on people and their needs (Isa. 61:1-2; Luke 4:18-21). Jesus carefully taught and trained a select minority to reach the majority (Mark 1:17). He refused to allow anyone to prematurely push him into a position of power, deterring him from his main mission (John 6:15), but he purposefully chose the path of suffering for the sake of his followers (Mark 10:45). Jesus knew what he was about and worked to make it happen. He was a leader with a specific strategy.

As a leader Jesus taught his followers not to seek their own selfish goals but rather the kingdom of God (Matt 6:33; cf. Ford 79-98). Seeking God's kingdom entails a kind of holy ambition for spiritual service and success. Kingdom seekers serve another, namely God (Mark 3:31-35). God's truth is that which they teach, results for God for which they strive, God's timing by which they live, God's glory of which they dream.

“The key value that runs through his [Jesus’] teaching is *loyalty to another* [original emphasis],” namely, God, as Ford observes (83). A leader is only as great as the goal toward which he or she leads followers. The goal of Jesus’ leadership is God and his kingdom, the greatest of all possible goals.

Jesus was certainly a seer, a visionary leader (Ford 99-117). Jesus was visionary in the highest possible sense of being able to see what God sees (John 5:19-20). Ford says, “*Vision for Jesus was seeing how the truth, as his Father showed it, touched life as Jesus lived it* [original emphasis]” (104). Jesus lived by the unseen realities and verities of the kingdom (Luke 17:20-21), but his parables indicate just how practical his vision really was, also. Jesus’ vision of the kingdom was complete. He showed his followers that God’s kingdom is the “*total answer* [original emphasis] for their total needs” (108). His vision was personal as he saw individuals for what they were and what they could become (Mark 1:16, 19). His vision was also realistic as he saw the true nature of people and events (Mark 7:20-22; John 2:24). Jesus’ vision was so radical it revolutionized the traditions of the day (Mark 3:2-5; 12:41-44). Jesus’ vision was hopeful, not escapist. He knew the future would hold many battles but the final victory would be won (Mark 13:1-27).

Jesus was a strong leader, full of power and authority (Ford 119-37). People, disease, demons, the natural order—all were moved by him. He showed himself stronger even than Satan (Luke 11:21-22). Jesus was not passive but powerful and victorious over all principalities and powers (2 Cor. 2:14; Col. 2:15). His power was often unexpected but always firm in its purpose (Luke 13:33). Even his words had power and authority in

them (Luke 13:32). His power showed itself through courage in suffering as well. (John 12:24-26). Best of all, he used his power not just to rule but to redeem (Mark 10:41-45).

Jesus personified servanthood (Ford 139-59). The servanthood approach of Jesus to leadership is completely counter to the power paradigms of the world. In the Bible, “Power is not *value-neutral* [original emphasis]... Power is *value-driven* [original emphasis]” (142). Jesus turned perceptions of power upside down. When his disciples argued over who among them would be the greatest, Jesus used their altercation to teach them that the greatest one of all is the one who is the servant of all (Mark 9:33-35). When two of them still sought to gain the supremacy, Jesus showed them that leadership is not only about sovereignty but also suffering and service (150-51; Mark 10:36-45). Jesus graphically demonstrated his servanthood self-image in a foot-washing scene with his closest followers (John 13:12-16). The one time Jesus explicitly expressed he was giving his followers an example was to stress servanthood. Servanthood is the essence of leadership for the Lord Jesus Christ.

As Ford asserts, “At its very heart the leadership of Jesus was an empowering, transforming leadership” (163). He exerted great effort toward empowering and enabling his followers. Specifically, Jesus was a shepherdmaker (161-221). He strove to shape his closest followers, the twelve, into spiritual shepherds for his spiritual sheep. He himself modeled shepherd leadership before them (John 10:1-18). Much of Jesus’ ministry was dedicated to molding people to continue his mission after his departure. Jesus multiplied his ministry by developing his disciples for ministry (Matt. 10:1-16; Mark 3:13-19; Luke 6:12-16). His main method of developing his disciples as shepherd leaders was simply

sharing himself with them (221). In sharing himself with them, Jesus reproduced himself in them and then through them.

As the “consummate leader” Jesus was also the “peerless communicator” (Ford 227). Jesus was the spokesperson for the good news he proclaimed and personified (223-50; cf. John 1:1). Jesus was a preacher and a teacher. His ministry centered around sharing the Scriptures and their truths through speech and actions. Jesus was fluid and flexible in his speaking, always adapting his style and substance to his audience (227-28). In whatever context he spoke or whatever role he took, “the central thing that shone through was ... the sense of reality” (228). In the Incarnate Word, speaking, being, and doing were one (John 1:1-4, 14; 1 John 1:1-3). His words amazed his hearers, challenging and changing their hearts (Luke 2:47; Mark 1:27:2:7). None were neutral for long. His words were effective, doing what he declared (Matt. 8:3, 8-9). His words at once possessed both grace and great authority (Luke 4:22; Matt. 7:28-29). Hearers’ hearts were set on fire by the force of his words (Luke 24:32). Christ was indeed the incomparable communicator, yet a spiritual sensitivity was necessary for knowing what his words really meant, making him often misunderstood (John 6:60-69).

As a leader Jesus constantly faced conflict. He was a struggler, a fighter (Ford 251-71). The meaning of Jesus’ life and ministry has even been interpreted as victory over conflict with evil (253). Confronting and conquering evil is a continuing theme in Jesus’ life and ministry (Mark 10:34).

In the Gospels we see Jesus in conflict with four parties—the devil, the religious leaders, his own followers, and certain outsiders or bystanders. In all of these conflicts Jesus’ weapons were grace and truth, but he employed these weapons somewhat differently depending on the nature of the conflict. (254-55)

Jesus tended to transform conflict into an opportunity for ministry (257-58). In dealing with the fundamental conflict with the devil and demonic forces, involving competing loyalties and values, Jesus would stand and fight, defeating the forces of darkness (Luke 11:18-22; Mark 8:33). In unavoidable conflicts with religious leaders, usually involving tradition and ritual, he would face the situation and seize it as an opportunity to clarify the real issues (Mark 12:1-12). In conflicts among his own disciples, usually involving status and power, Jesus would often sit and teach, transforming such occasions into a chance to change them (Mark 10:35-45). In incidental conflict with outsiders or bystanders, usually involving misunderstanding or jealousy, he would walk on and wait for a better time (Luke 9:51-55). In all cases of conflict, Jesus responded with “a creative combination of truth and grace” (270; John 1:14).

Jesus demonstrated sustaining leadership, propelling the movement he started into the future even after his own departure (John 17:1-26; Ford 273-93). Jesus showed his way to his disciples and then shaped them for the task ahead (John 14:6; Luke 22:31-32). Jesus intentionally symbolized his leadership values for the retention and referral of his chosen leaders (Mark 11:1-11; John 13:1-17). He deliberately set the stage for his departure and the disciples’ assumption of the arduous task of his mission (John 13:33, 36; 14:2). Above all, he sent his Spirit to be in them (John 16:6-7). In a sense, “His Spirit would be his successor” (292-93). His followers, empowered by the endowment of the Holy Spirit, would be enabled to walk in the footsteps of their Master.

The idea of servant leadership is especially important for understanding the leadership of Jesus. C. Gene Wilkes says, “For Jesus, the model of leadership was servanthood” (10). Jesus came as the servant of the Father (John 6:38). Three times Jesus

gave his mission statement, and each time the significance of serving is stressed (Luke 4:18-19; Mark 10:45; Luke 19:10). In the servant leadership model of Jesus, four elements are essential: his mission as the Messiah, his vision of the kingdom, his call to follow him for equipping, and his building of a team from the twelve (20). In each of these roles Jesus functions as a servant who leads and a leader who serves.

Seven principles are paramount in Jesus' practice of servant leadership:

Principle #1: Humble your heart;

Principle #2: First be a follower;

Principle #3: Find greatness in service;

Principle #4: Take risks;

Principle #5: Take up the towel;

Principle #6: Share responsibility and authority; and,

Principle #7: Build a team (Wilkes 25-27).

In Luke 14:7-11 Jesus teaches his disciples the holiness of humility. His description of guests at a banquet rushing for the seats of honor and receiving humiliation instead teaches the benefit of humility and patience (33-58). Those who humbly wait will be exalted eventually. Jesus himself modeled this principle in his Incarnation (Phil. 2:5-11).

Wilkes suggests Mark 10:32-40 shows Jesus teaching two of his ambitious disciples, James and John, that following him was more important than finding a position (59-84). They were seeking status through position, but he knew suffering would precede glory--for him and for them. The futility of position is contrasted with the power of following Christ. Jesus taught them first to be followers. Leading could and would come later.

Jesus Christ taught that greatness with God is found in service (Mark 10:42-45; Wilkes 85-120). Dictatorial and domineering leadership styles were not desirable for Christ's disciples. The way of the world and the way Christ walked are not the same path at all. He literally lived and died due to his conscious commitment servanthood (Mark 10:45). Jesus is the greatest leader of all time! Wilkes says,

Jesus is our only true model of servant leadership. He served others by giving his life for them. His entire life mission was to free others, not to gain position for himself. This is a mystery to the world but it is the heart of servant leadership after the teachings of Jesus. (118)

The incident of Jesus washing his disciples' feet exemplifies servant leadership as nothing else does except, of course, the cross. Jesus knew God had put all things under his power, that he had come from God, and that he was returning to God (John 13:3; Wilkes 125-52). Wilkes says, "Jesus' trust in these three realities made it possible for him to 'demote' himself willingly and without fear" (131). Knowing God was in control, and trusting him completely, Jesus could serve others confidently. Jesus, therefore, performed the menial task of a servant to promote the spiritual truth of servant leadership.

As a leader Jesus did not hesitate to take up the towel of servanthood to meet the needs of others (John 13:4-11; Wilkes 153-76). According to Wilkes, "Jesus' towel of servanthood is the physical symbol of servant leadership. His act ... shows us what servant leaders do" (156). Jesus came to serve, and any followers of his would by definition be servants. He modeled his mission and thereby manifested power through service. The refusal of Peter to allow Jesus to wash his feet is reminiscent of a worldly power paradigm foreign to Jesus' redemptive leadership. Peter's surrender to Jesus' style of leadership, that is, servant leadership, signifies his willingness to be transformed by

Jesus into a servant leader himself. Servant leaders do not work for personal position or power but to meet the needs of their people.

Jesus led through sharing his authority and responsibility with others to meet the greater need (Matt. 28:18-19; Wilkes 177-205). Jesus trained his disciples for their mission and then sent them out to do ministry (Matt. 10:16; John 20:21). Responsibility and authority must be paired together, so Jesus presented his disciples with both for the propagation of the Good News on a global scale. Equipping others to exercise their ministry is essential to servant leadership. That the NT church learned the lesson of sharing responsibility and authority is apparent in the appointment of the first deacons (Acts 6:1-6).

Jesus multiplied his own leadership by empowering others to lead (Mark 6:7; Wilkes 207-38). In Mark 6:7 Jesus called the twelve unto himself, sent them out two by two, and gave them authority over evil spirits. The empowering leadership of Jesus involves a divine call to Christ himself and to share in his mission. Christ taught team ministry when he paired his preachers and sent them out together. He also empowered them with a special endowment of spiritual authority and ability. Jesus' own ministry and the ministry of his disciples model partnership and teamwork through companionship and cooperation. Jesus did not isolate or alienate himself. His leadership was a partnership with other people.

**Apostolic.** The ministry gifts of Christ to the Church and their function as described in Ephesians 4:1-16 are the subject of study at this point. These are termed "apostolic" not only because "apostle" heads the list but also because these leadership ministries clearly share in the charismatic nature common to apostolic ministry. The



offices of the ministry gifts refer to gifted spiritual leaders given to the Church by Christ, specifically apostles, prophets, evangelists, pastors, and teachers (4:11). Christ gave these ministry gifts to the church for preparing God's people for works of service (4:12) and for the spiritual growth of the body of Christ (4:13-16). J. Wesley Adams and Donald C. Stamps elaborate:

In this passage Paul calls believers to be true to their destiny and calling as the body of Christ. By definition the body is a unity and entails oneness (4:2-6). But the church also has multiplicity and diversity as an integral part of its unity; 'to each one' Christ has apportioned grace and gifts as parts of the whole (4:7). Furthermore, he has given leadership gifts to help the church grow together and move forward toward true spiritual maturity and the church's measure of the fullness of Christ (4:8-16). (1057)

According to Adams and Stamps, Ephesians 4:1-16 discusses "Implementing God's Purpose for the Church" (1057). Ephesians 4:1-6 discusses preserving the unity of the Spirit, first from the perspective of individual responsibility and then from the perspective of corporate responsibility. Throughout the first six verses, the stress is on unity actualized by the Holy Spirit.

Beginning at Ephesians 4:7 and continuing through verse 16, attention is devoted to the body growing to full maturity (Adams and Stamps 1061-65). First, Paul describes Christ's provision of grace gifts (Eph. 4:7; 1061). Now diversity within unity is the focus. Each one has received a gracious gift from God, distinct from others but devoted to the same cause. Then Christ's position as the gift-giver is asserted clearly (Eph. 4:8-10; 1061-62). As the all-conquering and exalted Lord, Christ ascended to his throne and distributed gifts to his church (cf. Col. 2:15).

Christ's purpose in giving the fivefold ministry leaders is delineated in Ephesians 4:11-13 (Adams and Stamps 1062-64). Apostles, prophets, evangelists, pastors, and

teachers are gifted leaders given by Christ to and for his Church. Apostles were individuals called and commissioned by Christ to represent him and establish the Church. Prophets were uniquely gifted in receiving and mediating direct revelation from God. Evangelists were especially anointed to preach the good news so as to awaken faith. Pastors were those called and gifted to shepherd the flock of God, and teachers were especially gifted to expound and explain the Word of God. The fivefold ministry gifts were given by Christ for the purpose of bringing the Church to full maturity by equipping the saints for the work of ministry and the by building up the body of Christ (1063). The stature of Christ is the model of maturity the Church is to aim at achieving.

Christ's plan for church growth, so to speak, is given in Ephesians 4:14-16 (Adams and Stamps 1064-65). Adams and Stamps explain, "The ascended Christ gave the fivefold ministry to the church for the purpose of leading it forward to its future destiny of full-grown maturity" (1064). Instability and immaturity are simultaneous situations. Stability and maturity are also simultaneous situations. The fivefold ministry gifts of Christ to his Church are leadership gifts for the growing of the body of Christ into the stability of maturity.

Significantly, the only other listing of these specific ministry gifts is also in the context of a discussion of the Church as a body following a delineation of spiritual gifts (1 Cor. 12:1-31). The connection between the Holy Spirit and giftedness is consistent. The Holy Spirit grants gifts to members of the body of Christ for the upbuilding of the whole organism. The themes of unity and diversity in the body also appear paradigmatic. The two gifts added in 1 Corinthians 12:28, being in neither the list of spiritual gifts in 1 Corinthians 12:8-10 or the list of ministry gifts in Ephesians 4:11, *helps* and

*administration*, may signify the fluidity of leadership gifts identified elsewhere by different terminology (Palma 876). In any case, special authority and dignity are accorded what Barrett calls the “threefold ministry of the Word,” that is, apostles, prophets, and teachers (295). This also is consistent with the claim that Ephesians 4:11 depicts gifts for leadership ministries.

The NT is teeming with examples of the fivefold apostolic ministry and leadership. In addition to the twelve, Paul certainly stands out as an apostle (Matt. 10:2; Acts 9:1-31; 13:1-28; Rom. 1:1). Of the twelve, Peter is prominent (Acts 1:15-5:42; 8:14-25; 9:32-12:19; 15:7-11; 1 Pet. 1:1). Barnabas, Andronicus, Junas, Titus, Epaphroditus, and others were apostles in a general sense (Acts 14:4, 14; Rom. 16:7; 2 Cor. 8:3; Phil. 2:25). Several were grouped by the designation “prophets and teachers” (Acts 13:1). Agabus was named as one of a group of prophets, and the four daughters of Philip prophesied (Acts 11:27-30; 21:9-11). Philip was an evangelist (Acts 8:5-8, 26-40; 21:8). Timothy and Titus filled the role of pastors (1 Tim. 1:1-4; 4:12-16; Tit. 1:4-5).

In the NT, after Jesus, none stand out more than Peter and Paul. These two men are easily the central, crucial leaders in the Book of Acts, an account of leadership in action (Arrington, “Acts” 581-82). James seems to have had special influence among the Jerusalem believers (612; Acts 12:17; 15:13-21; 21:17-26). Peter and Paul were vastly different in terms of temperament and talent, but the leadership lessons of their lives unfold in a unanimous testimony to the wisdom of God’s ways. Leadership lessons from Peter and Paul in Acts include,

- A submission to Scripture (1:15-26; 13:44-48);
- A sensitivity to the Spirit (10:9-23; 16:6-10);

- A style of seeking (4:23-31; 13:1-3); and,
- A system of synergism (8:14-17; 16:1-5).

Apostolic leadership, therefore, entails an attitude toward the authority of Scripture that obediently applies its precepts to practical situations (Arrington, “Acts” 540, 604). Apostolic leadership also accepts in faith the fact that the Holy Spirit guides and directs events and attempts to be open and obedient to his influence and initiative (586, 618). In addition, apostolic leadership acquiesces to the sovereignty of God through prayerfully seeking his will and way of doing things instead of implementing human ideas with an expectation of eventual divine affirmation (556, 597-98). Finally, apostolic leadership is characterized by a strong sense of community in both worship and witness, causing most ministry endeavors to be cooperative efforts (574-76, 617-18).

**Ecclesiastic.** Under this heading I describe leadership offices of church ministry such as bishop, elder, and deacon. These are termed “ecclesiastic” because of their obvious ongoing occurrence at the local level of church ministry and in the historic ecclesial tradition. The primary passages for consideration are Acts 6:1-6; 1 Timothy 3:1-16; 5:17-20; Titus 1:5-9; and, 1 Peter 5:1-4. In Acts 6:1-6 the early Church experienced a threat to its unity and sense of community when the widows of Grecian Christians were neglected in the benevolence ministry of the local church, which consisted principally of Palestinian Christians. The oversight was due to the apostles’ definitive need to focus on prayer and the ministry of the Word. Seven men were selected by the congregation and confirmed by the apostles to take care of such practical ministry. Though the word *deacon* (*diakonos*) is not used, *diakonein* is from the same root, and thus these are usually described as the first deacons (Arrington, “Acts” 564-65). Significantly, these men were

required to be full of the Holy Spirit and of wisdom. The contrast of the deaconate and apostolic ministries concerning the central functions of prayer and the ministry of the Word would indicate that the deaconate was essentially a lay leadership office. At least two of the original deacons, however, Stephen and Philip, were also extremely effective preachers and teachers (Acts 6:7-8:40). Stephen became the first martyr, and Philip was also an evangelist (Acts 21:8). As Deborah Menken Gill points out, the fluidity of early Church leadership functions is in focus at this point (“1 Timothy” 1234, 1240, and “Titus” 1276). Clearly the deaconate was a practical, charismatic ministry characterized by signs and wonders and the power of the Holy Spirit (Arrington and Stonstad, “Acts” 566-78).

First Timothy 3:1-13 elaborates on the leadership ministries of bishops (*episkopoi* or overseers, superintendents) and deacons (Gill, “1 Timothy” 1234-45). Aspiration to leadership in the Church is affirmed as a noble and good ambition for Christian men and women (1234; cf. Rom. 16:2). The specific functions of the several offices of leadership ministry are far from clear in the NT. Gill explains, “The roles of the offices of the church were fluid and flexible in the New Testament era. Not until the early patristic period were they standardized and regulated” (1234; cf. 1240 and 1276). Many of the terms, such as bishop, pastor, and elder, seem to be used interchangeably at times and, at other times to be distinguished (Acts 20:28; 1 Tim. 5:17; Tit. 1:5; 1 Pet. 5:1-2). At least in part, the apparent ambiguity may be due to some overlap of the offices. The controlling theme of 1 Timothy 3:2-12 is the establishment of leadership qualifications of irreproachable, personal, moral conduct for church officers (1235-43). Paul’s discussion of bishops and deacons begins and ends with affirmation and commendation, perhaps to

parry the pressures these leaders may have faced in fighting the influence of false teachers (1244; 1 Tim. 3:1, 13).

Gordon Fee believes the choice of the term elder to designate a Christian office “undoubtedly reflects the church’s Jewish heritage; elders were already a permanent feature of the synagogue” (128). First Timothy 5:17-20 briefly elaborates on eldership. Elders were to “direct the affairs of the church” (v. 17). The phrase denotes leadership, administration, and government (Gill, “1 Timothy” 1253). Some elders also preached and taught (obviously implying some do not), and these were worthy of the twofold honor of respect and remuneration. Elders were protected against false charges but would be publicly punished for actual sin (1254). Apparently elders were often appointed by an apostle or an apostolic ambassador and were expected to adhere to strict orthopraxy (right practice) and orthodoxy (right belief) (1276-77; Tit. 1:5-9). Thus they were able to “encourage the faithful and to refute the opponents” (1277). Elders were undershepherds who exercised pastoral care over God’s people (Stronstad, “1 and 2 Peter” 1459-60; 1 Pet. 5:1-4). As spiritual leaders they were not to minister out of a sense of duty or because they were greedy, and they must avoid the abuse of authority. They should lead willingly and by example. Such elders will receive a rich reward when the Chief Shepherd returns!

Wilf Hildebrandt comments concerning a common thread throughout the various leadership types in the Bible.

In short, the wide range of leadership styles and functions shows that the common denominator is the influence of the Spirit of God upon leaders to fulfill specific “missions....” God gives his *ruach* [Spirit] to provide the necessary charisma, with the necessary energy and resources required for a task.... The leadership provided by God is not only charismatic but super-natural.... In God’s estimation, the natural skills and resources

inherent in his chosen leaders were insufficient for the accomplishment of his purposes. It is the Spirit who enables and makes the leadership roles of individuals successful. (22)

### **Church History**

Pastoral theology and practice do not exist in a static state. Current pastoral leadership paradigms have not simply skipped over the centuries lying between the people of the Bible and contemporary Christianity. The history of ministry is of immense importance for the purpose of ascertaining and applying general principles of pastoral leadership in today's context. The scope of this study restricts in depth inquiry into the history of ministry, but hitting the historical highlights, so to speak, will be helpful. By looking at what has happened historically, I hope to put into perspective the significance of pastoral leadership theology and ideology for successful and faithful discharge of the divine mandate for ministry. Put another way, how a pastor goes about guiding his or her congregation for God is not simply a stylistic consideration but is of substantive concern for faithfully fulfilling the command of Christ in the Church and toward the world as ministers of the gospel.

I find four pivotal periods of church history extraordinarily interesting and influential: the pristine or primitive period of the Bible, the patristic age, especially during the Ante-Nicene time frame, the Protestant Reformation, and the rise of the modern Pentecostal movement. The especially authoritative age of the Bible has been studied in the previous section. In this section I survey the remaining three periods of - foundationally formative importance. The history of ministry in the patristic age is unique. At its beginning it depicts the time of greatest simplicity and purity outside of

Scripture, yet at its closing it displays the trends that led leadership in the Church to its lowest levels.

The impact of the Protestant Reformation on the practice of ministry can hardly be overstated. In the area of ministry, Protestantism might more aptly be called a revolution than a reformation. The very focus of the purpose of ministry was totally transformed in the practice of pastoring. The impact of the Pentecostal Revival is also immense. Restorationist themes in Pentecostalism are also applicable to pastoral ministry.

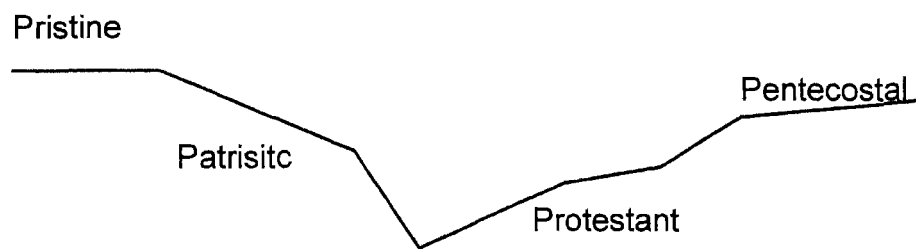


Figure 2.1

### The Testimony of Church History to a Process of Deterioration and Restoration

Pentecostals expect their ministers to personify biblical patterns of ministry. If Protestantism recovered the focus of ministry, Pentecostalism recovered the function of ministry. Pentecostal pastors accept that Pentecostal people expect their pastors to be today what pastors in the NT were at that time. I designed Figure 2.1 to illustrate my understanding of church history as a process of deterioration and restoration.

The following substantiates and validates the claims of the preceding paragraphs through the instrumentality of the testimony of history.



## **Patristic Period**

The early leaders of the Church were Spirit-gifted individuals who usually were not officially appointed (Wright, "Early Christian Beliefs" 117). According to the *Didache*, this Spirit-gifted and largely itinerant leadership, including apostles and prophets, continued to exist well into the second century alongside the more localized and, perhaps, more formalized ministries of bishops and deacons (Lightfoot 127-28). Ignatius, the charismatic bishop of Antioch who was martyred about AD 110, strongly urged respect for and submission to the authority of the leadership gifts of bishops, elders, and deacons, and also testified to the function of the Holy Spirit's gift of prophecy in his own ministry (73, 80-81). His writings do, however, contain a concern for strengthening the harmony of the Church against heresy through reverence and obedience to a leadership hierarchy (Gonzalez 1: 77). Justin Martyr challenged Trypho the Jew with the clearly evident transfer of prophetic gifts from Israel to the Church (1: 240). Irenaeus, who became bishop of Lyons about AD 177, described in detail how Spirit-endowed leaders and spiritual gifts such as prophecy and speaking in tongues were still active in the Church (Irenaeus 1: 531). He also, however, articulated a form of apostolic succession, which ultimately tends to make hierarchical leadership the locus of orthodoxy (Gonzalez 1: 169; Ferguson).

