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The Phenomenon of Power in the Church: an Investigation and Analysis of the Relational Dynamics Experienced in the Context of the Assertion of Authority

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THE PHENOMENON OF POWER IN THE CHURCH: AN INVESTIGATION
AND ANALYSIS OF THE RELATIONAL DYNAMICS EXPERIENCED
IN THE CONTEXT OF THE ASSERTION OF AUTHORITY

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Steven R. Walikonis

July 2004

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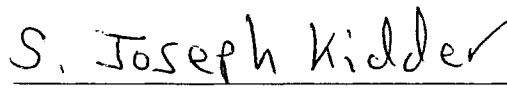
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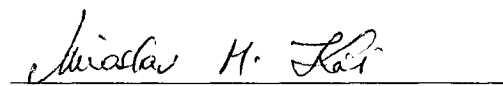
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Recognition and appreciation are to be given to the many who helped to bring this project into being. There are those professors along the way in my educational career who inspired me to study and pursue excellence, who didn't even realize the effect their lives were having on me. Their lingering influence on me gave me the desire to continue to completion my own academic contribution to the church. The Reference Librarian at the Peterson Memorial Library at Walla Walla College, Violet Maynard-Reid, was consistently patient with me as I requested her to send for a multitude of inter-library loans. The editorial suggestions of Bonnie Proctor, the Andrews University dissertation secretary, were greatly appreciated. My own administrators in the Upper Columbia Conference, Max Torkelson, Gordon Pifher, and Jon Corder, periodically inquired into the progress I was making, and always showed interest and support. The editorial comments of Dr. Skip Bell and Dr. Joe Kidder helped to greatly influence the contents of this project. The computer skills of Bryan Aulick were invaluable when the time came to analyze the data and put it into meaningful chart format. My greatest appreciation is expressed to my family. My wife, Cindy, is my greatest support person, who never begrudged those countless hours I spent reading and writing. Neither did my daughters, Charis and Christa, whom I value above anything else on earth. They all share in the joy that I feel as this project is finished.
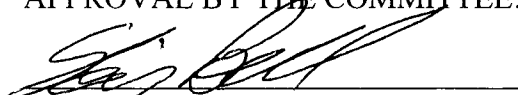
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ABSTRACT

THE PHENOMENON OF POWER IN THE CHURCH: AN INVESTIGATION
AND ANALYSIS OF THE RELATIONAL DYNAMICS EXPERIENCED
IN THE CONTEXT OF THE ASSERTION OF AUTHORITY

by

Steven R. Walikonis

Adviser: Skip Bell

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE PHENOMENON OF POWER IN THE CHURCH: AN INVESTIGATION
AND ANALYSIS OF THE RELATIONAL DYNAMICS EXPERIENCED IN
THE CONTEXT OF THE ASSERTION OF AUTHORITY

Name of researcher: Steven R. Walikonis

Name and degree of faculty adviser: Skip Bell, D.Min.

Date completed: July 2004

Problem

There is a need for a greater understanding of the relationship that exists between

the minister and the congregation. The quality of their relationship determines, to a great

degree, the health of their church organization. As persons, ministers possess certain

qualifications, abilities, and personality traits that enable them to lead. These comprise

the minister's bases of power. Leaders determine (often unknowingly) how their bases of

power are used. Relational dynamics take place when the minister uses power and asserts

authority. The purpose of this study is to determine whether or not a relationship exists

between the minister's power bases and congregational health.

Method

A research survey was sent to 500 Seventh-day Adventist congregational leaders to rate their ministers according to five bases of power (Expert, Referent, Reward, Legitimate, and Coercive). The survey also asked the respondents to reflect on the health and morale of their congregations.

Results

A comparison between the members' ratings of their ministers' power bases and the responses regarding the health of their congregations reveals that a correlation does exist between them. The results of this study indicate that pastoral power has the potential either to improve the church's situation or to make it worse, and that it is statistically predictable.

Conclusions

Ministers of churches and church administrators should become more sophisticated with respect to issues of leadership, power, and influence. Without the needed awareness and skills, leaders risk being overwhelmed by the pathological aspects of organizational structures that regularly reduce initiative, innovation, morale, and excellence in all levels of church life. With increased knowledge, it may become possible to make the world of congregational life more wholesome, and thus, more effective in fulfilling the Gospel Commission.

CHAPTER 1

INTRODUCTION TO THE PROJECT

Statement of the Problem

An intangible phenomenon seems to permeate the entire atmosphere of this world. It is a phenomenon called "power." An observer who takes an objective view of things would notice that, with few exceptions, the quest for power characterizes our culture as individuals and nations. As one observes the predominant behavior of people, it would appear that, as a general rule, the desire for power—whether it be economic, political, social, or technological—dominates the masses of the world's population. Familiar phrases attest to the many ramifications of power in daily life and experience. Examples include, "power politics," "balance of power," "the power of the media," "the power of attorney," or "people power." In the church, phrases such as "the power of the laity" or "the power of prayer" also suggest a concern about power. Each of these phrases would indicate that "powerlessness" is undesirable and is to be avoided. As Greene observes, "the feeling of having no power over people and events is generally unbearable to us—when we feel helpless we feel miserable. No one wants less power; everyone wants more."[1]

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[1]Robert Greene, *The 48 Laws of Power* (New York: Viking, 1998), xvii.

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Contemporary society is composed of multitudes of power structures that exert an influence on the world as a whole. Organizations are expressly constituted for the purpose of wielding power. The church is no exception. The church's mission is to proclaim the gospel to all the world, and the gospel itself is a mighty power that transforms individuals and institutions. It is the church's desire to uplift Jesus Christ so that His message may influence every sector of society, but in order for the church to make an influence on the secular world, power of some sort is required. The result of that power was evident in the experiences of the disciples who were commissioned by Christ to preach, and who in a few short years, turned the world upside down. What was the nature of that power that could melt hearts and convert souls?

There is a tendency on the part of some Christians to assume that any propensity for power is, in and of itself, evil. This study of power will show that to have power does not necessarily mean the abuse of power. Power is a morally neutral concept and should not be thought of as some negative or evil force. If properly applied, power may be a positive force for good. Since power is the capacity to influence the lives of others, or at least bring about certain intended results, the Christian in today's world simply cannot ignore the relevant role of power and power structures in the context of the church and the Christian faith.

Since the phenomenon of power is morally neutral and can be used either for good or for ill, it was my purpose in this study to investigate the relational dynamics that are experienced when power is asserted. A quick glance at the newspaper or world-at-large will reveal that power is often frighteningly mishandled and abused. There are nations

that seem willing to threaten human existence by building and using military might that would make them world powers.[1] The news constantly tells of the possibility of nuclear aggression from any one of many rogue nations.

The church, however, can also be an arena displaying the hunger for power. No doubt some go into ministry because they are drawn to the sacred office's opportunities to possess power. The church is a system that will allow one to be in control. Certainly, abusive shepherds can be found in our midst who take undue advantage of such scripture texts as Heb 13:17, which says, "Obey your leaders, and submit to them, for they are keeping watch over your souls, as those who will give an account."[2] Any challenges to their authority may draw such defensive responses as, "Because I'm the pastor, that's why!"; "Are you questioning my authority?"; "Keep the peace"; "Submit to your elder."[3] Church leaders who utter words like these display a certain perspective in regard to power and will likely encounter relationship problems within the church.

Power, however, is not intrinsically bad. Indeed, it is not possible to accomplish anything if one is unable to exercise power. Looking on the church scene, I wonder why some pastors effect a great deal of productive ministry in a church, while others

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[1]Cheryl Forbes, *The Religion of Power* (Grand Rapids, MI: Zondervan, 1983). Forbes says, "Look at the defense budget, for example. Every president, no matter how liberal or conservative, vows to maintain a strong defense . . . . If we relinquish our drive for power over our political enemies, they will gain power over us" (p. 28).

[2]Quoted Bible references are from the New Revised Standard Version unless otherwise indicated.

[3]David Johnson and Jeff VanVonderen, *The Subtle Power of Spiritual Abuse* (Minneapolis, MN: Bethany House Publishers, 1991), 112.

accomplish very little. I am convinced that the problem does not always lie with the congregation. Many times it is the fault of the pastor's wrongful use of power.[1] Power is easily abused, either through an improper theology of power, or even a denial of it. Every leader is a contestant in the game of power. No one can opt out. It is incumbent on us to know how to relate to the phenomenon of power for the good of our people and for the good of the church.

As a pastor who possesses authority and power by virtue of my position, I feel this subject is highly relevant and practical. I am certain that as a result of raising the profile of power, my readers will become more aware of its presence and effects in their daily relationships and responsibilities. Power and influence are as omnipresent as the air we breathe. All of us are in the business of influence, but few are fully aware of how we use power and why many of our approaches seem to succeed in the short term, but fail over the long.

I have often been dismayed to see and hear of tragic episodes of the misuse of power by leaders (hired, as well as volunteer leaders) which have resulted in the reduced morale and productivity of those who serve under them. In the end, it is God's work that ultimately suffers when power is misapplied and misused. I have also seen how the absence of a proper application of power inhibits the Lord's work because, in that context, nothing is being accomplished. God empowers His people in a variety of ways to do the work of the church, but that power must be handled appropriately.

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[1]Gary Sinclair, "Seduced By Power," *Leadership* (Fall 2001): 99-101. The author states, "Power isn't evil. Power propels airplanes, lights cities, and wins wars. It also packs a charge that will destroy our ministries unless it's properly used" (p. 101).

In every church and church institution, indeed, wherever a group of people is organized together to accomplish a given objective, the phenomenon of power is at work. This phenomenon arises due to the establishment of an organizational hierarchy, whether in business, family, community, or in our case, the church. A whole organization is affected by how its leader relates to the mystical phenomenon of power. A whole range of options exists for applying power in a congregation. At one extreme, church leaders may impose power forcefully and autocratically, resulting in power struggles, rivalry, even rebellion. On the other end of the spectrum, leaders may not apply power at all, even appropriately, to address needed change. Therefore, the task of this project is to search for and articulate a healthy understanding of one's relationship to the phenomenon of power in the context of church leadership and congregational life.

Justification for the Dissertation

Several reasons justify a study such as this. Being in a position of power gives a church leader a tremendous opportunity to make a difference in the lives of others. Through the power of influence a world of good can be accomplished. Needed change can revive a congregation. Effective leadership can transform a dull or lifeless church organization into one that is lively and makes a profound impact on its community. The ministry of Christ provides many examples of effective use of power. Christ's insight into human nature, His manner in dealing with people, as well as His divine capacity to love and to heal gave Him enormous power. Multitudes followed Him as they felt their lives transformed by their contact with Him.

On the other hand, almost any church member can relate stories of congregations wounded by a pastor or leading church member who misused power to accomplish goals not held by other members of the congregation. The overall result in such situations is often discontent and lowered morale. Either leaders feel dejected because few wish to follow their lead, or the members in the pew feel unproductive and discouraged. In one seminary class I recall the teacher, Dr. Arnold Kurtz, making the comment that low morale in the congregation is often attributed to the so-called "Laodicean condition,"[1] while the real cause may be how the pastor is leading the congregation. Indeed, the pastor's use of power and methods of influence may be creating the very condition he or she laments.

If leaders understood optional approaches to power, they would be better equipped to assess their own relationships to power in order to use it wisely and responsibly. Many leaders have an unacknowledged "blind spot" that prevents them from appropriately relating to subordinates on a consistent basis. This erodes relationships and creates many problems that may be preventable. Often a better awareness alone would assist in making proper and beneficial decisions for the organization. This includes an understanding of power.

Pastors are not the only leaders in a congregation. Lay members also fill positions of leadership. The elders are led by a "head." So are the deacons and the deaconesses.

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[1]Class notes, Church Leadership and Administration, Andrews University Theological Seminary, Berrien Springs, Michigan, 1980. The reference to "Laodicea" comes from the text of Rev 3:14-22 which addresses a spiritual condition of lethargy and lukewarmness in the ancient church of Laodicea, one of the recipients of John's letters to the seven churches.

The Building Committee has a "chair" who leads out. So does the Finance Committee. Each department of the Sabbath School is a little organization in itself. When Nominating Committee time comes around, power struggles are often quite evident in the congregation as offices are filled. This project is of great importance to church members who also participate in the game of power.

I am drawn to this subject of power because it appears to be an uncharted territory in the Seventh-day Adventist Church. Everyone plays the game, but few speak of the rules. As I discussed with Dr. Benjamin Schoun[1] the possibility of writing on power, he commented that to his knowledge, no one has written on power as a dissertation project. I felt the calling to do so that very day.

I also feel that many pastors and church leaders may have innate "power issues" that need to be exposed and evaluated. Many of us carry things from our childhoods that may be factors in our need for authority and control.[2] The desire for supremacy is also part of the sin problem that we inherited at birth. Seeking the first place comes so naturally that we may not even be aware of what we are doing. For instance, the disciples wondered how they would divide the cabinet positions in Christ's Kingdom.[3] It was after

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[1]Dr. Schoun was on the campus of Walla Walla College teaching a Doctor of Ministry intensive entitled, "Seminar in Leadership."

[2]Arnold A. Hutschnecker, *The Drive for Power* (New York: Lippincot, 1974). The author asks, "Why does a man need to control others? For one thing, he is reenacting his earlier life when he was controlled *by* others–his father and mother. He is doing unto others what was done unto him. He is now also unconsciously getting even with his controlling parents, showing them he is far more in control than they ever were. There is rebellion in the need of a man to control others" (p. 211).

[3]See Matt 17:22-27; 20:20-28.

Jesus gently rebuked them that they realized they were on the wrong track. Modern

disciples, too, wrestle with power issues. I have seen many instances over the years

where a position of power becomes vacant, causing many bizarre behaviors to surface as

potential candidates contend for the position. Then, once the position is filled, there are

manifest feelings of rivalry or unhappiness over the results of the search committee's

decision. The fact that church leaders have problems in their relationship to power can

also be deduced from the many statements Ellen White makes to leaders about what she

calls "kingly power."[1] The principles underlying her statements are still valid in our day.

Description of the Dissertation Process

A preliminary step in preparing this dissertation was a review of relevant literature.

It included books and articles on the issues that pertain to the subject of power. Of

particular interest and focus were those published works that dealt with the various

approaches to power along with the relational dynamics experienced by the parties

involved when power was asserted. I sought after works that could help me understand

the cause-to-effect relationship between the leader's use of power and the resultant

morale in the organization.

Of course, many scriptural passages pertain to God's use of power and Christ's

relation to power in His ministry. Since the Godhead possesses "all power in heaven and

earth," much instruction can be gained from the Divine example. Jesus was constantly

regarded as a Master who spoke with authority and claimed to have power, but He

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[1]For one of many examples, see Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Pub. Assn., 1948), 8:232-233.

continually downplayed any efforts to place Him at the top of an organization. In His life and teachings He left instruction pertaining to how His disciples should relate to the phenomenon of power.

I have also searched the writings of Ellen G. White for references to proper and improper usages of power and analyzed the contexts out of which her counsels emerged. During her life, the early formations of the Seventh-day Adventist Church organization were made. As leadership was needed in many areas of the outreach ministry of the church, the phenomenon of power interplayed as the unseen element in many of her counsels to the leading brethren. Some of her statements are found in the Recommendations section of chapter 6.

As part of the research for this project, a survey instrument was sent to eight key leaders in 50 Anglo-American congregations in the North Pacific Union Conference. The sample of congregations comprised an equal mix of 25 larger churches (above 300 members) and 25 smaller churches (under 300 members). Since the possibility exists that cultural attitudes toward power may vary, 10 Hispanic congregations were also included in the sample with no particular regard for the size of the congregations. The survey (Pastoral Power Inventory) assessed church members' perceptions of their pastors' bases of power (using French and Raven's classic paradigm of social power[1] –Expert Power, Referent Power, Reward Power, Coercive Power, and Legitimate Power), as well as what they sensed to be the corresponding morale in their congregations. I have drawn several

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[1] J.R.P. French and B. Raven, "The Bases of Social Power," in *Studies in Social Power*, ed. Dorwin Cartwright (Ann Arbor: University of Michigan, Institute for Social Research, 1959), 150-167.

conclusions from the research that have enabled me to make recommendations for administrative and pastoral leadership with regard to power. The details of the research instrument are described in chapter 4. Conclusions and recommendations based on the research are summarized in chapter 6.

Information that is not shared cannot be very useful. Therefore, as part of this dissertation project, I have presented the findings of my research in a seminar format to my local church. The seminar was designed to help church members and church leaders assess their own assertion of power and influence, whether it be in the church, family, or work setting. Presenting my research findings to my own congregation has allowed me the convenience of immediate feedback and evaluation. This study has given me information to present in seminar format at an Upper Columbia Conference Pastor's Retreat as one of the available seminar options. The details of these seminars and how they were conducted are presented in chapter 5.

Limitations of the Dissertation

This study focuses on how the phenomenon of power interacts within 60 congregations of the North Pacific Union Conference of Seventh-day Adventists. More specifically, it is limited to how the pastors of those congregations are perceived by their members in regard to five bases of social power (mentioned above). This project did not include conference administrators or department leaders. Neither did it include leaders in the congregations other than the pastors.

Most traditionally organized congregations in the Pacific Northwest resemble

hierarchical organizations composed of leaders and followers. Some members of these congregations sit on the governing boards and make decisions for their congregations, while others chair committees or lead departments. The pastors, however, are usually placed in "chief" positions of authority. The way they handle the ability to influence their congregations has a great bearing on the overall morale, and hence, the effectiveness of their congregations' witness in their communities. Particular focus, therefore, will be given to the pastors and their use of power in leading their congregations.

Expectations of the Dissertation

My main goal in this project is to help ministers understand how the five bases of power (Expert, Referent, Reward, Coercive, and Legitimate) determine whether or not they will have the ability to influence the members of their congregations and to what extent that will be possible. For instance, if ministers are rated very low in legitimate power and very high in coercive power by their members, it may help them understand why they seem unable to greatly influence their congregations. On the other hand, if they are highly rated in expert and referent power, they will gain a pleasant insight into why happy results are evident in their ministries. Informed by the conclusions of this research, it is my expectation that church leaders and members of congregations will better understand the role that power plays in their relationships.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

This project is a study of power in the church. A pastor is an agent of influence,

and influence relies on the assertion of power. As I look out on the church scene, I notice

many pastors who appear to work well with their church members to create great results,

while I see others who languish in despair and appear to lack the capacity to influence

their members or to facilitate meaningful change. I wonder why some pastors appear

powerful and effective while others seem powerless. This review of literature seeks to

find the relationship between a leader's bases of power and the resultant effects upon

those who follow. I am certain the principles that are uncovered will generally apply to

the relationships that exist between leaders and followers in the context of congregational

life.

As one surveys the literature on the subject of power, it is surprisingly apparent

how many approaches there are to consider. Many authors have pondered the

phenomenon of power, but it is amazing to me what a variety of treatments and

applications may be given to it. That being said, however, certain themes emerge that tie

together the many issues one can explore in this large subject. Whether the writers

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approach power from a background in business, marriage and family, sociology, or

theology, there are fundamental points that surface in the literature that is surveyed in this

chapter.

Definitions of Power

Many authors wrestle with the definition of power. Approaching the subject from

the perspective of business and government, John Gardner defines power as "the capacity

to ensure the outcomes one wishes and to prevent those one does not wish."[1] This

general definition applies to many situations that include nearly all of us at one time or

another. In a wide variety of contexts we all have power to do or accomplish what we set

out to do in our daily activities. But in specific contexts, the field narrows to those few

who have unique abilities or resources that enable them to accomplish what others cannot

do. Even the President of the United States may have great power, but only in some

contexts. In certain cases he would be completely without power because of his inability

to ensure an outcome that he wishes. For instance, he may be in a position to influence

the war on terrorism, but he may be totally powerless with regard to the choices of his

teenage daughters!

Whole books have been written in an effort to define power.[2] The reason is that the

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[1] John W. Gardner, *Leadership and Power* (Washington, DC: Leadership Studies Program, Independent Sector, 1986), 3.