Near the end of the second century, when the Montanists began to claim "that the Holy Spirit was as active in the contemporary church as at the beginning," they were ridiculed and rejected (Wright, "The Montanists" 74). By the beginning of the third century, the charismatic character of worship and leadership had apparently been nearly abandoned as the fiery Tertullian accused the established church of chasing away the

Paraclete (Ferguson, “Tertullian” 111-12; cf. Tertullian 3:597). Afterwards, Cyprian, bishop of Carthage in AD 248-258, took a sadly significant step in limiting charismatic function solely to the bishops, elevating the ecclesiastical hierarchy even more (Wright, “Cyprian and North Africa” 83).

After the conversion of Emperor Constantine in AD 312, an increasing politicization and paganization of the Church and its leadership occurred (Todd, “Constantine” 130-43). The rise of an ecclesiastical hierarchy similar to the succession of posts held by ambitious Roman aristocracy accelerated (“Clergy” 187-95). The charismatic character of leadership disappeared almost entirely and the demarcation between clergy and laity developed much more concretely. Richard A. Todd observes that “in many ways the Roman church had taken on the shape of the Roman world in which it had grown to maturity,... the church’s organization followed the pattern of the imperial administration” (195). Roman Catholic hierarchical institutionalism was the dominant form of Christianity—in worship and in leadership—down through the Middle Ages until the Protestant Reformation.

### **Protestant Period**

The Protestant Reformation spearheaded by Martin Luther and John Calvin in the sixteenth century was a transformation of ministry as well as theology (Atkinson 360-98). The Protestant doctrine of the priesthood of all believers undermined the existing understanding of clergy. A place no longer existed for priests as mediators. The lines between clergy and laity were loosened. Ultimately, Protestant ministers became preeminently preachers. Gonzalez calls the universal priesthood of believers “the most significant feature of Luther’s ecclesiology,” adding that it “undercuts the hierarchical

vision of the church” (3: 63). Nevertheless, Luther did identify a distinctive call of God to the ministry of preaching, affirmed and attested by the community of faith (3: 63-64). Calvin concurred, developing a governing body of elders, or presbyters, to complete the process (3: 163-64). A little later James Arminius, the famous Dutch theologian, taught that one of the main acts of the ministry, along with preaching, teaching and prayer, is government, or leadership (Works of Arminius 2:432-33).

In the eighteenth century, John Wesley carried the momentum of ministerial metamorphosis even further. Encountering little assistance and much resistance from the establishment hierarchy and their clergy, he organized non-ordained itinerant preachers and helpers in his revival movement (Wood, “The Methodists” 451). Both clergy and laity, men and women, became local preachers proclaiming the Word. Surveying Wesley’s theology of ministry indicates that for him mission was more important than tradition (Williams 218-42; Burtner and Chiles 259-62). The ministries of John and his brother Charles reclaimed a residue of the charismatic character of itinerant evangelists (Wood, “John and Charles Wesley” 447-48). John Wesley has even been called, “the apostle of England” (“Awakening” 446). According to A. Skevington Wood, through the revival led by Wesley, “deadening formality” was “replaced by a fresh wind of the Spirit” (434). Among other things, “the clergy were reformed,” and the Wesleys “set a new and high standard of pastoral care” (454; cf. Gonzalez 3: 306-16). John Wesley held himself and his ministers to “a scrupulous exactness, not for wrath, but for conscience’ sake” (Wesley 8: 33 ff.; cf. 8: 174-80; 10: 480-500). The impact on pastoral leadership was dramatic indeed.

## **Pentecostal Period**

The modern Pentecostal Movement mushroomed into existence around the turn of the twentieth century. Pentecostalism is the fruition and continuation of that stream within Christianity that places premium importance on a personal experience of the Holy Spirit in the Christian life (Dunn 618). The vibrancy and vitality of Pentecostalism is evident not only in its spectacular global growth but in its ability to break through barriers and flourish even among more traditional, denominational Protestants and Catholics (620). Pentecostal theology of ministry is a potent part of the movement's effectiveness. James Dunn explains,

Their phenomenal growth has been due in large part to the enthusiastic vitality of their experience of the Spirit, the appeal of their spontaneous style of worship, in which all can participate in their own way, the absence of a caste of clergy and of a priestly hierarchy, and the insistence that all members must share their faith with others. (620-21)

On the one hand, the preceding does not preclude any concept of a called ministry. Quite the contrary, Walter J. Hollenweger concludes that Pentecostal pastors and their congregations recognize and respond to a divine call to ministry in a decisive manner (483). On the other hand, Pentecostals add to the Protestant doctrine of the priesthood of all believers, a distinctively Pentecostal doctrine of “the prophethood of all believers” (Stronstad, Charismatic Theology 56). French L. Arrington says, “At Pentecost God poured out his Spirit on a universal scale and thereby created a charismatic community—a community of prophets in the last days” (Acts 28). The result is a functional fusion of ministry between laity and clergy with a definitively charismatic character. Thus in the Pentecostal movement is found an answer to the monumental

theological and practical questions concerning the role of Spirit-gifted, charismatic leadership and the relationship of clergy and laity roles in ministry.

### **Contemporary Christianity**

A balanced review of the literature of pastoral leadership includes, along with the biblical and historical writings, the insights of modern theorists and practitioners of the art of leadership.

### **Evangelical Examples**

An abundance of leadership literature exists within the Protestant Evangelical movement. The Church of God and other Pentecostals can learn much from this source. Pastoral ministry inevitably involves leadership. Thomas C. Oden remarks that, along with proclaiming the Word and administering the sacraments, pastoral ministry necessarily includes a responsibility “to guide and nurture the Christian community” (50). David L. Smith notes, “The church is an entity in time and space and therefore needs an administration for the governing of its own life in the world” (2:619). Involvement in leadership is not an “if” for pastors but a “how.”

The paramount importance of Christian leadership is evident. The experiences of Lynn and Bill Hybels illustrate that pastoral leadership can make all the difference (see Rediscovering Church). J. Oswald Sanders affirms Christian leadership as an honorable ambition (11-16), and suggests, “God and man are constantly searching for leaders in the various branches of the Christian enterprise” (18). According to Ted W. Engstrom, leadership is the key issue for modern society and “the effective future of the Christian church in the world” (20). Perhaps no one is more insistent on the importance of leadership than John C. Maxwell. According to Maxwell, “everything rises and falls on

leadership” (21 Irrefutable Laws 225). Effective leadership is literally the key component in any organization. Maxwell sums up organizational dynamics thus:

- Personnel determine the potential of the organization;
- Relationships determine the morale of the organization;
- Structure determines the size of the organization;
- Vision determines the direction of the organization; and,
- Leadership determines the success of the organization (225).

Definitions of leadership are varied. For Sanders and Maxwell, leadership is simply influencing others toward the achievement of goals (Sanders 31; Maxwell, Developing within 1-2). “The test of spiritual leadership,” Sanders says, “is whether it results in the successful achievement of its objective” (248). Leadership, accordingly, is good leadership if it accomplishes its goals well. In Jay E. Adams’ Shepherding God’s Flock: Pastoral Leadership shepherding/pastoring by definition includes leadership and primarily entails “guidance by example” (6-9). Shepherds lead both as participants in the activities they are leading, and as organizers of others and planners of these activities (John 10:3, 4; Ezek. 34:5; Zech. 13:7). They are also rulers or managers over the flock of God’s people (1 Tim. 3:4, 5; 5:17). Engstrom defines a leader as “one who guides activities of others and who himself acts to bring those activities about” (24). Robert D. Dale, in Pastoral Leadership, defines pastoral leadership as “an action-oriented, interpersonal influencing process practiced in a congregational setting” (22). Basically, pastoral leaders are visionaries and pacesetters in their congregations. George Barna admits leadership is an art, defying precise definition. He accepts a workable definition of leadership as “mobilizing others toward a goal shared by the leader and followers”

(Leadership 20-23). Lowell O. Erdahl's 10 Habits for Effective Ministry firmly defines pastoral leadership as "evoking gifts for the work and witness of Christ" (39). In other words, "Pastoral leaders evoke the diverse and multitudinous gifts of their parishioners for mission and ministry" (39). He grounds what he calls a "gift-evoking, person-mobilizing leadership" in the NT understanding of stewardship and the great commissions (Matt. 28:19-20; Acts 1:8; 5:20).

Biblical characters are often presented as role models for modern emulation in the ministry of leadership. Sanders focuses on the examples and instructions of Jesus, Peter, and Paul as patterns of effective leadership in the NT, and from the OT Nehemiah is presented as an exemplary leader with excellent organizational skills (248). The OT heroes Moses, David, and Nehemiah are examples of effective leadership in Engstrom's study (28-35). Moses' leadership was characterized by faith, integrity, vision, decisiveness, obedience, and responsibility. David's leadership was conducted through diplomacy, recognition of the Lord God and his blessings, a strong sense of personal spirituality, and a life given to praise and worship. Nehemiah's leadership consisted of being an administrator, an organizer, and a coordinator. Ultimately Christ epitomized effective leadership (37-42).

David L. McKenna focuses on the implications of the incarnation of Christ for Christian leadership (cf. Oden 56-57, 61-62). In Power to Follow, Grace to Lead he begins with the concept of the incarnation of Christ and moves to incarnational leadership. McKenna is convinced that modern leadership is at a crossroads and is suffering a crisis of confidence, credibility, and competence (7-16). Christian leadership,

however, whether exercised in spiritual settings or in secular settings, has something undeniably unique to offer.

We need to take another look at Christian leadership from the perspective of Scripture and the example of Christ. Immediately, we confront the central fact of our faith. The Incarnation of Jesus Christ is the pivot upon which our world turns. Whether to understand His life or His leadership, we must begin with the Incarnation. Then, from the mystery of its paradox and the miracle of its resolution, the meaning of the “Word became flesh” unfolds before us. (16)

Significantly, incarnational leadership involves both “being” and “doing.” Incarnational “being” is *to embody the Spirit of Christ*; incarnational “doing” is *to empower his people*.

Leadership in general and pastoral leadership in particular has much to do with morality and spirituality. Oden says, “All the varied activities of the pastor have a single center: life in Christ” (3). Sanders not only entitled his book Spiritual Leadership, but he lists several essential qualities for leadership such as discipline, vision, wisdom, decision, courage, humility, integrity and sincerity (69-92). The indispensable requirement for leadership, however, is the power of the infilling of the Holy Spirit and his spiritual gifts (112-20). A strong prayer life, wise use of time, and a habit of reading are also necessary for spiritual leadership (121-59). Similarly, McKenna’s understanding of spiritual leadership involves the incarnation of love, community, and the Word. The Christian leader is a praying, vulnerable, trusting leader (188). McKenna portrays those who through the spiritual disciplines have released in themselves “the energizing gift of the Holy Spirit” to become strategists for redemptive vision, spokespersons for biblical truth, servants of human need, and stewards of spiritual power (193-94). The inspiring challenge for incarnational leaders is a call to *embody* the character of Christ, *embrace* the vision of Christ, and *empower* the people of Christ.



The role of the Holy Spirit and spiritual gifting or charisms is not minimal or peripheral for pastoral leadership. Clark H. Pinnock notes that, biblically speaking, the Holy Spirit makes one a pastoral leader in the Church of God (130-31; Acts 20:28). The gift of leadership is as much a charismatic operation of the Holy Spirit as gifts of prophecy or healing (130; cf. Oden 73-81). According to Pinnock, “leadership is a gift of the Spirit and a part of the larger charismatic structure of the congregation. Through leaders, persons may meet Jesus and experience the Spirit” (131). Leaders, ideally, are to be under submission to the sovereignty of the Spirit. A good leader never attempts to manipulate either the Spirit or his or her followers by the Spirit. By openness and obedience to the Spirit in leadership, the equal and opposite errors of “anarchy on the one hand and bland uniformity on the other” are avoided (131). Ultimately, “the church is a charismatic community with all sorts of giftings, including but surpassing ordained leadership” (131). Donald G. Bloesch articulates a view of the priesthood of all believers that acknowledges the distinctive roles of both laity and clergy, as well as the sacramental-kerygmatic and institutional-charismatic nature of the church and its ministry. He insists, “All ministries, including those exercised by a special commission (e. g., pastor, teacher) are charismatic,” but warns “gifts that are not used will atrophy” (2:109). Some cessationists, however, who deny the continuation of certain charismata in the contemporary Church, are careful to define spiritual gifts in such a way as to exclude them from liturgy and leadership (cf. James L. Garlow, Partners in Ministry. In the “Glossary” at the end of the book Garlow defines spiritual gifts in such a way as to distinguish between gifts he considers currently active, such as preaching, and gifts he considers no longer active in the Church, such as speaking in or interpreting tongues).

In Grace-Full Leadership John C. Bowling zeros in on the place of grace in leadership. Bowling maintains that leadership within the context and life of the Christian community ought to be different than other kinds of leadership and that the nature of Christian leadership can be understood, but dogmatism is neither desirable nor possible (7-9). He affirms that “the grace of God at work ... produces a leadership difference” (13). Leadership is more about quality than ability. As Christian leaders grow in spiritual and moral qualities, they will ultimately help them in the area of pastoral leadership as an outgrowth of their personal discipleship (cf. Dale, Pastoral Leadership 198).

The significance of practical skills and people skills, nevertheless, is underscored. Ted W. Engstrom believes Christian leaders today need “a thorough understanding of basic theoretical principles of management and human relations” to be successful (“Introduction”). He also believes “personal qualities and Christian virtues” are necessary to produce the best leaders. A systematic synthesis of these two approaches is necessary. Pastoral leadership is practical leadership. Specific budgeting leadership helps the congregation’s dream advance (Dale, Pastoral Leadership 124). Applying a meeting-management model to group meetings allows confident and productive progress (135). Effective leadership involves building a team that turns diversity into unity (146). Motivating ministry volunteers, always important in pastoral leadership, requires appealing to inner values and needs (149-50). Conflict is a reality in congregations, whether fact based, allowing negotiation, or feeling oriented, requiring ventilation (167). Transitions are difficult times in pastoral leadership and must be handled constructively, or congregational morale will suffer (185). Erdahl recommends that pastoral leaders work to establish relationships with subordinates or colleagues that affirm staff authority as

well as pastoral encouragement (45-46). “Encouraging and affirming,” rather than “complaining and correcting,” are essential to evoking gifts in other people (46; cf. Adams 77-78).

A commitment to continuing improvement is an important leadership component. Leadership abilities can and should be improved through energetic exertion of a leader for personal and professional development (Sanders 160-68; cf. 31-41). Administration is a gift of God that nonetheless requires development and affirmation (Engstrom 51-57). Such gifts are gracious provisions of God to the Church. While leaders may be born with certain qualities, training can and does maximize leadership potential. Natural abilities play an important part in leadership. Perhaps even more importantly, spiritual qualities are also prerequisite for Christian leadership, but leadership has boundaries set by one’s spiritual gifts, skill, situation, and experience (59-66). The development of practical leadership skills is an ongoing process that is extremely important (121-26). “It is well said that leaders *learn* [original emphasis] to be leaders” (121). Ability must be measured. Practical questions and psychological tests are advisable when searching for a leader who will successfully guide a group. Training, probationary placement, and some system to measure effectiveness should be an expected part of the process of leadership selection, but the function of leadership is about getting people to follow. Motivation of others is, therefore, of primary importance in the performance of an effective leader (127-35). Many techniques may be effective for motivating people to perform tasks, but overwhelmingly “a leader’s success as a motivator is directly related to his sincerity in showing concern for his subordinates” (129). This is monumentally true of Christian motivation. Underlying values and beliefs are psychologically significant in motivation.

One's primitive beliefs, beliefs involving deep personal experiences, authority beliefs, peripheral beliefs, and even inconsequential beliefs affect his or her ability to respond to motivation. The bottom line is that the will has to be changed.

Maxwell is insistent that leadership may be learned. While some may be more naturally gifted as leaders than others, anyone who applies him/herself to learning certain universal and unchanging principles or laws of leadership may develop into an effective leader. In The 21 Irrefutable Laws of Leadership he expounds on principles that must be mastered in the process of becoming an effective leader (see Table 2.2). McKenna's incarnational model for Christian leadership, ingeniously based on John 1:14, balances giftedness and development in leadership (18-25). Incarnation is a paradox of truth, a work of the Holy Spirit, and an act of creation (19-20). Incarnational Christian leadership essentially involves these elements. Engstrom agrees that administration is a gift of God that nonetheless requires development and affirmation (51-57). Such gifts are gracious provisions of God to the Church. While leaders may be born with certain qualities, training can and does maximize leadership potential. Natural abilities play an important part in leadership. Perhaps even more importantly, spiritual qualities are also prerequisite for Christian leadership, but leadership has boundaries set by one's spiritual gifts, skill, situation, and experience (59-66).

Table 2.2

## Maxwell's 21 Irrefutable Laws of Leadership

1. THE LAW OF THE LID	Leadership Ability Determines a Person's Level of Effectiveness (1)
2. THE LAW OF INFLUENCE	The True Measure of Leadership Is Influence—Nothing More, Nothing Less (11)
3. THE LAW OF PROCESS	Leadership Develops Daily, Not in a Day (21)
4. THE LAW OF NAVIGATION	Anyone Can Steer the Ship, but It Takes a Leader to Chart the Course (33)
5. THE LAW OF E. F. HUTTON	When the Real Leader Speaks, People Listen (43)
6. THE LAW OF SOLID GROUND	Trust Is the Foundation of Leadership (55)
7. THE LAW OF RESPECT	People Naturally Follow Leaders Stronger Than Themselves (67)
8. THE LAW OF INTUITION	Leaders Evaluate Everything with a Leadership Bias (77)
9. THE LAW OF MAGNETISM	Who You Are Is Who You Attract (89)
10. THE LAW OF CONNECTION	Leaders Touch a Heart before They Ask for a Hand (99)
11. THE LAW OF THE INNER CIRCLE	A Leader's Potential Is Determined by Those Closest to Him (109)
12. THE LAW OF EMPOWERMENT	Only Secure Leaders Give Power to Others (121)
13. THE LAW OF REPRODUCTION	It Takes a Leader to Raise up a Leader (133)
14. THE LAW OF THE BUY-IN	People Buy into the Leader, Then the Vision (143)
15. THE LAW OF VICTORY	Leaders Find a Way for the Team to Win (153)
16. THE LAW OF THE BIG MO	Momentum Is a Leader's Best Friend (165)
17. THE LAW OF PRIORITIES	Leaders Understand That Activity Is Not Necessarily Accomplishment (175)
18. THE LAW OF SACRIFICE	A Leader Must Give up to Go up (183)
19. THE LAW OF TIMING	When to Lead Is as Important as What to Do and Where to Go (193)
20. THE LAW OF EXPLOSIVE GROWTH	To Add Growth, Lead Followers—To Multiply Growth, Lead Leaders (205)
21. THE LAW OF LEGACY	A Leader's Lasting Value Is Measured by Succession (215)

Source: Maxwell, 21 Irrefutable Laws

Leadership style is of primary importance (Engstrom 67-81). A leader's style is affected by the existing condition in which he or she is working. Engstrom describes five categories of leadership style: (1) laissez-faire—little or no structure or supervision, (2) democratic-participative—some structure but great freedom among followers, (3) manipulative-inspirational—some structure but usually confused and ambiguous, (4) benevolent-autocratic—largely structured with close supervision but input from employees or members encouraged, and (5) autocratic-bureaucratic—group totally and arbitrarily structured and controlled (70-78). A Christian leader's style should be guided by commitment to God, the body of Christ, and the work of ministry (81). Dale, in Pastoral Leadership, also stresses style, with insightful emphasis on the interaction of leaders and followers. Congregational leaders tend to stress either their organization's mission or their member's morale. Leadership styles can be termed Catalysts (Nehemiah), Commanders (the judges), Encouragers (Barnabas), and Hermits (King Saul) (53, 76). Leader style, follower style, and ministry situation mesh to form a leadership triangle. Follower styles are Participants, Dependents, Receivers, and Self-starters (64).

Erdahl describes three dominant leadership styles among pastors (43-45). First, he describes those who fail to exercise leadership. These do not have a vision. They are "drifters not navigators" (43). Their lack of leadership leads to unhealthy churches. Second, he describes the authoritarian leaders. Theirs is an extreme dictatorial style of leadership. They insist on calling the shots. These pastoral leaders may seem successful for a time but soon suffer setbacks due to their neglect of congregational authority. Finally, he describes the authoritative leaders. Erdahl describes these leaders thus:

Through careful listening and learning, authoritative leaders understand the people of the parish and have a realistic sense of possibilities and limitations. They neither drift nor dictate. They are continually involved in a process of discerning and developing congregational vision on the one hand and evoking gifts and mobilizing action on the other.... Their leadership style involves neither capitulation nor coercion. They bring people together in support of common goals. (44)

Engstrom suggests personality is an important variable in the leadership venture (83-94). Apparently no single personality prototype is more effective than any other, but an effective leader inevitably conveys an air of assurance, enthusiasm, and conviction. For the Christian leader, a temperament of faith translates into triumphant leadership. Self-awareness and emotional stability are essential. The following traits seem to be common to all effective spiritual leaders: enthusiasm, trustworthiness, discipline, confidence, decisiveness, courage, humor, loyalty, and unselfishness. These traits are at least equally as important for Christian leaders as for secular leaders. Christian leaders have an added sense of being chosen by God for a mission (90). Personality can be strengthened through sustained self-application, self-cultivation, and self-actualization. Self-image is then, perhaps, the real key to personality. Personal development in the areas of attitudes, style, and personality is critical. According to Engstrom, "development of potential qualities is the most promising way to increase overall effectiveness" (93).

Effective leadership is leadership practiced purposefully. Whether the writer highlights vision (Barna), principles or laws (Maxwell), goals or tasks (Sanders, Engstrom), shepherding symbolism (Adams), or incarnational imagery (McKenna), general consensus exists that leaders must have a sense of direction and act to move their followers toward that destination. Dale suggests an intentional, biblical leadership strategy supplies leaders with an edge for expanding excellence (Leading Edge 9-10). He

suggests four leadership strategies, one each from the Gospels, Acts, the Epistles, and Revelation. The first strategy has to do with *focus*, or the strategic stewardship of energy (23-47). Jesus' core vision was the kingdom of God, and he denied anything that distracted from that all-important idea (see Luke 4:1-13). Kenneth O. Gangel's "four positive declarations" of what Christ's leadership was like also notes the value of focus. Gangel says Christ was: (1) focused on individuals, (2) focused on Scriptures, (3) focused on himself, and (4) focused on purpose (14). Dale's second NT leadership strategy involves *flexibility*, or the strategic stewardship of opportunity, and is based on Acts (Leading Edge 51-76). Jesus radically changed the religious paradigm during his incarnation. After his ascension, the coming of the Holy Spirit involved another major paradigm shift. The great commission to a global mission moved the Church into very different fields of ministry. The early Church leaders were in effect called upon to be "paradigm pioneers" (53).

Dale's third leadership strategy in Leading Edge is *future-orientation*, or strategic stewardship of horizons (79-101). Dale notes that the pastoral epistles, Paul's letters to the young pastors Timothy and Titus, because of their congregational setting, denote a more settled concern for the future than the missionary-minded Acts (80-83). Keeping the future the target is critical to pastoral leadership for fulfilling the purpose of God for his people. Finally, Dale suggests *feasibility*, or the strategic stewardship of crisis (105-23). He proposes that Revelation was written during times of brokenness and crisis for the Church to help bring healing and wholeness to the lives of suffering saints. An important element of pastoral leadership is developing a strategy for dealing with crisis and for helping others deal with crisis.



Dale insists that leaders who “focus with flexibility on the future,” and who are willing to do “what’s feasible,” have an effective strategy that translates into a “leading edge” (Leading Edge 136). He concludes,

There’s an important lesson to be learned from the study of leadership strategy in the New Testament. God is an “on purpose” God who acts strategically for our redemption. When we follow God and model our lives, leadership, and ministries on God, we will think and act imaginatively, purposefully, strategically, and redemptively too. We will help our congregations and other ministry groups discover and use well their advantages for ministry and for missions. (136)

Effective pastoral leaders adroitly balance authority and service, humility and initiative. Bloesch remarks,

The pastor is an authority figure and a servant figure at the same time. He has been placed in his role by Christ himself through the inward calling of the Holy Spirit, though the congregation must recognize and ratify what Christ has done. The pastor must not lord it over the congregation but be an example of patience and humility. He must give guidance and direction when necessary. He is a resource person to be sure, but even more he is a spiritual director and confessor. He must not be detached from his people but must identify himself with their trials and sufferings. (2:122)

Similarly, Oden speaks of “the paradox of pastoral authority” in “leadership as service” (53). Pastoral authority is “based on competence grounded in mutuality” and “covenant fidelity, caring, mutuality, and the expectation of empathic understanding” (53). Indeed, Oden insists, “no image is more central to describing the pastor than that of serving” (54). David Smith clarifies the issue thus: “the offices for these various ministries are not self-contained, with the church serving the office, but those called to these offices are to be servants to serve the entire church” (2:620).

Recurring emphasis on Christian leadership as servanthood is prominent throughout the literature. Key themes for Sanders or Adams are servanthood and delegation. McKenna affirms the servanthood of Christ as the paradigm for others, as

does Engstrom. Servant leadership is the primary biblical image, especially in the life of Jesus, and the most demanding, according to Dale (Pastoral Leadership 35; Mark 10:35-45). The understanding of leadership as servanthood is a key component in the uniqueness of specifically Christian and spiritual leadership over against secular perspectives of leadership. Engstrom remarks that in leadership “excellence has to do with *motivation* [original emphasis], and that’s what it’s all about” (207). Serving God and serving people according to the will of God is that with which *Christian* leadership is really concerned.