[2] Cf. Steven Lukes, ed., *Power* (Oxford: Basil Blackwell, 1986); idem, *Power: A Radical View* (London: Macmillan, 1974); David Bell, *Power, Influence, and Authority* (New York: Oxford University Press, 1975); Peter Blau, *Exchange and Power in Social Life* (New York: Wiley, 1964); Karen Lebacqz, *Professional Ethics: Power and Paradox* (Nashville: Abingdon Press, 1985).

concept of power escapes easy definition. Brass and Burkhardt define it simply as "the

ability to affect outcomes or get things done."[1] Boulding defines power as "the ability to

get what one wants,"[2] but then he admits that this is no simple concept. He says, "Getting

what you want depends on who 'you' are and how you know what 'you' want."[3] He

elaborates by saying,

> As we rise in hierarchies, what we are deciding, and "on behalf of" whom,
> becomes ever larger and more complex. A decision by a parent to take another job
> affects the whole family. A decision by an executive officer of a corporation to
> shut down a factory affects very large numbers of families, communities, and other
> organizations. A decision on the part of the president [sic] of the United States may
> affect the whole human race. Decisions of the powerful have an agenda that
> sometimes includes a large part of the total state of the world, or nowadays even of
> the solar system. Should we leave garbage on the moon?[4]

Stortz adds another view. She sees power as three things: commodity, capacity,

and as relationship.[5] As *commodity*, power is something one acquires, such as land,

money, or possessions. By this definition, the more power one possesses, the less there is

for another to possess. In the context of the church, power is measured in terms of

ecclesiastical status. There are pastors, seminarians, and elders, for example. There are

also people who have money, eloquence, education, or charisma. Either you have it or

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[1]Daniel J. Brass and Marlene E. Burkhardt, "Potential Power and Power Use: An Investigation of Structure and Behavior," *Academy of Management Journal* 36 (June 1993): 441.

[2]Kenneth E. Boulding, *Three Faces of Power* (Newbury Park, CA: Sage Publications, 1989), 15.

[3]Ibid.

[4]Ibid.

[5]Martha Ellen Stortz, *PastorPower* (Nashville: Abingdon Press, 1993), 17-20.

you do not. In meetings, people configure themselves around these "persons of power." Their own influence depends on how close or how far they are from these key players in the organization.

As *capacity*, Stortz's definition lines up with Gardner's and Boulding's in saying that power is one's ability that can be used to do or create something. One can educate, motivate, inspire, dominate, or control. Here, the very derivation of the word "power" is taken into consideration. It comes from the Old French word, *povoir*, which means, "the ability or capacity to act or perform effectively."[1] Our experience in the church tells us that individuals in leadership are given responsibilities that correspond with their capacities. Pastors are selected on the basis of their skills at preaching, administrating, counseling, or raising funds. At Nominating Committee time, church members are chosen for office on the basis of their gifts and talents. Continuing education is constantly available to refine and enhance capacities for leadership and power in the church. It is hard to imagine leaders continuing long in their positions if they do not have the capacity to fulfill their responsibilities.

As *relationship*, Stortz defines power as the quality of interaction between one and another. It may be between people, institutions, or environments. As a phenomenon, power circulates between entities. It cannot exist alone with no one to interact upon. As Michel Foucault states:

> Power must be analyzed as something which circulates, or rather as something which only functions in the form of a chain. It is never localised [*sic*] here or there,

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[1] *The American Heritage Dictionary of the English Language* (1976), s.v. "power."

never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation [*sic*]. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application.[1]

This dimension of power adds to the definitions of power as commodity or

capacity, and regards power as a phenomenon that is ever changing and interacting on

both the objects and agents of its activity. This aspect of power is also very evident in

church life. In fact, it abruptly meets seminary graduates who feel confident that their

commodity or capacity power will make their congregational leadership an easy burden.

New pastors find themselves caught up in relational dynamics that completely baffle

them. If they are open to further education, they may seek out a course on how to get

along with their church members. At ministers' meetings it is not uncommon to hear

conversations at meals or in hallways about church problems and how various members

are in gridlock with one another over such things as building projects, discipline issues, or

worship styles. It is because power is constantly pushing and pulling its way among

individuals. People who possess large amounts of influence or status (commodities of

power) are by no means the only players in the game of power. They, too, are susceptible

to manipulation and control by others who possess lesser amounts of influence or status.

Indeed, power circulates. It shows itself in the context of relationships. It does not

always gravitate naturally toward those with unique gifts. The terrorist attacks on

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[1]Michel Foucault, "Two Lectures: Lecture Two, 14 January 1976," in *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed. Colin Gordon (New York: Pantheon Books, 1980), 98, quoted in Stortz, *PastorPower*, 18-19.

America that took place on September 11, 2001, showed that powerful, wealthy, and mighty individuals can be affected greatly by the designs of the powerless, but violent, members of society. Power is a relationship as much as anything else.

Five Bases of Power

French and Raven[1] identified five kinds of power that have since become popular as the way to classify the variations among the bases of power. Their five bases are as follows:

1. Expert power: Based on B's perception of A's competence.

2. Referent power: Based on B's identification with or liking for A.

3. Reward power: Based on A's ability to provide rewards for B.

4. Coercive power: Based on B's perception that A can provide penalties for failure to comply with A.

5. Legitimate power: Based on the internalization of common norms or values.

Although this five-part classification has been criticized for not defining the various power bases in a conceptually parallel way[2] and for problems with consistency in operational definitions,[3] its co-author notes that an analysis of those bases has provided a

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[1]French and Raven, 155-167.

[2]Martin Patchen, "The Locus and Basis of Influence on Organizational Decisions," *Organizational Behavior and Human Performance* 11 (April 1973): 196.

[3]Philip M. Podsakoff and Chester A. Schriescheim, "Field Studies of French and Raven's Bases of Power: Critique, Reanalysis, and Suggestions for Further Research," *Psychological Bulletin* 97 (May 1985): 387-411.

theoretical framework for several decades.[1] Mintzberg calls it "the most widely used categorization of power."[2] Despite the fact that some researchers have tried to improve or modify it, the French and Raven model remains a paradigm that is difficult to refute in studies of social power. In fact, the literature strongly reinforces its conclusions in studies of a variety of organizational settings. Hence, I will use the classification as an outline for the remainder of this research review.

Expert Power

In our age of specialized knowledge, we have come to rely on experts in every field. The increase in knowledge has skyrocketed in every branch of learning. Expert power lies behind effective leadership. Lyndon Johnson is quoted as saying to one of his political friends, "When the press talks about my success as Senate Majority Leader they always emphasize my capacity to persuade, to wheel and deal. Hardly anyone ever mentions that I usually had more and better information than my colleagues."[3]

Expert power may be conferred because one has possession of information, skills, knowledge, or wisdom. The leader may be renowned for good decisions, sound judgment, or accurate perceptions of reality. These are qualities that seem to cause an individual to rise in power naturally. An item that drew a factor load of .78 on a Leader

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[1]Bertram Raven, "The Bases of Power: Origins and Recent Developments," *Journal of Social Issues* 49 (Winter 1993): 246.

[2]Henry Mintzberg, *Power In and Around Organizations* (Englewood Cliffs, N J: Prentice-Hall, 1983), 120.

[3]Gardner, 12.

Power Inventory was, "My superior had considerable professional experience to draw from in helping me do my work."[1]

Using French and Raven's classification as a basis of research, Podsakoff and Schriesheim[2] found that in comparison with other bases of power, expert power used by leaders appears to be the most effective and most acceptable to followers. When compliance is most readily gained and resistance is least likely to be provoked, expert power is the credited agent.

When one observes the power of revolutionaries or reformers, it appears that their power begins with the perception of their expertise. They use their knowledge or insight to define the prevailing problems and propose solutions. Followers are persuaded that the reformer is right and a reform movement is born. This scenario is regularly played out in the political world as well as in the religious world.

A visit to the doctor's office reveals evidence of expert power. The physician-patient relationship places the physician in the powerful role of expert and the patient in the subordinate role. The same applies to commercial airliners, where the pilots have expertise while the passengers rely on it and readily accede to it. Accepting advice from an attorney in legal matters is yet another example of expert influence. This relational dynamic is repeated innumerable times every day in contexts where those in the lead have a knowledge or skill that is not held in common with others.

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[1]M. Afzalur Rahim, "The Development of a Leader Power Inventory," *Multivariate Behavioral Research* 23 (October 1988): 498.

[2]Podsakoff and Schriescheim, 401.

With regard to aptitudes and leadership, Bass concluded from his study of groups that "the member with more ability is more likely to attempt leadership and succeed. The member with less ability tends to reduce or avoid attempting leadership."[1] Among several qualities that pertain to leadership, Stogdill concluded that "specialized knowledge contributed to success as a leader."[2]

Mausner[3] performed an experiment in which two students were introduced to a group, one as an art student, the other as an art expert. In the experiment, the art expert was found to have much more influence over the group than the art student. Knight and Weiss[4] studied the effects of the expertise of the agent of leader selection (expert vs. nonexpert) and leader origin (internal promotion vs. external appointment) on leader effectiveness. They found that leaders chosen by a competent agent of selection were themselves seen as having greater task expertise and were better able to influence the decisions of group members than leaders selected by a less competent agent. The origin of the leader had no effect on either perceptions of the leader or the leader's influence.

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[1] Bernard Bass, *Leadership, Psychology, and Organizational Behavior* (New York: Harper and Brothers, 1960), 166.

[2] R. M. Stogdill, "Personal Factors Associated with Leadership," *Journal of Psychology* 25 (1948): 35-71, quoted in ibid., 173.

[3] Bernard Mausner, "Studies in Social Interaction. III. Effect of Variation in One Partner's Prestige on the Interaction of Observer Pairs," *Journal of Applied Psychology* 37 (1953): 391-393.

[4] Patrick A. Knight and Howard M. Weiss, "Effects of Selection Agent and Leader Origin on Leader Influence and Group Member Perceptions," *Organizational Behavior and Human Decision Processes* 26 (August 1980): 7-21.

Evan and Zelditch[1] placed college students under the guidance of a supervisor

having either superior, equal (to the subject), or inferior knowledge about the subject's

task. There were no differences in productivity among the three conditions, although

there was greater covert disobedience and resistance to technical rules and commands the

lower the level of the supervisor's knowledge. The difference was attributed to changes

in the followers' beliefs that the supervisors with inferior knowledge had a questionable

right to occupy their positions.

It is also to be noted that expert power has limits. Collaros and Anderson[2] placed

240 undergraduates in three groups. One group was told that all members had expertise.

The second group was told that only one member had expertise. The third group (the

control group) was told nothing about expertise. It was found that the control group had

more creativity, originality, and practicality in their brainstorming than the one-expert

condition, which in turn had more than the all-expert condition. The subjects in the all-

expert group had more inhibition than the one-expert group, which was also more greatly

inhibited than the control group.

Verhoek-Miller and Miller[3] studied subjects to determine what teacher power styles

were used by their best, worst, and typical teachers. The results revealed that subjects

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[1]William M. Evan and Morris Zelditch, Jr., "A Laboratory Experiment on Bureaucratic Authority," *American Sociological Review* 26 (1961): 883-893.

[2]Panayiota A. Collaros and Lynn R. Anderson, "Effect of Perceived Expertness upon Creativity of Members of Brainstorming Groups," *Journal of Applied Psychology* 53 (1969): 159-163.

[3]Nancy Verhoek-Miller and Duane I. Miller, "Teacher Power Style and Student Satisfaction," *Psychology: A Journal of Human Behavior* 34 (1997): 48-51.

perceived that their best teachers used expert and referent power styles, while their worst teachers used coercive power styles.

In this day and age of technological revolution, the spread of knowledge and the ease with which information is shared can quickly determine who is in a position of influence. Anyone with computer software can become influential and more expert than the most learned individual without the same program. With regard to the church, there are many members who are knowledgeable about theology and administration at a level that may surpass the minister. Leadership seeks to fill a vacuum. Where the minister may be deficient, others may be regarded as more informed or experienced, thus shifting power away from the church leader. My research will show to what extent church members regard their ministers as having expert power. Are church leaders able to give sound advice in the face of problems? Do members perceive that their pastors are often right in difficult situations? Do the members feel their ministers have the "know how" to get a job done? Is there a specialty ministers have developed that causes them to be regarded as experts in that area? Can the ministers sustain a following because they possess expertise? Are they highly regarded for their knowledge of Scripture, their abilities in preaching, their understanding of human relationships, or other professional skills? Applied to ministers, this form of power is the reason why a seminary education is so important. The extra equipping one receives at institutions of learning allows students to capitalize on the abundance of information available to effectively do the work of ministry. Expert power gained from experience in conjunction with technical training will give a forceful power dynamic that will help enable the minister to carry out

the variety of duties that are necessary in pastoral leadership. As the literature shows,

knowledge, skill, and overall competence contributes to effective leadership.

Referent Power

Referent power is based on the desire of followers to identify with their leaders and

to be accepted by them. Under referent power, the agent of influence serves as a model

by which the targets evaluate their behavior and beliefs. Many studies focus on the extent

to which followers esteem and value their leaders, for the greater the esteem, the greater

is the leader's referent power.

Byrne, Griffitt, and Golightly[1] found that prestige is a significant factor influencing

whether or not people are attracted to a stranger, even more than attitude similarity-

dissimilarity. The same results were found in a classroom demonstration by Zander and

Cohen[2] who introduced two strangers to groups of people. The results were illustrated by

the reactions of group members. One stranger was introduced as a person of high

prestige, the other as a low prestige person. Group members made the high prestige

person feel better accepted and more at ease than the one to whom a low prestige role was

assigned.

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[1]Donn Byrne, William Griffitt, and Carole Golightly, "Prestige as a Factor in Determining the Effect of Attitude Similarity-Dissimilarity on Attraction," *Journal of Personality* 34 (1966): 434-444.

[2]Alvin Zander and Arthur R. Cohen, "Attributed Social Power and Group Acceptance: A Classroom Experimental Demonstration," *Journal of Abnormal and Social Psychology* 51 (1955): 490-492.

Bass[1] analyzed five sociometric ratings of 203 salesmen by their associates. In each division of the organization, all members nominated seven others as "liked as a coworker." It was shown that being liked correlated .60 with being seen as of value to the firm and .49 with being seen as capable. In other words, likability exceeded capability in determining one's value to the organization. Graves and Powell[2] came to a similar conclusion when they found that 398 college recruiters saw stronger subjective qualifications in applicants with high scholastic performance whom they viewed as similar to themselves and whom they liked. It was discovered that perceptions of these qualifications, in turn, were the primary determinant of evaluations. Personal likability was also found by Rahim to enhance referent power. He found a factor load of .85 for the item, "I like the personal qualities of my superior," and a factor load of .79 for "My superior has a pleasing personality."[3]

Referent power was found by Salem, Reischl, Gallacher, and Randall[4] to be more helpful than expert power in Schizophrenics Anonymous, implying that a close relationship with a confidant is more influential than acquiring knowledge from a mental health professional. Although expert power was found the best independent predictor of

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[1]Bass, 281-282.

[2]Laura M. Graves and Gary N. Powell, "An Investigation of Sex Discrimination in Recruiters' Evaluations of Actual Applicants," *Journal of Applied Psychology* 73 (February 1988): 20-29.

[3]Rahim, 498.

[4]Deborah A. Salem, Thomas M. Reischl, Fiona Gallacher, and Katie Randall, "The Role of Referent and Expert Power in Mutual Help," *American Journal of Community Psychology* 28 (June 2000): 303-324.

helpfulness, a significant interaction between referent and expert power indicated that when Schizophrenics Anonymous members reported high referent power, expert power was not related to helpfulness. This indicates to me that in the context of ministry, referent power may also be a stronger factor than expert power in the minister's influence over a congregation. Harmony between leaders' and followers' personalities, linked with the esteem that derives from likability, is a powerful agent in interpersonal relations.

An interesting corollary to referent power is the appearance of ingratiation as a relational dynamic. Bass, Wurster, and Alcock[1] demonstrated that we want to be esteemed by those we hold in esteem. Those who have referent power elicit from their followers a need for being liked and accepted by their leaders in return. This need may lead to ingratiation—the striving by followers to be valued by those they see as more powerful. Cohen[2] found that low-status subjects who could increase their status in the group tended to communicate in friendly, ingratiating ways. They communicated in such a way as to protect and embrace their relationships with higher-status subjects who controlled the upward-mobility process. Interestingly, those with little perceived opportunity to increase their status made relatively few such attempts. It is possible to conclude that ingratiation is viewed as behavior that achieves desired results. Reinforcing

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[1]B. M. Bass, C. R. Wurster, and W. Alcock, "A Test of the Proposition: We Want to Be Esteemed Most by Those We Esteem Most Highly," *Journal of Abnormal and Social Psychology* 63 (1961): 650-653.

[2]Arthur R. Cohen, "Upward Communication in Experimentally Created Hierarchies," *Human Relations* 11 (1958): 41-53.

this conclusion, Kipnis and Vanderveer[1] observed that leaders tend to reward ingratiating subordinates. This may be the rational payoff of ingratiating behavior.

The relationship between referent power and ingratiation also intertwines with reward power. Bass comments on the relational dynamic in this way:

> I value you and what you can give me–affection, self-esteem through association with you, security, vicarious satisfaction by identification, pleasant interactions, material rewards, and avoidance of punishments. Although I may not privately accept what you say, I will publicly agree with you so that you will grant me what I want from you.[2]

In my research of power in the church setting, I will seek to determine the extent to which referent power appears in the congregations I surveyed. It is noteworthy how ministers are regarded by their church members. Are they liked? Do they have the respect that should come to one in their position? Do the members wish to be identified with their leaders? How good are the interpersonal relationships between the ministers and those surveyed? I believe the answers to these questions bear significant consequences in the overall morale of the congregations and their witness to the surrounding communities. If the leaders have little referent power, the results will tell a story from which lessons can be learned.

Reward Power

Reward power also implies one's ability to facilitate the attainment of desired outcomes by others. An item highly loaded (.79) on a factor of reward power is "My

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[1]David Kipnis and Richard Vanderveer, "Ingratiation and the Use of Power," *Journal of Personality and Social Psychology* 17 (March 1971): 280-286.

[2]Bass, 289.

superior can recommend a promotion for me if my performance is consistently above average."[1]

Marak[2] studied the applicability of reinforcement theory to the development of a leadership structure in a newly formed group. The results indicated that the ability to provide rewards is related to leadership as measured by sociometric, interaction, and influence scales. The more valuable rewards an individual could provide, the more closely was this ability related to measures of leadership. In the study it was found that as the sessions progressed, evidence for the emergence of a leadership structure was suggested in the finding that attempted leadership, actual influence, and rewards for initiating leadership increased.

Studies have shown that superiors tend to reward with money or other economic benefits as rewards. Dustin and Davis[3] found that when given a choice, leaders used monetary rewards twice as much as they used praise in a leader-subordinate experimental simulation. Kipnis[4] also found that economic incentives were favored over other ways of improving subordinates' performance. Along a similar vein of research, Hinton and

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[1]Rahim, 499.

[2]George E. Marak, "The Evolution of Leadership Structure," *Sociometry* 27 (1964): 174-182.

[3]D. S. Dustin and H. P. Davis, "Authoritarianism and Sanctioning Behavior," *Journal of Personality and Social Psychology* 6 (1967): 222-224.

[4]David Kipnis, "Does Power Corrupt?" *Journal of Personality and Social Psychology* 24 (October 1972): 33-41.

Barrow[1] found that when subordinates performed at high levels, supervisors tended to make more use of economic reinforcements than praise. On the other hand, when subordinates performed poorly, leaders tended to use more reproof.

Sims,[2] Sims and Szilagyi,[3] and Szilagyi[4] studied the effects of rewarding behavior by leaders and concluded that rewards result in improved satisfaction and performance of subordinates. In some cases, a subordinate's rewards depend on the leader's performance. Justis[5] found that a leader's effectiveness and influence increased the more the leader was perceived to be competent and the more the follower's rewards depended on the leader's performance.

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[1]Bernard L. Hinton and Jeffrey C. Barrow, "The Superior's Reinforcing Behavior as a Function of Reinforcements Received," *Organizational Behavior and Human Decision Processes* 14 (August 1975): 123-143.

[2]Henry P. Sims, "The Leader as Manager of Reinforcement Contingencies: An Empirical Example and Model," in *Leadership: The Cutting Edge*, ed. J.G. Hunt and L.L. Larson (Carbondale: Southern Illinois University Press, 1977), 121-137.

[3]Henry P. Sims and Andrew D. Szilagyi, "Leader Reward Behavior and Subordinate Satisfaction and Performance," *Organizational Behavior and Human Decision Processes* 14 (December 1975): 426-438.

[4]Andrew D. Szilagyi, "Causal Inferences Between Leader Reward Behavior and Subordinate Performance, Absenteeism, and Work Satisfaction," *Journal of Occupational Psychology* 53 (September 1980): 195-204.

[5]Robert T. Justis, "Leadership Effectiveness: A Contingency Approach," *Academy of Management Journal* 18 (March 1975): 160-167.

Studies by Barrow[1] and Herold[2] concluded that leaders were more rewarding

toward workers who performed well and more punitive toward those who performed

poorly. Oldham[3] found a similar response. Greenberg and Leventhal[4] discovered that

leaders will offer financial incentives to workers who are poor performers if that is the

only sanction they have available.

Bennis, Berkowitz, and Affinito[5] studied the influence of reward power in

hospitals. They concluded that supervisors who gave rewards that were on par with what

their subordinates expected were more effective and had greater influence than those

supervisors who gave rewards that were far below their subordinates' hopes.

Kohn[6] concluded that reward power has motivational effects, but that over the long

term it leads to a mindset that actually prevents performance from individuals unless they

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[1]Jeffrey C. Barrow, "Worker Performance and Task Complexity as Causal Determinants of Leader Behavior Style and Flexibility," *Journal of Applied Psychology* 61 (August 1976): 433-440.

[2]David M. Herold, "Two-Way Influence Processes in Leader-Follower Dyads," *Academy of Management Journal* 20 (June 1977): 224-237.

[3]Greg Oldham, "The Motivational Strategies Used by Supervisors: Relationships to Effectiveness Indicators," *Organizational Behavior and Human Decision Processes* 15 (February 1976): 66-86.

[4]Jerald Greenberg and Gerald S. Leventhal, "Equity and the Use of Overreward to Motivate Performance," *Journal of Personality and Social Psychology* 34 (August 1976): 179-190.

[5]W.G. Bennis, N. Berkowitz, and M. Affinito, "Authority, Power, and the Ability to Influence," *Human Relations* 11 (1958): 143-155.

[6]Alfie Kohn, *Punished by Rewards: The Trouble with Gold Stars, Incentive Plans, A's, Praise and Other Bribes* (Boston: Houghton Mifflin, 1993).

are rewarded. He suggested six reasons why reward power may lead to problems: rewards actually punish, rewards rupture relationships, rewards ignore reasons, rewards discourage risk taking, rewards reduce intrinsic motivation, and rewards in the form of praise are controlling and ultimately ineffective.

In my research of how reward power plays a role in Seventh-day Adventist congregations, I will seek to learn the extent to which members are generally rewarded by their pastors. If a church volunteer is found to perform in a way that is outstanding, what is the result? If the members of the congregation achieve a goal, overcome an obstacle, or put forth extraordinary effort, are there ways the church leader rewards them? Is the pastor known for using public recognition as a way to increase morale and the quality of services that the church provides? Has the productivity and effectiveness of church members been due to anticipated rewards? On the other hand, are such rewards resented by members of the congregation and viewed as a means of coercion? Do they view rewards as arbitrary and unfair, rather than predictable and fair? To appreciate fully the effects of reward power, it will be necessary to consider how it is used.

Coercive Power

The leader who uses coercive power controls the granting or denying of valued rewards or feared penalties. According to Simon, coercion is manifest in hierarchical settings when the subordinate "holds in abeyance his own critical faculties for choosing between alternatives and uses the formal criterion of the receipt of a command or signal

as his basis for choice."[1] As a form of power, coercion is apparent in government,

business, family, and church life. Lee describes its nature:

> Coercive power relies on the premise of control and uses fear as its instrument. When we use coercive power, we do it not to influence others, but to force them to obey. We achieve compliance through threats, cajolery, bullying, or physical force—whatever is necessary to cause fear in those we are seeking to control.[2]

Wrong calls coercion "the most effective form of power in extensiveness,

comprehensiveness, and intensity."[3] He describes the power that grows out of a barrel of

a gun resulting in "instant and perfect obedience."[4] Regarding the extensiveness of

coercive power, he notes that it is "a power that rules over a larger and more inclusive

constituency than the constituencies subject to the controls of families, local

communities, churches, voluntary associations, and the many other groups composing the

social order."[5] When one considers how effective fear has been in holding much of the

world's population under suppression and harsh rule, one does not wonder why coercion

is regarded as "the kind of power that most people understand best."[6] As Hahn observes,

"The Control culture provides a comfortable haven for the Authoritarian Personality. In a

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[1]Herbert A. Simon, *Administrative Behavior: A Study of Decision-Making Processes in Administrative Organization* (New York, Macmillan, 1957), 126.

[2]Blaine Lee, *The Power Principle* (New York: Simon and Shuster, 1997), 52.

[3]Dennis H. Wrong, *Power: Its Forms, Bases, and Uses* (New York: Harper and Row, 1979), 42.

[4]Ibid.

[5]Ibid., 43.

[6]Michael Korda, *Power! How to Get It, How to Use It* (New York: Random House, 1975), 34.

world structured by control and ranking, the Authoritarian Personality feels secure. Within the hierarchy of power, he has his own niche. While he must submit to those above him, he can tell those below him what to do."[1]

As a form of power, coercion exists "because certain people are granted (or assume) sanctions to impose their wills on others."[2] The Roman, Epictetus, said,

> No one is afraid of Caesar himself, but he is afraid of death, loss of property, prison, disenfranchisement. Nor does anyone love Caesar himself, unless in some way Caesar is a person of great merit; but we love wealth, a tribuneship, a praetorship, a consulship. When we love and hate and fear these things, it needs must be that those who control them are masters over us . . . . That is how at a meeting of the Senate a man does not say what he thinks, while in his breast his judgment shouts loudly.[3]

Coercive power implies the ability to impose penalties for noncompliance. Rahim[4] found that the statement "My superior can fire me if I neglect my duties" correlated .82 with a factor of coercive power. French and Raven[5] demonstrated that conformity by followers (outward acceptance but inward rejection) is a direct function of earlier threats for noncompliance.

Both public and private compliance can occur as a result of the language used by A to obtain B's compliance when ordinarily B would see A's request as coercive. Drake

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[1]Celia Allison Hahn, *Growing in Authority, Relinquishing Control: A New Approach to Faithful Leadership* (Bethesda, MD: The Alban Institute, 1994), 23.

[2]Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 82.

[3]Bass, 227.

[4]Rahim, 499.

[5]French and Raven, 157.

and Moberg[1] detailed how A can use sedating language, which downplays B's analysis of whether B will gain or lose by complying. A can be indirect (something needs to be done about the trash), instead of direct (take out the trash). In this case, A's observations of the existence of a problem can substitute for a direct order, and the language form serves to palliate B into compliance.

Giving orders or making requests without explanation is likely to produce less compliance and a stronger sense of coercion than including logical reasons with the order. Even if the reasons do not make complete sense, more compliance will occur and less coerciveness will be felt. For example, Langer, Blank, and Chanowitz[2] showed how personnel using a copy machine would allow an intruder to take over the copy machine simply because a reason was supplied: "I have to make copies." They complied less often when no reason was given at all.

Coercive power is found to be used most often in dealing with noncompliance. Katz, Maccoby, Gurin, and Floor[3] found that supervisors of low-producing railroad workers were more punitive than supervisors of high-producing workers. Goodstadt and

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[1]Bruce H. Drake and Dennis J. Moberg, "Communicating Influence Attempts in Dyads: Linguistic Sedatives and Palliatives," *Academy of Management Review* 11 (July 1986): 567-584.

[2]Ellen J. Langer, Arthur Blank, and Benzion Chanowitz, "The Mindlessness of Ostensibly Thoughtful Action: The Role of 'Placebic' Information in Interpersonal Interaction," *Journal of Personality and Social Psychology* 36 (June 1978): 635-642.

[3]Daniel Katz, Nathan Maccoby, Gerald Gurin, and Lucretia Floor, *Productivity, Supervision, and Morale Among Railroad Workers* (Ann Arbor: Survey Research Center, Institute for Social Research, 1951).

Kipnis[1] studied student work groups and found that supervisors used coercive power when dealing with disciplinary problems, while problems of ineptness evoked their use of expert power. Studies by Bankart and Lanzetta,[2] Barrow,[3] and Hinton and Barrow[4] all demonstrate the tendency of supervisors to become coercive as a result of the inadequate performance of subordinates.

In my research of the phenomenon of power in Seventh-day Adventist congregations, it was my purpose to determine what role coercive power plays. How coercive are pastors when faced with noncompliance? Are they effective at administering punitive measures against a member of the church body who is defying the general guidelines and principles upheld by the church. Do church members comply with the wishes of their pastors because they feel that the pastors can induce sanctions in some way? What degree of coercive power do pastors hold over their members, and how does that affect morale in the congregation? These and other questions will be addressed through this dissertation.

Legitimate Power

Legitimate power is based on norms and expectations that members of a group hold

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[1]Barry Goodstadt and David Kipnis, "Situational Influences on the Use of Power," *Journal of Applied Psychology* 54 (1970): 201-207.

[2]Peter C. Bankart and John T. Lanzetta, "Performance and Motivation as Variables Affecting the Adminstration of Rewards and Punishments," *Representative Research in Social Psychology* 1 (1970): 1-10.

[3]Barrow, 433-440.

[4]Hinton and Barrow, 123-143.

regarding behaviors that are appropriate in a given role or position. In other words, members are more likely to accept the leader and his or her influence when the leader holds attitudes that conform to the norms of the group or organization. Also, legitimate power can be described as the power that an institution or individuals grant to an individual because that person holds a specific organizational position.

French and Raven[1] suggest three sources of legitimate power: (1) Cultural values that endow some members with the right to exercise power, (2) acceptance of the social structure involving a heirarchy of authority, and (3) appointment or designation by a legitimizing agent. An item that Rahim[2] found to be highly correlated with a factor of legitimate power (.74) was, "My superior has the right to expect me to carry out her (his) instructions."

Michener and Burt[3] studied college students and found that recognition of the authority of the leader's office was more important to their compliance than was endorsement of the leader's personal rights to exercise power. Wrong[4] adds that when followers are influenced by legitimate direction, it is the source, not the content, of the

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[1]French and Raven, 160.

[2]Rahim, 500.

[3]Andrew H. Michener and Martha R. Burt, "Components of 'Authority' as Determinants of Compliance," *Journal of Personality and Social Psychology* 31 (April 1975): 606-614; idem, "Use of Social Influence Under Varying Conditions of Legitimacy," *Journal of Personality and Social Psychology* 32 (September 1975): 398-407.

[4]Wrong, 49.

attempted leadership to which they are responsive. Litman-Adizes[1] discovered, however,

that compliance is not as willingly offered to legitimate power as it is to referent or expert

power.

How a leadership position is legitimized makes a difference in the degree of

compliance. Burke[2] experimented with 82 groups of three to five male undergraduates.

He found that the basis upon which leadership was established, whether by election,

emergence, or capture of the role by force, was more important to role differentiation than

whether the goal was or was not established by consensus and whether pay was

distributed equally or differentially. Further, appointment or election to a position tends

to legitimize the leadership role to a greater extent than does emergence in the role or

capture of the role by force. Huertes and Powell[3] also found that if a leader is appointed,

there will be an increase of ingratiation and conforming statements among members.

Hollander and Julian[4] and Firestone, Lichtman, and Colamosca[5] demonstrated that

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[1]Tchia Litman-Adizes, "Consequences of Social Power and Causal Attribution for Compliance as Seen by Powerholder and Target," *Personality and Social Psychology Bulletin* 4 (April 1978): 260-264.

[2]Peter J. Burke, "Task and Social-Emotional Leadership Role Performance," *Sociometry* 34 (March 1971): 22-40.

[3]Salley C. Huertas and Larry Powell, "Effect of Appointed Leadership on Conformity," *Psychological Reports* 59 (October 1986): 679-682.

[4]Edwin P. Hollander and James W. Julian, "Contemporary Trends in the Analysis of Leadership Processes," *Psychological Bulletin* 71 (1969): 387-397.

[5]Ira J. Firestone, Cary M. Lichtman, and John V. Colamosca, "Leader Effectiveness and Leadership Conferral as Determinants of Helping in a Medical Emergency," *Journal of Personality and Social Psychology* 31 (February 1975): 343-348.

leaders are most effective and are able to get things done if they first emerged informally as leaders in the group and are then appointed by the members. Likewise, Ben-Yoav, Hollander, and Carnevale[1] observed that elected leaders are more likely than appointed leaders to contribute meaningfully to the group's discussion and to receive subsequently greater responsiveness and support from other members. Elected leaders were seen by followers as more responsive to followers' needs, more interested in the group task, and more competent than leaders who were appointed. Elected leaders were also considered more favorably as future leaders than were appointed leaders. These results support the hypothesis that a leader's source of legitimacy has distinct consequences for leader-follower relations.

One of the greatest examples of legitimate power is the United States presidential election. Hollander[2] has pointed out that winning an election establishes a much higher degree of legitimate acceptance of the elected president as leader of the nation, head of the political party, and commander-in-chief of the military than would be expected from the president's initial support from the voters. Only about half of the registered electorate actually casts a vote, yet presidents benefit from the belief that once legitimized by even a slim victory, each then holds the highest place in the nation. In addition, the president's nomination by his party for a second term of office is almost automatic.

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[1]Orly Ben-Yoav, Edwin P. Hollander, and Peter J. Carnevale, "Leader Legitmacy, Leader-Follower Interaction, and Followers' Ratings of the Leader," *Journal of Social Psychology* 121 (October 1983): 111-115.

[2]E. P. Hollander, "Leadership and Power," in *The Handbook of Social Psychology*, ed. Gardner Lindzey and Elliot Aronson (New York: Random House, 1985), 2:509-511.

In my research of power within Seventh-day Adventist churches, it was my purpose to determine to what degree the members view their pastors' authority as legitimate. Do they recognize as proper the method by which the pastor was selected? Do they acknowledge that their pastor has the right to direct the congregation? How do members regard authority in these contemporary times? Would the age of the respondent reflect an attitude toward authority that would be characteristic of that age group? Did the pastor selected for the congregation meet the norms and expectations of the group? If the pastor succeeded or failed in ministry to that congregation, can the cause be attributed to the presence or absence of legitimate power? Some of the relational dynamics experienced in the congregations that were surveyed will become understandable as conclusive findings that emerge from this research are presented.

Effects of Different Bases of Power

In this study I sought to determine the effects upon subordinates of the five bases of power. Rubin, Lewicky, and Dunn[1] tested the effects of promises and threats on the elicitation of compliance and the perception of their transmitter. They found that promises resulted in greater overall compliance than threats. Promisors were also seen as friendlier, more cooperative, and more likeable than were threateners.

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[1]Jeffrey Z. Rubin, Roy J. Lewicky, and Lynne Dunn, "The Perception of Promisors and Threateners," *Proceedings of the Annual Convention of the American Psychological Association* (1973): 141-142.

Bachman[1] studied faculty members of colleges and discovered that they were more satisfied under deans whose influence was based on expert and referent power than under deans who relied on reward, legitimate, or coercive power. Podsakoff and Schriesheim[2] discuss numerous field studies that have used the five-fold typology conceptualization of social power. They found six[3] that consistently emerged with positive associations between leaders' expert and referent power and followers' satisfaction and performance. The results were uniformly negative for coercive power and reward power.

Among the things this survey of literature reveals, it has been shown that followers react differently to leaders with different bases of power. All sources of power yield influence. In real-life situations, leaders draw consciously or unconsciously on multiple sources of power. The power of a leader is weakened by the presence of members whose values and goals are different from those of the leader and thus challenge the legitimacy

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[1]Jerald G. Bachman, "Faculty Satisfaction and the Dean's Influence: An Organizational Study of Twelve Liberal Arts Colleges," *Journal of Applied Psychology* 52 (1968): 55-61.

[2]Podsakoff and Schriescheim, 393.

[3]J. G. Bachman, D. G. Bowers, and P. M. Markus, "Bases of Supervisory Power: A Comparative Study in Five Organizational Settings," in *Control in Organizations*, ed. Arnold S. Tannenbaum (New York: McGraw Hill, 1968): 229-238; Jerald G. Bachman, Jonathan A. Slesinger, and Clagett G. Smith, "Control, Performance, and Satisfaction: An Analysis of Structural and Individual Effects," *Journal of Personality and Social Psychology* 4 (1966): 127-136; Jerald G. Bachman, "Faculty Satisfaction and the Dean's Influence: An Organizational Study of Twelve Liberal Arts Colleges," *Journal of Applied Psychology* 52 (1968): 55-61; Ronald J. Burke, "Bases of Supervisory Power and Subordinate Job Satisfactions," *Canadian Journal of Behavioral Science* 3 (April 1971): 183-193; Paul Busch, "The Sales Manager's Bases of Social Power and Influence Upon the Sales Force," *Journal of Marketing* 44 (Summer 1980): 91-101; J. W. Slocum, "Supervisory Influence and the Professional Employee," *Personnel Journal* 49 (1970): 484-488.

of the leader's role. Since the Seventh-day Adventist Church is an organization

composed of leaders and followers, this survey of research forms a backdrop to my

investigation into the relational dynamics that are experienced when leadership exerts

itself in the midst of the congregations.

Further Rationale for Study of Bases of Power

Though French and Raven, the proponents of the five bases of power, originally

drew their examples from relationships between supervisors and subordinates, their

typology has since been applied to a number of other areas where there are relational

dynamics between an influence agent and a target: for example, parents influencing

children,[1] teachers influencing students,[2] doctors influencing patients,[3] salesmen

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[1]Boyd C. Rollins and Stephen J. Bahr, "A Theory of Power Relationships in Marriage," *Journal of Marriage and Family* 38 (November 1976): 619-627; Abbas Tashakkori, Vaida Thompson, and Lucik Simonian, "Adolescents' Attributions of Parental Power: A Re-Examination of the 'Theory of Resources in Cultural Context,'" *International Journal of Psychology* 24 (1989): 73-96.

[2]David W. Jamieson and Kenneth W. Thomas, "Power and Conflict in the Student-Teacher Relationship," *Journal of Applied Behavioral Science* 10 (1974): 321-336.

[3]J. Rodin and I. L. Janis, "The Social Influence of Physicians and Other Health Care Practitioners as Agents of Change," in *Interpersonal Issues in Health Care*, ed. H.S. Friedman and R.M. Dimatteo (New York: Academic Press, 1982): 33-50.

influencing customers,[1] political figures influencing one another,[2] and, as this review of

literature has shown, quite a few studies on the influence of supervisors in a variety of

organizational settings. In an article that applies the bases of power even to God in

heaven and to all religion in general, Raven[3] challenges readers to explore still other

specific areas of social influence that pertain to religion, such as power strategies in

religious cults and new religious movements and the bases of power used by religious

authority figures. I have taken the latter challenge in this dissertation.

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[1]Paul Busch and David T. Wilson, "An Experimental Analysis of a
Salesman's Expert and Referent Bases of Social Power in the Buyer-Seller Dyad,"
Journal of Marketing Research 13 (February 1976): 3-11.

[2]Greg J. Gold and Bertram H. Raven, "Interpersonal Influence Strategies in
the Churchill-Roosevelt Bases-for-Destroyers Exchange," *Journal of Social Behavior and
Personality* 7 (1992): 245-272.

[3]Bertram H. Raven, "Influence, Power, Religion, and the Mechanisms of
Social Control," *Journal of Social Issues* 55 (Spring 1999): 183-184.

CHAPTER 3

A THEOLOGY OF POWER

Introduction

The question of power and the Christian's relationship to it has been a dilemma as

well as a source of tension within the Church from its earliest history. If properly

controlled, power may be a positive and moral force for good, yet the exercise of power is

also open to abuse and, from the first, has been abused.

We learn from the pages of the New Testament that concerns about power were a

serious problem even among the closest associates of Christ. Stories have been preserved

that describe the competition for power between the disciples who asked for special

positions of rank in the kingdom ruled by Christ.[1] They also disputed about who was to

be regarded as the greatest.[2] The first letter of Peter intimates that financial gain and love

of power were already discernible problems among those elders who had pastoral duties

over the flock of God.[3]

In developing a theology of power, we do not find the greatest help from secular

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[1]Mark 10:37.

[2]Luke 22:24.

[3]1 Pet 5:2-3.

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authors. We may look primarily to the Word of God, for that is an indisputable source of material that helps us think about power theologically. Christ, through His Word, is qualified to instruct us in this regard, since His entire ministry on earth can be framed in the context of conflict over power. For instance, Jesus drew people to Himself because He "taught them as one having authority, and not as the scribes."[1] In this way He became a threat to the power of the Jewish scribes and elders. For three years Jesus taught what were considered heretical principles. He broke Jewish laws and pointed out the fallacies of Jewish customs. This rubbed against the sensitive power-hungry nerves of the Jewish leaders, since the loyalties of the people toward them were eroding.