### **Pentecostal Perspectives**

The Church of God is both evangelical and Pentecostal. A sampling of some of the Pentecostal and charismatic writings on leadership are of significant assistance in our task of discovering and developing a paradigm for pastoral leadership in the ministry context of the Church of God. Leadership is a crucial concern from a Pentecostal perspective. C. Peter Wagner states that “in the life of today’s church there is no issue more crucial than leadership” (I). Damazio adds, “No generation can rise above the level of its leadership” (III). Premium leadership, therefore, is of primary importance for Pentecostal pastors.

Servant leadership is a key model for pastoral ministry. Assessing the status of leadership today, Damazio insists, “The Church must rebuild its leadership on the solid, biblical foundation of anointed servanthood” (III). Leadership is servanthood and is dedicated to empowering the body to do its ministry (Ogden 163-87). Jesus modeled servant leadership for his church (173-76). Greatness is not a grasping for power but a giving of power to the powerless (175). Every member of the body of Christ is a minister

and should be actively involved in ministry, that is, in service (Damazio 13-34; Ogden 29-82). Pastors, though visionary and administrative functions exist, are primarily equippers of congregational members for ministry (85-137). Pastoral leaders, therefore, lead and train others in serving. Pastoral leadership involves empowerment of the laity. Pentecostals may need to be particularly sensitive on issues of power (cf. Althouse).

Though every member is a minister, a unique calling is, nonetheless, part of pastoral identity and ministry. Damazio affirms the necessity of a specific call to leadership ministry based on the pattern of the Scripture (35-52; cf. Eph. 4:11). "For the Christian leader, the call of God is the point of revelation, the personal foundation for ministry" (35). God appoints leaders and calls all believers to a specific function or ministry in the body of Christ through the fullness of the Spirit (cf. Rom. 12:3-8; 1 Cor. 12:1-11; Eph. 4:11; 1 Tim. 3:1-12). The scriptural record of the leadership calls of Moses, Jeremiah, and Gideon reflects the fact that individual responses to God's call are varied (53-67). Intense feelings of fear, inferiority, inadequacy and unworthiness, and concern over unfavorable circumstances and possible rejection are not uncommon. Ultimate acceptance of God's call is essential for his purpose to be fulfilled and for personal fulfillment in one's life and destiny. For Ogden, a general call to be a Christian is complimented by a specific call to ministry for all Christians (188-214). The call to leadership in the Church is "a particular call among other particular calls." (211).

Jack Hayford and Herman Rosenberger believe serving in spiritual leadership should be the result of responsive obedience to the call (*kaleo*) of God (9). They insist, "True spiritual leaders do not serve out of sense of compulsion or a sense of being driven. Rather, they are drawn to lead by God's Spirit" (11). Abraham, Isaiah, Moses, and Saul

of Tarsus are biblical examples of individuals specifically called to spiritual leadership (Gen. 12:1-5; Isa. 6:8, 9; Exod. 3:1-11, 13; 4:1, 13, 18; Acts 9:1-20). As with Moses, God graciously but firmly responds to any initial reluctance to obey his call. The call to spiritual leadership is first of all a call to discipleship. Those who would successfully lead others must learn to submit themselves to the Lord's directing of their own lives and to live like Christ (16, 17).

Contemporary Christian leadership is based on biblical patterns of leadership demonstrated in the lives of characters in Scripture. When one analyzes the careers of Moses, Jeremiah, and Gideon (Damazio 53-67), Samuel, Saul, and David (Hayford and Snider), or Abraham, Isaiah, Moses, and Saul of Tarsus or even Jesus (Hayford and Rosenberger), principles of spiritual leadership emerge for emulation. In a sense, the Bible is *the* how-to handbook for Christian leadership in general, including pastoral leadership.

Christian character, especially in the multiple senses of spirituality, morality, piety, and integrity, is an essential for effective Christian leadership. Damazio sums up what he calls "the heart qualifications of leadership" as having the heart of a father and the heart of a servant (69-88). The heart of God the Father as displayed in Christ shows compassion, concern, willingness, humility, and warmth, as well as forgiveness, brokenness, self-sacrifice, and service. The fatherly heart of Paul exhibited a balance of gentleness, nursing, cherishing, and nurture and admonition (cf. 1 Cor. 4:15). The heart of a servant is constrained by love and committed to serving those he or she leads. Damazio observes that "the Lord Jesus Christ provides us with the best example of servanthood" (87). A shepherd's heart is also necessary in all Christian leadership

ministry (89-103). God and Christ have modeled spiritual shepherding in relationship with humanity. The compassionate and protective heart of a shepherd exemplifies many of the essentials of spiritual leadership.

According to Damazio, character is not optional in Christian leadership (105-28). He says, "While the gifts of the Spirit are given freely, character development comes only with time, at great personal effort. Each Christian is a responsible partner with God in this life-long process" (105). The Lord is not only concerned with gifts and anointing or style. He is concerned about character. Gifts are deposited in one's life by the Holy Spirit, but character must be developed through lifestyle (106). Character is necessary to resist being conformed to the corruption of this world. The purpose of God for all Christians is for them to be changed into the image of Christ. Through repentance and faith in Jesus Christ, believers cope with the fallen human nature and share in the divine nature by the power of the Holy Spirit. Damazio insists, "Spiritual maturity is the biblical goal for all of us who are in Christ Jesus" (111). Maturity of character is even more of a mandate for Christian leaders.

Hayford and Snider affirm the importance of character in leadership. They say Saul was like a cake that had not been baked long enough. The right ingredients were present, and he looked good on the outside, but he was not ready clear through (46). Initially humble at heart, position and power went right to his head. Saul was a shortsighted commander who gave in to pressure. Because of his impatience, his judgment became impaired, and he did not think through the ramifications of his actions (53). Saul was a careless spiritual leader. He built up his institutional power, but his

personal and moral authority started slipping away (56). When the Spirit of the Lord finally left Saul, his courage and confidence left also.

An underlying problem for Saul was his lack of confidence in God's leadership for his own life and leadership tasks (Hayford and Snider 65). Then Saul lost the Lord's guidance while David seemed to be guarded by God himself (78). Failure to get guidance from God became increasingly frustrating for Saul. He finally opened himself up to occultic options, going to a witch or medium (88). This act summarized Saul's spiritual condition and signaled his awful end. Saul was a leader who allowed spiritual indifference and disobedience to destroy his personal life and potential for leadership (95; 1 Sam. 13-31).

Hayford and Snider describe King David as a poet, musician, warrior, and military tactician who "led people sensitively, tactfully, and firmly" (97; cf. 2 Sam. 1-24 and 1 Chron. 11-29). He excelled in praise and worship of the Lord, but when he flaunted the commandments of God concerning adultery and murder, God confronted, convicted, and chastised him. He repented with a broken, bleeding heart and experienced forgiveness; nevertheless, he suffered the consequences of his actions the rest of his life.

Even after Saul's death, David did not attempt to seize power but sought to honor his memory and his supporters, avoiding the power plays others tried to pull off (Hayford and Snider 99-109). In this manner David was able to unite all the tribes of Israel under his sole leadership in a theocratic monarchy. Because of his faithful leadership the Lord made a covenant with David, which may be the pivotal event in all the historical books of the OT (115; 2 Sam. 7; cf. 1 Chron. 17).

God's covenant with David ... promised him a dynasty that would last forever. Out of these promises arises [*sic*] the messianic hopes of Judaism

that are fulfilled in Jesus Christ. The whole theology of the kingdom of God, the kingdom people, and their kingdom authority spring from God's grand promises found in 2 Samuel 7 and its restatement in 1 Chronicles 17. (115-16)

Significantly, at the height of his power as a leader, David showed his faithfulness to past promises by keeping his covenant with Jonathan's descendants (120).

The biggest black mark against the leadership of David was his breaking of the commandments of God against adultery and murder in his affair with Bathsheeba, wife of Uriah. The attitude and actions of David in this incident must not be viewed as simple lust after a good-looking woman. The adultery of David with Bathsheeba and his subsequent conspiratorial murder of her husband Uriah is all about the inappropriate and abusive application of power by an absolute monarch. "Second Samuel 10-12 stress the use and misuse of authority" (Hayford and Snider 124). David's messy manipulation of people and events was a far fall from his earlier lofty level of leadership. Though David and Bathsheeba sought to maintain an appearance of propriety through marriage, God's assessment of the actions of his anointed one was accompanied by appropriate and just judgment (127). The abusive use of authority is not acceptable in the kingdom of God!

The account of the prophet Nathan's confrontation of the king for his sin is awesome in its application of accountability to anointed leadership.

As God's anointed king,... David lived at a unique focal point of God's blessing and God's judgment on sin. God had forgiven David's sin that could have resulted in death (2 Sam. 12:13), but He held David accountable for the disgrace that fell on Israel and on God's name (v. 14). (Hayford and Snider 129)

To David's credit, when he was confronted with his sin, he did not attempt to conceal his guilt but repented and received God's grace for forgiveness. David experienced remission of his sins and restoration as God's theocratic representative, but

the rest of his reign was tainted with turmoil and trouble (Hayford and Snider 133-45). Significantly, the great trial and tragedy of David's latter life was the betrayal of his son Absalom, a man who, like Saul, looked like a king but lacked true character (136).

Spiritual leadership requires a high, that is, a holy, standard of character in personal life and in ministerial duties (Hayford and Rosenberger 32; cf. Jas. 3:1). The biblical lists of leadership qualifications place priority on Christian character (1 Tim. 3:1-7; Tit. 1:5-9; Acts 6:1-7). Concerning qualifications for spiritual leadership, the emphasis is clearly more on *being* rather than merely on *doing* (38). The seriousness with which the NT Church saw corrupt character is shown in the account of Ananias and Sapphira (Acts 5:1-11).

Hayford and Rosenberger consider attitude very important in a spiritual leader. Specifically, humility, willingness, and total commitment are essential (44). For those who would lead his followers, Jesus demonstrated true humility in divesting himself of the prerogatives of deity for humanity's sake (Phil. 2:3-7). Peter taught leaders in the NT Church that they should serve not out of a sense of compulsory duty but in voluntary willingness (1 Pet. 5:2; cf. 1 Sam. 13:14). Paul's leadership exemplified total commitment in his personal practice of making all things subservient to saving souls (1 Cor. 9:20-22).

Appointed to Lead considers confidence to be an important trait for spiritual leaders (Hayford and Rosenberger 57-69). Jesus is the consummate example of confidence in ministry and leadership, while men such as Moses, Joshua, Daniel, and Peter stand out, also. The impact of the baptism of the Holy Spirit on Peter is particularly interesting (66; Acts 4:19, 20; 5:28, 29, 40, 42). Hayford and Rosenberger outline four



key components that result in leadership confidence: a good relationship with God, a sense of personal identity, knowing one's gifting, and study and training (59-63).

Consequently, confident leaders are not intimidated by the successes of others (67-68).

Proper preparation or leadership development is a spiritual prerequisite (Damazio 129-34). A season of preparation is a consistent pattern for leaders in Scripture (135-54). Joshua served an apprenticeship under Moses long before becoming Israel's leader (Exod. 24:13; 33:11). Samuel trained under Eli before ever leading the nation (1 Sam. 1:24-28). Elisha, David, and Timothy are further examples of leaders who experienced periods of preparation prior to taking leadership positions (155-70; 1 Kings 19:19-21; 1 Sam. 16:13-20:42; Acts 16:1-5). Often a time of testing spiritual and moral fiber precedes stepping into a leadership position (171-98). Testing is part of the process of preparation for leadership.

J. Robert Clinton insists that leadership is a process of personal development guided by God (15). God's "goal is a Spirit-filled leader through whom the living Christ ministers, utilizing the leader's spiritual gifts" (33). Clinton identifies five distinct phases or stages of leadership development through a study of biblical, historical, and contemporary Christian leaders. In Phase I, Sovereign Foundations, God works foundational items into the life of the leader-to-be. In Phase II, Inner-Life Growth, he moves the potential leader into informal or formal ministry training. In Phase III, Ministry Maturing, the emerging leader gets a prime focus on life, usually with some actual ministry experience. In Phase IV, Life Maturing, the leader identifies and uses his or her gift mix with power. Phase V, Convergence, is when all of the above begin to be integrated to create an environment for effective leadership ministry (30-33).

Inevitably development or growth involves change. Effective leaders must be willing to embrace change on the personal and congregational levels. Charisma magazine carried an article by Robert Stearns entitled “The Church in the New Millennium,” which projects key developments for churches in the foreseeable future (47-52, 104). Change is a challenge for a church. “As we move into the new millennium, we must renounce old religious ideas and embrace the Holy Spirit’s new strategies” (47). One of the challenges of charismatic leadership is holding on to the rich heritage of the historic Church while sailing forth on a fresh wind of the Spirit into uncharted territories of ministry.

The anointing of the Holy Spirit is an all-important actualizing element in leadership. Damazio says,

A leader’s success in ministry depends heavily on the Holy Spirit’s anointing on his life. Without God’s anointing on a leader’s ministry, it will not produce any lasting fruit for the kingdom of God. Without the spiritual quickening which only God can provide, a leader’s ministry will be dead and lifeless. (283)

Jesus Christ is the ultimate example of anointed ministry and leadership (301-12). He is the Anointed One, the Anointed Servant, the Anointed Leader (Luke 4:15-21). The power of the Holy Spirit was preeminent in Christ’s life and ministry. He set an example to emulate for all others who would serve and lead.

Hayford and Rosenberger stress the need for sensitivity to the Holy Spirit for successful spiritual leadership. They agree with Jamie Buckingham in the Spirit-Filled Life Bible when he says “The godly leader ‘hears’ God; that is, his or her spirit is tuned to the promptings and lessons of the Holy Spirit” (Buckingham 1436; Hayford and Rosenberger 20). Apostle Peter’s revelation (*apokalupto*) of Christ is indicative of the importance of spiritual sensitivity for spiritual leaders (Matt. 16:13-16). Additionally, he

reached out to the Gentiles in response to a visionary revelation and word from the Holy Spirit (Acts 10:9-23). The prophet Samuel also had to learn to listen to the Lord's voice before becoming Israel's leader (1 Sam. 3:1-15). Ananias obeyed the Lord's promptings in ministering to Saul/Paul (Acts 9:10-20). Paul himself was dramatically directed by the Holy Spirit through a vision to extend his missionary ministry into Macedonia (16:6-10).

Hayford and Rosenberger note that

God's promptings come in a variety of ways: through the written Word, through closed and opened doors, through the prophets, and through spiritual gifts. And we can add to those the promptings of the blessed Holy Spirit who dwells within believers. (29)

They insist the truly spiritual leader must be sensitive to the promptings of the Holy Spirit since human reasoning alone will not get the work done without the power of the Holy Spirit (31; cf. Zech. 4:6).

The Holy Spirit and his gifts are fundamental for the Church and its leadership. According to Clinton, God's "goal is a Spirit-filled leader through whom the living Christ ministers, utilizing the leader's spiritual gifts" (33). Ogden advocates a functional model of leadership, insisting that "the New Testament stresses function over form, operation over organization" (141). In a functional model of leadership, authority is rooted in the recognition of gifts and tested in the crucible of the body (142-46). Arguing that charisma not ordination confers authority, Ogden nonetheless affirms the call and gifts of leadership ministries in the church (147-51), but the nature of the call to biblical leadership is that of equippers (151-54). Ogden identifies support gifts, such as apostles, prophets, evangelists, pastor-teachers, as "gifted members who bear in common the tool of God's word" (155). Others, such as leaders, exhorters, and the wise, "are important supplements to the essential, support gifts" (158). Concerning leadership gifts, he

distinguishes between visionary leadership and administrative leadership. Visionary leaders are transformers who help the Church see and step ahead. Administrative leaders are good at governing or managing the machinery of the Church (158-60).

Though individuals are sometimes in the spotlight through a leadership role, leadership ministry is really not about individuals but teams of people working together. Damazio says great leaders tend to reproduce themselves in others (199-206). Such ministries, however, are not simply carbon copies of one another. Leadership ministry is quite diverse. On the one hand, it includes spiritual warfare against wicked powers (207-21). On the other hand, it includes restoration of hurting people and damaged lives (223-41). Leadership ministry includes helping the Church and Christians grow spiritually, also (243-55). Elisha the prophet, Nehemiah the builder, and Paul the apostle were very different kinds of people who all functioned in leadership for the Lord (257-78). Often leadership in the Bible is not a solo act but a team effort (279-82). In fact, team ministry seems to be the primary pattern of biblical leadership. According to Ogden, “biblically, ministry is predicated on plural, not solo, leadership” (178). Team ministry is the norm. Leadership authority and staff relations and roles reflect a team, or plural, approach to ministry (179-87).

To some extent, leaders need to think of legacy. One of the most insightful chapters in Becoming a Leader after God’s Heart is “The Hopes and Fears of All the Years” (Hayford and Snider 146-58). It outlines the legacy of leadership that David left his son, Solomon. David left a legacy of internal unrest. Not surprisingly the seeds of civil war that were sown among the twelve tribes of Israel finally came to fruition, but he also left a legacy of external victory. At no other time did the territory of Israel expand to

encompass so much of what it had been promised. The legacy David left included Spirit-filled praise and worship. Importantly, David set in motion the mammoth undertaking of building a house for God, the Temple of Israel. The music and songs of the Psalms show the passion of one who played and prayed in the power of the Spirit. David left a legacy of repentance. In spite of his sin and shortcomings, “he never failed to respond to a prophetic word or the conviction of the Holy Spirit.... God was the true King of Israel; David merely represented Him” (155). Perhaps most importantly, David left a legacy of messianic hope. The Davidic covenant points past David and his posterity to God’s coming King—Jesus Christ! A godly leader no doubt desires to leave a godly legacy.

### **Church of God Contributions**

Of exigent importance for ascertaining general principles of pastoral leadership in the context of ministry in the Church of God is the available leadership literature by authors from within the Church of God itself. I found attempting to locate leadership literature by and for Church of God authors a frustrating experience. I was doomed to disappointment if I expected significant specialized sources in this area. I contacted the Church of God Publishing House and Pathway Press, the denomination’s bookstore, and discovered that of the scores of titles offered by Church of God writers only two are on leadership. Of these two, one, Games Church Bosses Play, by Carl R. Hobbs, is not actually on leadership at all but is a tongue-in-cheek look at power plays among members of local congregations. The other, Effectively Leading: A Guide for All Church Leaders, by Richard Patterson, though written by a Church of God author, is written and published outside the denomination and, as the title suggests, is not purposefully pastoral, either. The result of my search? Apparently not even one book by a Church of God author for

Church of God pastors on the subject of pastoral leadership exists! (Though occasional papers and articles do exist, such as Richie, “Developing Leadership in the Local Church.”) While the Church of God sometimes deals with leadership in other ways than the means of literature,<sup>1</sup> in a denomination approaching the ten million-member-mark, which produces billions of dollars worth of literature annually, the lack of leadership literature still suggests pastoral leadership in the Church of God is not receiving the specific attention it deserves. Not surprisingly, J. Terry Guyton also laments the lack of literature in Pentecostalism dealing with leadership (112).

Furthermore, books by Church of God authors about ministry almost ignore leadership. This trend is surprising since the denomination’s official historian, Charles W. Conn, has noted that early problems dividing and nearly decimating the Church of God were largely leadership problems (Like A Mighty Army 47-53). Most of the early denominational leadership was drawn from the pastorate (136). In spite of the heritage of pastoral leadership, however, denominationally sponsored books such as The Joy of Ministry, edited by James D. Jenkins, Pressing toward the Mark, and The Challenge of the Ministry, both edited by Robert E. Fisher, not only fail to focus on pastoral leadership but do not deal with it all.<sup>2</sup> My review of literature on leadership from the Church of God is, therefore, reduced to gleanings from books centering on other subjects or a few occasional articles in denominational publications, with the sole exception of Patterson’s Effectively Leading.

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<sup>1</sup> For example, at the time of this writing, a major series of “Covenant Leadership” meetings spearheaded by a partnership between the Church of God and John Maxwell’s leadership organization is underway.

<sup>2</sup> The Challenge of the Ministry has a few paragraphs on “Administering the Staff” which actually label the laity as the leaders and severely limits pastoral leadership (83-85). See also Bill George’s “Pastoral Ministry in 2001” and Changing Ministry in Changing Times by Tony P. Lane (119-35).

Today's Christian leadership often endeavors, as does Richard Patterson, for example, to incorporate insights from current leadership lore with a biblically-based system of leadership, although he distinguishes sharply between efficiency and effectiveness or mere management and real leadership (4; cf. Robert E. Fisher in Richard L. Stoppe's Leadership Communciation 9). Accordingly, David H. Allen, a church leadership consultant, describes his ministry as "coaching church leaders" (6). The stress, nonetheless, is emphatically placed on scriptural patterns. Lamar Vest stresses the significance of scriptural models of leadership (Spiritual Balance 105-18). Moral and ethical failures in recent years of certain high profile leaders more or less within the Pentecostal/Charismatic Movement have contributed to disenchantment and disillusionment concerning leadership among some Pentecostals (105). Scripture, however, reveals God has placed gifts of leadership in the body (1 Cor. 12:27-28). Leadership ability and authority are part of God's order in Scripture. Vest adds,

If the church is to meet the challenge of this age, there must be a biblical understanding of leadership. We cannot take our directions from the world....

The church must look beyond the patterns and trends of this world and find its leadership examples and patterns in God's Word. The church must be open to and make room for God's intervention in the area of leadership. God will not give a proper leadership to the church that will not make room for it. Perhaps we need to ask ourselves a few questions: Is there room in our church today for an Elijah? For a Jeremiah? For an apostle Peter? Is there openness and acceptance of a true biblical pattern? (107)

Richard L. Stoppe carefully articulates several "leadership principles" worthy of note (209-33). Drawing from examples of Evangelical and Pentecostal/Charismatic leaders, he concludes that

leaders have at least one thing in common: They see imaginative new ways to solve old problems. They understand the advice of Jesus that you

cannot put new wine into old sacs (Matthew 9:17). They dare to be different. They dare to believe the unbelievable. They dare to perform the impossible. (212)

Conversely, Stoppe warns many misconceptions of leadership exist. The idea that leaders never make mistakes or always have all the answers or must be able to do all that their subordinates do but better is simply not correct (212-16). Some important traits of leadership do stand out. Effective leaders have communication skills, are usually above average in intelligence, and have a strong desire to achieve (217-19), but inherent ability is no assurance of advancement in leadership. Communication skills, intelligence, and a desire to achieve must be put into action through the practice of functional leadership (219-21).

In addition, an appropriate leadership style is important. Stoppe identifies authoritarian, consultative, participative, free-rein, and situational leadership styles (222-32). In the authoritarian style leaders make all the decisions, with increasing degrees of follower involvement in consultative and participative styles until the free-rein style has very little leadership control. The situational style of leadership may be best because it incorporates and adapts all the other styles according to the current need. Stoppe explains that “stylistic success depends on five factors: (1) the situation, (2) the task structure, (3) the leader-member relations, (4) leader position power, and (5) the amount of experience and the degree of talent among the staff” (229). He adds that since “situational leadership ... adapts to individual needs and changing circumstances,” it is “the most effective style of leadership” (231). Anticipating situations in advance and practicing or rehearsing the appropriate responses in order to form good leadership habits is helpful (232). Stoppe



observes that “a good style of leadership creates good will and high morale,” making leadership more effective and enjoyable (232).

In a general sense, church leadership refers to “*all those who exercise influence, guidance, and direction to those in the church toward fulfillment of the church’s goals* [original emphasis]” (8). The church’s basic purpose does not change and neither do the basic qualifications for church leaders (12). The goals of church leaders must be consistent with the biblical mission of the Church. “The most serious problem facing the church and its leaders today is the lack of clear goals derived from the Word of God and the harnessing of corporate energies to achieve such goals” (19). According to Patterson, the Bible identifies six separate goals “to which the church and its leadership must commit their energy” (13). They are

- Glorify God (Rom. 15:6, 9; Eph. 1:5, 6, 12, 14, 18);
- Edify itself (Eph. 4:11-16);
- Purify itself (Eph. 5:26, 27);
- Evangelize the world (Matt. 28:19; Mark 16:15);
- Restrain and enlighten the world (Matt. 5:13-16); and,
- Promote that which is good (Gal. 6:10) (13).

In a specific sense, pastoral ministry and leadership are inseparable. For Paul Walker the primary pastoral role is leadership: “[T]he Pastor is defined as a minister placed in the position of the leader of a group of believers in the role of one who sincerely cares [original emphasis]” (78). The pastor’s “functional role is to lead persons toward the achievement of positive adjustment to God, to themselves and to other persons” (79). The qualifications for a pastor, therefore, are: (1) to be a mature Christian

(1 Tim. 3:6); (2) to live a disciplined life (1 Tim. 3:2, 7); (3) to set a standard of parenthood (1 Tim. 3:5); (4) to be a person of emotional stability (1 Cor. 2:16; Phil. 2:5; Tit. 2:2, 7, 8; 1 Tim. 3:3); and, (5) to possess a sense of divine calling (Heb. 3:1; 1 Cor. 9:16, 17; Acts 20:24) (79-82). Walker rightly recognizes that an understanding of pastoral leadership is tone setting. His treatment of pastors as spiritual leaders precedes treatment of other pastoral functions, which in turn flow out of his perception of pastors as spiritual leaders. Certainly the pastor is no less a preacher, a counselor, or a worshipper, but in all these actions he or she is always a spiritual leader.

Effective communication is essential to effective leadership. Stoppe estimates “approximately 75 percent of a leader’s working time is spent communicating, and 75 percent of that time is spent in oral, face-to-face communication” (Leadership Communication 11). Leadership communication involves acquiring and applying the art of persuasion (13-55), building an environment of trust (59-90) and relationships of love (91-122). Leaders, therefore, must learn to be “provisional” or flexible (123-48) and cultivate emphatic understanding (149-80) and an attitude characterized by positive thinking or faith (181-91). Developing effective problem-solving skills is also imperative for successful leadership and leadership communication (193-207).

An understanding of the Church that deflates a long-standing dichotomy of organism versus organization aids the practice of leadership. Patterson notes that the Church is not either an organism or an organization but both an organism and an organization (5; cf. 1 Cor. 12:13; Acts 6:1-6). Shared leadership is facilitative in such an environment. The biblical model of leadership entails utilization of a ministry team (21-22, 28). Moses greatly maximized his leadership, following his father-in-law Jethro’s

advice, by making the elders of Israel partners (Exod. 18). Christian leadership and team ministry are contextual, taking into account the personality of the leader, the setting of leadership, and the image of God in those who lead and are led (23-25). Developing and deploying a ministry team mandates delegation. Delegation depends on responsibility, authority, and accountability (30-31). “Developing and properly using ministry teams is the key ingredient in being God’s leaders in any age,” Patterson insists (35).

All church leadership should be evaluated and measured. Having objective standards by which to gauge the successfulness of leadership in the church is imperative. Evaluating leadership is done through the effectiveness of its worship and outreach (Patterson 45-51). Measuring leadership is done through effectiveness of its nurturing and equipping roles (52-57). The impact of the role of leadership in fellowship and finances is also important (59-64). Patterson says, “Whatever helps the body of Christ grow spiritually is the church leader’s responsibility” (64). The quality of leadership in the Christian community can be greatly enhanced by objective analysis of effectiveness. A business evaluates its effectiveness by its profit margin. A sports team measures itself by its ratio of wins over losses. The church and its leaders are effective if they do ministry well.

Mark E. Hargrove explains that potential leaders are usually identified through “a record of successes in inspiring and motivating others to action” (11), with exceptions. Matching leadership style and the temperament of the group to be led is important. Many leaders have had to overcome initial failure before seeing success. Willingness to submit to training and being yielded to the anointing of the Holy Spirit are important. The denomination has a responsibility in providing opportunities for spiritual growth and

development for potential leaders, especially through education and training (11).

Hargrove's article accurately reflects recognition of the significance of leadership identification and development for the continuing well-being of the Church of God.

Godly character and commitment are prerequisites for premium pastoral leadership. Vest warns against organizational inertia, insists on absolute integrity among leaders, holy living, and divine strength and guidance, as well as commitment to ongoing self-evaluation and total involvement in ministry (155-71). He opines, "We need to depend less on our professional staff or official leaders and look more to those Spirit-anointed and called leaders from all ranks and backgrounds" (166-67). Arrington likewise stresses a standard of spirituality for leaders including a humble attitude and strict discipline on one's personal life (Divine Order 32-40).

Power plays a pronounced role in all leadership. Patterson sees power as a natural entity that is neutral in itself. "Power is the ability to influence decisions and planning for good or evil" (66). Power may be used either illegitimately or legitimately. When power is used for selfish reasons it is illegitimate. All power ultimately belongs to God and should be exercised only under his sovereign will (67-68). "To be a leader is to exercise power. Leadership isn't possible without power. How that power is manifested, however, is critical to church leaders" (72). Christian leaders must remember that Jesus is always the model to follow. The appropriate use of power is submitted to the lordship of Christ and focused on God-honoring goals. A leader must look at what power means to him or her. Power must not be confused with prestige or a means to personal gain. God's power is given to perform God's purpose (Acts 1:8). Leaders must check their innermost motives each time they use power. Leadership is a spiritual exercise. Leaders must make

themselves accountable for their use of power. Accountability counters the corrupting influence of power (70-71).

Stoppe suggests that relationships between leaders and followers consistently concern issues of power and motivation (235). According to Stoppe, the most important leadership skill of all may be the appropriate use of power since “leaders succeed or fail, for the most part, by their understanding and application of power” (236). Noting that it is the nature of organizations, including religious organizations, to “operate by distributing authority and setting a stage for the exercise of power,” he lists five kinds of organizational power: punitive or coercive, reward, positional, expert, and charismatic (236). Each of these uses of power, with the exception of punitive or coercive power, may be appropriate under certain circumstances. Punitive or coercive power, which utilizes force and intimidation, is attractive to some leaders because it is active, ego gratifying, tends to assert superiority, and imposes a high degree of orderliness and control (236, 243-245). It is, however, ultimately self-defeating since it distorts communication, encourages rivalries, fosters frustration and retaliation, and builds inner emotional aggression (245-47). Psychological manipulation is likewise undesirable (249-51). Stoppe asserts that the best way for pastoral leaders to motivate others or influence change is by painting a positive picture of the beauty and blessings available in Christ as a result of the changes (251-53).

Confrontation is inevitable in the arena of leadership. Patterson points out that the character of Christian leadership means dealing with difficult people and problems redemptively (73-80). The self-worth of every human being should be accepted and affirmed. Perhaps no other area shows more the essentiality for “leaders ... to

wholeheartedly depend on the Lord in fulfilling their leadership role” (80). Conflict and contention are not new in the Church. They existed even in the NT Church. Many factors may force a confrontation among Christians. Leaders need to understand that how they respond contributes to resolution of a conflict (87). Responding redemptively to conflict contributes to a Christian resolution. “God always acts redemptively with His children. As His representative, we must do likewise” (86). In Divine Order in the Church, French L. Arrington comments on leadership issues in 1 Corinthians. The Corinthian church had become sectarian and schismatic concerning its leaders and needed correction (32-40). Ministers are not competitors but coworkers (1 Cor. 3:5-9). Each has a responsibility to build the Church for Christ (3:10-15). The Church is holy in character and calls for sober relationships among its leaders and members (3:16, 17).

Leadership is personal and organizational development occurring on parallel planes. Lamar Vest, the current Presiding Bishop of the Church of God, pledges that his tenure of leadership will stress the principles of empowering and releasing more people to become involved in service. He notes that equipping them must precede releasing people for service (“New Look at Leadership” 1). He sums up his vision of the future of Church of God leadership in a passionate challenge.

My desire is to help develop leaders in the Church of God who will serve in the midst of the people. I envision church leaders who are more interested in people work than paperwork; leaders who make room for a new generation of dreamers who are ready to step into the arena of church leadership; leaders who recognize the importance of those who are willing to try something new for the glory of God. Organizations are invigorated with new generations of dreamers.

I believe there are thousands out there—both laity and clergy—who are ready to follow the Lord in becoming that kind of leader. How about you? (1)

Patterson suggests several ways for leaders to sharpen their leadership skills (89-96). Individuality is important. Leadership principles need to be learned, but “the spiritual gift of administration” is necessary for leadership in a Christian setting (89). The most effective church leadership is exercised through a free-will choice in response to the gifting of the Holy Spirit for Christian service. Four principles are also particularly helpful: (1) depending on one’s call to leadership—for the Christian leadership is not a career choice but a call from God; (2) developing others through delegation—sharing the burden and blessing of leadership is not optional; (3) deepening oneself through continuing education—leading others where one has not been led is impossible; and, (4) determining to be God’s change agent--intentionally influencing the future for good is the role of Christian leaders everywhere all the time (90-95).

The complementary combination of development and gifting is essential for effective Pentecostal pastoral leadership. Biblically, according to Paul Walker, the various functions and offices of ministry must be “correlated as gifts of Christ to the church through the presence and operation of the Holy Spirit” (77; cf. Patterson 89). Mark E. Hargrove writes in “Leaders: Are They Born or Are They Made?” that “God and the church need you to develop and use your leadership gifts” (10-11). Hargrove suggests that leaders are both born and made. Leaders are developed as a result of nature and nurture interacting. He notes the importance of leadership development when he says, “It is imperative for the health of any organization ... that leadership potential be identified, fostered and facilitated” (10). A successful leader may be defined as an effective leader. A strong Christian leader will usually be above average in certain qualities: intelligence, knowledge, wisdom, humility, vision, charisma (in the sense of Holy Spirit endowment),

energy, maturity (11). The capacity for continuing growth in each of these areas is important. As Arrington explains, the moving of the Holy Spirit in ministry is not miniscule.

The enabling for all ministry in the church is by the Holy Spirit and His gifts. Ministry anointed by the Spirit undergirds the very structure of the church and has been appointed by God (1 Corinthians 12:28; Ephesians 4:11) so the church may grow to maturity (vv. 12-16) and fulfill its mission. (Christian Doctrine 188)

Leadership is a spiritual enterprise. Exaggerating the role of the Holy Spirit in Pentecostal leadership is difficult to do. Vest asserts that, “the first and foremost responsibility of spiritual leadership is to hear from God and to know what the Spirit is saying to the church” (Spiritual Balance 48). Overemphasizing denominational organization is always a danger. Leaders must be able to cast a vision and participate in its activation in the church (50). Sensitivity and responsiveness to the leadership of the Holy Spirit are critical and essential for strength. Vest says, “It is the Holy Spirit who leads and directs the church on earth, and we are each obligated to hear what he says at all times” (58). Holy Spirit-anointed leadership is considered essential for Church of God pastors (Guyton 111). The anointing of the Holy Spirit makes for strong pastors who can lead the laity well (122-23). Oliver McMahan’s discussion of the offices and gifts of ministry sums up God’s active sovereignty in the ministry and the significance of the Holy Spirit’s gifts and power in ministry (61-82).

Church of God pastors tend to affirm every member of their congregations as ministers, while maintain that some are divinely called to special leadership ministries (Arrington, Christian Doctrine 191). Ministry is serving, and those who are in ministry are servants, as Jesus supremely exemplifies (Luke 22:27; Mark 10:45). The anointing to



minister is not a license to dominate others but an enabling to serve effectively. Ministry in the Church is founded on the call of God. All members of the body of Christ are called to ministry and endowed by the Holy Spirit with spiritual gifts for execution of the task (Rom. 12:3-8; 1 Cor. 12:8:11; Eph. 4:11, 12). The line between laity and clergy should not be drawn too rigidly, as ministry is the not the function of a few but of all the saints (Eph. 4:13). Nevertheless, distinctive ministries of leadership exist to which some are specifically called and appropriately gifted (191). The specific leadership gifts and ministries of the Church include apostles, prophets, evangelists, pastors and teachers, as well as deacons (Eph. 4:11, 12; Acts 6:1-6; 1 Tim 3:1-3). Arrington suggests that the “gift of helps” in 1 Corinthians 12:28 may be a reference to the helping ministry of deacons (196). Ministry, including leadership ministry, is linked with mission. For Arrington the mission of the Church is essentially evangelism as expressed in the Great Commission and carried out in the power of the Spirit and the constraining love of Christ (197-99; Matt. 28:19, 20; Acts 1:8; 1 Cor. 9:16).

A popular metaphor for pastors in the Church of God is that of the shepherd. It lends itself well to the task of humble, loving care and service. McMahan stresses the scriptural model of the pastor as a shepherd whose main ministry is equipping the people of God and the importance of pastoral care and crisis counseling ministry. A shepherd is one who feeds and protects the flock (15-34). Walker explains that, theologically, the nomadic, rural shepherd of Psalm 23 presents a pattern of ministry exemplified by Christ and applied by Martin Luther through ministry in people’s homes and by John Wesley’s societies and classes among the poor and destitute. Psychologically, in the modern era pastoring has come to include ministry to the inner person and life of individuals (77).

The concept of servant-leadership is strong in the Church of God. Biblical leadership is servant leadership (Vest, Spiritual Balance 107-12). Lamar Vest says, “Jesus Christ completely transformed the idea of leadership” (107). Instead of authority and coercion, Jesus measured greatness by humility and service. The issue is more servanthood than leadership. Vest defines servant leadership: “Servant leadership is essentially devoted to fulfilling the will of God rather than being self-serving in nature” (108). Vest suggests a list of servant-leadership principles from Scripture:

- A servant attitude must be demonstrated (Phil. 2:5-8);
- Traditional concepts are not to be blindly followed (Luke 22:24-27);
- Emphasis is placed as much on “being” as on doing and knowing

(Matt. 20:26);

- Manipulation and control of others is rejected (Luke 22:24-27);
- Those who lead are to lead in humility (1 Pet. 5:5); and,
- Authoritarian attitudes are condemned (1 Pet. 5:2-3) (109-10).

Vest, immediately after being elected Presiding Bishop of the Church of God, wrote that “Jesus revolutionized the idea of leadership” (“A New Look at Leadership” 1). He cites Jesus’ statement of servant leadership as indicative of that fact and descriptive of the nature of that revolutionary change (Mark 10:42-45). Jesus rejected control concepts of leadership and projected a model of leadership motivated by humility and service. Vest suggests that his tenure of leadership will stress the principles of empowering and releasing more people to become involved in service. He notes that equipping them must precede releasing people for service (1).

Dr. Vest's vision for Church of God leadership seems to be a portent of positive things to come. While he does not specifically exclude pastoral leadership, nevertheless, the focus is still on reinvigorating the organizational leadership. He specifically references "state and departmental leaders" concerning his burden ("A New Look at Leadership" 1). He makes no reference to pastors or the congregational context. Doubtless not an intentional exclusion of pastoral leadership, this is just an example of the widespread tendency in the Church of God to think and speak of leadership in political rather than pastoral tones. Nevertheless, the desire for leaders to dream and do new things for the glory of God is a most inspiring insight from the denomination's chief executive officer. Dr. Vest's insistence on servant leadership and empowering, equipping, and releasing people to be leaders is also reassuring—especially if these principles are applied to pastoral leadership.

Arrington, in his survey of 1 Corinthians, points out that Christian leaders are merely servants and stewards of Christ (Divine Order 123; 1 Cor. 4:1-5). When Paul describes his own ministry among the Corinthians, he calls attention to several points (86-92). First, he had all the rights of an apostle (1 Cor. 9:1-11), but he had waived those rights (9:12-18). He had instead obligated himself to serve all men (9:19-23). Finally, he practiced strict self-discipline in the exercise of his personal life and ministry (9:24-27). Apostle Paul, therefore, presents Pentecostal pastors with an excellent example of servant leadership. According to Arrington, key themes for understanding the nature of the Church's ministry are servanthood, the call to ministry, and specific leadership ministries in the church (Christian Doctrine 188-97). Ministry is serving, and those who are in ministry are servants, as Jesus supremely exemplifies (Luke 22:27; Mark 10:45). The

anointing to minister is not a license to dominate others but an enabling to serve effectively.

Perhaps one of the most difficult tasks of leadership involves recognizing the need for change and implementation of change. Lamar Vest boldly calls for change in the Church of God leadership structures and systems. He insists we are in times of changing paradigms for Christian ministry (Spiritual Balance 119). A danger exists in not being self-aware of our system of leadership. Vest warns, “Leaders most always reflect the inadequacies of the system they represent” (120). Whatever paradigms develop, the exigency for Christian leadership to maintain a model of the Church that is biblical and which notes the essentiality of mission is strong (121). “Means may change; but mission is constant” (122). Some things, however, must change. Vest recommends changes for the Church of God.

- We must change how we view clergy.
- We must change how we view laity.
- We must change how we view the local church.
- We must change how we view mission.
- We must change how we view success.
- We must change how we view denominational leadership.
- We must change how we view our surroundings (128-29).

Community is central for the mission and ministry of the Church (Vest, Spiritual Balance 91-93), but great diversity exists in the community of Christian believers. Maximizing unity in diversity and utilizing human leadership resources from across the spectrum is important. Vest urges,

We must pray not only for new and innovative leadership to arise among us but also for God to make us willing to accept this leadership when it comes. God is only going to send great leaders to that church willing to receive them.” (96)

Leadership is not limited by race, gender, age, nationality, etc. Vest also argues against a polarization of laity and clergy and calls for all God’s people to participate in ministry (101). Unity in the community of faith is a fundamental value (Eph. 4:4-6).

For Allen, change is a major issue for church leaders. People tend to resist change they feel is being imposed on them by their leaders. People often opt for the familiar, but “more and more leaders are recognizing the need for modification in certain established patterns in their churches” (6). He suggests forward-looking leaders, both clergy and laity, are moving toward change. Leaders who want to be successful change agents must make clear why they want to initiate a particular change (6-7). Allen asserts that change is biblical, that God gives people new assignments, and that mission is more important than method (7). The leadership examples of Abraham, Moses, and Paul support these statements.

Allen asks, “Are you thinking about initiating change in your church or area of ministry as you prepare to minister in the 21st century?” (9). He lists four sets of questions for leaders to ponder:

- (1) Do you see a Biblical basis for the particular change you’d like to bring about? Can you articulate that Biblical basis in a compelling fashion?
  - (2) Has God given you and your church a new assignment, which is in itself a call for change?
  - (3) What institutional and societal shifts are redefining the context where you serve? What do those shifts imply for effective ministry?
  - (4) Are you fulfilling your mission or simply perpetuating the status quo?
- (9)

Allen's article underscores the importance of leaders acting as change agents in an intentional and effective manner. The article is refreshingly pastoral in its approach, though the principles enunciated are applicable in a broad range of leadership areas.

Leaders should have passion in leadership and should be focused on the mission of the church. Leadership is more than management, but both are important. Vest compares leadership without management to standing in a drought-stricken land looking at a river and well-watered valley with no way of getting people across, and management without leadership to rearranging deck chairs on a sinking ship (Spiritual Balance 114). Leadership with integrity entails personal commitment and responsibility. Leaders need prayer and support from those they serve. Vest sums up his major leadership insights by sharing a list of principles summing up his ideas on biblical leadership:

GOD'S HIGHER PLAN

People above Policies

Character above Personality

Service above Privilege

Priorities above Fads

Principles above Objectives

Quality above Expediency

Spiritual Reward above Manipulation (118).

**Secular Field**

I have maintained that pastoral leadership requires a paradigmatic approach that is biblically based and congregationally contextualized. I suspect one of the weaknesses of some Christian/church/pastoral leadership approaches today may be an uncritical

acceptance of worldly systems. Guiding a congregation for God is not the same as managing a motel or being on the board of a bank or campaigning for congress! I have not meant to imply that pastors cannot be informed by secular sources. Tertullian's famous question, "What has Jerusalem to do with Athens?" may indicate boundaries for borrowing from secular society for spiritual ministry, but only the arrogant or naive would think no interaction at all should occur. Wherever groups of people are striving for common goals and sharing the load of leadership, no doubt some common lessons may be learned, also.

The focus of this study has to do with leadership in the community of faith, specifically in the congregational context. An in-depth analysis, or even a broad overview, of secular leadership lore is not possible. A look at some of the insights from a few important works I have found valuable is helpful. The Pulitzer prize-winning Leadership, by James MacGregor Burns, is a classic that cries out for consideration. This book spotlights global political and social leadership. Burns immediately captures my concern. A "crisis of leadership today," he says, exists due to "the mediocrity and irresponsibility of so many of the men and women in power" (1). He further declares, "Leadership is one of the most observed and least understood phenomena on earth" (2). Burns insists at least a part of the failure to understand leadership is the fruit of a bifurcation of leadership and followership (3-4). When we consider leaders, are we even cognizant of followers? For Burns understanding leaders apart from their relationship with their followers is impossible.

Burns describes two basic types of leadership: the transactional and the transforming. Transactional leaders approach followers with an eye to exchanging one

thing for another (4). Such a leader offers to give followers what they want in trade for what he or she wants. “It’s a deal!” is the unspoken slogan. Transactional leadership is shallow and self-serving. Unfortunately, most leaders are transactional. According to Burns, the vast majority of leader-follower relationships are transactional (257-97).

Transforming leadership is more complex but also has potential for greater effectiveness. Transforming leaders recognize and exploit existing needs and demands of followers. Even more importantly, transforming leaders seek to satisfy higher needs and engage the whole person of followers (Burns 141-54). “The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (4). The concern of transforming leaders for the higher needs and wants of their followers tends to take them to higher planes of purpose and performance in their level of leadership.

For pastors, a most interesting insight of Burns is his concept of moral leadership. Not only needs and goals but also values enter into the leader-follower relationship. Burns affirms the place of power in leadership. He certainly does not posit a power paradigm. Leadership is not “mere power-holding” and is actually “the opposite of brute force” (4). Moral leadership is primarily preoccupied with the authentic needs and wants, aspirations, and values of the followers (9-46). In the best leadership an integration of these interrelated elements occurs. Leadership at the moral level is power with a purpose.

The crucial variable, again, is *purpose* [original emphasis]. Some define leadership as leaders making followers do what *followers* [original emphasis] would not otherwise do, or as leaders making followers do what the *leaders* [original emphasis] want them to do. I define leadership as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—*of both leaders and followers*. And the genius of leadership



lies in the manner in which leaders see and act on their own and their followers' values and motivations. (19)

The interplay of the moral concept of leadership in the transactional and transformational models is intriguing. Transactional leadership "is not a joint effort of persons with common aims acting for the collective interests" but "a bargain to aid the individual interests of persons or groups going their separate ways" (Burns 425).

Transformational leadership is a joint effort with common aims for the collective interests.

The premise of this leadership is that, whatever the separate interests persons might hold, they are presently or potentially united in the pursuit of "higher" goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers. (425-26)

Both types of leadership have distinct and different values. The monitors of transactional leadership are *modal values*, such as honesty, responsibility, fairness, and the honoring of commitments. The monitors of transformational leadership are *end-values*, such as liberty justice, equality. "Transforming leaders 'raise' their followers up through levels of morality, though insufficient attention to means can corrupt the ends" (426).

Another book, itself winner of a special Pulitzer prize citation, Washington: The Indispensable Man, by James Thomas Flexner, along with the excellent Abraham Lincoln: A Biography, by Benjamin P. Thomas, has been especially inspiring. These two biographies model more about leadership than most books that attempt to teach on the subject. As Burns says, "The study of leadership in general will be advanced by looking at leaders in particular" (27). Flexner's Washington places in full view a fallible human being who is a truly great leader because of his complete faithfulness to a cause greater than himself. At tremendous personal risk and financial ruin, in war and in peace, as a

soldier, a civil servant, and a citizen, George Washington constantly put the cause of his infant country before his own needs or best interests. The resolve with which he resisted being made a monarch and the precedent he set for peaceful transition of power through a self-imposed retirement from the presidency reveal a leader who loved the nation he led. In spite of some personal flaws, or even faults, as the first American president, he made an admirable leader.

Thomas acquaints his readers with an almost inimitable Abraham Lincoln. The sixteenth president is shown to be a person in process throughout his life. His ideas seem to have evolved slowly but irresistibly. His values, morally and spiritually as well as politically, were still flowering at his death. One of the lessons of Lincoln's life is that leaders should never stop learning, and Lincoln demonstrates that a great leader never gives up. Mr. Lincoln lost elections. The Lincolns lost two beloved children. Mrs. Lincoln almost lost her sanity, but Abraham Lincoln had the courage and the commitment of his convictions. He was single-minded in his dedication to the preservation of the union. He, more than any other individual, helped lead America out of the status of a slave state into becoming a land of liberty and justice for all. The personal price he paid for his leadership was his life. Can anyone ask anything more?

Finally, another classic on leadership is Leaders: Strategies for Taking Charge by Warren Bennis and Burt Nanus. Primarily a book for business leaders, it is both readable and credible. In the "Foreword" to the revised and updated edition, Bennis and Nanus sum up what they want to say in six salient points.

- Leadership is about character.

- To keep organizations competitive, leaders must be instrumental in creating a social architecture capable of generating intellectual capital.
- We cannot exaggerate the significance of a strong determination to achieve a goal or realize a vision--a conviction, even a passion.
- The capacity to generate and sustain trust is the central ingredient in leadership.
- True leaders have an uncanny way of enrolling people in their vision through their optimism—sometimes unwarranted optimism.
- Leaders have a bias toward action that results in success (ix-xiv).

Bennis and Nanus claim the country is in “a chronic crisis of governance” in which the demand for a high standard of leadership is higher than the supply of available leaders (2). Their book is about a “new leader ... who commits people to action, who converts followers into leaders, and who may convert leaders into agents of change” (3). In the tradition of James MacGregor Burns, such leadership is referred to as “transformative leadership.” Building on this established basis, Bennis and Nanus nevertheless believe a new theory of leadership is needed. They are especially concerned with distinguishing not only between leaders and nonleaders but with what distinguishes *effective* leaders from *ineffective* leaders and *effective* organizations from *ineffective* organizations (4).

According to Bennis and Nanus, a contemporary leadership theory should carefully consider the current context of leadership. Significant problems appear in leadership today due to a lack of commitment by workers or followers, the increasing complexity of organizations marked by almost convulsive change, and a severe

credibility decline in confidence toward leaders in general (6-12). In addition, the nation seems to be in the midst of a paradigm shift concerning its administrative and economic identity (12-17). Many seem unsure about what needs to be done or who needs to do it.

Bennis and Nanus sharply contrast management and leadership. Management means to bring about, to accomplish, to have charge of or responsibility for, to conduct. Leadership means influencing, guiding in direction, course, action, opinion. The crucial quote is “*Managers are people who do things right and leaders are people who do the right thing* [original emphasis]” (20). Both management and leadership are necessary, but they describe the difference between efficiency and effectiveness. Perhaps they are suggesting management tries to do what is already being done better than its ever been done, but leadership tries to do what has not been done yet better than what has been done before.

As the title implies, crucial to Leaders: Strategies for Taking Charge are four foundational leadership strategies, “four major themes slowly developed, four areas of competency, four types of human handling skills” (Bennis and Nanus 25). These strategies were discovered and developed through interviews with ninety significantly successful corporate leaders in America:

- Strategy I: attention through vision;
- Strategy II: meaning through communication;
- Strategy III: trust through positioning; and,
- Strategy IV: the deployment of self through (1) positive self-regard and (2) the

Wallenda factor (25).

These are the skills to be mastered if one is to have the potential to be an effective leader of people in an effective organization. They can be mastered by any serious student. "Leadership seems to be the marshaling of skills possessed by a majority but used by a minority. But it's something that can be learned by anyone, taught to everyone, denied to no one" (Bennis and Nanus 25).