Jesus brought to light a fundamental issue in Judaism: There were those with power and there were those without. It was an affront to the authorities that an unschooled individual took it upon Himself to proclaim the things of God: "How does this man have such learning, when He has never been taught?"[2] A little later we read: "Surely you have not been deceived too, have you? Has any one of the authorities or of the Pharisees believed in him? But this crowd, which does not know the law–they are accursed."[3] Here is power displayed in its ugly arrogance. For the Pharisees, according to this passage, there were persons and non-persons. There was a group that dominated; there was another group whose lot in life was to be dominated. Jesus came from among those not belonging to the Jerusalem power structure. He was not a member of the in-group.

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[1]Mark 1:22.

[2]John 7:15.

[3]John 7:47-49.

The study of Christ's ministry is a study in power redistribution. We learn from

Him a theology of power. He warned His disciples with these uncompromising words:

> Beware of the scribes, who like to walk around in long robes, and love to be greeted
> with respect in the marketplaces, and to have the best seats in the synagogues and
> places of honor at banquets. They devour widows' houses and for the sake of
> appearance say long prayers. They will receive the greater condemnation.[1]

These verses describe the person who is hungry for power. Jesus mentions

impressive clothing. Recognition. Honored treatment. Seats of honor. Favor at public

gatherings. No one would have trouble singling out such a person.

Jesus did not say these things only to His disciples. He addressed them directly to

the people He was talking about–the scribes and Pharisees. He violated all the rules in

the rituals of power-seeking. Noting some of the conventions of power, Forbes says,

> Now look at power. It also has rules, promised benefits, implied threats. The
> working out of the rules may vary depending on the context, but the nature of the
> rules remains fairly constant. Power has a dress code, a behavior code, a language
> code, a furniture code, a time code. A college professor does not look or sound like
> an executive or a salesperson, but to succeed he had better not be different from
> other professors. The same is true for any profession or vocation we could name.[2]

No doubt Jesus was aware of the rules of His day, and He risked everything by refusing to

obey them. He continually insulted the religious leaders in public. If He was anxious to

start His way into the corridors of power, He did not play the required game.

When Satan tempted Christ in the wilderness, it was an offer to either show His

power or acquire power. The second temptation was an opportunity for Jesus to grasp at

worldly power, having authority over the kingdoms of the world. Many succumb to that

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[1]Luke 20:46-47.

[2]Forbes, 18.

temptation and are willing to make any compromise to achieve such power and greatness.

Understanding the ubiquity of power and the perversions it creates in our relationships with one another, Jesus ministered in a way that countered the drive for power. Throughout His ministry, Jesus was a vigorous defender of the powerless. His hallmark Sermon on the Mount gave dignity to the poor in spirit, the meek, the peacemakers, and the persecuted. Each of the Beatitudes exemplifies the dignity of character that accompanies one who is either excluded from the corridors of power or who shuns the drive for power.

When Jesus made reference to His people, He never called them wolves or lions who dominated others through their might, ferocity, or superior strength. He spoke of them as sheep. They were harmless and defenseless–powerless in the presence of aggression. The power which Jesus sanctioned for them was the power He Himself promised to give His disciples.[1] The power Jesus gave was a spiritual power to overcome evil, to resist temptation, and to witness to the gospel effectively. It gave no status or merit to its recipient. It came from God and could be removed by God. As we study the Word of God, therefore, we learn of a heavenly paradigm of power that confronts the earthly.

God, The Ultimate Power

According to the Scriptures, power is identified with God, who is omnipotent,

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[1]Acts 1:8.

the Almighty One, and thus, the ultimate source of all power.[1] Power is bound up with

the very essence of God. The Psalmist declared, "Power belongs to God."[2] God is

Power, and throughout Scripture the word *power* is used to denote the various forms of

God's activity.[3] Since God is described in this way as a Being who is Almighty and

whose very essence is power, it is not possible to speak of power as if it is something evil.

God's power is not only visible in His creation, but also in His activities of revelation.

Wherever God manifests Himself, there He discloses His mighty power. All activity of

God—creation, salvation, and final consummation—is seen as the exercise of God's power.

Thus, His power is always directed toward the accomplishment of His purposes as

Creator, Redeemer, and Restorer.

The power of God is the basis of His sovereignty. All power is subject to Him,

since He is the ultimate source of power. His power stands against the absolutizing of

any human power. No person or institution can claim the prerogatives that only God can

claim.

In a way that is unique to any other part of creation, God shares His power with

humankind. It is this power—will, consciousness, and freedom to act—that gives meaning

to the "image of God" in which humans were created. Of all beings on the earth, humans

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[1] John 19:11; Rom 13:11.

[2] Ps 62:11.

[3] Though a multitude of examples could be cited, the following are typical:
1 Chr 29:11; Pss 21:13; 147:5; Matt 6:13; 26:64; Acts 8:10; 1 Cor 1:18, 24.

have the greatest power. To them was "dominion" given to fill the earth and subdue it.[1]

Ever since earliest history this dominion, allowing the power to do good or evil, has been

abundantly manifest. Granting the power to create has a flip side–the power to destroy.

It is the privilege to exercise power that is the essence of humanity's heritage and destiny.

While power may be abused, it is not possible to be human and be powerless or neutral to

power. Having freedom is the same as having power. Being unable to disobey, one

cannot know anything of obedience. Unable to hate, one cannot know love. Unable to do

evil, one cannot know to do good. Humans are not mere puppets in the world. Rather,

humans have been made the recipients of God's power, and thus they are called upon to

be a power for truth and righteousness in the world. Micah is an example of an Old

Testament prophet who viewed his ministry in this light. He declared, "As for me, I am

filled with power, with the spirit of the Lord, and with justice and might, to declare to

Jacob his transgression and to Israel his sin" (Mic 3:8).

The gospel is rooted in God's power which was made manifest in the context of

human history. The Christ-event was no abstract concept or spiritual principle. It was

"the Word become flesh" (John 1:14). Jesus Christ came as a Jew, born in Bethlehem

during the reign of Caesar Augustus. Concerning His mission, Jesus quoted from Isaiah:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the

poor. He has sent me to proclaim release to the captives and recovery of sight to the

blind, to let the oppressed go free" (Luke 4:18). Thus He declared His ministry of power

to be exhibited on behalf of the powerless, those who had no rights or status, sinners–the

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[1]Gen 1:28.

lost. The power of Christ was certainly evident to those who came to believe in Him. It was also evident to those who did not believe in Him. The Romans did not believe in Him, yet they feared His power and charged Him with political crimes as one who was perverting the nation by forbidding the people to pay taxes to the emperor, and saying "that he himself is the Messiah, a king" (Luke 23:2). During His ministry Jesus spoke with His followers about being agents of power in the world as "light," "salt," and "leaven."[1]

As Paul proclaimed the gospel, he declared it to be "the power of God for salvation to everyone who has faith" (Rom 1:16). The gospel was the only thing that could result in a new creation. Experiences such as repentance, rebirth, regeneration, and conversion all speak of the power of God to stir spiritual revolution which does not allow the child of God to conform any longer to the standards of this world, but to be transformed to a new way of thinking and a redirection of values and goals. There is no human answer to the problems of this world. No institution can remedy the ills of society. Only power from above offers ultimate hope and healing. It is the privilege of church leaders to know of that power, preaching of it, and experiencing its effects in their own lives.

The Ideal of Power in the Old Testament

As stated above, power belongs properly to God, and He has put it to purpose in the creation and sustenance of the world, as well as its redemption and future restoration. However, another aspect of power to be considered is the maintenance of the moral order.

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[1]Matt 5:13-16; 13:33.

In order to reveal Himself on a level in which the nature of God's character could be grasped, He entered history in ancient times through the family line of Abraham, Isaac, and Jacob. Among them He would reign, and their descendants He would draw to Himself as a holy nation. Through the Law, God would lay down rules and standards of individual and corporate behavior. This embodiment of His order in a legal and moral program would constitute the regimen of the people called to be the light to the nations. Our focus here is what the Law had to say with regard to power in a society ruled by God.[1]

In the divinely ordained polity of Israel, there were many devices put in place to prevent the concentration and accumulation of power. For instance, even the king's appetite for power and prestige was curbed by divine decree, as the Torah stated:

> He must not acquire many horses for himself or return the people to Egypt in order to acquire more horses . . . . And he must not acquire many wives for himself, or else his heart will turn away; also silver and gold he must not acquire in great quantity for himself. When he has taken the throne of his kingdom, he shall have a copy of this law written for him in the presence of the levitical priests. It shall remain with him and he shall read in it all the days of his life, so that he may learn to fear the Lord his God, diligently observing all the words of this law and these statutes, neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left, so that he and his descendants may reign long over his kingdom in Israel (Deut 17:16-20).

This idealistic proscription of kingly pride and power is not found anywhere else in antiquity. It also remained unrealizable in Israel as an attempt to restrain human pride for the good of the nation and the glory of God, as the record shows.

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[1]Many observations about power in ancient Israel can be gained in Moshe Greenberg, "Biblical Attitudes Toward Power: Ideal and Reality in Law and Prophets," *Religion and Law* (1990): 101-112.

Not only political power, but economic power as well was restricted by the Law.

God granted the Israelites land for their possession, but only on condition of obedience.

If any of the people took credit for their prosperity, the Torah declared the consequences,

> Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today. If you do forget the Lord your God and follow other gods to serve and worship them, I solemnly warn you today that you shall surely perish (Deut 8:17-20).

Parallel to God's ownership of the land was Israel's duty to regularly reflect on the fact that they were tenants. Once a week, on the Sabbath, all Israel was commanded to stop work and rest "so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed" (Exod 23:12). This command was in force even during the busy times of planting and harvest. Every farmer has material considerations in mind during these critical times of the year, yet thoughts of enterprise and accumulation of economic power over others were not to prevail in Israel.

In addition, the Israelite was commanded to share what wealth was gained from the land with less fortunate fellow-citizens. Use of the land was specified as follows:

> For six years you shall sow your land and gather its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard (Exod 23:10-11).

The grandest curb on economic initiative was the jubilee, which occurred every fiftieth year. At that time all sales of land (some of which may have been prompted by bankruptcy) were annulled and all land reverted back to its original owners (those who received it when the land was allocated at the time of the conquest). God had decreed

that "the land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants (Lev 25:23). The jubilee served to prevent economic supremacies since land was only as good for purchase as crop years that remained until the next jubilee. Who would invest heavily in crop land when any improvements would benefit its original owner? Such a device prevented the accumulation of land that would put one owner at an advantage over another. The result was that the economic strength of all landowners would be equalized, or at least remain static.

Other dampeners of economic power were the bans on interest,[1] thus disallowing the ability to make money from money, as well as the rule that slaves must be set free after seven years,[2] thus preventing the accumulation of human capital, "for to me the people of Israel are servants; they are my servants whom I brought out from the land of Egypt: I am the Lord your God" (Lev 25:55). Other provisions were the sustenance of the Levites with the tithe of Israel's produce every third year,[3] and the cancellation of debts every seven years.[4] Through these measures the material resources among the people were distributed with a view toward equality. A focus of human power was made difficult, if not impossible, in Israel.

The Torah also prevented power from accruing to anyone who could control the spread of information to the people. The knowledge of the laws was to be disseminated

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[1]Exod 22:25.

[2]Exod 21:2-6; Deut 15:12-18.

[3]Deut 14:28-29.

[4]Deut 15:1-6.

daily in each tent by parents[1] and proclaimed at a public recitation every seven years.[2] In

this way no sectarian or partisan control of information was enabled. All Israel would

hear of the laws forbidding the perversion of justice or the taking of bribes by judges.[3] As

a result, the judiciary became accountable to the people. The king's absolute sway would

also be undercut as the people heard the regulations forbidding him to accumulate

symbols of power and prestige. Likewise, the priests' authority was limited as the

priestly prerequisites[4] and causes for disqualification[5] from divine service were made

known to the populace.

The public accessibility to the Torah was the basis of the common responsibility of

each for all. It heightened the worth of the individual. By imparting information, both

individual accountability and individual power were increased. Each understood his or

her duties toward others, but also understood their rights that they could claim from

others. All (including the king) were subject to the same divine Sovereign whose laws

were designed to prevent one from dominating another.

Even the conquest of Canaan itself was not due to military strategy or superior

weapons of war. The conquering of the land, as well as the entire Exodus beforehand,

was a story of constant miracles. The material prosperity the Israelites enjoyed in the

[1]Deut 6:7; 11:19.

[2]Deut 31:10-13.

[3]Exod 23:6-8.

[4]Deut 18:1-5.

[5]Lev 21:13-23.

Promised Land was God's reward for continued devotion to their holy calling, and not due to cunning or clever maneuvering for the purpose of seeking advantage over others.

In its aversion to the concentration of power and its tendency to equalize resources among the citizenry, the system of biblical law resembled an ancient democracy. Its regard for the individual and the protection of civil rights was unparalleled in ancient societies.

Unfortunately, as history attests, there was a wide gap between the ideal and reality in Old Testament Israel. As early as the time of Israel's first king (Saul), the national policy became the achievement of national prestige and power rather than becoming a holy nation. There was great concern with building up the military and establishing alliances with powerful neighbors. Thus resulted the mobilization of public resources, the confiscation of private property, and levies on workers. The concentration of resources led to social inequality and the prestige of the court and all officialdom. The words of the prophet Samuel came true:

> He will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; and he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and some to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers. He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves (1 Sam 8:11-17).

There were many abuses of power that emerged. The prophets denounced the tyrannical use of power that became insolent and exploitative. Isaiah condemned power

politics as futile.[1] Hosea condemned militarism as a cause of Israel's downfall.[2] Other prophets, including Jeremiah and Ezekiel, announced God's decision that since Israel had fallen so far short from His original purpose, He would start over again with a new remnant following the Babylonian exile.

The Ideal of Power in the New Testament

In order to gain a proper theology of power, it is necessary to consider the life and teachings of Jesus Christ. As He had outlined principles of thought and behavior to the people of the Old Testament, so He did for His followers in Israel during His ministry on earth.

He came into the world in a very politically tense time. The Jews wanted a powerful military and religious leader to overthrow the Romans and reestablish the throne of Israel. Jesus, however, was uninterested in the politics of His day. His teachings did nothing to offer the people a political solution to the national problems of the day.

As was stated earlier, Jesus was not from among those belonging to the Jewish power structure. He was not a member of an in-group. Yet, He knew who He was and what His role was to be. He had a name, Son of God. He was unconcerned with acquiring for Himself high office or political authority. Most of us humans struggle with our identity and self-worth, which causes us to be vulnerable to power. Jesus is not only our Savior; He is our example. His attitudes and actions are ours to imitate.

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[1] Isa 31:1-3.

[2] Hos 10:13-14.

In the previous section it was noted that the Torah legislated an equal distribution of power. No one was allowed dominance or superiority over another. There were checks and balances put in place to hold the citizenry accountable to one another. By the time of Christ, gross inequities were firmly rooted in the fabric of society, both politically and religiously. By birth, Jesus entered the world at the lowest possible level. He did not come as royalty, but as a child of Galileans. As Vermes notes, Galileans generally were considered peasants who carried "the stigma of a religiously uneducated person."[1] Not only that, but "for the Pharisees and the rabbis of the first and early second century AD the Galileans were on the whole boors."[2] In this setting, it is clear that Jesus was not attached to any Jewish power infrastructure. Vermes adds, "At home among the simple people of rural Galilee, he must have felt quite alien in Jerusalem."[3] In addition, Galileans had established something of a notorious reputation in Jerusalem: "It appears that in the eyes of the authorities, whether Herodian or Roman, any person with a popular following in the Galilean tetrarchy was at least a potential rebel."[4] So it is understandable "that the first Jewish Galilean version of Jesus' life and teaching was conceived in a politico-religious spirit."[5]

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[1] Geza Vermes, *Jesus the Jew* (New York: Macmillan Publishing Company, 1973), 54.

[2] Ibid.

[3] Ibid., 49.

[4] Ibid., 50.

[5] Ibid., 51-52.

Yet, in that placid countryside and in the midst of a quiet community, something powerful was taking place. Under Jesus, the "rabble claimed its rightful place of sonship and daughterhood before God against the tutelage of the religious professionals. Power was redistributed. It reached even the most wretched and debased."[1] In usurping the prerogative of power, Jesus caused a question to be raised: What right did a Galilean have to teach the people? In the ministry of Jesus, *the Galilean*, the power scale was changed. The God of Abraham, Isaac, and Jacob was no longer confined to the Jerusalem temple under the control of the priests and scribes. He was sovereign again in freeing the people to follow their destiny in the person of Jesus. In Jesus a power shift began. While the immediate consequences were not "world-wide," the process of history was infused with a change agent creating a new direction and a new quality of life. The effect was a new balance of power. Herzog speaks of what that means to us today:

> Theology needs to understand that the exercise of power is a function of one's view of selfhood. As long as the self is able to bracket out segments of humanity as not belonging to the self the power differential will wreak havoc on some members of the human family. In the prevailing notion of selfhood in Western culture, we usually have value as human beings when in some form we acquire power over others. We think of making it on the ladder of success which is one way of acquiring power over others. One glorious little self here is still pitted against another not so glorious self. The resources of the Judeo-Christian tradition are there to be marshalled against this outlook at the point where Jesus as member of Israel created the power balance between human beings by acknowledging the marginals as part of the self. Power corrupts at the point where the weak, the poor, and the maimed are viewed as non-persons. And absolute power corrupts absolutely where everyone beside oneself is viewed as non-existent except as prop for one's self-aggrandizement.[2]

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[1]Frederick Herzog, "Jesus and Power," *Philosophy of Religion and Theology* (1975): 203.

[2]Ibid., 205-206.

In the parable of the proud Pharisee who compared himself to the despised

publican, Jesus portrayed the one used as a prop for the other's self-aggrandizement. In

His comment on the scene, Jesus redistributed the power by justifying the publican.[1]

The issue of power arose immediately after the ministry of Jesus began. When He

was baptized in the Jordan River, He was explicitly told by John the Baptist and God that

He was the Messiah.[2] Having been so designated, Jesus was taken into the wilderness to

ponder the gravity of His calling. While there, the devil met Him with three temptations

that are universal to power.[3] The first was the temptation to use power for food (for

security). The second was to use power for an extravagant display or for show. The third

was to use it for the glory of leadership.

The first temptation was simply stated, "If you are the Son of God, command these

stones to become bread" (Matt 4:3). It would seem reasonable to do so, especially since

He was hungry, and what is wrong with a hungry man feeding himself? As Peck

suggests,

> I see the issue here not as mere relief from the pangs of hunger, but total relief from
> the fear of starvation. The fear of starvation is very primitive, very basic . . . .
> Bread, or food, is a symbol . . . . for the sense of security that can come from power.
> In refusing to turn stones into bread, I believe that Jesus was symbolically rejecting
> security or his attachment to the illusion of security.[4]

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[1]Luke 18:10-14.

[2]Matt 3:13-17.

[3]Insights into the three temptations of Christ are found in M. Scott Peck, *A World Waiting to Be Born* (New York: Bantam Books, 1994), 249-261.

[4]Ibid., 250-251.

With regard to leadership, there is a tendency when one attains to a position of power to be afraid of losing it. Along with that fear comes the temptation to sacrifice one's integrity in order to hold on to it. In the world system the essence of the "power game" is to keep hold of one's position whatever it takes. The position becomes one's security in entirety. The pressure to keep hold of power may tempt the leader to do what is most popular instead of what is right.

The paradigm of power that Christ modeled was that power is the opportunity to be of service, not to have power for its own sake. When power becomes one's security, there is no freedom to serve, to do the right thing. In order to be free to do what may be unpopular, the leader must be prepared to leave, quit, or be fired from the power position at any moment.

It is natural and proper for church leaders to be concerned with bread and to see that their families have the security of food and clothing. But anyone who has come to identify power with security, who must cling to it at all costs, has fallen into a spiritual trap and is addicted to power. In essence, the first temptation was a lure for Jesus to use His power to prevent Him from ever becoming hungry again. He resisted the temptation to use power as His security.

The second temptation dealt with another aspect of power—the temptation of flamboyance. "Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone'" (Matt 4:5-6).

Why would anyone want to jump off a tall building? In the case of Jesus, it was to verify His greatness, not only to Himself, but to others. Such a temptation has meaning when leaders sense their lack of greatness. To those who struggle with self-doubt and know there is little, if any, evidence of greatness, the devil may come with suggestions to prove their worth and be rid of self-skepticism by engaging in attention-getting flamboyance so that the public will recognize their greatness and admire them.

Jesus exposed the exaggerated greatness of the religious leaders when He spoke of those who sounded trumpets when they gave alms, "so that they may be praised by others" (Matt 6:2), or who loved to stand and pray at the street corners, "so that they may be seen by others" (Matt 6:5), or who disfigured their faces, "so as to show others that they are fasting" (Matt 6:16). This temptation of power is that of spiritual flashiness which caters to the desire for self-glory.