Attention through vision is actually creating a focus, having a clear and controlling agenda (Bennis and Nanus 26-31, 80-101).

Over and over again, the leaders we spoke with told us that they did the same things when they took charge of their organizations--they paid attention to what was going on, they determined what part of the events at hand would be important for the future of the organization, they set a new direction, and they concentrated the attention of everyone in the organization on it. We soon found that this was a universal principle of leadership. (81-82)

Effective leaders, according to Bennis and Nanus, seem to see where they want to be and to have the ability to get others to see it also.

Meaning through communication refers to the management of meaning, the mastery of communication (Bennis and Nanus 31-40, 102-40). Success in leadership requires the capacity to relate a desired state of affairs that will induce enthusiasm and commitment in others. The actual methods of communication may vary, but the meaning of communication must be accomplished. "Getting the message across unequivocally at every level is an absolute key" (40). This requires the leader to thoroughly understand his or her organization, what it is about, where it is currently, where it is headed, where it needs to go, what it needs to do to get there, and to communicate that understanding to those who must make it happen.

Trust through positioning is based on accountability, predictability, reliability (Bennis and Nanus 41-51, 141-74). Trust is essential to organizational integrity. “The accumulation of trust is a measure of the legitimacy of leadership. It cannot be mandated or purchased; it must be earned” (142). Trust is as mysterious and elusive as leadership itself--and as important. Trust is primarily based on predictability, the capacity to predict another’s behavior (142). Bennis and Nanus say, “The truth is that we trust people who are predictable, whose positions are known and who keep at it; leaders who are trusted make themselves known, make their positions clear” (41). When people know what a leader is real and reliable and that he or she can be counted on to keep on being real and reliable, trust is present.

The importance of the deployment of self indicates that leadership is a personal matter (Bennis and Nanus 52-77, 175-99). “The management of self is critical” (53). A leader’s greatest personal asset is himself or herself. Poor leadership may do more harm than good. The creative deployment of self requires a *positive self-regard*. Positive self-regard is not egomania or arrogance. Quite the contrary, as Bennis and Nanus explain,

We can sum up what we mean by positive self-regard. It consists of three major components: knowledge of one’s strengths, the capacity to nurture and develop those strengths and the ability to discern the fit between one’s strengths and weaknesses and the organization’s needs. (57-58)

Positive self-regard has the added benefit of creating positive other-person regard (58).

Those with positive self-regard tend to attain a level of maturity or emotional wisdom that reflects itself in the way they relate to others, creating strong relationships of intimacy and loyalty (61-63). Such relationships are key to competent leadership.

Bennis and Nanus also speak of self-deployment through the “Wallenda Factor” (63-73). Karl Wallenda was a famous tightrope artist who fell to his death—apparently

because after years of successful stunts, he began to fear falling. Bennis and Nanus observed that the leaders they interviewed were success oriented. Failure was not even in their vocabulary. “Perhaps the most impressive and memorable quality of the leaders we studied was the way they responded to failure” (64). These leaders refused to allow mistakes or false starts to stop them. They were focused on the potential for future success and victory. They poured themselves into that possibility.

Finally, Bennis and Nanus argue that what makes the four strategies they articulate work is empowerment (73-78, 200-20). Effective leaders “*empower others to translate intention into reality and sustain it* [original emphasis]” (74). Leaders give to the led the liberty to get the job done. The most effective leaders do not *push* people ahead they *pull* people along. “Leadership is a responsibility, and the effectiveness of this responsibility is reflected in the attitudes of the led” (74). This is transformative leadership as interpreted and applied by Bennis and Nanus.

Now we can make some sweeping generalizations about transformative leadership: It is collective, there is a symbiotic relationship between leaders and followers, and what makes it collective is the subtle interplay between the followers’ needs and wants and the leader’s capacity to understand ... these collective aspirations. Leadership is “causative,” meaning that leadership can invent and create institutions that can empower employees to satisfy their needs. Leadership is morally purposeful and elevating ... based on the key values of the workforce.... Finally, leadership can move followers to higher degrees of consciousness, such as liberty, freedom, justice and self actualization. (202-203)

Emotional Intelligence by Daniel Coleman is significant for leadership from the slant of psychology. Though not specifically or solely a leadership book, it does attempt to explain some of the dynamics that are involved in interpersonal effectiveness among various types of leaders. It notes that the fixation of modern performance predictors with IQ, intelligence quotient, has failed to produce the hoped for results. Rather, emotional

intelligence, the ability to express empathy with others, to achieve and maintain emotional stability and maturity, in effect, to relate to others well, has much to do with the ability to function and lead effectively. Coleman's study is intriguing in that it shifts the focus from performance to people, from skill requirements to strengthening relationships. His work may go far to explain why some individuals seem to possess innate or instinctive leadership power with other people.

This survey of secular sources reveals some intriguing insights into the dynamics of leadership in a non-church context. Having a handle on these ideas while observing that Christian leadership is undeniably unique is, in my opinion, helpful in the study of leadership principles and practices.

### **Research Resources**

The mechanics of the process of research has been guided by consultations with William Wiersma's excellent resource, Research Methods in Education: An Introduction. Wiersma was particularly helpful in the work of conducting the personal interviews. Des Raj, in The Design of Sample Surveys, provided indispensable aid in conducting the mail survey portion of this study.

### **Summary of Seminal Ideas**

The literature review of this chapter calls for a brief enunciation of elemental principles or seminal ideas concerning leadership. First, a sense of divine calling to the leadership role is primary. Mission and vision seem inextricably related to a leader's understanding of the providential nature and origin of his or her call to leadership ministry. Also, an attitude of submission to the sovereign source of the call is thus engendered. Secondly, a charismatic anointing or endowment of power for leadership



ability is necessary. This includes a sense of empowerment or equipping and a supply of gifts and guidance from the Holy Spirit. Thirdly, a practical adaptability to varying demands or circumstances and a fluidity of approaches for meeting them is important. A singularity of leadership style or temperament is not central. Rather an amazing variety and flexibility seems critical. Fourthly, a commitment to servanthood as the truest expression of Christlike leadership is essential. Only thus are the destructive effects of egotism avoided. Humility in authority makes tyranny impossible. Fifthly, sincere love, or a genuine concern manifested in affection and compassion, for followers is imperative. A leader's attitude toward his or her followers determines to a large degree the extent of loyalty and sacrificial commitment to accomplishing shared goals.

Sixthly, one's personal character and spirituality, including faith, righteousness, courage, stamina or durability, as well as prayer, devotion, and general piety, are of decisive merit. Doing, whether doing leadership or something else, is the outgrowth or overflow of being. Much more than mere personality, this involves integrity of identity and is of inestimable importance. Seventhly, the ability and the authority to organize and manage groups of diverse people are required for effective leadership. This would include people skills and social acumen. Effective communication and emotional rapport are highly desirable for all leaders. Eighthly, initial and continuing leadership development and growth is contributory to effective leadership. Training, mentoring or education, whether formally or informally, allows or even enables a leader to reach fuller potential. A progressive life promotes progressive leadership.

## **CHAPTER 3**

### **DESIGN OF THE STUDY**

The aim of this study was to ascertain and describe those principles that leaders and pastors within the Church of God have found to be helpful in building effective pastoral leadership. An understanding of the specific applications of pastoral leadership principles to Church of God pastorates and any alterations or adaptations for the unique needs of pastoral leaders in the Church of God were sought via research utilizing individual interviews and a representative survey of pastors within the organization itself.

#### **Research Questions**

The interviews and surveys were guided by four research questions formulated to help focus attention on unique or especially prominent features of leadership as actually experienced by pastors in the Church of God.

##### **Research Question # 1**

What are the values that provide guidance and grounding for Church of God pastors in their practice of pastoral leadership?

Through this question I seek to get at the underlying spiritual, moral, and vocational presuppositions that contribute to the way in which Church of God pastors tend to approach the task of pastoral leadership. It seeks to provide understanding of what the pastors believe concerning pastoral leadership.

##### **Research Question # 2**

What specific behavior does the performance of pastoral leadership require of Church of God pastors?

Here I attempt to identify concrete actions that the pastors see as being necessary

in effective leadership. This question sought to provide an understanding of what the pastors do in pastoral leadership.

### **Research Question # 3**

What principles of pastoral leadership do Church of God pastors observe and articulate as emerging from their experience in pastoral ministry?

This question draws out the ideas that pastors have formed as a result of their ministerial experience. Here I endeavor to understand what the pastors think in regard to effective pastoral leadership.

### **Research Question # 4**

How does what Church of God pastors describe as their actual experience in the field of ministry compare to the framework of a Pentecostal theology of pastoral leadership?

Answering this question involved an analysis of what the pastors are believing, doing, and thinking concerning their leadership and a comparison of that analysis with the biblical-theological basis of the Pentecostal theology of pastoral leadership that I have already articulated (see Chapter 1).

## **Methodology**

A number of methods were employed for collecting information including mail questionnaire, personal interview, direct observation, and laboratory test (Raj 115). My exploratory study involved utilization of a twofold data gathering process: personal interviews and a mail survey. Both the interviews and the surveys focus on answering the research questions with the input of Church of God pastors. Analysis of the results of the interviews and the survey include comparison and contrast of the respective responses. I

highlight areas of similarity or divergence and to point out any patterns that became apparent. The utilization of both personal interviews and mail survey questionnaires assured information from those who might be considered pastoral leadership “specialists” in some sense and those who might be representative of “general practitioners” so to speak. The survey provides the research breadth while the interviews help it attain depth as well. The most obvious differences between the interviews and the mail survey was the level of personal interaction between the respondents and me and the specialized background of the interviewees.

### **Survey Methodology**

The survey section of this study seeks to identify perceptions of Church of God pastors concerning the practice of principles of pastoral leadership. My field research survey follows a cross-sectional design, a onetime sampling of a representative population (Wiersma 175). In addition, I chose a quasi-experimental design for the selection of the survey population, a purposeful sampling approach rather than a random sampling, since my research tended toward the qualitative end of the spectrum (297). For reasons enumerated elsewhere (see p. 142), I consider Tennessee pastors to be information-rich cases typical of Church of God pastoral leadership. Accordingly, I utilize the typical case sampling format in this survey (Wiersma 300). No claim is made that this survey seeks or achieves a mathematical or statistical correlation and representation of all Church of God pastors in the nation or the world. Rather, I am suggesting that Tennessee pastors are typical Church of God pastors and representative in an important sense of Church of God pastors in general. The survey size of this purposeful sample, therefore, is quite in-depth, including every currently active pastor in

the Church of God in Tennessee. The survey is descriptive and asks Church of God pastors in Tennessee to relate their own experiences and insights concerning their leadership careers.

### **Interview Methodology**

As a nonprofessional interviewer, one of my greatest challenges is learning the role of the interviewer. Fortunately, a professional style of interviewing is much more self-taught than is the case with some disciplines (Converse and Schuman 59). Two essential self-restraints of which to be aware of are suppressing personal opinions and restraining expectations (59). Failure in either area is likely to skew research. Discipline and self-control are required in manipulating one's own personality toward a neutral demeanor whether interviewing respondents affirming or opposing the interviewer's personal opinions. The interviewer should concentrate on transcribing and understanding the respondent's views (60). The interviewer need not, however, be impersonal or distant. A blend of a technically standardized scientific professionalism with a warmly diplomatic demeanor is the ideal for which to aim (60-61). At times the necessity of using a neutral probe to clarify a respondent's answers may arise. Whenever I judge that a third party, not present at the interview, would have difficulty understanding the meaning of a response, a neutral probe will be needed (62). There is considerable difference between the required skills of social conversation and those of scientific research as in interviewing. Several values which may be scarce in ordinary conversation can greatly assist the research interviewer. Attentive listening, consideration of the personal and experiential, the expression of controversial opinions without argument or disapproval, and intellectual stimulation and insight will help both the interviewer and the respondent

benefit from the exchange (62-63).

In the interviews I selected known individuals distinguished in the area of pastoral leadership through their success in leading congregations in health and growth. The personal interviews are fairly structured in format, or more precisely, semi-structured, with a researcher-designed and administered questionnaire. Depending on limits of time and distance, many of the interviews were in person but some were of necessity telephone interviews. Because of the logistics involved in conducting personal interviews in contrast with those of mailing surveys the number of persons interviewed was significantly smaller than the number of persons targeted in the mail survey.

### **Population and Sample**

As the purpose of this study was to describe pastoral leadership in the Church of God, both the interviewees and the survey participants consisted of men and women who are or have been actively involved in pastoral leadership in the Church of God denomination. The exceptional difference between the mail survey participants and the interviewees is that, unlike the respondents to the survey, the interviewees were specifically selected on the basis of personal performance in effective pastoral leadership. The survey respondents, however, were obtained from a denominationally generated list of credentialed ministers in Tennessee regardless of personal or individual factors.

### **Survey Population and Sample**

Tennessee was chosen for the study partly for convenience, as it is my home state, but also because, as the state where the Church of God was founded and where the International Offices of the Church of God are located, it has one of the greatest concentrations of numbers and varieties of Church of God ministers and pastors in

residence. Tennessee is, therefore, perhaps more representative of the overall Church of God ministerial population than any other state in the United States.

According to the latest Tennessee State Program and Ministers Meeting Minutes, a total of 1,261 credentialed ministers in the Church of God reside in Tennessee. The survey's sample population was selected from this denominationally produced listing of credentialed ministers. Of the total 1,261 Tennessee credentialed ministers, 370 are currently pastoring a Church of God congregation. (The remaining 891 ministers include retired persons and those serving in non-pastoral capacities such as lay preachers, evangelists, denominational officials, college or seminary teachers and faculty members for the organization, etc.) In the statewide survey, I mailed questionnaires to 355 current Tennessee pastors, the total number minus the pastors who participate in the pretest.

### **Interview Population and Sample**

I conducted personal interviews with selected individuals especially distinguished for excellence in pastoral leadership in their individual ministries within the Church of God. These individuals have achieved results that have gained recognition for their pastoral leadership insights and expertise. Criteria for selecting the interviewees include competent leadership of healthy, growing, progressive churches, as recognized by ministerial peers and denominational leadership. I interview five pastoral leaders, counting the pretest interviews. In the case of the interviews, I did not limit the research to Tennessee. Rather, though many are from my home state, other participants are conducting their ministries in other locations. Some are in other types of ministry presently but have proven their pastoral leadership expertise over the years. An example of an interviewee not currently pastoring but who has demonstrated his other pastoral

leadership over many years is the administrative bishop of Tennessee.

### **Instrumentation**

The primary data gathering tools for this study consisted of two researcher-designed questionnaires based on the original four research questions (see Appendixes A and B). Both questionnaires call for open-ended responses rather than a selected response format (Raj 123). Standardized questions were used for both questionnaires in order to help assure answers that are legitimately comparable (119).

### **Survey Instrumentation**

The mail survey was a simple representative sampling with a self-administered questionnaire. A cover letter, explaining the nature of the survey and the study of which it is a part and underscoring the approval and support of the state administration of the Church of God in Tennessee for the survey, accompanied the survey form. The cover letter was used for stating confidentiality, urging response, and expressing gratitude for participation, and announcing a terminal response date. The form or questionnaire itself began with very basic background information of the participant-respondent. The mail survey was, however, be anonymous, but the demographics help classify the responses. Classification of respondents was twofold. First, since the Church of God state ministerial directory lists all credentialed pastors regardless of their rank of ministry, and rank may be an indicator of maturity and experience, I separated the respondents according to their rank as ordained bishops, ordained ministers, or exhorters. Secondly, since conceivably length of experience, either short or long, might directly affect the views of respondents, those in the pastoral group were placed in subgroups according to time in pastoral ministry.



The survey then proceeded with a series of questions following a fairly semi-structured/semi-open format (Wiersma 181-83). The survey questions were mostly simplified versions of research questions 1-3, with multiple restatements for assuring clarity and accuracy. (Question 4 applies only to my own analytical process in the research.) An example of a survey question might be, "What seems to you to be the role of a pastoral leader?" Or, "What do you think are the most important traits or characteristics needed by an individual desiring to be an effective pastoral leader?" Another example might be, "What skills do you find most helpful in performing effective pastoral leadership?" The mail survey was a concise document consisting of one page. Also, a self-addressed, stamped envelope was included for convenient return.

### **Interview Instrumentation**

The individual interviews were also in a semi-structured/semi-open format (Wiersma 197-207). Interview appointments were scheduled in advance at mutually convenient times. I conducted every interview possible in person, but it was necessary to do one by telephone due to distance and scheduling considerations. An advance call was made or a letter was sent to the participants prior to the interview explaining the purposes of the study and outlining its approval and support by the state administrative staff of the Church of God in Tennessee. The advance letter also provided an opportunity for assuring the interviewee on confidentiality issues. It was also a helpful reminder of the time and place of the upcoming interview. On the questionnaire used for the interviews, the demographic information of the interviewees is somewhat more thorough (than on the mail survey) since these are not anonymous meetings (as is the case with the mail survey). Also, in order to help build a profile of a pastoral leader in the Church of God, I

asked my panel of experts (i.e., the interviewees) to share on such themes as their call to ministry, their first church, and perhaps two or three transition points in their leadership journey. Otherwise, I used essentially the same form, that is, the same questions, for both the interviews and the survey.

Of course, more in depth probing was possible in a live interview. Though I asked the interviewees the same questions as are on the mail survey, I was able to allow much more freedom for elaboration and elucidation in the interviews. The greater liberty of live interviews produced unexpected and, hopefully, fruitful results. I took notes during the interviews in order to insure accuracy concerning, especially, the extended comments of interviewees. I tried to keep each interview to no more than an hour and usually a bit less but a couple went over.

### **Pretest**

A pretest of both the interviews and the mail survey was conducted in my current home district of Knoxville, Tennessee. On the pretest version of the research questionnaire, allowance was made for feedback concerning its design. I was able to refine and finalize the questionnaire accordingly. The pretest involved fourteen district pastors, not including one who is also a district overseer, for a total of fifteen participants. The minister that is an overseer I interviewed personally, and the remaining pastors received the mail survey. Participants in the pretest were excluded from the actual survey and interviews to protect the integrity of the research process.

### **Pilot Testing**

In my actual pilot testing on the local Knoxville district, I sent mail surveys to fifteen pastors the last of October 2001. I received only one response. I speculated that

one reason the response rate was so low may have been due to the national anthrax mail crisis following the terrorist attacks on the twin towers of the World Trade Center in New York City and the Pentagon in Washington, D. C. on 11 September. Strange or unusual mail would have been the first to be discarded unopened.

As a pilot test, and to hone my undeveloped skills as an interviewer, I conducted an interview with my local district overseer. (In the Church of God, district overseers continue to serve as pastors of a congregation on the same district that they superintend.) I soon began to suspect that one of the major roles of an interviewer is to help keep the conversation on track without affecting its content.

### **Data Analysis**

A local statistical consultant served in an advisory capacity in the evaluation of the data gathered in this study. When the available data was collected by means of the personal interviews and the mail survey, the next step was analysis of the results in order to make some sort of inferences from the findings. Accordingly, I analyzed two main groups of data, the interviews and the survey, and two further subgroups, the lesser/greater experienced pastoral respondents from the survey. I then tabulated the data according to frequency of occurrence for each group and subgroup. Next I analyzed the data in view of my four research questions. Finally, general inferences from the data of my descriptive sampling of Church of God pastors and leaders in Tennessee were drawn for application to Church of God pastors as a group (Wiersma 337 ff.).

### **Variables**

In a study of this kind, I expect variables to be minimal. For one thing, the participants are all from the same denomination and general theological framework. Also,

the study by definition focuses on those in the same vocation, that is, pastors, but I do not assume variables to be non-existent. Quite the contrary, some variables are expected. Even within the same denomination, even a conservative, Pentecostal denomination such as the Church of God, often some degree of theological nuance exists that may affect perspectives and practice of pastoral leadership. Also, differences of education and training, socioeconomic history, gender, race, vocational experience and tenure, and some possible personal idiosyncrasies cannot be avoided. Even though this field research was done in Tennessee, some of the participants are native to the area and some are not, meaning some degree of geographic-regional diversity was involved as a variable. Also, in some sense, the very process of analyzing and interpreting data was a variable involving me as a researcher.

### **Summary of Exploratory Study**

The aim of this study was to ascertain and describe those principles that leaders and pastors within the Church of God have found to be helpful in building effective pastoral leadership. The subject of this exploratory study, including all its research phases as described in this chapter, was directed toward this purpose. Chapter 4 examines the results of this research process.

## **CHAPTER 4**

### **THE FINDINGS OF THE STUDY**

In this chapter I endeavor to present the results of the mail survey and the personal interviews on pastoral leadership in the Church of God. The focus is on ferreting out the facts of pastoral leadership practice as suggested by the participants.

#### **Mail Survey Process**

In November 2001, just after Thanksgiving, I sent out 331 mail surveys to Church of God pastors throughout the state of Tennessee. Due to the holiday season and due to the national anthrax virus mail scare occurring in this time period, I waited till just after January 2002 to send out my follow up mail. Since I used response cards in the initial mailing, I was able to generally determine who had not yet responded. I kept the response period open until after our annual statewide Prayer and Praise Conference early in February because I received personal input from pastors via phone calls, e-mails, and direct personal comments requesting information and more time concerning the mail survey. My final total number of responses to the mail survey was 121, resulting in a response rate of about 36 percent. One response, by a relative, indicated that the recipient is now deceased, while another excused himself because he had recently left the denomination. One wrote that he declined to fill out the questionnaire because he considered the questions to be of a too personal nature. On the other hand, several completed questionnaires were returned with attached notes of appreciation for the project and its purpose.

#### **Personal Interview Process**

The interviews included officials and pastors in the Church of God both in and beyond Tennessee who have distinguished themselves as leaders. Most of the interviews

were conducted in person, but it was necessary, because of the constraints of time and distance, to conduct a few by telephone. I did not find the phone interviews any less informative, and they sometimes actually seemed more focused. I did face some frustrating delays working with multiple schedules of very busy people. A number of times we were forced to postpone and reschedule our interviews several days or even weeks later. The interviews themselves, however, were usually very pleasant and even enjoyable as the interviewees openly expressed enthusiasm in discussing a subject they avowed as close to their hearts.

### **Data Analysis**

My study asked for input in three general areas. Identical "Background Information" was requested of all participants. My data further falls into two general groups. First, the personal interviews included a "Profile" section that asks for specific input on such issues as calling, lessons of one's first appointment, and major transition points as a leader. Secondly, the mail survey and the personal interviews share a common series of "Pastoral Leadership Questions."

### **Profile of Subjects**

A brief background overview is conducive for comparison and contrast efforts to outline both sets of respondents to my study.

#### **Mail Survey Participants**

All the respondents to the mail survey involve active pastors in the Church of God in the state of Tennessee who freely chose to participate. As mentioned previously, I had a 36 percent response rate to the mail survey. As to rank, 78 percent of the respondents were bishops, 9 percent were ordained ministers, 12 percent were exhorters, and 1 percent was non-credentialed. As for experience, 18 percent have 1-10 years in ministry,

27 percent 11-20, 34 percent 21-30, 16 percent 31-40, and 5 percent 41-50+. The age information indicates less than 1/2 percent are under 30 years old, 48 percent 30-50, 49 percent 50-75, and less than 1/2 percent over 75. 2 percent failed to supply this information. The gender data reveals that of the respondents 96 percent are male and 1 percent female, with 3 percent not providing this data. The educational background data indicates that 34 percent attended high school or obtained a General Equivalency Diploma, while 31 percent have at least some college, and 33 percent have seminary or graduate school training. 2 percent did not supply this data. Status in ministry data suggests 19 percent of my respondents are bi-vocational and 70 percent are full-time, while 11 percent did not supply this information. The data, as the following charts illustrate, indicates that those who chose to respond to my mail survey were overwhelmingly the more experienced, mature, better-educated, and vocationally professional pastors in the Church of God in Tennessee, a fact that tends to make their input worthy of weighty consideration.