Third, Satan took Jesus to a mountaintop and "showed him all the kingdoms of the world and their splendor; and he said to him, 'All these I will give you, if you will fall down and worship me'" (Matt 4:8-9). A key word in this passage is "splendor." Here the temptation of power is to seek it for the pure glory of it, for its own sake. For the one tempted, it is not to be in a position to serve, but to be in command.

Peck ponders why such a lure to power would be a temptation to Jesus. He says,

> I believe it was so tempting paradoxically because Jesus had such a deep desire to serve. Think of how well he could have served as a king of kings, as the emperor of the world! Think of the brilliant and loving things he could have made happen with such power, could have authored with such great authority! He could have created social systems to serve the poor. Done much to equalize wealth. Established universal public education. Instituted civil liberties. Brought peace to warring nations . . . . He would have gone down in history as not only the most

powerful but also the most wise, the most just, the most beneficent, and the most humane king that ever was![1]

Jesus never sought such power for Himself. He constantly gave it away. He empowered others. He sought and found people whom He nurtured, giving *them* worth and dignity.

This temptation also comes to Christian leaders who occupy positions of power. There may be those who would enjoy a certain position, and stop at that. Rather than using the position as an opportunity to serve, they would merely occupy the position for its own sake. It is grand to be the leader, but not so grand to be a servant-leader.

Throughout His public ministry, Jesus rejected the lure of power. After He fed the five thousand, He realized that the people "were about to come and take him by force to make him king" (John 6:15), but He withdrew to be by Himself. Another time, before the Feast of Tabernacles, His brothers grew impatient with Him, and urged Him to seek a wider audience outside of Galilee: "Leave here and go to Judea so that your disciples also may see the works you are doing; for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world" (John 7:3-4). But Jesus wouldn't be interested in promoting His image. Even His brothers had difficulty understanding Him.

Christ rebuked His disciples on a number of occasions for their concern over who was most important and powerful. Even at the Last Supper, the final Passover that Jesus celebrated with them, they argued about which one of them would be the greatest. Jesus

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[1]Peck, 260.

explained that such thinking was unworthy of them, and that they were not to think about

status, power position, or place. In His words:

> The kings of the Gentiles lord it over them; and those in authority over them are
> called benefactors. But not so with you; rather the greatest among you must
> become like the youngest, and the leader like one who serves. For who is greater,
> the one who is at the table or the one who serves? Is it not the one at the table? But
> I am among you as one who serves (Luke 22:25-27).

Service is to be the mark of the Christian. Jesus did not say, *the one who gives up leading*

must serve, or must love, but *the one who leads* must be this way. In the act of leading,

the leader is to serve, to love.

> Foster reflects on Jesus' definition of power by saying,

> Our ambivalence about power is resolved in the vow of service. Jesus picked up a
> basin and a towel and, in doing so, redefined the meaning and function of power.
> "If I then, your Lord and Teacher, have washed your feet, you also ought to wash
> one another's feet. For I have given you an example, that you should do as I have
> done to you" (John 13:14-15). In the everlasting kingdom of Christ, low is high,
> down is up, weak is strong, service is power. Do you sincerely want to engage in
> the ministry of power? Do you want to be a leader who is a blessing to people? Do
> you honestly want to be used of God to heal human hearts? Then learn to become a
> servant to all. "If any one would be first, he must be last of all and servant of all"
> (Mark 9:35). The ministry of power functions through the ministry of the towel.[1]

Even after the resurrection, the disciples were still unclear about the matter of

power. Their question to Jesus, "Lord, is this the time when you will restore the kingdom

to Israel?" (Acts 1:6) may have signaled the fact that they wanted a kingdom so they

could exercise a little power. But Jesus made it clear that He had in mind for them a

unique kind of power that was distinct from rank or title. "But you will receive power

when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in

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[1]Richard J. Foster, *Money, Sex, and Power* (San Francisco, CA: Harper and
Row, 1985), 228.

all Judea and Samaria, and to the ends of the earth" (Acts 1:8). It was power, but without

a kingdom, and without a position. It was a power He would give them, and it came from

above.

Power: A Word With Meaning

In the New Testament Greek there are four principal words for "power." They are

dunamis, exousia, ischus, and *kratos.* The following is an explanation of each word in its

unique meaning and application.

All words that derive from the stem *duna–* have "the basic meaning of 'being

able,' of 'capacity' in virtue of an ability; in contrast to *ischu–,* which stresses the

factuality of the ability, the stress falls on being able."[1] When the disciples were

promised power to witness to the gospel, it was *dunamis* they would receive.[2] Likewise,

Paul prayed that his readers would be equipped with all power (*dunamis*) that would

prepare them to endure everything with patience.[3] In their work of preaching, the apostles

gave their message with great power.[4] One prominent deacon was Stephen who was "full

of grace and power" and who thus "did great wonders and signs among the people" (Acts

6:8). Peter and John were questioned after they healed the crippled beggar. They were

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[1]Walter Grundmann, "Dunamis," *Theological Dictionary of the New Testament,* ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans Publishing Company, 1964), 2:284.

[2]Acts 1:8.

[3]Col 1:11.

[4]Acts 4:33.

asked, "By what power . . . . did you do this?" (Acts 4:7). The fact that they possessed a

capacity to perform a wonder was evidence of a power that was commanded to be

explained. In each of these verses *dunamis* was an ability to perform the remarkable and

unusual that resulted in the arousal of special interest and curiosity. The word also

connotes true strength in contrast to mere word or appearance, as Paul states in his list of

the signs of the last days, " . . . . holding to the outward form of godliness but denying its

power" (2 Tim 3:5). Certainly, a ministry that is outwardly impressive is not fully

effective until it has been anointed with *dunamis*.

God is known by His power. As Paul says, "The message of the cross is

foolishness to those who are perishing, but to us who are being saved it is the power of

God" (1 Cor 1:18). Also, the final words of the Lord's Prayer ascribe *dunamis* to God:

"For the kingdom and the power and the glory are yours forever" (Matt 6:13). The same

is found in Revelation where the twenty-four elders fall down, casting their crowns before

the throne, singing, "You are worthy, our Lord and God, to receive glory and honor and

power, for you created all things, and by your will they existed and were created" (Rev

4:11). Similar praises are found in Rev 7:12 and Rev 19:1.

In each of these texts cited as examples, *dunamis* is used to refer to one's ability,

capacity, strength, or force. God's creating, the disciples' preaching, healing, and

performing of signs and wonders, as well as the authenticity and credibility of one's

religious experience are all attributed to *dunamis*.

Exousia adds another dimension to the meaning of the word "power." Whereas

dunamis describes capacity to do, *exousia* denotes more "the right to do something or the

right over something."[1] To have *exousia* is to have unhindered authority over any action

that may be taken. It is the freedom of choice and the right to decide or dispose of

something as one wishes without contest. This kind of power is granted to the inheritors

of heaven who have "the right (*exousia*) to the tree of life and may enter the city by the

gates" (Rev 22:14). Likewise, the same power is possessed by the potter who can "make

out of the same lump one object for special use and another for ordinary use" (Rom 9:21).

God has power over the plagues, over which no one can overrule at the end time of

human history.[2] This power is claimed by Jesus who said, "All authority in heaven and

on earth has been given to me" (Matt 28:18). One manifestation of His *exousia* was over

the unclean spirits. This power He gave to His twelve disciples, authorizing them to cast

demons out, and to cure every disease and sickness.[3] *Exousia* also refers to the legitimate

power exercised by rulers or others in high position by virtue of their office. For

example, the Roman centurion claimed to be a man "under authority" (Matt 8:9). This

gave him power over soldiers, with authorization to give orders and to expect

compliance. Jesus is described as having made "all things by his powerful word" (Heb

1:3). The word *exousia* describes Christ's word as something "official," which cannot be

contravened or questioned. Christ's word is ultimate and final in authority and power.

On the occasion of Jesus' trial, He was sent by Pilate over to Herod, because Jesus was

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[1]Werner Foerster, "Exousia," *Theological Dictionary of the New Testament*, 2:562.

[2]Rev 16:9.

[3]Matt 10:1; Mark 6:7.

born a Galilean and was thus under the *exousia* of Herod.[1] Thus, the word also refers to the domain in which power is exercised. Jesus also charged the chief priests and the officers of the temple police with operating from "the power of darkness" (Luke 22:53), which was their domain of activity on the night of Jesus' betrayal.

The word group *ischu*– has the meaning "to be able," "to be capable," "capacity," "power," and "strength." It is largely co-extensive with *duna*–. In the case of *ischu*– there is "more emphasis on the actual power implied in ability or capacity."[2] Whereas, *dunamis* was something that came from above as an enabling force in most cases, *ischus* is an actual possession of power or strength. It is human strength or ability. Thus, God's people are commanded to love God "with all your heart, and with all your soul, and with all your strength" (Mark 12:30). In other words, all human strength is to be concentrated on the love of God. Christian followers are also summoned to "be strong in the Lord" (Eph 6:10). Although the strength is attributed to God, it makes the Christian strong in actual fact. The verses that follow in the Ephesians passage show how the strength is to be used. It involves standing firm against the wiles of the devil and proclaiming the gospel of peace with readiness. All ministry in the community of Christ is grounded in, and proceeds from, the power of Christ: "Whoever serves must do so with the strength that God supplies" (1 Pet 4:11). To a different degree angels also share this strength and power.[3] Doxologies in Revelation which acknowledge and magnify God's eternal being

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[1]Luke 23:7.

[2]Grundmann, "Ischu," 3:397.

[3]2 Pet 2:11.

and Godhead ascribe *ischus* to God and Christ.[1] He has power in actual reality and, therefore, deserves praise and our worship.

The word *kratos* is more closely related to *ischus* than to *dunamis*, and thus denotes "the presence and significance of force or strength rather than its exercise."[2] The English words "democrat," "autocrat," and "aristocrat" are examples of words with *kratos* at their roots and each is a description of a form of power. In the New Testament, *kratos* is linked with the devil in only one verse.[3] Used in the genitive construction, it denotes that over which one has power. The devil controls death. Death is subject to him. He uses it as his instrument in his service. In all other passages *kratos* refers always to God. There is no place in which it is said of a human that he or she either has or can gain *kratos*. The Synoptists use *kratos* only once, that in the Magnificat.[4] In the context, it is designed to stress the power of God which none can withstand and which is sovereign over all. In comparison with *dunamis* and *exousia*, *kratos* is used rarely in the New Testament. Paul refers to the overwhelming greatness of the power of God that is demonstrated in the lives of believers.[5] This same power was expressed in the resurrection of Christ.[6] In these verses *kratos* "denotes more particularly the outer aspect of the divine strength, perhaps

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[1]Rev 5:12; 7:12.

[2]Wilhelm Michaelis, "Kratos," 3:905.

[3]Heb 2:14.

[4]Luke 1:51.

[5]Eph 1:19.

[6]Eph 1:20.

its supremacy."[1] *Kratos* also is found in doxologies. It stands alone,[2] is linked with "honor" and "eternal,"[3] occurs with "glory"[4] and with *exousia.*[5] It denotes the superior power of God to whom the final victory will belong.

In summary, the minister should be humbly aware of *dunamis.* It is the power that will make ministry effective. If his or her preaching and praying are filled with this aspect of power, great will be the results. Outward appearances are but husks without content if *dunamis* is absent from ministerial functions. *Exousia* is the power of a minister that is his or hers by "right." This right is given by God. It is an authority that enables the minister to denounce sin or pray for healing with expected results. A congregation belongs to a minister as the domain in which ministerial *exousia* may be performed. The legitimacy of the minister's authority is established by a call from God which may be considered "official." A minister's credibility rests also largely upon *ischus.* Humanly speaking, the minister's flesh is empowered by God to resist temptations that would destroy the reputation that has been established. The work of ministry requires actual and tangible capabilities. Without them, credibility is diminished and a ministry is less than effective. *Kratos* belongs only to God and not to humans. The only expression of *kratos* is in the realm of the supernatural, beyond flesh and blood.

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[1]Michaelis, 3:908.

[2]1 Pet 5:11.

[3]1 Tim 6:16.

[4]1 Pet 4:11; Rev 1:6; 5:13.

[5]Jude 25.

Since God is supremely powerful, His work will prevail over all opposition and adversity. All other powers must submit to Him.

Institutional vs. Theological Understandings of Power

Whenever a discussion of power is based on theological understandings, it quickly can be compared with reality. Theology is ideal and portrays the subject as it ought to be considered in its pristine sense. However, the practice of power in ministry is located squarely in the real world of institutional life. So far, this discussion of power has been totally theological. It is important, therefore, to consider how the theological definitions can both challenge and transform institutional definitions of power. But first, what is institutional power? A helpful delineation would include a trinity of terms: "power over," "power within," and "power with."[1]

Power Over

Most discussions of power are couched in this familiar context, which defines power as simply the ability to influence the behavior of others. Such power is gained by force, consent, law, or authority. It is the power of our federal government to enforce taxation upon the entire nation. It is the power of an employer to fire an employee. It is the power of dominion over the earth that was granted to our first parents. It is the power parents exercise in raising their children. "Power over" also characterizes the relationship between a teacher and a student, a doctor over a patient.

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[1]Martha Ellen Stortz, "Clothed with Power from on High: Reflections on Power and Service in Ministry," *Word and World* 9 (Fall 1989): 328-336. The author develops this typology further in her book, *PastorPower*.

Church leaders who operate in this mode would be aware of their training to do ministry and to equip others to do it. This kind of power separates the leader from the group and puts a divide between minister and congregation. The "power over" model of ministry is present in the institutional setting when it becomes the leader's responsibility to guide, nurture, or, when necessary, to discipline individuals in the group.

Certain images of God can be used to support a "power over" approach to leadership. God's otherness as Lord, Master, Judge, or Father engenders a community that is more prone to obey rather than disobey.

The "power over" mode feeds four distortions of helpful ministry. First, is the leader who exercises absolute power over the group. The group experiences a feeling of domination and oppression. Second, there is the portrait of the church leader as a Father who patiently puts up with the childish or childlike behavior of the group, occasionally needing to review the "rules" with them in order to maintain order. Third, the institution may find itself with co-dependent leaders who are unable to give prophetic leadership, but only encourage perpetual dependence of the group upon them. This is the distortion of indispensability which would prevent any real possibilities for growth, empowerment, or independent thinking in the group. Fourth, there is the pastor as Manager, competent at organization and administration, but who is distant from the needs of the people for nurture and caring. Everything runs smoothly in the church, but it is such an impersonal efficiency.

These institutional understandings of power are challenged when confronted with the gospel. The gospel appeals to a power revealed in powerlessness, a strength made

perfect in weakness: the power of the cross. God does not hoard power, He pours it out.[1]

He is a Master, Lord, and Judge who emptied Himself to become a human, a servant, One

who is also judged. This was the "power over" that God exercised. This is the curb

placed on the church leader's exercise of "power over." God requires that those who

exercise power over His people also be ready to pour it out and be prepared to enter into

their sufferings as He did. Such an understanding of power guides us toward the only

way in which "power over" can be used without becoming oppressive or abusive.

Power Within

This form of power is the opposite of the first. "Power over" is an external

manifestation of power and functions as a "power from without." "Power within," on the

other hand, is internal and refers to the direction of one's own behavior. "Power within"

is the sum of one's spiritual, emotional, and psychological resources. In short, it surfaces

as "charisma" or personal magnetism.

Throughout history, "power within" has operated in tension with "power over." In

the years when the Old Testament prophets challenged the behavior of many of the kings,

the conflict between "power within" and "power over" became apparent. The same was

true of Early Christianity when the role of prophets diminished as the role of bishops

increased. Bishops and teachers embodied a "power over" and reserved the right to edit

those who represented power from within. Centuries later, when the Reformers gathered

around themselves huge followings, their "power within" posed a direct threat to the

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[1]Phil 2:5-11.

papal hierarchy. A lively, spontaneous, and charismatic power ran head-on into power that filtered down through external authorities and systems of power that had developed over centuries of tradition and practice.

The image of God that best embodies "power within" is God as Spirit. It is an image of freedom and serendipity. The Spirit "blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8). God's inability to be contained or programmed cultivates in His followers a resistance to rigidity or closed-mindedness.

Yet, the counter-institutional force of "power within" must be held in check and tested. There are many leaders who possess charisma, who may inspire followers to go against tried and true institutional forms. Some charismatic television evangelists, for instance, preach at length and with great effectiveness, but they also mix a good deal of manipulation and dishonesty with their charisma.

Leaders who operate mainly in the "power within" mode are aware of their personal power within the group. The charismatic leader should be cautious in regard to the use and abuse of that power, and be aware of its pitfalls. Too often the charismatic leader wants to be the only person in the group who "shines." Rather than empowering others in the group, the leader may disempower the group, making it more dependent on the leader. While the leader is content utilizing power from within, the group experiences more of the classic "power over." This unique form of oppression is more accurately called *im*pression. The group may be so dazzled by its charismatic leader that it unquestioningly does whatever the leader wills.

This institutional understanding of power is also challenged by the gospel. Proper theology places "power within" in its appropriate bounds. The "power within" that descended on the disciples filled them with gifts that enabled them to preach to all nations. It was an immensely powerful force that attended their words and led to multitudes of conversions. Yet, it was not theirs. It was God's power within them. Our duty is to prayerfully discern the difference between God's Spirit and our own. Not every charismatic leader is genuine. External charisma often can be a cover-up for an internal void. Indeed, God is Spirit, and His Spirit lives in us, but the challenge for us is to differentiate, discern, and maintain humility. In this way charismatic leadership can operate faithfully in the church.

Power With

A third form of power is "power with." This form of power is usually manifest among people who have greater power together than any have individually. It is the power of the masses, the grass roots movement, the union, or the power of any group that asserts its common purpose.

Examples of "power with" can be found throughout history. Various monastic or pietistic communities lived out this form of power in a life organized around prayer and work. The civil rights movement and women's movement are more contemporary examples. Each movement can point to charismatic leadership at its core, but the leaders, by and large, embodied the power of the group and made it accessible to all its members.

A certain image of God represents a ministry of "power with": God as Friend. This

image of God places us in mutuality with God in His kingdom and calls us to work with

Him in advancing that kingdom. Whereas "power over" tends to create passive

obedience in followers, and "power within" tempts a group to create its own kingdom in

God's name, "power with" fosters a community that is prone to be loyal and averse to

betrayal.

A church leader who operates in the "power with" mode is living out a calling as

"first among equals." Rather than being at the top of a power pyramid, as in the "power

over" model, or at the hub of a wheel, as in the "power within" model, the leader is best

portrayed as the head of a body, directing movement that would not be possible if left to

the individual. The group under the leader's direction is best described as organized

around friendship.

Though this model has its appeal, it also has its problems. The leader, in this case,

is easily seen merely as Buddy or Facilitator. As a buddy, the leader is merely "one of the

folks," close and personal, but that nearness prevents the ability to empower, direct, or

discipline any one of the group. And mere facilitation can neither challenge nor empower

the group to seek possibilities beyond itself. Generally, the friendship model of

leadership constitutes a denial of differences in power between the leader and the group.

It also downplays responsibilities that rest–and rest only–with the leader.

This institutional understanding of power is also enhanced and transformed by

theological understanding. Indeed, God poured out His power upon the disciples that

propelled them into the shared task of preaching the gospel to the nations, but there is a

depth dimension to the "power with" model that Jesus Himself explained. He said,

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father (John 15:12-15).

Here, it seems, friendship has replaced a master-slave relationship; "power with" is given precedence over "power over." In this relationship we do not face blind obedience to a hidden God, because Christ has revealed everything He knows about God to us, including the content of God's chief commandment to us: love one another. What is more, it is the kind of love that would sacrifice itself for a friend. God, in Christ, modeled that kind of love. He was more than a "Buddy." He was a Savior, sacrificing His life for those He loved.

The challenge for ministry is clear. Above, within, and beneath the solidarity of a common struggle among friends is the God who commands us to love one another. All our friendships are to be ordered after this commandment of love. This commandment will always articulate our common task, purpose, and end that we have with Christ and in Christ.

In summary, the three symbols of power described above tell us several things about power and service in ministry. First, they tell us that all forms of power are present in ministry: "power over," "power within," and "power with." Just as God Himself embodies each form, so church leadership can be said to embody each. Second, each form is re-interpreted and transformed by the cross of Christ. Finally, ministry is a balancing act. The leadership of "power over" that is constantly required in ministry

must be ready to assume servanthood and pour itself out on those who are led. The

charisma of "power within" that is so appealing to leaders must operate in humility and

restraint, subordinating itself to the ultimate Source of power. The friendship of "power

with" that creates common purpose must find itself enriched and committed in service of

God's commandment to love. In its ideal, power was never intended for supremacy, but

for service. Throughout both Testaments, in precept and exhortation, the improper use of

power is constantly restrained. Though the issue of power continually arises, its abuses

are continually confronted and condemned. In Christ, the ideal model of power in

leadership is found.

The Power of the Last Place: Servanthood

It is in the area of power that the ministry of Jesus stands in the greatest contrast to

popular understandings. Our world generally equates position with power. There are,

however, many other sources of power which are held in high regard. Money often opens

doors to power. Muscles give one strength to dominate others. Chairman Mao has been

quoted as saying, "Power goes out of a barrel of a gun." Knowing how a system works

and understanding how to work with people are also sources of power. Smith adds more:

> Information and knowledge are power. Visibility is power. A sense of timing is
> power. Trust and integrity are power. Personal energy is power; so is self-
> confidence. Showmanship is power. Likability is power. Access to the inner
> sanctum is power. Obstruction and delay are power. Winning is power.
> Sometimes the illusion of power is power.[1]

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[1]Hedrick Smith, *The Power Game: How Washington Works* (New York: Random House, 1988), 42, quoted in Leighton Ford, *Transforming Leadership* (Downers Grove, IL: InterVarsity Press, 1991), 141.

This so-called illusion of power is a very real commodity of power that is often

relied upon to work miracles in an organization. As Korda notes,

> Napoleon is said to have believed that the most valuable quality a general could
> have was luck, and that troops always fought for a "lucky" commander. The same
> is true for executives: a person with an aura of success and a reputation for being
> lucky can do wonders for the morale of an organization simply by his presence, and
> his six-digit figure salary inspires confidence. One of the reasons that the six-or
> seven-digit salaries usually go to outsiders . . . . is that the people who qualify for
> this kind of job are seldom selling their skills or their specific knowledge of a
> business; they have learned how to merchandise themselves and what they are
> selling is their reputation for success.[1]

Aside from these secular views of power, Jesus modeled a view that is still

revolutionary: the power of the last place. In a world where most people are concerned

with being at the top, He showed the greatness of the servant. Scripture tells of certain

instances when Jesus had the opportunity to explain to His disciples how God regards

power. In each of these there are common points of emphasis. The first instance is

recorded in Mark's Gospel:

> Then they came to Capernaum; and when he was in the house he asked them,
> "What were you arguing about on the way?" But they were silent, for on the way
> they had argued with one another who was the greatest. He sat down, called the
> twelve, and said to them, "Whoever wants to be first must be last of all and servant
> of all." Then he took a little child and put it among them; and taking it in his arms,
> he said to them, "Whoever welcomes one such child in my name welcomes me, and
> whoever welcomes me welcomes not me but the one who sent me" (Mark 9:33-37).

It is generally understood what passes for greatness in human society, but in this

episode Jesus showed His disciples that the "greatest" acts differently. In heaven's view

of power, whoever wants to be regarded as "first" must be the very last and the servant of

all.

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[1]Michael Korda, *Success!* (New York: Ballantine Books, 1978), 54-55.

Greatness in the world is often measured by how many supporters or admirers one can muster. Jesus turned the power scale upside-down by taking a child in His arms and honoring the little one by saying, "Whosoever welcomes one such child in my name welcomes me, and whosoever welcomes me welcomes not me but the one who sent me" (Mark 9:37). A child has no influence in the world, no power to do anything for us. It is the other way around. Additionally, children are often dismissed as "interruptions" or are considered bothersome, taking away precious time that many are unwilling to give. Yet, Jesus says that whoever honors a child (an insignificant individual) honors God. In other words, in heaven's perspective there is no place for a superiority complex that isolates or discounts the weak and the powerless. Christ calls upon His followers to treat the child as they would the king, with no distinction. His measure of greatness is not "Whom do I let into my circle of influence?" but "How long and wide is my circle of fellowship?"

Luke's Gospel expands Jesus' discussion of greatness still further, this time at the final supper He had with His disciples. The account states:

> But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves" (Luke 22:25-27).

Earlier Jesus elevated the stature of a child to greatness. Now He elevated the table waiter to power. He described His kingdom as a community of fellow servants in which the older would serve the younger; the greater, the lesser; the powerful, the weaker. In Jesus' community one never gets to the point of being too important to do menial things regardless of the privilege of age, strength, or status.

The story of Mahatma Gandhi could illustrate this sort of servant attitude. It is said that he periodically retreated from his public efforts to claim India's independence and went back to his home village where he grew up. There he sat at a wheel, spinning thread, as if to remind himself and his followers that he was representing the peasants and villagers of India and that even great causes should never elevate us above performing simple duties.[1] In this way, He was showing a Christlike spirit even though he never claimed to be a follower of Christ.

Another discussion between Christ and His disciples on the issue of power begins when two of them came to Him with a request. As Scripture says,

> James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory" (Mark 10:35-37).

It is obvious they were asking for positions of power, to be his number two and number three in command. It is intriguing to note the way Jesus handled this request. In asking the question, "What is it you want me to do for you?" He drew out of them their hidden motives. There was something about Jesus that made them speak out their true desires.

In answer to their request, Jesus revealed some important aspects of leadership and power. First, sharing power with Christ would involve suffering. Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" (Mark 10:38). Closeness to Jesus

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[1]Ford, 152.

and leadership in His kingdom involves a cup and a baptism. Jesus was referring to His

suffering and death which would soon ensue. Probing their readiness to accept such a

reversal of their expectations, Jesus asked, "Are you able to drink the cup . . . . , or be

baptized with the baptism . . . . ?" They replied, "We are able," no doubt without

realizing that indeed one of them would suffer martyrdom and the other exile. Jesus was

a Suffering Servant whose followers would also experience rejection and adversity rather

than pomp and glory in this world.

Jesus also stated that any who rise to leadership in His kingdom would do so as a

result of a sovereign assignment. "To sit at my right hand or at my left is not mine to

grant, but it is for those for whom it has been prepared" (Mark 10:40). Leadership is a

call from God, not a position we seek for ourselves. There are those who prepare

themselves for an opportunity to lead should it come, and there are others who

deliberately seek power. One is admirable, the other is obviously self-seeking, and

creates dissension in the ranks, which is what resulted among the disciples. "When the

ten heard this, they began to be angry with James and John."[1] Were the ten angry because

James and John were acting inappropriately in seeking the first place, or were they angry

because they got to Jesus first and were asking for power positions before they did?

Jesus dealt with the situation by again referring to servanthood as the essence

of power in His kingdom. The story continues:

> So Jesus called them and said to them, "You know that among the Gentiles those
> whom they recognize as their rulers lord it over them, and their great ones are
> tyrants over them. But it is not so among you; but whoever wishes to become great

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[1]Mark 10:41.

among you must be your servant, and whoever wishes to be first among you must be slave of all (Mark 10:42-44).

Jesus used a word that expresses the necessity of servanthood in leadership–the word *must*. "Whoever wishes to be first among you *must* be slave of all." There are no other options. Servanthood is essential. Throughout this passage Jesus dashed cold water on the disciples' expectations of "superstar status" in His kingdom. There is suffering, sovereignty, and servanthood in the power structure of God's community. Only by taking the last place does one achieve first place.

In one brief statement Jesus concluded His lesson on power: "For the Son of Man came not to be served, but to serve, and to give his life a ransom for many" (Mark 10:45). This one terse, simple statement aroused a host of pictures of Jesus, the Master Servant. The *Son of Man* is that wonderful heavenly figure who appears in the Psalms and in the prophecies of Daniel and Ezekiel. For example, Daniel recorded his vision in the following words:

> I saw one like a human being ("Son of Man" in most versions) coming with the clouds of heaven. And he came to the Ancient One and was presented before him. To him was given dominion and glory and kingship, that all people, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed (Dan 7:13-14).

The word *servant* would refer to the unassuming nature of the one of whom the Lord said to Isaiah,

> He is my servant, whom I uphold, my chosen, in whom my soul delights . . . He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench (Isa 42:1-3).

The idea of a *ransom* offered to set people free, one that only God could pay, is found in

Ps 49:7, "Truly, no ransom avails for one's life, there is no price one can give to God for it." And the thought of *the many* who would be ransomed reflected the image of the suffering servant of Isa 53:12, who "poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors." Here in one sentence it all came together. The heavenly position of the Son, the lowly task of the servant, the ransom paid through the cross, and the worldwide salvation of many who would believe all combined to define the essence of Jesus' power.

Jesus did more than define true power. He acted it out. This key section of Mark's Gospel concludes with an illustration of servanthood on behalf of an insignificant individual–the blind beggar, Bartimaeus.[1] When he hears that Jesus is nearby, he begins to shout, "Jesus, Son of David, have mercy on me!"

Many ordered him to be quiet, but he keeps on shouting until Jesus says, "Call him here." Throwing off his cloak, he jumped to his feet and approached Jesus. "What do you want me to do for you?" Jesus asked. This was the same question, incidentally, He had asked James and John when they wanted to sit at His left and His right.

Bartimaeus answered, "My teacher, let me see again."

Jesus responded, "Go; your faith has made you well." The story ends happily. "Immediately he regained his sight and followed Him on the way."

The story of Bartimaeus is likely placed strategically in the Gospel of Mark. Not only did the blind man receive his sight, the eyes of the disciples were also opened to the nature of servanthood. On His way to Jerusalem to die on a cross for the sins of the

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[1]The episode is recorded in Mark 10:46-52.

world, Jesus still made time to stop and minister to an obscure blind man. He had the

burden of the world on His shoulders, but He cared enough to notice and minister to one

of the least.

Love, the Greatest Power

The life and ministry of Jesus Christ demonstrated the supremacy of love over all

other forms of power. The power of love can be profound. It is a power that can outlast

our lives. In every congregation there is certain to be heard the names of individuals,

whether pastors or church members, who are remembered with great fondness and

respect. One might ask, What was so notable about those people? Why is their memory

revered? Why do people hold them in such high regard? Why are they so powerful? The

answer is associated with the power that accompanies love. Love is the greatest power in

the universe, as Campolo notes,

> God created all things and He did so through His love. It is love that brings
> us together. It is love that heals. Troubled hearts and minds are made whole
> through His love. The physical body is restored through love. Ultimately, the
> entire universe will be healed by love (Rom 8:18-22).[1]

Perhaps the word *love* is too strong for every context in an organization. If such is

the case, Boulding recommends the word *respect*.[2] Lee refers to it as *principle-centered*

power.[3] Regarding the potential of this form of power, he adds,

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[1]Anthony Campolo, *The Power Delusion* (Wheaton, IL: Victor Books, 1984), 15.

[2]Boulding, 29.

[3]Lee, 100.

Principle-centered power invites an open-ended question. The question is, "What can we do and be together?" It raises possibilities. It invites synergy, in which the contributions of all parties combine to create new options and new opportunities greater than–better than–anything you could do or be on your own. What is possible if we think and work together because we want to, because we trust and respect and honor each other? This type of power leads to sustained influence that stems from our deepest, most closely held values and aspirations.[1]

There is a phenomenon in love that leads to transformation, loyalty, cooperation, ethical behavior, self-control, and a host of other admirable results. People have told me how love (or respect) has had a transforming effect on their lives. Regarding a senior pastor: "He affirmed me for who I was and for the talents I possessed. He gave me confidence in myself that I lacked." Regarding a staff appointment: "She was chosen for the position because she is so kind to everyone." Regarding a grandfather: "He prayed with me before I left for medical school. His walk with God is authentic. He cared about me. How I miss him!"

Even in secular circles, the power of love, gentleness, and kindness is apparent, as Korda observes,

> Although our national political style has always favored toughness as a sign of power, in emergencies, when survival is at stake, it is seldom the people who talk tough one finds running things. General George S. Patton was a master of "tough guy" rhetoric, but control of the Army was sensibly placed in the hands of General George C. Marshall, a man of great firmness, to be sure, but universally respected for his shrewdness and politeness. General Patton's superior was Dwight D. Eisenhower, a born conciliator whose tact, niceness (and ability to do nothing when in doubt) were proverbial.[2]

By this we learn that love and kindness do not negate strong leadership. Rather,

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[1]Ibid., 101.

[2]Korda, *Power!*, 117.

they enhance it. It seems paradoxical to observe that the more people in leadership stop

wanting power, the more of this kind of power comes into their possession. In Foster's

view, "Leadership . . . . is an office of servanthood. Those who take up the mantle of

leadership do so for the sake of others, not for their own sake. Their concern is to meet

the needs of people, not to advance their own reputations."[1]

The ultimate paradigm of love in leadership was the life of Jesus Christ. In

modeling love, there was never an indication that love made Him inferior or weak.

Neither did it require Him to give up His Personhood. He knew that "the Father had

given all things into His hands, and that He had come from God and was going to God"

(John 13:3). He operated out of a sense of being deeply secure in His identity. It was not

weakness that forced Him into being a servant. Rather, His offering of Himself came out

of that strong self-image. The church leader has no fear of losing his identity or

characteristics of strength by serving others. Jesus was the greatest authority figure in the

universe, yet He led by love. Nor, in living the principles of love, was there an abdication

of His responsibility for giving leadership. Since He knew that the Father had put all

things into His hands, He no doubt felt a strong sense of destiny. He knew He was the

Ultimate Leader. Leadership and love did not mutually exclude each other in His life or

in His words. He said, "the greatest among you must become like the youngest, and the

leader like one who serves" (Luke 22:26). If God gives the call, leadership cannot be

evaded.

The paradigm of love and service works marvelous relational dynamics in an

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[1]Foster, 235.

organization. Greenleaf envisions the results when the leader uses power to serve. He says,

> Having power . . . . one *initiates* the means whereby power is used to serve and not to hurt. *Serve* is used in the sense that all who are touched by the institution or its work become, because of that influence, healthier, wiser, freer, more autonomous, more likely themselves to become servants.[1]

This should be the ultimate goal of church leaders who preside over congregations or church organizations. By their use of power they can divide or unite. They can break or they can heal. They can lift up what is low, and advance what has been left behind. Ideally, they can transform their congregations into a union of servant minds and hearts that effects a similar transformation in their communities.

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[1]Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 130.

CHAPTER 4

PROCESS OF THE DISSERTATION

Survey Instrument

The literature that pertains to the subject of this dissertation reveals the interplay of

power in human relationships. The subject of power is vast, and there are areas that

remain unexplored. The focus of this study is how bases of power impact the ministry of

religious authority figures. Studies abound on how power is utilized by government and

business leaders, yet there is a paucity of research that has been done in the area of

religious leadership. In fact, as Heinrichs observes, "The current status of the literature is

devoid of any studies applying French and Raven's (1959) theoretical power bases

specifically to the role of the minister."[1] There is little to indicate that this could not be

undertaken and explicated.

Research in this area could dramatically increase the effectiveness of those who

serve as ministers. A delineation of the power dynamics that are appropriate for the many

roles of ministry could help those in church leadership to become more effective and

successful beyond the scope of their current involvement.

The survey instrument used in this research (located in Appendix A) is referenced

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[1]Glenn A. Heinrichs, "Power and the Pulpit: A Look into the Diversity of
Ministerial Power," *Journal of Psychology and Theology* 21 (1993): 151.

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as a Pastoral Power Inventory. The purpose of the survey is to measure the perceptions of church members regarding how much of each power base is possessed by their ministers. For instance, if a church member perceives that the minister has specific knowledge, training, or skills, then Expert Power is in effect. Referent Power is in effect when a church member is attracted to the minister by his pleasant personality or personal charisma. Legitimate Power is experienced when a church member acknowledges the "right" the minister has to lead the church because his authority has been conferred. Coercive Power is the ability to impose sanctions for non-compliance. Its flip side is Reward Power, which is present whenever a church member perceives that the leader has power to reward others, usually through the control of valued resources.

The instrument contains 35 items that measure these five bases of power, seven items for each. The order of the items is randomized to avoid response bias. Some of the items are phrased positively and others negatively to overcome the problems of acquiescence (i.e., "yea" or "nay" saying tendencies). In addition to a few demographic-type items, the survey also contains items that would give an idea of the morale of the congregation, specifically how the church members feel about the leadership of the pastor and the effect his ministry has upon their church.

My purpose was to compare the two main groups of data (the pastors' ratings and the morale of the congregations). I looked for correlations. A correlation may exist, for instance, between a pastor with high Expert Power or Referent Power and high morale in the congregation. I also examined the results for differing correlations that may explain why some pastors are more effective than others in leading congregations.

Sample Description

The sample for this study consisted of 500 Seventh-day Adventist Church members in the North Pacific Union Conference of Seventh-day Adventists. The subjects represented 50 Anglo-American (White) churches and 10 Hispanic churches. Among the 50 Anglo-American churches, the sample was further refined to include 25 larger churches (more than 300 members) and 25 smaller churches (less than 300 members). The sample for the Anglo-American churches was comprised of eight members for each of the 50 churches. The sample for the Hispanic churches was comprised of ten members for each of the ten churches. The subjects were selected from among the lay leaders of the churches, since they would likely have closer working relationships with their pastors. This included elders, deacons, Sabbath School superintendents, and treasurers. Where names and addresses were available in conference directories, there was easy construction of a mailing list. Some conference directories do not list all church officers. In those conferences a letter was sent to church clerks asking them to supply names and addresses of key leaders in their congregations. Once this was done, a mailing list of 500 church members was completed.

Research Results

Five hundred research surveys were sent out on June 2, 2003. By September 1, a total of 245 completed surveys were returned for analysis. This represented a 49 percent response rate.

The ages of the respondents are as follows: 10 percent are in the 20-40 age

category; 52 percent are 40-60; 38 percent are 60+ years of age. The majority of the respondent leaders in the churches are middle age and beyond, thereby reflecting a perspective that comes with maturity. The genders are nearly equally represented: 49 percent are male; 51 percent are female. The research reveals the ages of the pastors in the congregations: 17 percent are in the 20-40 age category; 76 percent are 40-60; and 7 percent are 60+ years of age. The majority of the ministers in the North Pacific Union Conference are presently in the prime of their age and of their careers. Assurance is given that the ministers who were evaluated should have their ministry patterns set through a good number of years of experience, thereby enhancing the credibility of the results. The respondents represent two categories of church size: 66 percent of the respondents represent churches with less than 300 members, while 34 percent are from churches with more than 300 members.

Four items in the survey were designed to measure the respondents' assessments of their congregations. Item 38 pertained to congregational health. Only 11 percent said their congregations were "thriving and vibrant," while 59 percent felt their congregations were "fairly positive." At the other end of the scale, 25 percent of the respondents rated their congregations as "lethargic"; 5 percent said "sickly." Item 39 asked how the congregations felt about their pastors' leadership. The majority, or 56 percent, said, "He is deeply appreciated"; 36 percent said, "Some like him, some don't;" 3 percent said, "Most are unhappy"; 5 percent said they "Want a different pastor." When asked whether things are better or worse under the present pastor (Item 40), 54 percent said they were better, 32 percent said things are the same, while 14 percent said they were worse. Item

41 probed whether the respondent would assign credit or blame to the pastor for the current climate in the church. Again a majority, or 55 percent, said they give credit to their pastors for the positive climate in their churches, 14 percent assign blame for the negative climate, while 31 percent said they would not assign either credit or blame. In their view, the church is the same no matter who is pastor.

One demographic factor that lends added credibility to these numbers is the educational level of the respondents. A relatively small number of respondents, or 16 percent, graduated from high school or academy with no further formal education, while 54 percent have attended or graduated from college. The remaining 30 percent also attended graduate school. The vast majority of the respondents represent the educated sector in the churches, thus offering a perspective that comes with higher education.

Another factor is the time the respondents and the pastors have belonged to their churches. The average length of church membership is 17.91 years. Pastoral tenure provides confidence that the respondents are not evaluating their pastors and congregations in a vacuum. The average pastoral tenure is 5.08 years. Both pastors and members have some history with the congregations. This enables the subjects to respond with a good measure of objectivity, since they would know the church prior to the pastor's arrival and be able to ascertain the effect his leadership has had on the congregation.

Research Analysis

As stated earlier, the purpose of this research was to examine the relationship

between the five bases of power (Expert, Referent, Reward, Legitimate, Coercive) in a

pastor's leadership portfolio and the corresponding effect these might have on the morale

of the church members they serve. Each pastor brings to the congregation a combination

of influences. The research proves that bases of power possessed by the pastor do have a

relational impact.