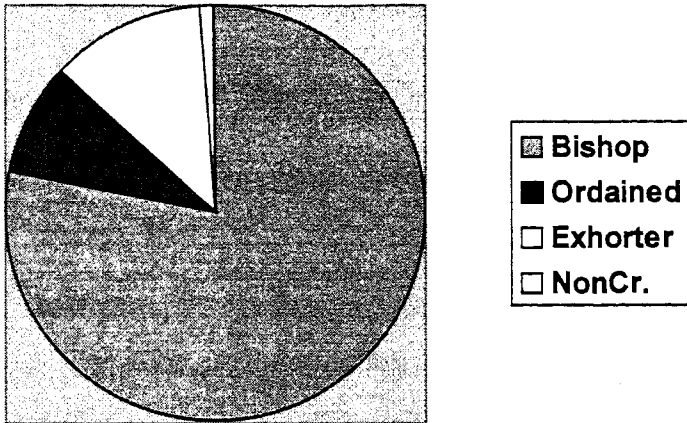


Figure 4.1  
Rank in Ministry

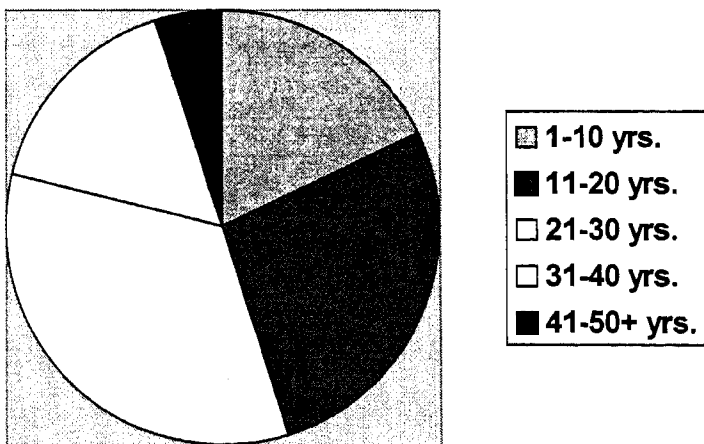


Figure 4.2  
Years in Active Ministry



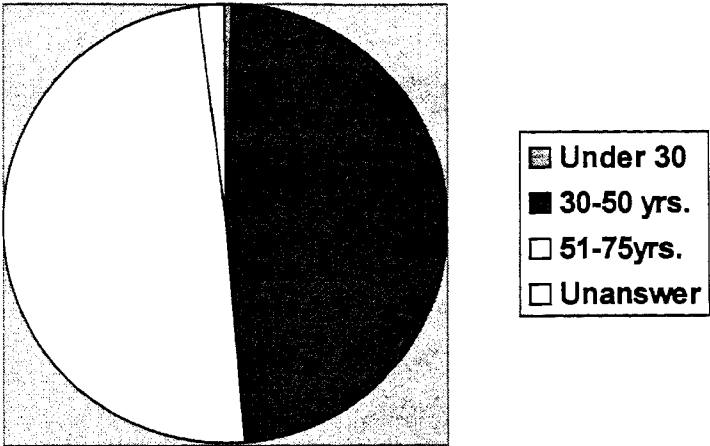


Figure 4.3

Age

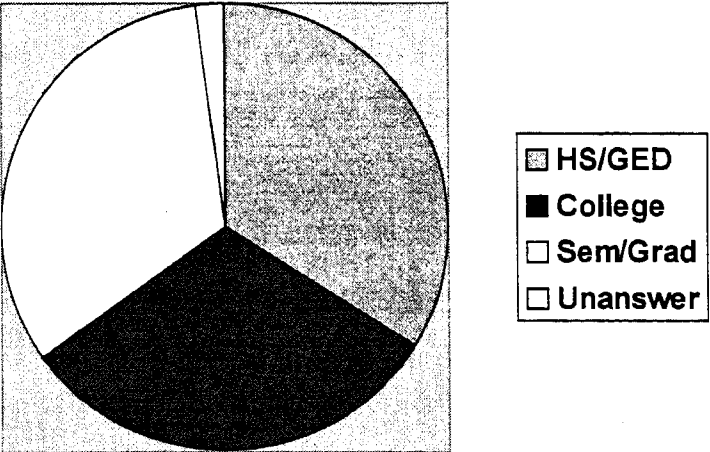


Figure 4.4

Education

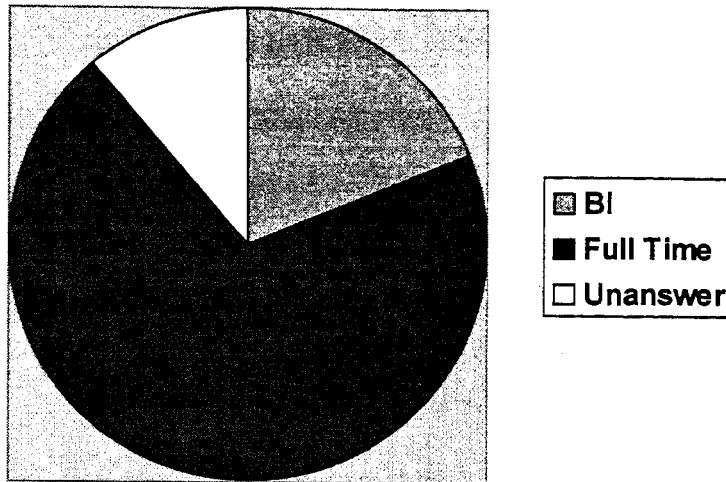


Figure 4.5  
Status in Ministry

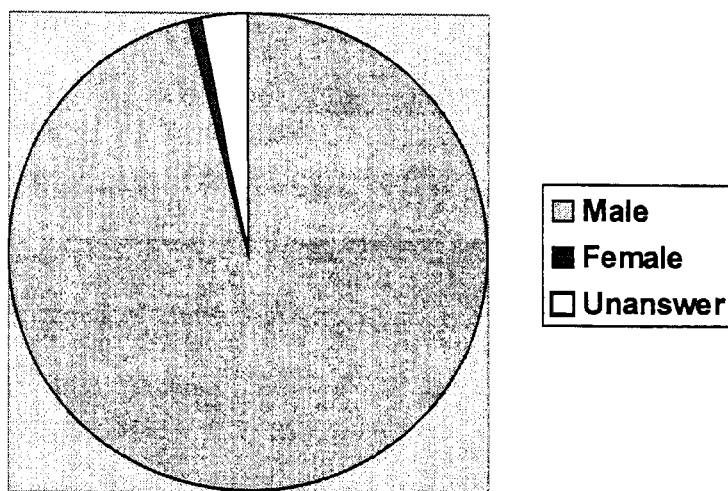


Figure 4.6  
Gender

### **Interview Participants**

All of the interviewees have distinguished themselves as exceptional leaders in pastoral ministry in the Church of God, by accomplishments and advancement, although not all minister in Tennessee. I will give pertinent specific data concerning each one as the interview data is analyzed. Generally, though, all of the interviewees in this research are Bishops in the Church of God with 20-30 plus years of experience in ministry. Most of the interviewees are in either the age group of thirty to fifty or the fifty plus group. They are all male, and have seminary/graduate school level education, and are currently active in prominent leadership ministries in the Church of God. Specific information regarding the interviewees may be obtained in Appendix C.

### **Leadership Profiles**

The section of the interviewee questionnaire on leadership profiles spotlights three potentially significant areas for leaders: calling, lessons of first appointments, and major transition points as a leader. The “Profile” section was limited to the personal interviews in accordance with the increased specificity of that segment of the study.

#### **Calling**

One’s sense of calling for the Church of God, according to the interviewees, is highly personal and individual. Certain general features, however, may be identified. Calling into ministry is often a very definite experience or event. Most can relate a clear “when” and “how” they became aware of and accepted the divine summons. The initial calling may have been more or less dramatic or supernatural. Dr. W. P. Atkinson relates that he was unusually moved in a Sunday school class to agree quietly to obey God by entering the ministry. Not even the teacher was aware of when and how this took place

until years later. On the other hand, Dr. Bryan Cutshall, though previously aware of a sense of calling, did not decisively accept his calling until he was involved in a terrible auto accident. While lying under the dead body of a friend before being rescued, he heard a voice from the Lord reassuring him he would be spared for the ministry. Usually, some flexibility was involved in the actual application of ministry. While sure of the mandate to preach, few began with the idea that they would pastor. In fact, some had pretty firm ideas about other kinds of ministry. Becoming a pastor was often part of an evolving process in response to leadership from the Lord clarifying their calling. Early struggles with a sense of failure and inadequacy for the call do not seem uncommon.

### **Lessons of First Appointments**

First appointments in ministry seem to be a time of learning lessons of lifelong significance in leadership. Themes such as congregational identity, pastoral adaptability and integrity, and mutual compatibility surfaced in our interviews. Many of my interviewees are convinced of the importance of allowing a congregation to be themselves, not to try to change who they really are in their basic sense of self-understanding. These pastors learned to accept people for their potential, not for their problems, and became more tolerant overall. The pastor, nonetheless, must minister and lead in a manner consistent with personal vision and values. The pastor carries the burden of the responsibility for unity and cooperation between a congregation and the pastor. Not every congregation or pastor is meant for each other. Those who are still have to work at unity. Another important realization is the distinction between leadership power that is only positional, and actual leadership. Positional leadership may be appointed, but actual leadership must be earned. Working with one's first congregation, for these leaders, also brought an increased estimation of the importance of the ministry of the laity and

leadership development by the pastor, outreach, and vital worship. One, who began ministry as a commuting student pastor, says he “stumbled” on lay ministry and leadership development, which has become a life-long principle for him, simply because of distance and circumstances.

An intense awareness of the absolute necessity of divine aid and power for effective ministry occurred in first appointments for some. In one crisis situation, a woman who was ardently and adamantly opposing Dr. Atkinson’s leadership was divinely healed of a serious condition and became a strong supporter. Before she was healed, Brother Atkinson was praying over the situation, literally lying on his face in the church sanctuary, when the Lord spoke to him, saying, “Get up and lead these people!” That night she was healed, and everything turned around. Divine leadership, that is, the leading of the Holy Spirit, is a must.

### **Transition Points**

Our interviewees reveal that transition points have played an important role in their personal leadership development. Sometimes a complete change of focus occurs as a result of such a change. Jack L. “Corky” Alexander had been a church planter and founding pastor for years when his focus changed to training leaders and spending more time developing ministers. He experienced a specific call, on a personal retreat at a place called “Cleft of the Rock” in Rhode Island, to develop leaders. He became a mentoring pastor at this point, investing in other ministerial couples. At times failure has led to a fresh vision of the nature and practice of leadership. For Raymond Douglas Hodge, his third pastorate was a major transition point. He felt like a failure. He discovered that leadership is not static. He now likes the concept of “situational leadership.” It was a learning experience for him. He changed churches in an uncharacteristically short time.

He jokingly says, “Sometimes it is better to be a deer instead of lion. Don’t stay and growl, just bound away!” Ultimately, it made him a better person and a better leader. He says he chose to become *better* instead of *bitter*.

Sometimes a period of conflict and challenge can permanently impact one’s whole approach to life and leadership. Personal spiritual issues seem to become primary in such a process. Dr. Bryan Cutshall experienced a transformational transition when he went to St. Louis, Missouri to pastor. Through a bizarre series of events, the occult opposed his ministry, and his life was literally threatened. Forced to make a decision to live or die for Christ, he underwent a year of turmoil in which he developed a life-long daily prayer time of two hours. He discovered personal, spiritual issues are really always primary. My leadership interviewees stressed the importance of coming to an awareness of “discerning the times” or understanding the dynamics and diversity of people and their needs in modern society or “applied theology.” Dr. Donald M. Walker recalls lecturing his staff thus: “There are three words we need to remember. Don’t forget them! The first is relevancy! The second is relevancy! The third is relevancy!” Some were almost unwillingly forced to face a stultifying traditionalism and found themselves leading a new move, as when Dr. Atkinson reluctantly agreed to marry a worthy couple that had been divorced though such a thing had never been done at his church.

### **Pastoral Leadership Questions**

Both the survey respondents and the interviewees supplied data concerning a series of seven questions on relevant issues of pastoral leadership in the Church of God. Focus is placed on majority responses, that is, the clear top three or four, and on correlation to leadership. No effort was made to include every miscellaneous response of the lower percentage points. Fractions were usually rounded off to the nearest integer.

**Question One**

What does it seem to you is the primary role of a pastoral leader in the Church of God? The clear majority answer for the mail survey respondents, 11 percent, is leader. One who discipled others, at nearly 5 percent is next, with shepherd at 4 percent, and preacher/teacher/communicator following at 3 percent. All of the interviewees identified the primary role of a pastor with differing terminology, but defined their choice of terms with some variation on leadership concepts. For example, Dr. W. P. Atkinson believes the primary role of a pastor in the Church of God is as a “facilitator of God’s will for that church and his life as a pastor.” Raymond Douglas Hodge, on the other hand, says that for him personally the primary role of a pastoral leader is “to lead a congregation in fulfilling the biblical mandate for the purpose of its existence.”

**Question Two**

Please rank pastoral leadership in order of importance with other pastoral functions with 1 being most important and 7 least important. Respondents were asked to rank pastoral leadership in order of importance with other pastoral functions, including administration, counseling, prayer, preaching, teaching, and visitation. They were then asked to explain the rationale for the order of their prioritization. Prayer is the most important pastoral function according to 36 percent of the Church of God pastoral respondents. Preaching, for just over 4 percent, came in most important, and leadership is rated most important for nearly 3 percent. About 9 percent consider administration least important among typical pastoral functions, and 16 percent consider counseling to hold last place. Less than 1 percent evaluated leadership as least important. Over 18 percent, however, consider leadership as second in order of importance among pastoral leadership functions, and 17 percent rate leadership either third or fourth out of the seven suggested

possibilities. Apparently, 38 percent of the respondents see pastoral leadership as of premium, if not primary, importance among pastoral functions. About 29 percent explained their rationale for their order of rating pastoral functions as due to a conviction that functions relating to a spiritual foundation, such as prayer or the ministry of the Word, should take precedence over other functions.

The interviewees strongly agree that prayer is of primary importance in pastoral ministry and leadership, and for the same or similar reasons, that is due to the importance of a spiritual foundation and relationship with God, for all of life and ministry. The one exception, Dr. Bryan Cutshall, identifies leadership as first among pastoral functions and prayer second because “everything rises and falls on leadership.” He quickly adds, however, that one’s prayer life makes sure one’s motives and means are God’s. They also tend to agree that leadership is a high priority, and tasks such as visitation and counseling are low. Such functions can and should be done by others in the congregation, flowing out of leadership and prayer. Some who place stress on preaching suggest it can and should be a means of leadership also.



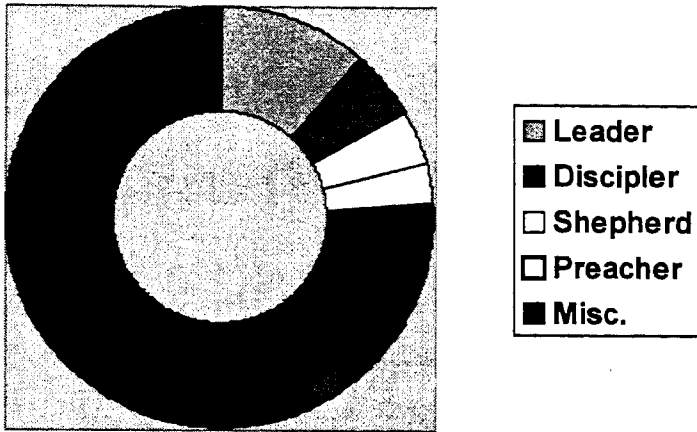


Figure 4.7

Primary Role

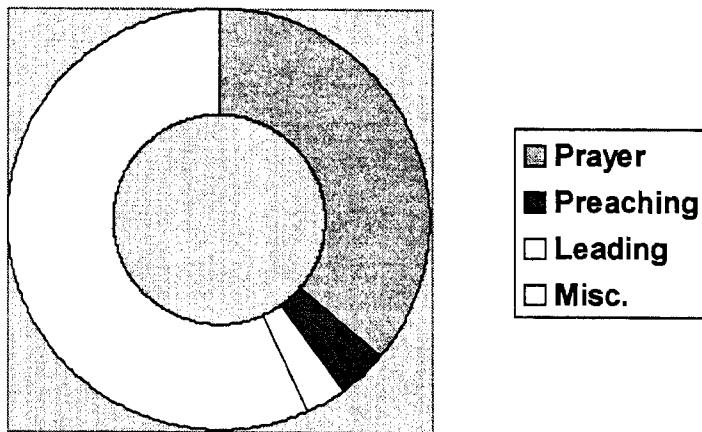


Figure 4.8

Primary Function

**Question Three**

What, in your opinion, are the two or three most important personal traits needed to be an effective pastoral leader in the Church of God? The majority of responses from the mail survey, 18 percent, identify love for God and people as being a most important personal trait for Church of God pastors. About 13 percent see spirituality (personal devotional life, work of the Holy Spirit) as a most important trait, and 12 percent include personal integrity while 9 percent stress the value of people skills. Only 6 percent identified leadership ability as an important trait for Church of God pastors. The interviewees identified personal qualities such as patience, love, empathetic understanding, integrity, being visionary, a good attitude, and self-discipline as most important for Church of God pastors. One, Dr. Walker, did identify leadership ability as being an important trait, describing it as the ability to motivate, manage, and mend.

**Question Four**

What specific skills do you find most helpful in your own ministry as a Church of God pastoral leader? The largest response in the survey was communication at 16 percent. About 9 percent have found spirituality to be an important “skill” in pastoral ministry. Around 8 percent stress the importance of people skills in their ministries. Leadership skills are important for 4 percent of the respondents to the survey. The interviewees also listed communication and other people skills such as relationship development or building esteem and added reading (Cutshall quips, “He who leads, reads!”), leadership, and self-evaluation. Significantly, those involved in denominational administration, such as Drs. Atkinson and Walker, stressed conflict resolution and problem solving as well.

### Question Five

What do you think is the one activity or pastoral function you are called upon to perform most frequently as a Church of God pastoral leader? For the clear majority of survey respondents, 26 percent preaching and/or teaching was the response. Visitation, for 16 percent, was next in order of frequency of pastoral functions, and praying, for 10 percent, was third. Leading, for 5 percent of my respondents, was just edged out by counseling, at 6 percent. In this case the interviewees gave varied answers, though preaching and counseling were commonly prominent. Building relationships, training and equipping others, and problem solving were also typical replies. None specifically mentioned leading, though it sometimes seems to be thought of as an all-encompassing category.

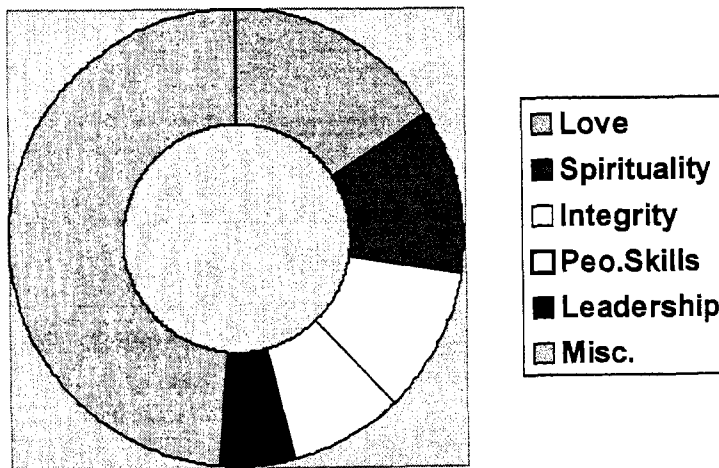


Figure 4.9

Personal Traits

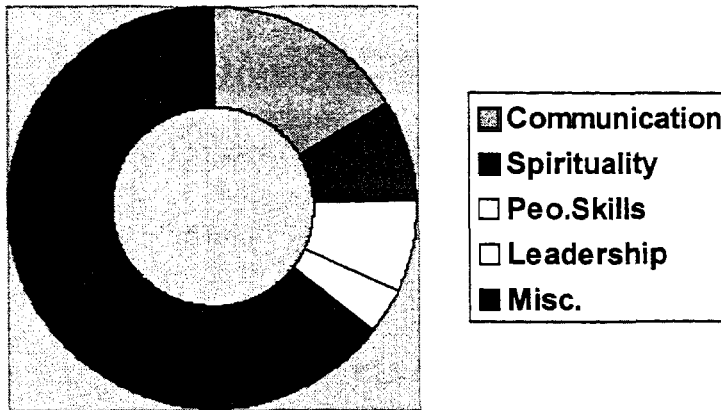


Figure 4.10

## Specific Skills

**Question Six**

What, if any, general patterns or particular principles of pastoral leadership have you found emerging from your experience as a pastor in the Church of God? Spirituality is foundational for all other life and ministry, including pastoring, and is, for 20 percent of my survey respondents, the majority response. About 10 percent of respondents have found that leadership style is a significant factor in their ministries and in those they have observed. Then 9 percent of the respondents to the mail survey stress the importance of following the servanthood model of pastoring in their respective ministries. Interview participants highlight increasing struggles for power between congregations and pastors resulting in a need for efficient conflict management. Churches where pastors lead relationally, using the pulpit as a platform, tend to be growing, while those where the leadership style is based on non-relational, i.e., positional, principles, tend only to maintain the status quo or even to decline. Being anchored to one's vision and mission

statements is important, and helps pastors have a personal moral and spiritual compass that defines their “roles and goals” (Cutshaw). Leadership in the Church of God today is moving toward a more accessible or available style in contrast to previous formal versions. Also, more interaction with societal issues from a biblical perspective tends to be expected than once was the case.

### **Question Seven**

What do you think are one or two areas in which Church of God pastors could most benefit from development? Leadership development/training, for a majority of respondents to the mail survey at 17 percent, is the greatest area of need for Church of God pastoral development. Very close is spirituality, including spiritual formation, the anointing, gifts and fruit of the Holy Spirit, etc., as the greatest concern for 16 percent of the survey respondents. Finally, development of people skills among Church of God pastors is a primary area of concern or need for 10 percent of respondents. Interview participants suggest pastors in the Church of God most need development in areas such as doing theological reflection and spiritual formation; integrity and self-understanding (Hodge opines, “It is not what you say, it is what you are!”), vision, leadership definition, and moving from an event-centered philosophy to a process-centered mind-set. Dr. Walker asserts that Church of God pastors need development in the area of psychographics or understanding the behavior of people in the amazing diversity of our times to minister to them well. He suggests pastors may even unintentionally hurt people rather than help them if they do not understand those to whom they are attempting to minister. He also outlines three further areas of needed development for Church of God pastors: (1) communication issues, or preaching, testimony, and sharing truth in life; (2)

core issues, or theology and doctrine or beliefs; and (3) care issues, or counseling and the role of community.

### Miscellaneous Category

One major feature of the mail survey responses was the large miscellaneous category for each question. I used the miscellaneous category in the charts to signify the myriad answers that were often only single respondent replies incapable of uniting with others without distortion, as well as for simply unanswered questions. The large number of miscellaneous replies may reflect a lack of consensus on many pastoral leadership issues among pastors themselves.

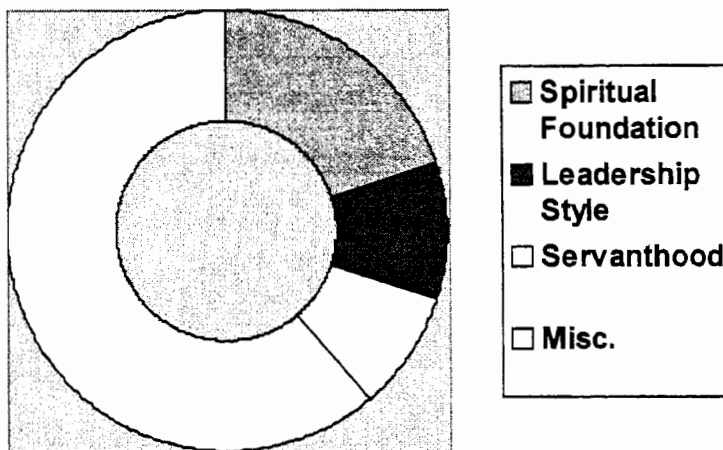


Figure 4.11

General Patterns

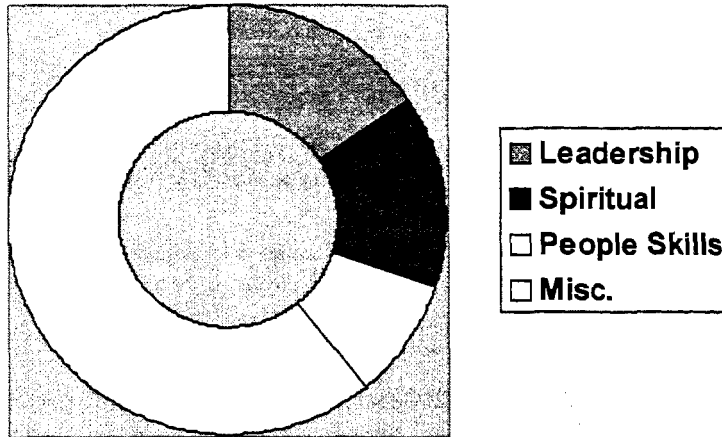


Figure 4. 12

Development

### Summary and Purpose

In this chapter I have merely reported the results of my mail survey of Church of God pastors in Tennessee and my interviews of prominent pastoral leaders in the Church of God. Quite a lot of statistical data has been analyzed and systematized. The pertinent question now is, "What do all the facts and figures mean?" In other words, "How do we interpret all of this information?" In the next chapter my design is to draw together my data and deduce possible dynamics of pastoral leadership in the Church of God for consideration. At this point ten tentative major outcomes of this study suggest themselves.

- No clear consensus is apparent on many leadership issues.
- The leadership role is of primary importance in the minds of many pastors.
- An essential link exists between effective leadership and personal spirituality.
- Genuine love of God and his people is critically important.

- Ambivalence exists about the meaning of ministry as leadership.
- Good communication is basic to effective leadership ability.
- A substantive leadership style is needed for application and emulation.
- The model of ministry as servanthood is relevant and practical in today's setting.
- Leadership development and training is needed and desirable to pastors.
- Pastoral leaders need and desire development in the area of people skills.



## CHAPTER 5

### CONCLUSIONS OF THE STUDY

This study originated in my conviction that Church of God pastors and congregations are struggling with issues of leadership. The fruits of this project indicate that a clear and concise articulation of a purposefully Pentecostal paradigm of pastoral leadership, one that is especially and practically applicable at the local church level, is urgently needed. Now is the time to interpret the information gleaned from analyzing and systematizing the data of this study and to integrate it with the literature in Scripture and in the field of leadership in a manner consistent with a Pentecostal theology of leadership.

#### **Major Findings of the Mail Survey**

A number of fairly clear ideas seem to arise from the collected data of the mail survey on pastoral leadership. Attention is given to major findings in ten critical areas.