Fig. 1 (in Appendix B) reveals how Expert Power affects a congregation. The line

that moves diagonally across the chart from the lower left to the upper right represents the

summation of all the ratings of the pastors on Expert Power. It essentially represents a

Bell Curve. There are some pastors who are regarded by their congregations as very low

in Expert Power, while some are rated very high. In between, they are rated at all levels.

The horizontal bars that move across the chart represent the summation of all responses to

the question that is asked at the top of the chart. In fig. 1, the question is, "How would

you describe the overall health of your congregation?" There are four possible responses:

(a) Thriving, (b) Positive, (c) Lethargic, (d) Sickly. As the ratings for Expert Power rise,

one can observe the differences in the horizontal bars. The most responses for "Sickly"

occur when Expert Power is lowest. But as Expert Power increases, responses for

"Sickly" disappear entirely. At the top of the chart one can see that when Expert Power is

lowest, there is no response for "Thriving." The line after "Lethargic" is the heaviest

when Expert Power is lowest, but it, too, thins out as Expert Power rises. Conversely,

"Positive" becomes heavier as Expert Power rises.

Fig. 2 is even more dramatic. The question at the top of the chart is, "How does the

congregation in general feel about your pastor's leadership?" Again, there are four

responses: (a) Deeply Appreciated, (b) Some Like, Some Don't, (c) Most Are Unhappy, (d) Want Different Pastor. The heaviest bars are at the top. As Expert Power increases, so does the regard for the pastor. Near the top the bar is almost solid after "Deeply Appreciated." Those who said "Some Like, Some Don't" appear less ambivalent as Expert Power rises. Those who said "Most Are Unhappy" or "Want Different Pastor" all but disappear as Expert Power increases.

In figs. 3 and 4 the same patterns are evident. As Expert Power increases, the responses from church members regarding their pastors' leadership become more positive. When Expert Power is lowest, the responses tend to be more negative. As Expert Power increases, the negative responses virtually disappear.

The charts for Referent Power are found in figs. 5 through 8. The diagonal line has a different slope, reflecting the different summation of ratings by the respondents. A larger portion of pastors rated higher in Referent Power than Expert Power. That means parishioners rated them higher in likableness and personal attractiveness. The ratings reveal that, overall, they regard their pastors as likeable to a greater degree than they regard them for their expertise. Nevertheless, the bars representing their responses to the questions reflect the fact that the higher the pastors rate in Referent Power, the more heavy the positive responses become, and as the power base rises, the negative responses disappear.

Figs. 9 through 12 reveal the patterns for Reward Power. Again, the Bell Curve is apparent in the summation of responses represented by the diagonal line. The basic pattern is present. Positive responses increase as the curve rises, while negative responses

decrease. In Reward Power, however, the negative responses do not disappear entirely.

In some of the surveys, respondents made comments about how their pastors utilize

reward power. For instance, one parishioner said, "He often praises those who are

wealthy, or those who have high positions in the community, but he is pretty silent about

the rest." Another said, "He has special friends who get their way with him. The older

people never get what they suggest." If a pastor uses Reward Power inappropriately, it

causes negative feelings. Perhaps this sentiment is behind the fact that negative responses

do not entirely disappear off the chart even as Reward Power rises.

Ratings for Legitimate Power do not seem to sway church morale. In figs. 13

through 16, the charts for Legitimate Power do not reveal any trends that are obvious. It

is not possible to tell if church health, regard for pastor, church climate, or the pastor's

impact on the congregation are affected by a rise in Legitimate Power. This may reflect

how neutral Legitimate Power is on a congregation. The fact that a minister has a "right"

to lead does not seem to affect the respondents either positively or negatively. Even

though members grant the minister little or much Legitimate Power, it does not determine

whether the congregation is sickly, thriving, better, or worse off than it was before the

minister arrived. Since the horizontal bars remain quite consistent on virtually all the

charts as Legitimate Power rises, it appears safe to conclude that this power base has no

measurable impact on a congregation's morale.

Coercive Power, on the other hand, reveals an obvious impact. In fact, its impact,

as revealed in figs. 17 through 20, shows that it affects the morale of a congregation in a

way exactly opposite to the Expert, Referent, and Reward power bases. When Coercive

Power is lowest, responses are most positive, as shown by the horizontal bars. But as

Coercive Power rises, the positive bars thin out while the negative bars become thicker

and heavier. Some of the responses on the surveys reflect the anguish of members who

have pastors high in Coercive Power. One respondent said, "Things go his way or else.

We have lost several members. I'm trying to hang in there." Another said, "Our local

church has become his 'kingdom.' We are being directed rather than allowed to have a

democracy." Yet another said, "Our pastor uses his personality to push programs on the

church. He uses manipulation to accomplish his goals. He drove a teacher from the

school." One respondent commented sadly, "Due to 'pastoral power,' there are 'body

bags.'" Comments such as these were never made when the pastor was rated high in

Expert or Referent Power.

Fortunately, such responses were few and far between. Only 5 percent of the

sample said they want a different pastor. And 3 percent said that most of their members

were unhappy. This contrasts with the 56 percent who deeply appreciate their pastors.

In conclusion, it is fair to say that the Five Bases of Power do affect congregations.

Each pastor has all five to a greater or lesser extent. Those pastors who are highest in

Expert and Referent have the most contented congregations. Reward Power is beneficial,

but does not in itself produce contentment, because members may not always appreciate

it, especially if favoritism is apparent. Legitimate Power appears to be neutral on a

congregation, probably because church members realize that every pastor has credentials

regardless of his personality or training. Charisma and education make a greater

difference than the fact that he is the rightly appointed leader. Those pastors highest in

Coercive Power have discontented congregations. Not only do the numbers say so, but the written comments on the surveys reveal the despair of the respondents.

The Hispanic Sample

Every effort was made to obtain a substantial Hispanic response to the survey, including repeat mailings, however, only 14 Hispanic surveys were returned. Perhaps there was a language barrier, or some other factor played a significant role. Even though 14 surveys are not enough to form scientific conclusions, a comparison worth noting can be made between the Caucasian and the Hispanic responses. For instance, in fig. 21, the 14 Hispanic responses are separated out and compared with the rest of the sample. In each of the five bases of power, the overall ratings of Hispanic pastors is virtually equal with the Caucasian population. As with the Caucasian sample, Hispanic pastors received the highest ratings for Referent Power and the lowest for Coercive Power with only fractional differences. This may reveal the fact that culture does not affect responses to the bases of power.

In addition, figs. 22 through 25 measure those 14 Hispanic responses against the Caucasian population. Again, the averages are virtually identical. When asked to respond to the questions addressing church health, regard for pastor, church climate, and pastoral impact, the averages of the Hispanic responses are close to the averages of the Caucasian responses. Again, even though the conclusions based on the Hispanic results cannot be regarded as fully scientific because they are far fewer, it is worth noting that the averages come out the same. I conclude with tentative "certainty" that the bases of power

may apply across cultures, and that they are useful in determining how the morale of

subordinates is affected by how a leader or superior asserts power.

CHAPTER 5

PRESENTATION OF SEMINARS

In considering this project on the phenomenon of power, there were two fundamental goals and objectives that guided me to its completion. The first was to have an opportunity to research and probe in depth a topic that has held a deep fascination for me. Power is a subject that has practical applications and consequences. It is an issue that even stirred unrest in the courts of heaven, thus inaugurating a great controversy between God and Satan, which affects each of us on a daily basis. I wanted to increase my knowledge of the many aspects of this subject.

The second goal was to create a seminar on power that I could share with members of my congregation as well as with my colleagues in ministry. All of us in pastoral or administrative leadership hold in our hands the power of influence. As stewards of power, we have the potential to either build up or destroy the organizations with which we are affiliated. Our church members also hold leadership positions in various capacities. They serve in the church, in their careers, and in their own families. Understanding the relational dynamics that arise when power is asserted is beneficial to anyone who wishes to influence the people who surround them or work under their direction. The seminar lectures that I have created are found in Appendix C.

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"Power and the Christian" Seminar

This seminar was held at the Village Seventh-day Adventist Church in College

Place, Washington. It was conducted as a weekly series of presentations, March 17-April

21, 2004. Approximately 50 people attended each meeting. Throughout each lecture,

many opportunities for discussion were given. A roving microphone was available for

participants to ask questions or make comments. The material was presented in a way

that was easy to understand and led many people to say that they learned things they had

not heard before. Each presentation lasted one hour.

Among the objectives of the seminar, one that ranked highly was attitudinal change

in the listeners. Whenever a subject is presented in depth over a period of weeks, it is

bound to affect those who are exposed to the material. It became apparent that the topic

met a need in my congregation. Much of human behavior comes naturally to us and we

act certain ways without thinking. The seminar material exposed the tendency in many of

us to seek the first place or to desire control over others. Some in the congregation who

have been wounded by an abuse of power at some time in their lives found a measure of

understanding and comfort in finding their wounds addressed. One member commented

to me that he admired my courage in presenting the material. Others found healing and

validation in a subject that emphasized the essence of true power, which is servanthood.

In the final lecture, I presented the charts of my research that revealed how

leadership impacts the congregation's morale in the area of power use or abuse. In some

cases, poor leaders may blame followers for an unsatisfactory climate in the organization.

The charts, however, revealed that it is leaders who should bear the burden for

organizational wellness. One reason why congregations have problems was made clear—it is sometimes a result of how pastoral leaders use power. As all of us together could see in documented research form how leadership makes a difference in the health of a congregation, there was a sense of discovery and a desire to make our congregation even more healthy.

"PastorPower" Seminar

On January 6, 2004, I had the opportunity to share my research results with my colleagues in ministry. The workshop was held at Camp MiVoden, Hayden Lake, Idaho, the retreat center for the Upper Columbia Conference of Seventh-day Adventists. A joint retreat was held there, January 4-7, 2004, for all ministers and administrative leaders of the Upper Columbia Conference and the Montana Conference. Time was given for several workshop options on January 6, 4:00 p.m. - 5:30 p.m. Mine was titled *PastorPower.*

In the time allotted, I was able to present the contents of Lecture 6 in Appendix C. Since my audience was exclusively ministers, including one conference president, I summarized the Five Bases of Power and how they impact the morale of subordinates. As the research charts were presented, there was fruitful discussion on how the minister's use of power affects members of the congregation. Examples were shared that served as helpful illustrations of both "what not to do" as well as what brings about satisfactory outcomes. This provided an opportunity for professional growth in an area that is seldom, if ever, discussed. The charts provided concrete evidence of pastoral influence

upon congregations that allowed the presentation to move beyond mere theory to practical application.

Seminar Objectives

Having twice presented the contents of this dissertation in seminar format, some retrospective thought and evaluation are due. Why is a study of the subject of power relevant? What benefits might accrue to a congregation that studies power? What outcomes are to be expected?

First of all, any education that helps us understand our world is beneficial. The cultural climate in which we live and work is becoming increasingly complex, which requires that we become more sophisticated with respect to issues of leadership, power, and influence. Old paradigms of authority do not work as well anymore. Many leaders of yesteryear may feel puzzled and frustrated with the current generation that sees the world differently. With increased knowledge, it may become possible to make rigid patterns of leadership more flexible, innovative, and adaptive. We may even make the world of congregational life more exciting and personally satisfying. Without the needed awareness and skill, we risk being overwhelmed by the pathological aspects of organizational structures–the bureaucratic infighting, parochial politics, destructive power struggles, and other factors that regularly reduce initiative, innovation, morale, and excellence in all levels of church life. The seminars were meant to identify why leadership and power issues are becoming increasingly important. The principles are applicable almost everywhere in any organization, but especially in the church.

Another purpose of the seminar is to prompt the congregation to think theologically about power. As citizens of this world, my church members naturally take their cues about power from the surrounding culture. Many secular attitudes about leadership and authority inadvertently creep into the church. Members of the congregation may catch themselves treating one another the way they were treated at their places of work, or in the Army. In the seminar my goal was to rescue power from worldly understandings. Thinking theologically invites new perspectives into the complexity of human relationships. The theological dimensions of leadership challenge tendencies toward domination, bureaucratization, elitism, and exclusivism. The exercise of power may be informed by a divine Model of power that eats, drinks, and sleeps with "tax collectors and sinners," that cannot be contained as Spirit, and thus guards us against our own rigidities.

The most practical application of the seminar was Lecture 6, which dealt with the Five Bases of social power. Before anyone can change or increase their power, they need to understand the power they already have. I discovered the value of asking seminar participants the following questions: How do you currently get other people to listen to you? What approach do you typically take to get what you want? Are you kind? Are you forceful? Once you have power, how do you use it? Are you consistent in your style? Do you use power differently with your family than you do with your friends or coworkers? Do you use different types of power under different circumstances? Are you demanding under stress, but understanding during times of relative ease? Power bases can determine many things, including how much influence an individual has with other people, how lasting the influence is, and how likely one is to gain influence in the future.

The seminar is based on at least seven positive premises:

1. Participants already understand a great deal about power because they have experienced its may forms as others have influenced them.

2. Power can be acquired and increased.

3. Each of the bases of power has a different foundation, as well as result.

4. The results experienced by the power bases are statistically predictable.

5. Whatever the participants' official titles or positions in the church, their ability to influence others is a result of what they are, as well as what they do.

6. Anyone can change.

7. Anyone can make a difference for good, and the world needs what good he or she can do.

As members of the congregation are led to ponder how power interacts in their midst, they will be more equipped to recognize its healthy outcomes, as well as the sorrows that result from its abuse. They will more fully understand that the principles we live by shape the world we live in; when we change the principles we live by, we will change the world.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

I have been privileged to work and associate with many leaders. Covertly, I noted

the characteristics of their behavior that made some more effective in their leadership

than others. What was once an area of mere fascination has now, for me, become an area

of focused study. This dissertation has given me the opportunity to pursue this subject in

great depth and it has allowed me to put into print many of the principles of power that I

observed in the lives of others. Now as I conclude, I wish to expand two further, and

fundamental, principles. First, the difference between power and authority; and second,

the matter of the increase or development of power.

Power vs. Authority

It is necessary to distinguish between *power* and *authority*, or "power due to one's

person and power due to one's position."[1] Persons in leadership may discover that it is

possible for them to have authority over others, yet lack real power.

Authority is often characterized as "legitimate power."[2] It grants the leader the

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[1]Bernard Bass, *Stodgill's Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1981), 171.

[2]Joseph P. Cangemi, "Some Observations of Successful Leaders and Their Use of Power and Authority," *Education* (Summer 1992): 499.

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"right" to lead others to do what is considered important. One who has authority has the right to force, coerce, conscript, direct, as well as reward others. Greenleaf calls authority "a sanction bestowed."[1] In other words, this legitimate right is conferred officially upon the leader by some group or organization. For instance, law enforcement officers have the right to stop traffic and issue citations to citizens who are guilty of infractions. They have legitimate power that has been granted to them by the local or state government to make sure that its citizens are in compliance with the law. Likewise, ministers have the right to call a certain territory or congregation their own "district." There is a boundary zone within which they may assert authority. They are given sanction to lead by the organization that has employed them. This allows them permission to assert their authority in order to achieve organizational goals.

Authority can be taken away or assumed by force, if need be. In the case of the military, a regiment of soldiers may invade enemy territory, overpower it, and declare it to be under new rule. Likewise, ministers may lose their authority if their employing organization terminates their employment and installs other ministers in their places.

Power differs from authority. Whereas authority is peoples' "right" to lead, power is their "capacity" to lead.[2] Those who have *authority* may entice others, or even force them to behave in ways they feel important to achieve their goals, simply by virtue of their position. On the other hand, those who have *power* have the inner ability or capacity to persuade and encourage others to engage in a specific behavior. They may or may not

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[1]Greenleaf, 167.

[2]Cangemi, 499.

be in a position of authority. It is the word "capacity" that correctly describes the difference.

As said earlier, authority is either taken, as in the case of the conquering army, or conferred by an organization in an official sense. Power is different in that it cannot be taken at whim by another who is stronger or superior in might and means. Power is an award. It is a phenomenon that is granted to individuals that then allows them to lead the group toward a common goal. Power is given as a respectful submission from those who willingly become subordinates and followers. Initially, they may even have been equals, yet they recognize and affirm the capacity of the leaders to lead, and hence, grant them power.

Stortz elaborates on the distinction between power and authority by stating that authority is tied to three adjectives–external, public, and institutional.[1] First, authority is *external*. It comes from outside the individual. There is a position of responsibility that needs to be filled and there is some board or committee that is responsible to fill it. Individuals are "called" to assume the responsibility of the position they accept. They become "in charge." They have the "right" to give orders, make governing decisions, preach in the pulpit, or allocate funds. They have authority, but it is only outward. They will not have power until it has been awarded to them by their subordinates.

Second, authority is *publicly recognized*. Often the recognition of authority involves a rite or ritual. The incoming President of the United States assumes office immediately after the Inauguration. The citizens of the nation and of the entire world

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[1]Stortz, *PastorPower*, 32.

acknowledge the installment of the new leader. Likewise, the ordination of the minister, deacon, or elder is a public recognition of the authority that is conferred on the individual.

Power is also recognized publicly, but it has no bearing on the leader's position of authority, and it gets no ritual attention. The public recognition comes in the form of respect and followership. It is measured informally by the size of the crowd that falls in line behind the leader. Retired professors may have no authority once they leave positions of responsibility. Yet, evidence of their power may be evident in the large number of attendees who come to hear them speak at lecture presentations. Ministers may have little authority as pastors of obscure or tiny congregations. Yet, if they preach sermons or write books that are well received by the public, their power is not insignificant. Or if their little churches are filled to the limit on Sabbath morning, it is a good sign that they are being awarded power from their congregations. No response from the public is a sure sign of diminished power or no power at all. This type of public recognition is informal, but is an accurate measure of power.

Third, authority is conferred *institutionally*. Ministers receive credentials. Physicians and counselors are licensed. Mechanics are certified. Generals in the Army receive stars. There are often documents that outline conduct which is becoming of the office holder. They remind leaders that they are part of a larger system of authority, be it the General Conference of Seventh-day Adventists, American Medical Association, or the United States Armed Forces.

Power, on the other hand, has no institutional credentials or documents. It is a phenomenon that is above and beyond any license or certificate. Rather, it is an

acknowledgment that is given because of one's inherent qualities that enable the individual to lead or influence others.

Power is more desirable than authority. This is not to diminish the importance of credentials or licenses. But institutional recognition alone, without power, is a hollow achievement. Being installed as the senior pastor of a 2,000 member congregation puts one in a position of great authority, but if there is no power that is awarded the pastor either by the congregation or staff, the experience will be frustrating and futile.

Examples of power in contrast to authority can be found in history. One can ask, What authority did Mahatma Gandhi have? He had none. Yet we credit him with successfully freeing India from British rule. The same can be said about Martin Luther King, Jr. He had no governmental authority. Yet he inspired a whole nation to correct racial inequality. Corazon Aquino lacked official credentials, yet she led the Philippines against the Marcos dictatorship. The ministry of Jesus is another example of how one can be without a position of authority, yet have power to move a whole nation and pose a great threat to those who are in official positions of authority. The reason these leaders were able to find success in their missions was because of their enormous power. They had the *capacity* to influence and inspire people. Power can *really* motivate and lead people to accomplishment. Authority, on the other hand, usually fails in its ability to achieve success through others with any consistency.

Developing Power/Losing Power

Once church leaders find themselves in positions of authority, which have been

provided by their respective organizations, it becomes necessary to develop power. This

will enable leaders to accomplish organizational goals more effectively. The literature on

power, however, offers a wide variety of strategies on how power may be increased.

In the category of self-help or how-to, Michael Korda ranks near the top on the

subject of power. His best-sellers on power[1] and success[2] indicate that a large number of

people view his subject with great interest. He begins his book on power with these

words:

> The purpose of this book is to show you how to use, recognize, and live with
> power, and to convince you that the world you live in is a challenge and a game,
> and that a sense of power–*your* power–is the core of it.[3]

He ends the book in the secular tone with which he began:

> The more mechanical and complicated our world is, the more we need the
> simplicity of power to guide us and protect us. It's the one gift that allows us to
> remain human in an inhuman world–for "the love of power is the love of
> ourselves."[4]

In Korda's view, developing power is an endeavor that gives life its meaning.

Ultimately, in his view, power becomes our guide and protection, helping us to be human.

With these words and sentiments, Korda assigns power to a level somewhat equal with a

god, thus making it virtually an object of worship.

Throughout his books, he suggests ways to gain power that are purely outward and

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[1]Michael Korda, *Power! How to Get It, How to Use It* (New York: Random House, 1975).

[2]Michael Korda, *Success!* (New York: Ballantine Books, 1977).

[3]Korda, *Power! How to Get It, How to Use It*, 3.