#### **Leadership Priority**

The primary role of a Church of God pastor is perceived by many to be that of a leader. The priority of ministry as leadership is consistent with scriptural exhortations concerning leaders, as the epistle to the Hebrews illustrates (Heb. 13:7, 17). The writer of Hebrews does not say, "Obey your preachers, or teachers, or counselors," although obviously they preach and teach and give pastoral care. The primary issue, however, is their leadership. All other roles are subsumed under or substantiated through that of leader. Pastors are called upon to lead in everything they do, and everything they do may be called leadership. Pastors who think of the leadership role as primary must learn to lead through all other activities as well. Leading, while distinct from preaching and teaching, counseling and administrating, and so on, should not be disconnected from

these pastoral acts. The pastoral leader may lead *through* preaching and teaching, counseling, administrating, and relationship building. Guiding a congregation for God does not merely take place on those relatively rare occasions when a pastor stands up and shouts out, "Come follow me!" If leadership is the primary role of Church of God pastors, then pastoral leadership can and should take place as all pastoral actions and functions are shaped and energized by a pastoral sense of divine direction for himself/herself and a congregation. Preaching is leading through the Word. Counseling is leading through one-on-one conversation. Administration is leading through staff relationships. Visitation and pastoral care are leading through compassionate concern. In a congregational context, *pastoring is leading*, and *leading is pastoring*. Pastoral leadership is, therefore, diametrically opposite from allowing a congregation to drift along without compass or concern. Such an approach is not pastoring, at least not effectively. No longer is the pastor simply "the preacher," if he or she ever really was only so. Without minimizing the *primacy* of preaching in the Protestant/Pentecostal tradition, the *purpose* of preaching as leadership needs emphatic underscoring. The same may be said of other pastoral functions or roles.

### **Leadership Spirituality**

Church of God pastors feel that their own spirituality, including a devotional life of prayer and in the Word, and personal spiritual formation as well as the fruit and gifts and anointing of the Holy Spirit, is the foundation for everything they are and do. Everything else flows out of the reality of living the spiritual life. Praying, reading the Bible, and living and ministering in the power of the Holy Spirit is more than an important part of what pastors do. A pastor's personal experience of God relative to

prayer, Scripture, and the Holy Spirit is the basis of service to God and for people in pastoral ministry. For Pentecostal pastors, spirituality is not merely fundamental but foundational. In the past this conviction has sometimes led to averseness to intellectual or academic development by some Pentecostals. Though traces of that mind-set still remain, the danger of that particular error seems minimal today. Pentecostalism is maturing as a movement. It now behooves the Church of God and other Pentecostals or charismatics to “practice what we preach” in the area of our own spirituality and the essential influence it bears on our models of ministry.

The effective Church of God pastoral leader must first of all be one who always lives and walks in the Spirit (Gal. 5:25). Living and walking in the Spirit includes and involves many different aspects of the Holy Spirit’s work and agency in the Christian heart and life. The spiritual life begins and ends with a personal denial of following the fleshly nature and a devotion to living under the impulse of the Holy Spirit’s moral and ethical influence (Gal. 5:19-26). Living in the Spirit energizes the assemblies of the saints with an otherworldly element, a heavenly cacophony, as praise and worship ascend to God in a synergism of divine presence and power and human adoration and obedience (John 4:21-24). Spirit-filled living embraces an anointing energized of the Holy Spirit and expressed in prophetic proclamation gifts of the Spirit such as healing, doing miraculous deeds, exorcising demons, speaking in and interpreting tongues, as well as dreams and visions and other revelations or spiritual insights (Acts 2:1-4, 14-21; 1 Co. 12-14). Church of God “spirituality” includes personal spiritual formation and discipleship, the daily devotional life of prayer and Scripture, without excluding the corporate experience and expression of powerful praise and worship or a supernatural

anointing and operation of spiritual gifts. If spirituality really is foundational for Church of God pastoral leadership, and Scripture indicates it should be (cf. Acts 6:1-4), all of these areas should be and can be incorporated into the lives and ministries of all Church of God pastors in conjunction with their unique and individual gifts and calling.

### **Leading in Love**

A genuine love for God and for people is a must for effective leadership. Establishing and living out caring and meaningful relationships is key to ministry. Pastoral ministry and leadership are more than professionalism. Pastors respond in loving obedience to the call of God. The work of ministry is the living out of love for God toward humanity. The pastoral leader cares for the people to whom he or she ministers for God. Their needs, hurts, struggles, and failings, as well their triumphs, joy, gifts, and abilities are all a source of compassion and affection because of a special pastoral love for them. The love pastors have for their Lord is an all-consuming fire that joyfully sacrifices all of life's usual hopes and dreams on the altar of ministry. The love pastors have for their congregation, their flock, their spiritual family, is a special and sacred love that surpasses mere humanistic philanthropy in its divinely inspired devotion and dedication. Pastoral love is an extension and application of Christian love in the power of the Holy Spirit (Rom. 5:5).

As noted in Chapter 1, the Church of God is descended from the Holiness Movement inspired by Wesley. Although it has sometimes been ignored or neglected, John Wesley's theology is fundamentally a theology of love, of perfect love, in fact (Williams 176-79, 182-83). Applied to pastoral ministry in general, and to leadership in particular, a theology of love for God and man delivers pastors from the drudgery of duty

and carries them into the joyful delight of devoted service to God as an expression of loving obedience to the Savior. The saying, “They don’t care how much you know unless they know how much you care,” is true and shows the importance of pastoral love from a congregational perspective. Conversely, a genuine love for God and human beings motivates ministry and elevates it to a higher plane for pastors themselves. The pastor who says (or thinks), “I’d love pastoring if it wasn’t for the people,” has lost his or her love. The pastor who loves God through loving people will not only be more effective but will also enjoy ministry more (1 John 4:19-21). Faith in God expresses itself in love (Gal. 5:6). Love should be the motivation for ministry. People love leaders who love them. Perhaps more importantly, people follow leaders who love them.

### **Leadership Ambivalence**

Some Church of God pastors seem ambivalent about leadership. They identify the primary role of a pastor as a leader but then tend to place leadership low on their lists of important skills and traits. Pastors may feel a definite call to preach or even to pastor but leadership may seem a vague concept. Leadership, especially pastoral leadership as distinguished from models of business leadership, political leadership, or military leadership, can be a cloudy concept. Apostle Paul stressed the importance in his own ministry of moving emphatically and energetically toward a clear-cut goal (Phil. 3:13-14). Apostle James’ warning against being “a double-minded man” and consequently “unstable” also comes to mind (Jas. 1:8). What really makes a leader and what a leader really is and does may not come across very clearly for some pastors. Clarity is called for in leadership ministry. Reflection on and an articulation of leadership in a Church of God context by Church of God leaders may be the best means of achieving clarity in

leadership. Competing concepts from contradictory sources may have contributed to a confusing array of leadership ideas for some pastors. None should think being unaware of the ideas and trends promulgated by major figures in leadership today either possible or desirable. The possibility and preference, however, is for the Church of God to develop and promote general paradigms of pastoral leadership that can help clarify ideas and issues in leadership for its pastors.

### **Leadership Communication**

Not surprisingly, due to the proportion of pastoral ministry that goes into activities such as preaching and teaching, counseling, and so on, pastors know they need communication skills. More specifically, however, pastoral *leadership* requires effective communication skills. Luther's use of the printed page soon after the invention of the printing press to lead the Protestant Reformation is a well-known and cogent witness to the power of communication. Though Jesus sometimes spoke enigmatically, he taught that the time has now come for plain speech, or straightforward communication (John 16:25-28). John Wesley's commitment to "plain truth for plain people" is well known and perhaps goes a long way toward explaining why he was arguably the most effective leader of a revival and reform movement the English-speaking world has ever known (5:2). Conversely, Wesley's contemporary, George Whitefield, was renowned for his eloquent preaching but was not noted for leadership at all. Communication is clearly a key to leadership.

Communicating direction through vision and mission calls for skills and abilities in various types of communication, that is, not just preaching or teaching or counseling, though including these areas, of course. Fortunately, God, through the Holy Spirit, gives

leaders special abilities to communicate or convey his message and purpose, even in the face of opposition, as he did for one of the first deacons, Stephen (Acts 6:8-10). Pastors, in premarital or marital counseling, often stress the significance of good communication, then sometimes forget the pernicious effects of poor communication, that is, misunderstanding, on their own ministries. Apparently sometimes a pastor and a congregation simply do not share the same vision or philosophy of where the church should go or what it should be, but certainly in far more occurrences of crisis or conflict between pastors and their flocks, misunderstanding, poor communication, is really the culprit. Acquiring and developing communication skills is, therefore, incumbent upon Church of God pastoral leaders. Misunderstandings may still occur; after all, our Master was often misunderstood. Communications skills, however, may be as much about clearing up misunderstandings properly and productively as about preventing them.

### **Leadership Style**

One of the patterns that many pastors observe emerging in ministry is the significance of a substantive leadership style. Jude, the servant and brother of Jesus, described wicked people trying to lead Christians astray as “clouds without rain” and “trees without fruit” (Jude 12). In other words, they lacked substance. They promised what they could not deliver—what they in fact did not have. Leadership is not adherence to the latest fad or fashion popular in the field, whether secular or ecclesiastical. Leadership is not stylishness; it is not about merely adopting or adapting a particular style of leadership. More and more obviously pastors are supposed to be taking their sheep somewhere. Pastors are to move their people in a particular direction toward a particular goal. Though pastoral ministry ultimately means leading people to salvation and heaven,

it also includes leading them toward many temporal and spiritual goals before reaching that final and eternal destination. Astoundingly inadequate is the tendency to drift through worship from week to week without real direction for a congregation. Any so-called style of leadership that is consistent with Scripture and effective at moving people—individuals and congregations—toward God’s purpose for their existence probably may be utilized by a pastor whom it fits in a congregation where it fits with benefit. The focus is substance.

### **Servant-Leaders**

Church of God pastors recognize that servant models of ministry embrace spiritual leadership. The old political models of ministry that place the premium on power are giving way to the more biblical models of serving God through serving others. Buying into the “bricks, budgets, and baptisms” mentality of successful ministry or leadership bankrupts pastors and churches spiritually if not financially. Success is service, or, better, service is success. An elder minister, my father, once told me people look for success but God looks for faithfulness. I might add God looks for faithfulness in service. Walking in the way of Christ, for all Christians really but surely for pastors, entails servanthood attitudes of humility and obedience and servanthood actions of self-denial and the care of souls and bodies of believers. For servant leaders pastoral ministry is a “work produced by faith,” a “labor prompted by love,” and an “endurance inspired by hope” (1 Thess. 1:3).

Perhaps one of the greatest epitaphs that can be written for any pastor is “[He or she] served God’s purpose in his [or her] own generation” (Acts 13:36). Service is inseparably united both to God’s purpose and will and the needs of one’s own generation



of humanity. People have many and varied needs. Service industries specialize in meeting some specific need of humanity. The medical field specializes in serving the health needs of people. The grocery and restaurant industries specialize in serving the nutritional needs of people. Today some field or industry exists to specialize in serving some specific need of human beings. The Church specializes in serving the spiritual needs of people.

Everyone has physical, intellectual, emotional, social, and spiritual needs. Pastors serve the spiritual needs of their congregations and lead them in serving the spiritual needs of others as well. Church of God pastors who are servant leaders should be spiritual needs specialists!

### **Leadership Development/Training**

Leadership is the main area in which many Church of God pastors say they need development and training for more effective application in ministry. In times when every CEO receives high-tech training in leadership, those who carry on the work of God in the world cannot afford not to be equipped for leading people in the business of the Lord. Training and anointing are not contradictory but complementary. Leadership ability is not accidental or purely hereditary. Learning the principles of leadership practice for application in pastoral ministry in the congregational context is both desirable and possible. The fact that the greatest leader in the OT and also the greatest leader in the NT, Moses and Saul/Paul, were both especially noted for their training and expertise (Acts 7:22; 22:3) is certainly not coincidental but providential. Though God also used those described as “unschooled, ordinary men” (Acts 4:13), apparently those who developed themselves and presented themselves and their skills to God for His service increased their capacity or potential for effectiveness. Apostle Peter, himself one of those

previously described as “unschooled” and “ordinary” defends Apostle Paul’s use of learning and wisdom and warns Christians against the destructive effects of ignorance and instability (2 Pet. 3:14-16). Church of God pastors need to develop their hermeneutical and homiletical abilities. They should develop latent leadership abilities for the glory of God and the building up of themselves and their parishioners.

### **People Skills in Leaders**

An area of particular area concern for pastors in the Church of God is people skills. Relational ability is an important factor for pastoral leadership. Pastors work for God when working with people. Some understanding of human nature and psychology, group dynamics, and social interaction among individuals can be extremely helpful. Jesus that demonstrated that he “knew what was in a man” (John 2:25). Conflict resolution and crisis control and management are as necessary in a Church of God congregation as they are any other place or time when and where groups of people come together, interacting and relating to each other. All people, even the people of God, come in many different shapes and sizes. Each has his or her unique frame of reference. Personal insight coupled with professional instruction can be a powerful partnership in pastoring people. A carpenter needs knowledge of wood, and a farmer must acquire an understanding of agriculture. How much more should a pastor know and understand those with whom he or she works? Church of God pastors need to know God and understand people. The understanding of people that the pastoral leader develops through experience and training is more than theoretical information and is especially characterized by practical insights and application. Pastoral skill with people is moved toward ministry not manipulation. It is not at all like Eliab’s accusing and egotistical claim to know David, probably spawned

by his own insecurity and spurred on by envy (1 Sam. 17:28). It is much more like Abigail's amazingly insightful treatment of David and his men that resulted in averted sin and brought about reconciliation (1 Sam. 25:1-35). Self-understanding and understanding of others go hand in hand and contribute to spiritual growth and health for both leaders and followers. Working for God by working with people involves the dual dynamics of leading by living out a vertical relationship with God and a horizontal relationship with other human beings touched by God's grace and glory.

### **Uncommon Leaders**

The consistently large miscellaneous category of the mail survey, which I used primarily for responses that were so varied or infrequent that they fit into no other broad grouping, may indicate no clear consensus exists about basic pastoral leadership ministry among the responding pastors. Without a common concept of leadership, each Church of God pastor seems basically to be doing what seems fit to him/herself (cf. Judg. 17:6; 21:25). The "typical" Church of God pastoral leader, as suggested by my mail survey, just does not exist! While this may be due in part to a sort of national paradigm shift (Bennis and Nanus 12-17), and an area as versatile as leadership may be expected to reflect a great deal of variety, the absence of almost any consensus seems indicative of a more serious lack of commonality in the practice of leadership. My initial conviction or suspicion concerning the struggle of Church of God pastors, and by implication, their congregations, seems justified. As in Jotham's telling parable of the thorn bush, those who know the importance of leadership but do not know that for which they are looking may end up with something they do not really want (Judg. 9:6-15).

My intention is not to assert that all Church of God pastors should be uniform in their approach to leadership ministry. As is often said, we may enjoy “unity without uniformity.” Nevertheless, when as many approaches to leadership abound as pastors number, consistency and continuity are undoubtedly lost. Each individual leader, of course, may, and certainly does, incorporate ideas into his or her ministry practice in unique ways. In the interests of effectiveness, however, a Church of God approach to pastoral leadership flexible or fluid enough to be applied by different pastors to different congregational contexts but consistent and continuous enough to provide a concrete foundation for pastoral leadership is certainly attractive. I say more about this later.

### **Major Findings of the Personal Interviews**

The personal interviews I conducted with prominent pastoral leaders unveiled some significant findings. In this section I focus on the major finding of the leadership profiles. In the section on comparison and contrast I look at the findings of the pastoral leadership questions of the interviews as part of that process.

#### **Calling**

The leaders interviewed usually indicated a definite but evolving sense of calling. Each seemed certain that their individual purpose in life is a living out of divine calling unto holy vocation. Usually a basic sense of “being called to preach” was prominent. Sometimes a sense of being called to a specific type of ministry was present. The context in which ministry is lived out, however, has gone through stages of development and adaptation. Second, acceptance of and obedience to the initial calling was often but not always something of a traumatic experience in itself. A certain spiritual and emotional wrestling with the call to ministry seems common, though none seemed to express regrets

about having finally submitted to sacred service. Third, current ministry activity is viewed as a faithful application of the divine calling. Though wide variety in performance of ministry is represented by these respective leaders, and perhaps none would have guessed in the beginning that they would be where they are now, certainly each feels he is faithfully fulfilling that initial impetus.

### **Lessons**

First appointments for my interviewees were apparently times of learning very practical lessons about ministry and leadership. Issues such as compatibility and adaptability were common. Most of these leaders seem to have concluded that the basic identity of their congregations should be respected and protected, and the burden of flexibility falls on the pastoral leader—though without compromising basic convictions. Leaders must be able to adapt with integrity. Issues of finances, time, and focus in ministry energies surface somewhat in struggles to balance competing forces. Also, positional leadership alone is inadequate. Only earning the respect of the people endows a pastor with the right to lead. Sometimes principles discovered in a first pastorate became constant features of ministry and leadership. The importance of the ministry of the laity, developing others as leaders, delegating responsibility and authority, having a heart for outreach, and vital worship are examples.

### **Transitions**

Points of change in leadership ministry are sometimes the result of dramatic divine encounters in which one is radically redirected into other areas or approaches to ministry—as, for example, from evangelist to church planter to mentoring pastor. Transition for leaders can occur when facing failure. A strong leader facing failure may

be able to make a choice to change for the better and come out of the experience with a modified view of ministry—such as a dynamic, situational leadership rather than a static model—that serves him or her well in future contexts. At times commitment to the call is tested and tried through bizarre, perhaps even life-threatening, circumstances. Surviving such a scenario can actually shape one's ministry and leadership in significant and ultimately positive ways. A leader's own spirituality and integrity may be forged in the furnace of failure and fear in valuable ways. The willingness and ability to be open to challenges to one's approach to the practice of ministry, and to change when necessary, is important. Furthermore, a significant realization of currents of contemporary society and events and diversity of people may channel a ministry into speaking to these from a biblical perspective with freshness and frankness previously absent. Understandably, relevance is of major significance for most leaders.

### **Comparison and Contrast**

In an effort to ascertain possible similarities or divergences concerning general pastoral leadership philosophy and practices between rank and file pastors and those distinguished in leadership, it is helpful to compare and contrast their responses to a set of similar questions. The "Pastoral Leadership Questions" were presented to both groups for this purpose.

#### **Primary Role of a Pastor**

Question one, concerning the primary role of a pastor in the Church of God, received a small majority response from the survey respondents as that of a leader. Varied responses came from the interviewees concerning this question as that of a church

manager, a leader, a nurturer or equipper, and a shepherd, though shepherd was then defined as a benevolent leader rather than a dictator.

### **Ranking Pastoral Functions**

Question two, ranking pastoral functions, was strongly in favor of prayer in the survey—with rare exceptions. The interviewees agree with one exception that places leadership first and prayer a close second, giving the same sort of rationale concerning prayer's significance as part of a spiritual foundation for life and ministry. Both survey respondents and interviewees generally placed leadership fairly high in the ranking, two or three usually.

### **Most Important Personal Traits**

When asked about the most important personal traits for a Church of God pastoral leader, the majority of mail survey respondents listed love of God and people first then spirituality, integrity, and people skills. The interviewees, on the other hand, were diverse in their responses, listing love, communication, music, empathetic understanding, integrity, spirituality, a good attitude, being visionary, and the ability to be a motivator, manager, and mender. Essentially the same elements are described, however, though in differing terminology and priority.

### **Skills Most Helpful in Ministry**

On the issue of skills found helpful in ministry survey respondents placed strong emphasis on communication, then spirituality and general people skills with leadership lightly represented. The interviewees mostly concurred. Almost all of them listed communication, at least in some form. After that more divergence occurs with a range of

answers including music, transparency, humor, relational development, reading, leadership, and understanding doctrine and people.

### **Most Frequent Pastoral Function**

The majority of survey respondents felt they were called upon to preach or teach more than any other pastoral function with visitation, prayer, and counseling following in that order. Leading was low on the list. The interviewees gave varied answers, including: counseling, relationship building, equipping others, and preaching.

### **General Patterns or Specific Principles**

When asked about pattern or principles emerging from their experience of ministry, a majority of survey respondents replied that they have found spirituality is foundational to ministry, then learning to lead with substance, and adopting a servanthood model of pastoring. The interviewees listed, respectively, learning how to manage conflict, building relationships, doing self-evaluation, learning principles of leadership, maintaining a personal compass, and changing leadership style to more availability and greater interaction with society.

### **Area Development Most Needed**

Question seven asked about areas in which pastors are most in need of development or improvement. Church of God pastors need development, according to survey respondents, in the area of leadership most of all, then in spirituality and people skills. The interviewees suggest Church of God pastors need development in doing theological reflection and in spiritual formation, integrity in ministry and self-understanding, vision development, distinguishing politics and leadership, moving from event-centered mentality to process-centered mentality, psychographics (understanding



the diversities of people in modern society), and issues relating to communication, core values, and care taking.

### **Reflections and Suggestions**

The process of comparing and contrasting the data from the respondents of the mail survey and the interviewees yields surprising (to me) results. If I expected some dramatic difference(s), I was disappointed. Most of the differences seem to be either that of terminology only or of just primary emphases. One thing, however, does seem quite noteworthy: in general the mail survey respondents seem to be more conscious of confusion in the area of leadership while the interviewees seem to be confident of clarity in the area of leadership. In other words, though they can not necessarily define it or describe it, many of the respondents to the survey somehow think or feel they do not have a handle on leadership, but the interviewees, who may also be unable to really define it or describe it, somehow think or feel they have a good grip on leadership. An old saying that “success breeds success” seems relevant. At the risk of oversimplification, it may be that at least one major factor for Church of God pastoral leadership effectiveness is gaining confidence through the process of personal trial and error. Of course, cockiness is not confidence. When leaders have both failed and succeeded, probably in that order, and come to terms with themselves and their leadership abilities and approach, they may be potentially the most effective leaders of all. A twofold task remains: how to theologically and practically apply this study to Church of God pastoral leadership.

#### **Theological Application: Integrative Model for Ministry**

Dr. Steven J. Land, Academic Dean and Professor of Pentecostal Theology at the Church of God Theological Seminary, has written an integrative model of Pentecostal

spirituality and theology that, I think, can be beneficially applied to the ministry of pastoral leadership. Land suggests, in the tradition of Jonathan Edwards and John Wesley, that Christianity in general, and Pentecostalism in particular, is a matter of integrating orthodoxy (right praise/belief), orthopraxy (right actions), and orthopathy (right affections) (184). For Pentecostals the integration of beliefs, actions, and affections takes a decidedly eschatological turn as well.

The beliefs and practices are integrated in the affections, which are correlated with God and salvation. But then the affections are focused toward the kingdom of God which was shown to be the ruling affection or passion of Pentecostal spirituality. This passion at the heart of the beliefs and practices gave define direction, depth and intensity to the affections. (184)

Spirituality is defined as “the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices,” and the “apocalyptic nature of the spirituality” is affirmed (13). Working out the interrelationships of beliefs, actions, and affections is the “reflective, prayerful business” of the task of theology (184). Land further insists that “a passion for the kingdom is ultimately a passion for God” (13). The existence and expression of a triad of beliefs, actions, and affections in Pentecostal spirituality and theology is a reflection of the ultimate reality and relationships of the Trinity (182-219). Land suggests,

God has raised up the rough-hewn, largely immature Pentecostals in this century to remind the church of the apocalyptic power and force of the gospel of the kingdom and to prepare the world for the end—the triune God who is to be “all in all.” (219)

The stated purpose of this dissertation is the discovery and development of dynamics of a paradigm for pastoral leadership in the ministry context of the Church of God. My reflection while presenting the problem facing Church of God pastoral leaders today, over-viewing the literature in the field of leadership, and doing the mail survey and the personal interviews has been the hopeful conviction that Dr. Land’s integrative model

of Pentecostal spirituality and theology holds promise for providing the consistent and continuous paradigm for which I have been looking without destroying or diminishing the diversity of leadership options available for Church of God pastors. Land's work expresses the same concepts and evokes the same concerns as I encountered in my research interaction with Church of God pastors and leaders and, therefore, seems admirably suited for the twin task of guiding pastors in the right direction and guarding them from possible pitfalls along the way. Applying Land's integrative model of Pentecostal spirituality and theology to ministry, and particularly to the ministry of pastoral leadership, does not require constructing yet another addition to the myriad of existing articulations of the "laws of leadership," to use just one description. Rather, setting forth a general paradigm or overall model with which distinct and unique but valid approaches to leadership can be critiqued and corrected for practical and beneficial use by Church of God pastors is more profitable and productive. Such an approach allows the flexibility and fluidity necessary to meet the demands of exceedingly diverse leadership contexts and concerns while providing the essential building blocks of a leadership philosophy suited to meet Church of God pastoral leadership needs in all settings and circumstances. I will demonstrate how the integrative model may inform pastoral leaders in the following five ways.

### **A Standard**

While driving on a small country road or even a large interstate highway one cannot see around all the twists and turns. Similarly, it is difficult to see where all the possible consequences or ramifications of the many models of spirituality, theology, or ministry may lead. Conceivably, a pastor might adopt an approach to ministry unaware that it contains presuppositions and premises clandestinely conflicting with or eventually undermining his or her spirituality or theology. Spirituality, theology, and ministry must coalesce rather than conflict if pastors are to lead effectively for eternity's sake. I am not being acrimonious, but as a Pentecostal Christian, I am particularly concerned lest

leadership history repeat itself. In Chapter 2 I described how early mistakes and misconceptions in leadership, though perhaps well intentioned in the midst of heresy and controversy, resulted in a distortion of leadership and a diminution of vital Pentecostal/charismatic features of Christian faith and practice. The scholasticism of the middle ages and the rationalism of large portions of post-enlightenment Protestantism made similar errors. Pentecostal pastors today need a guide that guards against yet another repetition of the same results. By its very nature the integrative model gives attention to Pentecostal faith and values. In fact, it is intentionally, intensely Pentecostal in nature.

The vitality of the Pentecostal experience and expression of Christianity should be promulgated in pastoral leadership first and foremost. Applying the integrative model to leadership options available to pastors means critiquing them to see if they conform or coalesce with Pentecostal spirituality and theology in their approach to ministry and, if necessary, correcting their errors if possible or, if not, considering whether they are able to be utilized beneficially by Church of God pastors. For example, almost any secular model of leadership would be automatically suspect regarding spirituality. Then it would have to be asked, “Does it contradict or can it coalesce with Pentecostal spirituality?” The answer to that question would then determine whether it could be used or not, and if it is usable, to what extent it is so. The same scenario may be seen with Christian traditions that deny or denigrate the experiential elements of spirituality and opt for an essentially rationalistic form of religion. Leadership approaches originating in a rationalistic environment may not be transferable to the Pentecostal pastorate, at least not without transformation.

### **Balance**

The acrobat who would walk the high wire must master balance—but not as much as the Pentecostal pastor! My first Church of God pastor, Earl T. Golden, after more than forty years in the ministry, was fond of saying, “The Pentecostal pastor wants to lead his

people to higher heights but he has to be careful they don't fall off a cliff along the way!" Pentecostals can be extremists almost by nature. For example, powerful experiences inherent in Pentecostal spirituality can easily swallow up theological considerations. As with all people, including Christians and not excluding Pentecostal Christians, many emotional highs and lows occur in life. As a Pentecostal pastor of more than twenty years, I have learned one thing about myself, my people, and my peers: we need balance. I have a sermon entitled "The Pentecostal Pendulum"—a phrase I first heard from an elderly Pentecostal pastor—that I have had to use more than once. The Pentecostal story includes chapters of anti-intellectualism and over emotionalism. Fortunately, Pentecostals have learned (and can teach others, perhaps) that a wholistic view of human beings, God, and Christian life and worship necessitates, in proper proportion, the engagement of all the aspects of human nature for the glory of God—including the rational, emotional, and physical. Pentecostalism has not so much had the wrong ingredients, in my opinion, as it has sometimes had the right ingredients in the wrong measure. The integrative model I am discussing carefully and consciously incorporates all the essential aspects of a healthy, vital Christian life: orthodoxy (right praise/belief), orthopraxy (right actions), and orthopathy (right affections). The integrative model represents an honest Pentecostal effort to be intellectually mature, practically responsible, and experientially vital. The Church of God pastor who works hard at exemplifying in his or her person the cultivation of sound doctrine or theology, righteous ethics and praxis, and vital spirituality, and leads a congregation into the same, can hardly help being an effective pastor and leader!

### **Focus**

I do not see very clearly without my contact lenses. When I insert the lenses into my eyes I do not see something other than what I saw before, but I see what I saw more clearly than I saw it without their help. Contact lenses help me obtain optical focus. As a paradigm for ministry, the integrative model helps pastors obtain leadership focus.

Pastors are bombarded with so much data! In the mail, on the phone, in the pew, on the

news, in the home, on the net, it just keeps coming. Denominational programs, community endeavors, and personal responsibilities—on and on it goes. No way anybody can do everything! People and pastors choose or refuse to what they give attention and energy based on their personal sense of what is most important. Their personal paradigm, whether it is conscious or not, gives them that special sense of what is worth their time and trouble. Pastors who are part of different traditions in the Christian faith might have very different paradigms for ministry, greatly affecting their leadership approach and ability. I admire the Eastern Orthodox Church. I have read up on it some, even gone to a few of their functions. While not trying to speak for anyone else, it is not inconceivable to me that Orthodox pastors, as part of a classical Christian tradition famous for its fine points of theology and liturgy, might have a paradigm of ministry and leadership that places a premium on issues of theological and liturgical interest. If so, that could affect immensely who they are and what they do as pastoral leaders. Parallel paradigms could probably be suggested in scenarios from other traditions, Catholic or Protestant. What about Pentecostal pastors? What kind of paradigm(s) do they have and use for focus in ministry? More importantly, with what kind of paradigm should Pentecostal pastors work? How can Church of God pastors be true to their tradition, or more importantly, true to the expectations of their Lord and the needs of their people, by having the proper focus for ministry? I think the integrative model being presented here is an excellent option.

Integrating beliefs and actions into the affections or passions has significant impact on issues of ministry and leadership. Theology and ministry are informed and transformed by spirituality. Spirituality is foundational. Church of God pastors indicated spirituality is foundational in leadership and in life in the mail survey of this study (see pp. 167-68). An effective pastor in the Church of God maintains a spiritual focus. The spiritual connotations of any issue are the deciding elements for his or her attitude and actions concerning that topic. Pastoral and congregational spirituality are the compass

that gets a local church going in the right direction and keeps it headed that way. Pastors cannot navigate the treacherous waters of this world without a personal spirituality that decides the difficult decisions out of the overflow of relationship with God. People may admire a pastor's speaking ability, administrative expertise, or any other host of talents, but they really want to know where their pastor's heart is with God Almighty. Perhaps people will even overlook some shortcomings when they know the pastor's heart is genuinely aglow with the glory of God. Pastors are above all spiritual leaders and their personal spirituality is the main concern of those who are trying to decide whether or not they are worth following somewhere. The integrative model of beliefs and actions in the affections calls for a spiritual foundation and focus in life and leadership, and it can serve the Church of God pastor well because of it. For a Pentecostal pastor, the spiritual factor is the deciding factor.

### **Motivation**

A few years ago my wife and I went to the Holy Land for the first time. It was a long, tiring trip—the longest and most tiring either of us had ever taken up to that time. Nevertheless, it was worth it! We just kept thinking about where we were going and it did not seem hard at all. In spite of the difficulties of life and leadership, knowing where we are going helps make them endurable, even enjoyable. Pentecostal beliefs and practices are integrated in affections directed toward a passion for the kingdom of God. The forceful apocalyptic and eschatological strain in Pentecostal spirituality is a source of strength and hope for its adherents, including pastors. One of the key components in leadership is, of course, motivation. A leader must *be* motivated *and* be able to motivate others. The issue of motivation is more acute for pastors than perhaps any other type of leader. An American military general has the whole government behind every command to enforce authority and motivate troops. The business exec has hiring and firing capabilities and all kinds of financial compensation packages to motivate employees. Even parents can motivate children (sometimes!) with threats of punishment or promises

of reward. Pastors have none of these motivational techniques at their disposal. What pastors do have, particularly Pentecostal/Church of God pastors, is the sure and certain knowledge that Jesus is coming back and those who serve him well will be very glad and those who do not will be very sad. Now that is motivation!

The integrative model I have been discussing takes a turn toward eschatology that colors its whole constitution. In Chapter 1 I indicated that the Pentecostalism of which the Church of God is a major expression is ardently apocalyptic and unreservedly restorationist (see pp. 2-3). One of the major doctrines of the Church of God is the imminent Second Coming of Jesus Christ. Though this belief is shared with many saints from other traditions, Pentecostal expectations are particularly intense because of a belief that the restoration of spiritual gifts, signs, and wonders to the contemporary Church through the Classical Pentecostal Revival and charismatic movement is a harbinger of the end times. A movement that considers itself a sign of the Second Coming is powerfully moved by eschatological realities. Accordingly, Church of God pastors should not miss that in large part their own ministries receive motivation and momentum from the power of the promise of Jesus' return, and that they are themselves ministers of motivation to their congregations as they hold forth the hope of Jesus' coming. Mutual acceptance of the prophetic truth of Christ's coming again is a potent basis for cooperative efforts in congregational ministry and mission. Church of God people tend to live today in the light of tomorrow. In other words, eschatological expectations inform and influence present attitudes and actions. Pastoral leaders, therefore, who have an integrative model of ministry embracing eschatological realities are enabled to lead from a position of hope, strength, and unity.

#### **Practical Application: Increasing Leadership Effectiveness**

I placed my presentation of a theological application of an integrative model before that of a practical application on how to increase effectiveness because the former provides the paradigm for the latter. Also, both follow the analysis of data and findings



from the mail survey and the interviews because they provide the rationale for application both theologically and practically. The mail survey and the interviews indicate that Church of God pastors direly need development of leadership abilities and approach. The integrative model of ministry provides a sound system for examining and implementing any plan for that development. Since pastors are aware of their need, not providing a plan for their leadership development will not work. Since the Church of God is an undeniably unique institution and organization providing a plan of leadership development that does not meet the rigorous requirements of our spirituality, theology, and ministry will not work, either. Almost any approach that provides a plan for positive leadership development among pastors in adherence to these principles can be successful at increasing the effectiveness of Church of God pastors in leadership. The worst thing would be to provide no plan, leaving pastors to flounder along on their own, or to implement some plan that is inherently contradictory to the basic identity of Church of God pastors.

The Church of God is probably on the right track as it experiments with different dynamics of leadership development—as in its current covenant partnership with Enjoy Ministries. Such programs should at least give pastors a chance to learn leadership principles and skills and gain in confidence and effectiveness as pastoral leaders. I offer two words of warning. First, let us make sure we do indeed adhere to our own spirituality, theology, and ministry values. If any adjustments are made, let them be in fitting acceptable leadership approaches or alternatives to our Pentecostal Christianity not vice versa. Second, let us begin to be more mindful of the leadership role of pastors. All too often Church of God leadership development programs are directed toward administrative and political processes rather than pastoral-parishioner partnerships. This is changing and high time. A tendency to aim at administrative or political processes, however, is still strong. For Church of God leadership development to be relevant, we should remember to make it preeminently pastoral.

### **Consistent and Complementary**

The conclusions and suggestions of this study in Chapters 3, 4, and 5 are consistent and complementary with the Pentecostal biblical-theological foundation for ministry and leadership laid in Chapter 1 and also with the major themes of the literature on leadership surveyed in Chapter 2. Important areas of ministerial practice are informed and, at times, transformed through interrelating the biblical-theological foundations, leadership literature, and the findings of the survey and interviews of this study.

### **Biblical Integrity**

For a biblical tradition such as the Church of God, the primary paradigms and principles for pastoral ministry and leadership must always have their source in the Scriptures. The leadership literature of the Bible, surveyed in Chapter 2, is helpful in holding ourselves to the norms of God's Word in leadership ministry. Patriarchal leaders exemplify faith in and faithfulness to God and covenantal relationship with the Lord (La Sor, Hubbard, and Bush; Hartley). Moses' leadership indicates leading is a shepherding ministry, leaders are servants of the Lord, and leadership requires the aid of the Spirit (La Sor, Hubbard, Bush; Sailhamer; Hildebrandt). Joshua's leadership shows that leaders succeed and win the respect of their followers by following God's guidance themselves (Harris, Brown, and Moore). Aaron's leadership as high priest underscores the importance of integrity and consistency in ministry (Harris, Brown, and Moore). The leadership of Israel's early judges reminds us of the conjunction of human frailty and divine ability in all leaders, and underlying connections between character and charisma (Evans; Hildebrandt). The unity of the Spirit of God and the Word of God with one another and with leadership influence is impressed on us through the ministries of the great prophets (Stamps and Adams). The stories of Israel's kings warn us of the spiritual and moral dangers the power of institutional or political leadership if bereft of character and charisma (Evans). The NT rabbis teach us that leadership itself can be led astray through blinding, binding adherence to traditionalism ("Ezra"). Jesus' life taught us the

supreme importance of leadership as servanthood, as well as unflinching commitment to calling and mission, personal character, and compassionate love for others (Sanders; Wilkes; Ford). The apostles of our Lord remind us of the powerful effectiveness of uniting divine calling and gifting in the Holy Spirit with human responsibility and integrity in leadership (Adams and Stamps). The bishops, elders, and deacons of the early Church show that sooner or later leadership efforts will require oversight and organization, and that they must be done properly in conformity with Scripture and cooperation with the Holy Spirit (Gill; Hildebrandt). Pentecostal spirituality, theology, and ministry as presented in this work are strikingly continuous and congruent with the biblical tradition herein outlined but stand in constant need of its correction that essentials may never be compromised.

### **Historical Continuity**

One of the strengths of Christianity is its historicity. Accordingly, although the Church of God and other Pentecostal bodies are not traditional churches in the sense of regarding ecclesiastical traditions of liturgy and spirituality as authoritative on a level with the Holy Scriptures, as orthodox Christians, Pentecostals do have a strong sense of continuity with sacred history. Pentecostals are particularly sensitive to the historical fact that in apostolic and post-apostolic Christianity charismatic or Spirit-gifted leadership coexisted with more formal and positional expressions of leadership (Wright; Gonzalez). Over time, however, overreactions by ecclesiastical leaders to extreme groups led to the diminution of the Holy Spirit and disappearance of many spiritual gifts and signs and wonders (Wright; Todd). The arid institutional hierarchy that resulted is anathema to contemporary Pentecostals/charismatics. Pentecostalism is a restorationist movement bringing renewal to Christianity today. The Protestant Reformation's efforts to bring a biblical base back to the ministry (Atkinson; Gonzalez), and the reclamation of the vitality of the Holy Spirit in the midst of deadening formality by Wesley (Wood; Gonzalez), are echoed and embraced by Pentecostals today. In fact, Pentecostalism may

be the logical outgrowth and application of emphases initially reintroduced into Christianity through these earlier historic movements (Dunn; Stronstad; Arrington). A particular concern for this Pentecostal is that the pattern of history does not repeat itself in smothering spirituality in leadership today. My dissertation study confirms a concern among Church of God pastors for vitality of spirituality in leadership, and the integrated model of ministry and its practical application I have posited are an effort to infuse an enduring spiritual vitality and vibrancy into contemporary pastoral leadership in the Church of God in continuity with apostolic and classic historic Christianity.

### **Pentecostal Identity**

The biblical-theological foundations for the ministry of pastoral leadership presented in Chapter 1 stresses the interconnectedness of ecclesiology, Christian leadership, and pastoral leadership as they intersect in a theology of pastoral leadership. The uniqueness of the Church as a spiritual institution with a spiritual mission and of its ministry as spiritual leaders and servants is affirmed. The Church is a truly Trinitarian community of faith called into existence by God the Father, redeemed by God the Son, and sanctified and empowered by God the Holy Spirit, and this reality of the Trinity should be reflected in the ministry. The ministry, therefore, is a divinely created and called vocation lived out through incarnational and sacrificial service with charismatic anointing, authority, and empowerment until the eschatological consummation of human history according to the eternal divine purpose.

Input gleaned from the mail survey and personal interviews in this study favorably indicates that most Church of God pastors have a keen appreciation for the unique spirituality of Pentecostalism's biblical-theological heritage. Authentic application of Pentecostalism's spirituality and theology to contemporary ministry is a recognized challenge of the day. The theological application of the integrative model suggested in this chapter and its practical application to current contexts fit fine into the Pentecostal/Church of God milieu of ministry. The careful integration of beliefs,

practices, and affections, or theology, ministry, and spirituality, and the subsequent application to leadership hold forth promise as paradigms faithful to original Pentecostal values while facing the needs of Christians in contemporary culture in a positive and productive manner.

### **Evangelical Consistency**

The insights of contemporary Christian literature on leadership insure pastoral leaders in the Church of God are able to minister effectively and relevantly to the needs of people today. The Bible abounds with individuals who can be profitably studied for leadership principles (Sanders; Engstrom; Dale), but Christian leadership is ultimately incarnational and Christ-like (McKenna; Oden). Pentecostals, in the literature and in this study, strongly affirm the incarnational nature of ministry and leadership, particularly in its nature as servanthood (Damazio; Ogden; Vest). Many Evangelicals now affirm that the Holy Spirit and spiritual gifts and charisms provide much-needed power for leadership in Christ (Pinnock; Oden; Bloesch). Pentecostals writing on leadership and pastors responding to the survey and interviews of this study differ from these probably more in emphasis and application than in actual disagreement (Damazio; Clinton; Hayford and Rosenberger). A clear contrast, however, exists with those who deny the continuation of significant spiritual gifts today (e.g., Garlow). Mindfulness of compatibility or contradictoriness is needful when Pentecostals adopt or adapt leadership models from others. Charismatic leadership seeks to hold on to the rich heritage of the historic Church while sailing forth on the fresh wind of the Spirit into uncharted territories (Damazio). The anointing of the Holy Spirit is the all-important actualizing element in leadership, and sensitivity to the promptings of the Spirit is essential for effectiveness (Damazio; Hayford and Rosenberger). The Holy Spirit and his gifts are essential for the Church and its leadership and they cannot function properly without them (Clinton; Ogden). Emerging emphases confirm that the concerns and conclusions of this study are consistent with Pentecostal literature on leadership. Especially significant

are the affirmation of leadership as ministry and the accentuation of spirituality in its several expressions.

Evangelicals assert that character and integrity in spiritual leaders are essential (Bowling; Dale). Pentecostals concur. Christian character, in the sense of spirituality, morality, piety, and integrity, is essential for effective leadership (Damazio). Lack of character in leaders leads to careless spiritual leaders who lose the confidence of those they lead (Hayford and Snider). If a leader is confronted with sin, the honorable course is to repent and be renewed rather than to refuse and rebel (Hayford and Snider). Church of God authors insist godly character and commitment and a high standard of spirituality are essential in spiritual leadership (Vest; Arrington). Leadership is the exercise of power in submission to the sovereignty of God else it is illegitimate (Patterson). The appropriate use of power may be the most important leadership skill of all (Patterson). The results of this study and the suggestions it makes affirm that a model of the ministry of leadership that places more emphasis on ability than integrity or spirituality is unsatisfactory and inadequate for Church of God pastors (and, no doubt, for others).

Leadership in contemporary culture does indeed require practical skills and people skills as well (Engstrom; Dale). Such elements and laws of leadership can be learned and developed (Sanders; Engstrom; Maxwell). Pentecostals concur preparation and development are possible and desirable in leadership, contending that God guides Spirit-filled leaders through phases of a process of growth and change to prepare and develop them as leaders (Damazio; Clinton). Literature on leadership from within the Church of God itself tends to incorporate insights from current leadership lore with some biblically based system of leadership (Patterson; Fisher; Stoppe). Spiritual leadership is, however, derived from spiritual giftedness (Vest).

### **Secular Utility**

Even some secular insights may provide pastors with valuable principles for leadership ministry today (e.g., Burns; Bennis and Nanus). Insights into sociological,

psychological, and emotional aspects of human nature and interaction can be invaluable (Coleman). The “psychographics” mentioned by an interviewee come to mind (Walker). None of these, however, should be allowed to overshadow biblical-theological-spiritual paradigms of leadership. My research indicates Church of God pastors desire to benefit from leadership skills such as those articulated in the literature. My research also indicates that Church of God pastors feel spirituality is primary, and our spirituality is specifically Pentecostal spirituality. No leadership models or methods that do not coalesce with or conform to Pentecostal spirituality may be utilized without compromise.

### **Limitations of the Study**

The extent these findings may apply to the Church of God pastoral ministry as a whole is uncertain. The mail survey concentrated on pastors in Tennessee and the interviewee participants were all white males from the United States. Conceivably, significant input from those of differing national, ethnic, racial, or sexual backgrounds might affect results in unexpected ways. Conversely, almost all of the interviewees have national, international, and cross-cultural experience in ministry and leadership. Also, Tennessee, as the place of denominational origin and administration, is doubtless especially indicative of Church of God mores. While the case may be that the results of this study should not be applied across the board, we may safely say that it provides a fairly solid and sound basis for some general conclusions and suggestions concerning pastoral leadership in a Church of God context.

### **Further Study**

More concrete results might be obtained through studies sampling a greater population portion. Increasing the diversity of participants might also lend greater depth and clarity. I would like to see a denominationally-sponsored committee follow up with a study of Church of God pastors nationally and internationally on the subject of pastoral leadership. Such a process could hardly help yielding fruitful and fascination information.

## APPENDIX A

**MAIL SURVEY QUESTIONNAIRE: PASTORAL LEADERSHIP IN THE  
CHURCH OF GOD**

The following questionnaire is part of a doctoral dissertation research project for Asbury Theological Seminary by a Church of God pastor, Bishop Tony Lee Richie. The dissertation is a study of pastoral leadership in the Church of God, and this mail survey seeks input from pastors in the Church of God in Tennessee. All information is completely confidential and will be used only for the purposes of this research project. Part One involves information that will assist in the categorization of data. Part Two seeks your personal insights on pastoral leadership. Your assistance is essential to the success of the project and is greatly appreciated.

Part One: Background Information (Please check the appropriate responses in each category.)

1. Rank of Ministry: Ordained Bishop \_\_\_ Ordained Minister \_\_\_ Exhorter \_\_\_  
Non-Credentialed \_\_\_
2. Number of years involved in active pastoral ministry: 1-10 \_\_\_ 11-20 \_\_\_  
21-30 \_\_\_ 31-40 \_\_\_ 41-50+ \_\_\_
3. Age: Under 30 \_\_\_ 30-50 \_\_\_ 50-75 \_\_\_ Over 75 \_\_\_
4. Gender: Male \_\_\_ Female \_\_\_
5. Education: High School/GED \_\_\_ College \_\_\_  
Seminary/Graduate School \_\_\_



6. Status: Bi-Vocational \_\_\_ Full-Time \_\_\_

Part Two: Pastoral Leadership Questions (Please write in the answers in your own words.)

1. What seems to you to be the primary role of a pastoral leader in the Church of God?

\_\_\_\_\_  
\_\_\_\_\_

2. Please rank pastoral leadership in order of importance with other pastoral functions with 1 being most important and 7 least important.

Administration \_\_\_ Counseling \_\_\_ Leadership \_\_\_ Prayer \_\_\_ Preaching \_\_\_  
Teaching \_\_\_ Visitation \_\_\_

Please explain the rationale for the order of your prioritization.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. What, in your opinion, are the two or three most important personal traits needed to be an effective pastoral leader in the Church of God?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. What specific skills do you find most helpful in your own ministry as a Church of God pastoral leader?

\_\_\_\_\_

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5. What do you think is the one activity or pastoral function you are called upon to perform most frequently as a Church of God pastoral leader?

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6. What, if any, general patterns or particular principles of pastoral leadership have you found emerging from your experience as a pastor in the Church of God?

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7. What do you think are one or two areas in which Church of God pastors could most benefit from development?

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Please return the completed questionnaire within 7 days of receipt.

A self-addressed stamped envelope is included for your convenience.

Bishop Tony Lee Richie  
6926 Terry Drive  
Knoxville, TN 37924

**APPENDIX B**  
**INTERVIEW QUESTIONNAIRE: PASTORAL LEADERSHIP IN**  
**THE CHURCH OF GOD**

Part One: Background Information

Name \_\_\_\_\_ Position \_\_\_\_\_

1. Rank of Ministry: Ordained Bishop \_\_\_ Ordained Minister \_\_\_ Exhorter \_\_\_

Non-Credentialed \_\_\_

2. Number of years involved in active pastoral ministry: 1-10 \_\_\_ 11-20 \_\_\_

21-30 \_\_\_ 31-40 \_\_\_ 41-50+ \_\_\_

3. Age: Under 30 \_\_\_ 30-50 \_\_\_ 50- 75 \_\_\_ Over 75 \_\_\_

4. Gender: Male \_\_\_ Female \_\_\_

5. Education: High School/GED \_\_\_ College \_\_\_

Seminary/Graduate School \_\_\_

6. Status: Bi-Vocational \_\_\_ Full-Time \_\_\_

Part Two: Profile

1. Description of Call

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2. Leadership Lessons of First Appointment

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3. Major Transition Points as a Leader

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Part Three: Pastoral Leadership Questions

1. What seems to you to be the primary role of a pastoral leader in the Church of God?

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2. Please rank pastoral leadership in order of importance with other pastoral functions with 1 being most important and 7 least important.

Administration \_\_\_ Counseling \_\_\_ Leadership \_\_\_ Prayer \_\_\_ Preaching \_\_\_

Teaching \_\_\_ Visitation \_\_\_

Please explain the rationale for the order of your prioritization.

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3. What, in your opinion, are the two or three most important personal traits needed to be an effective pastoral leader in the Church of God?

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4. What specific skills do you find most helpful in your own ministry as a Church of God pastoral leader?

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5. What do you think is the one activity or pastoral function you are called upon to perform most frequently as a Church of God pastoral leader?

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6. What, if any, general patterns or particular principles of pastoral leadership have you found emerging from your experience as a pastor in the Church of God?

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7. What do you think are one or two areas in which Church of God pastors could most benefit from development?

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## APPENDIX C

### INTERVIEWEE INFORMATION: PROFILE OF INTERVIEW PARTICIPANTS

Jack L. “Corky” Alexander, Jr. is the District Overseer of the East Knoxville, TN district of the Church of God, my own district, and pastor of the Dutch Valley Church of God in the same city. He has maintained close ties with higher education (his wife, Kim, is a seminary professor, and he is an active member of the Wesleyan Theological Society) but is best described as a revivalist-pastor.

Raymond Douglas Hodge, after several years in prominent pastorates and a term as the Evangelism Director of the Church of God in Tennessee, is now Assistant to the Administrative Bishop (formerly known as “State Overseer”) of the Church of God in Tennessee. His duties in that position involve him in the forefront of pastoral leadership issues among Church of God pastors and congregations in Tennessee. He specializes in conflict resolution and crisis management in leadership situations.

Dr. Bryan Cutshall pastors Twin Rivers Worship Center in St. Louis, Missouri, a congregation he has led from an attendance of about fifty to over 1,400 in his amazing twelve-year tenure. He also serves in many denominational leadership capacities, such as, for example, on the Executive Council of the Church of God, an eighteen-member international leadership body of global authority.

Dr. Donald M. Walker is currently president of the Church of God Theological Seminary in Cleveland, Tennessee, the premier ministerial training institution for the denomination. He also has served as State Overseer of Indiana and Tennessee and, on the national and international levels, on the Executive Council of the Church of God. Though

he is the younger brother of the popular former General Overseer, Dr. Paul L. Walker, he is known as a strong and capable leader in his own right.

Dr. W. P. Atkinson is the current State Administrative Bishop of the Church of God in Tennessee, and has served on the Executive Committee, the denomination's highest ruling body in between General Assemblies, as First Assistant General Overseer. Previous to his administrative career Dr. Atkinson spent several years in local church pastoral ministry and distinguished himself very well indeed.

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