[4]Ibid., 261.

manipulative. He speaks of office furniture arranged in a precise way that will give the

power-seeker plenty of space, while crowding the space of visitors.[1] He tells of the

importance of occupying the corner office, which is where power resides;[2] how it is much

better to have the office closest to the person who has power, even if it is a windowless

office.

People seeking power must master a certain way of sitting.[3] They must learn how

to conduct themselves at meetings.[4] Everything power-seekers do contributes to or

hinders their acquisition of power. These techniques are ritualistic and take on religious

significance, because in the secularist view of power, it is the only thing that makes one a

human or that offers ultimate meaning to one's existence.

Janet Hagberg banishes the outward manifestations of power-seeking to a low-to-

medium designation on a scale ranging from one through six.[5] In her view, true

leadership does not begin until the later stages. She lists the stages of personal power in

organizations as follows:

Stage One: Powerlessness

Stage Two: Power by Association

Stage Three: Power by Symbols

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[1]Ibid., 196.

[2]Ibid., 65.

[3]Korda, *Success!*, 85-88.

[4]Ibid., 128-131.

[5]Janet Hagberg, *Real Power* (Salem, WI: Sheffield Publishing, 1994).

Stage Four: Power by Reflection

Stage Five: Power by Purpose

Stage Six: Power by Gestalt.

According to Hagberg, "Stages Two and Three are the most prevalent in

most organizations."[1] Power seekers at these stages strive for power by outward

evidences. For instance, people at Stage Two "usually want to be like someone else.

They frequently have a role model or at least identify themselves with other more

powerful people."[2] Often pastoral interns or associate pastors are satisfied to function at

Stage Two. They have little power themselves, but *in association* with a greater figure

who is considered to have power, such as a well-respected senior pastor, some of that

power may be appropriated. However, in the departure of the greater power figure,

associates are left with what power they have developed on their own merits. That is why

Hagberg puts Power by Association at the lower end of the scale. It is not "real power."

Stage Three people would be precisely where authors such as Korda have their

greatest following. This is the stage where our culture is led to believe it can find the

greatest fulfillment, yet Power by Symbols is not the highest level of power either,

according to Hagberg. People who live at Stage Three are learning that power has its

awards, but again, the rewards are only outward. They have studied for degrees, achieved

positions, salaries, possessions, titles, ranks, awards, and certifications. The list could go

on and on. These people depend on the symbols of success for assurance of success, and

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[1]Ibid., 45.

[2]Ibid., 19.

they want others to be fully aware of them. They hang the symbols on the wall, refer to them in conversation, publish them, drive them to work, or wear them.

In the church, as well as in any organization, Stage Three individuals are often considered to be the ones who are gifted to lead, and thus are given authority to lead. The symbols of their success work like magic to impress others. The problem is that "successful" people are not necessarily spiritual people. It is a false assumption to believe that one automatically becomes an ideal person if one can just achieve "success." Yet, many Nominating Committees find in such individuals the qualities that make them prime candidates for church office. Such ones are characterized by ambition, charisma, competitiveness, and expertise. These are the characteristics that made them successful in the first place. However, most of us can think of "successful" people we know who are abusive, self-centered, paranoid, or emotionally unbalanced. When individuals like these assume authority in the church, many problems can ensue. At the root of the problem is a worldly view of what constitutes true power.

Having real power is about becoming more than externally "powerful." It is about becoming *personally powerful*. With reference to Hagberg's scale, real power can be seen on a continuum, from very little personal power at one end to a great deal of personal power at the other end. In Stages Four through Six, the inner journey is more critical, and the balance tips in that direction. It is more difficult to tell by external cues (titles, achievements, possessions, etc.) what stage a person lives in; therefore, the quality of the person takes on more significance. As Hagberg notes,

Personal power at the highest stage *includes* the power derived from external

sources represented by organizational positions, expertise, titles, degrees, material goods, responsibility, and authority, but *combines* with the power that can be derived only from within. Inner power develops from introspection, personal struggles, the gradual evolution of the life purpose, and from accepting and valuing yourself. If you have external power but not internal power, you have very little personal power. Therefore, some people in the highest positions in organizations are not very personally powerful. Likewise, the most personally powerful people may not have the most prestigious titles or roles in the organization.[1]

An example that illustrates the attraction of Stage Three level of power and the difficulties it can create in an organization can be found in Scripture. In the days of Israel, the time came when the people desired a king. They had been governed under the spiritual leadership of Samuel. He was the last in a long line of Israel's judges, a line that began when Israel first conquered the Promised Land. A judge was both a political and a religious leader.

The Bible says, "Samuel judged Israel all the days of his life" (1 Sam 8:5). He had judged Israel well, since he had saved them from the Philistines, and had led them back to God. But when he retired, the nation did not want another judge. The elders of Israel approached Samuel and said to him, "You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations" (1 Sam 7:15).

Israel's first king possessed some symbols of power and success. Scripture says,

There was a man of Benjamin whose name was Kish son of Abiel son of Zeror son of Becorath son of Aphiah, a Benjamite, *a man of wealth.* He had a son whose name was Saul, *a handsome young man.* There was not a man among the people of Israel more *handsome than he; he stood head and shoulders above everyone else* (1 Sam 9:1-2; Italics mine).

For people who were oriented toward the Stage Three level of personal power, Saul

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[1]Ibid., xxi.

was the perfect candidate. He came from a family of wealth. He had attractive physical

characteristics. He was tall and good-looking. But although he had been called by God

and had a mission in life, Saul struggled constantly with jealousy, insecurity, arrogance,

impulsiveness, and deceit.

Saul and Samuel (and later, David) provide a contrast between outward

characteristics of power (Stages Two and Three) and those that are inward (Stages Four

through Six). Saul had *authority* by virtue of his appointment to royal office, but he did

not succeed at developing real *power* in the long term. Evidence of this became manifest

shortly after the young boy, David, slew the giant Philistine, Goliath. Again, Scripture

tells the story:

> As they were coming home, when David returned from killing the Philistine, the
> women came out of all the towns of Israel, singing and dancing, to meet King Saul,
> with tambourines, with songs of joy, and with musical instruments. And the
> women sang to one another as they made merry, "Saul has killed his thousands, and
> David his ten thousands." Saul was very angry, for this saying displeased him. He
> said, "They have ascribed to David ten thousands, and to me they have ascribed
> thousands; what more can he have but the kingdom?" So Saul eyed David from
> that day on (1 Sam 18:6-9).

The story of Saul illustrates another aspect of power. It is fickle and delicate. True

power is developed over a period of time and is largely based on respect. It is not reliant

on one's position of authority. In fact, power can be retracted from the leader more

quickly than it was earned in the beginning. Cangemi notes, "Sometimes a *single act*

destroys years and years of a leader's power."[1] The loss of power leaves leaders with

only authority, which is found to be insufficient to accomplish the responsibilities

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[1]Cangemi, 500.

mandated by their role. If leaders lose power and are left only with authority, it is almost inevitable that they will soon be forced to leave their positions. Once power is gone, it is pointless to continue. Once a group's respect is lost, tasks can only be accomplished through force or coercion. An example from history would be ex-president Richard Nixon. He retained his authority long after he lost the respect of the masses, but in the loss of respect also came the loss of power. His leadership was no longer effective and he was thus forced to leave office.

Cases like this happen in Seventh-day Adventist churches and organizations frequently. Pastors or other leaders assume that power belongs to them by virtue of their office or position. But growing in power is completely separate from assuming authority. Pastoral leaders sometimes find themselves completely ineffective in their roles. The result is a problem that is usually resolved by moving the pastor to another district, where either the problem is repeated or else the lessons learned have made the pastor wiser and capable of avoiding past mistakes.

As was stated earlier, it may only take a single act to destroy one's power. Cangemi lists some examples of activities that accomplish such:

- a deliberate lie–especially one that affected a group or group member's livelihood, family status, career, location, etc.;
- an irresponsible act–such as driving DUI and then getting involved in some sort of hit and run incident and later being publicly exposed;
- a messy, ugly marital split-up–especially one involving an extra-marital affair that destroyed relationships and became a public spectacle;
- a foolish or anti-social act that led to even brief incarceration;
- alienating particular groups, such as the press; immoral behavior that brought widespread attention and criticism;
- unethical behavior, leading to personal gain at the expense of others or the organization;

- • ruthless, brutal interpersonal behavior on a very consistent basis;
- • physically abusing others to solve problems including one's family;
- • personal habits that generally lead to disrespectful activity–such as alcoholism, serious gambling, drug abuse, sexual addiction, etc.[1]

A Seventh-day Adventist leader may be caught in any one of these activities to a greater or lesser degree, but the damaging effects are conclusive. One involvement in any of the above actions may greatly diminish, if not destroy, the years it took to generate the respect which developed power. Once power is gone, only naked and meaningless authority remains.

With regard to the matter of developing power and losing power, John Kotter notes, "Most of us, to be blunt, are remarkably naive when it comes to understanding power dynamics in complex organizations."[2] He appeals to leaders to become aware of how power operates. As he says, "Managerial and professional excellence requires the knack of knowing how to make power dynamics in corporate life work for us, instead of against us."[3] In accord with the general consensus found in the literature, he agrees that developing power is rooted in at least three sources: a good track record, a good reputation, and good working relationships.[4] Particular attention to this must be given at the beginning of one's involvement in an organization in order for successful development of power to result. Again, Kotter elaborates by saying,

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[1]Ibid., 500-501.

[2]John P. Kotter, *Power and Influence* (New York: Free Press, 1985), 9.

[3]Ibid., 11.

[4]Ibid., 40.

The central task during the early career is developing those power sources one will eventually need for leadership. And developing those sources takes time and attention. The aspiring young manager or professional who pays attention to raises and promotions–instead of track record, reputation, business knowledge, good relationships, interpersonal skills, etc.–may get along fine for awhile. But sooner or later his myopia will catch up with him. He may even be thrust into an important leadership job much earlier than his years. But once in that job, he will have great difficulty performing well.[1]

Contrary to finding power in outward symbols (Hagberg's Stage Three), Kotter highlights these intangible evidences of power and how they contribute to a leader's "success syndrome."[2] Developing power is a matter of credibility, regardless of one's position of authority. Respect and high regard happen in ways that are separate from the mere location of one's office or how one sits at a meeting. Kotter sums is up by saying,

There are a number of reasons why capable individuals, even those that get off to a good start in their careers, still do not develop and maintain the kind of power sources and success syndrome just described. Perhaps the most important one is this: Oblivious to the issues just described, they pay attention to the wrong indices in measuring their career progress and then make bad choices, which in turn gets them into jobs that are over their heads. That, in turn, leads to ineffective performance, occasionally to the misuse of power, and virtually always to a destruction of their "success syndrome."

There is a strong tendency among capable young people to focus on income and promotions as the most appropriate measures of career progress, even in the short run. The rule of thumb is simple: the faster income goes up and the more promotions one gets, the better. This guiding principle leads people not to pay enough attention to developing relationships, knowledge, a track record, skills, their reputations, etc. As a result, they often don't systematically build the power base they need, or they unintentionally undermine it."[3]

Earlier, the example of Saul was used to illustrate how power may diminish, but

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[1] Ibid., 46.

[2] Ibid., 128.

[3] Ibid., 130.

another biblical example may be used to illustrate the "success syndrome." Daniel, the

prophet, had a high position of authority in the Persian Empire under King Darius.[1]

Apparently, he was an outstanding and capable leader, since the king had placed him as

one of his top administrators. Scripture explains why:

> Soon Daniel distinguished himself above all the other presidents and satraps
> because an *excellent spirit* was in him, and the king planned to appoint him over the
> whole kingdom. So the presidents and the satraps tried to find grounds for
> complaint against Daniel in connection with the kingdom. But they could find no
> grounds for complaint or any corruption, because he was *faithful*, and *no negligence
> or corruption* could be found in him (Dan 6:3-4; Italics mine).

Daniel had authority by virtue of his position, but more importantly, he had power.

He had a track record, knowledge and skill, a reputation known far and wide, and no

enemies, except those who were threatened by his "success syndrome." As a result, he is

an example of developed power that comes as a result of certain consistently

demonstrated, admired, and desired qualities on the part of the leader. There is no

evidence that he ever lost that power.

Recommendations

I conclude this dissertation as I began, by saying that power is a "phenomenon." To

enter into a study of the topic of power is to become aware of how this phenomenon

saturates our world. It is an invisible entity that is present in every relationship between

people. Those is positions of leadership hold in their hands the capacity to build or

destroy, depending on how power is handled or mishandled. In view of the research

results, I offer five recommendations.

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[1]Dan 6:1-2.

1. Recognize the impact of power bases on the effectiveness of pastoral leadership. This study uncovered the fact that congregations are most contented when their pastoral leaders are rated high in Expert Power and Referent Power. Knowledge, skill, and good relationships enable the minister to enjoy the respect and good will of the members of the congregation.

The impact Expert Power has on a congregation underscores the importance of a seminary education. An educational institution exposes students to a plethora of information that allows them to capitalize on what they learn in order to effectively communicate the gospel. After all, the delivery of the Good News is one of the main roles of any minister. Expert Power is also gained from experience throughout life, in conjunction with opportunities for learning through classes, seminars, or other forms of continuing education. This will serve to give a forceful power dynamic that will help the church leader to carry out the Great Commission.

In addition to the benefits of professional knowledge and skill, responses to the survey indicated that the healthiest congregations were led by pastors who had good interpersonal relationships with their members. A correlation exists between morale in the churches and how the minister is perceived. If respondents felt drawn to their pastor and identified with their pastor's personality, they also perceived the health and climate of the congregation to be positive.

The optimal example of Referent Power would be the ministry of Christ. Scripture tells us that the multitudes crowded about Him and followed Him. Public attraction and demand were so great that He could hardly find reprieve. Ministers today should

examine their own lives and ministries to determine whether or not they attract or repel people, since working with people is a daily duty of ministry.

One must also realize that the assertion of power does not always yield positive results. The survey revealed that congregations perceived as "lethargic" or "sickly" were led by pastors rated high in Coercive Power. Respondents' comments also indicated that Reward Power can result in backlash if members suspect favoritism or manipulation. It is clear that the phenomenon of power plays a role in determining the degree of effectiveness that a pastor has in a congregation.

2. Realize the greater value of inner power over external power. Simply having ministerial credentials in one's possession does not make one an effective pastoral leader. In fact, this study revealed that Legitimate Power does not determine to any extent whether a congregation is satisfied or dissatisfied with its pastor. As one respondent said, "A pastor must earn respect. Position doesn't give him total rights." External power alone does not suffice to yield desired results in the attempt to influence others. Though our culture greatly affirms the status of outward power, true power is an inward matter, and is difficult to quantify.

At this point I wish to add my findings from the corpus of Ellen White's writings. In the following statements she affirms the validity of Expert and Referent Power without using those terms. She emphasizes the internal nature of these bases of power. She says (the italics are mine):

> *Love is power*. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of

pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God.[1]

Knowledge is power, but it is a power for good only when united with true piety. It must be vitalized by the Spirit of God in order to serve the noblest purposes. The closer our connection with God, the more fully can we comprehend the value of true science; for the attributes of God, as seen in His created works, can be best appreciated by him who has a knowledge of the Creator of all things, the Author of all truth. Such can make the highest use of knowledge; for when brought under the full control of the Spirit of God, their talents are rendered useful to the fullest extent.[2]

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, *then will the church have power to move the world*.[3]

Cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and *these are elements of power*. Children are attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another.[4]

In our separation from God, in our pride and darkness, we are constantly seeking to elevate ourselves, and we forget that *lowliness of mind is power*. Our Saviour's power was not in a strong array of sharp words that would pierce through the very

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[1]White, *Testimonies for the Church*, 2:135.

[2]Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press Pub. Assn., 1913), 38.

[3]Ellen G. White, *Christ's Object Lessons* (Mountain View, CA: Pacific Press Pub. Assn., 1900), 340.

[4]Ellen G. White, *Education* (Mountain View, CA: Pacific Press Pub. Assn., 1903), 240.

soul; it was His gentleness and His plain, unassuming manners that made Him a conqueror of hearts. Pride and self-importance, when compared with lowliness and humility, are indeed weakness. We are invited to learn of Him who is meek and lowly of heart; then we shall experience that rest and peace so much to be desired.[1]

3. Recognize the inadequacy of leading by authority alone. Leaders may feel that their success and ability to lead has little to do with their own personal power, and depends mostly on the power of their position, but this is a shortsighted view. As Cangemi says,

> A business leader can certainly lead through authority, but this kind of authority usually brings with it organizational morale problems. One of the effects of morale problems is employee turnover—one is *physical* and the other is *mental*. Physical turnover identifies those employees who quit the organization and go elsewhere. Mental turnover identifies those employees *who quit and stay* . . . . Leaders who relish leading by authority alone, because they seem to enjoy their legitimate right to use force, seem to develop multitudes of these types of employees over time.[2]

Those words *quit and stay* may describe many members who fill the pews of churches today. Congregations seek and need ministers who possess more than Legitimate Power. Respondents to this study emphatically voiced their negative sentiments regarding pastors who rely on their leadership positions alone to accomplish results in their ministries. Examples include the following: "It will take many years for our church to recover from our previous 'power hungry' pastor." "The pastor refuses to have elders' meetings and wants to run the church his way." "Things go his way, or else. We have lost several members."

4. Do not underestimate the power of servanthood. In reading the literature that

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[1] White, *Testimonies for the Church*, 3:477.

[2] Cangemi, 501.

pertains to the subject of power, I became aware of two main streams. There were a multitude of books and articles that focused on achievement, status, how to "make it to the top," and success. Of course, many examples exist of this type of power. We can name political, business, and military leaders who climbed the ranks and rose in prominence.

Another vein of literature highlighted those who made another type of impact in the world. Their power was not due to their strength, position, or outward advantage, but rather to their character, service, integrity, humility, and concern for others. This brings to view the paradox of power that has been modeled at various times throughout history. Williams refers to one example in the life of Mahatma Gandhi, who influenced his entire nation, even though he had no position of authority. He says,

> One of the great keys to the transforming power of the leadership of Gandhi was his humility, rooted in a desire to be completely identified and one with the poor and oppressed people he served. When he traveled, he traveled by third-class passage on trains. Third class was roughly equivalent of being treated as human freight. Third-class passengers were crammed together with farm animals in miserable conditions of heat, filth, and stench. Asked why he traveled third class, Gandhi replied, "Because there is no fourth class."[1]

Another example of the power of servanthood is Jimmy Carter. When he lost the presidency in 1980 he was reviled by his fellow Democrats and considered one of the poorest presidents in the history of the United States. All that has changed. Today he is regarded as one of our most admired presidents. The change in public opinion is largely due to his involvement in servant leadership, not only internationally, but at home as well.

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[1]Pat Williams, *The Paradox of Power* (New York: Warner Books, 2002), 207.

Williams reports, "President Carter frequently teaches a Sunday school class at Maranatha Baptist Church in Plains, Georgia. He made the offering plates in his home carpentry shop. He takes turns cutting the church lawn and his wife, Rosalyn, helps clean the bathrooms."[1]

This type of power was predominantly found in pastors whose congregations were most contented with their leadership. Those respondents who deeply appreciated their pastors made comments like these: "The pastor does not wield the sword of his position. He deals with others in a humble and godly manner, which gains respect for his leadership." "He is a humble man and takes his position as a servant." "He pastors the way he believes Jesus would." "The members comment on how fortunate we are to have our pastor. He is not one to display power." "He is the most selfless person I have ever known."

5. Utilize power to build, not destroy. The survey results in this study indicated that pastoral power has the potential to improve the church's situation, or make it worse. Fifty-four percent of the respondents reported that the climate in the churches was better since the present pastor came. Fourteen percent said it was worse. Pastors should reflect on their ministries and ask themselves whether their congregations are in better condition, or worse, than when they arrived.

Gen 1 describes a manifestation of God's power. We read of a world without form and void. By the use of power, God brought order to our world. He created patterns, shapes, and forms where none had existed before.

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[1] Ibid., 196-197.

It was a marvelous example of power used wholesomely with no malignant intent. There was no competition with anyone. There were no rivals to overcome. No one was injured. There were no winners or losers. After God's power had energized the world, He saw that everything He had made was very good. Then He gave to humans the power to have dominion over the earth.

Many times the exhibition of power as we see it, or as we use it ourselves, results in the worsening of a situation. The domination of others or the control we assume over them ends up destroying peace, rather than creating it. In a congregation power plays often hurt feelings and relationships. Many times where order once existed, chaos prevails. This is a result of the misuse or abuse of power.

Jesus' ministry was another demonstration of God's magnificent power. Whatever He touched was transformed for the better. He healed and restored people from physical infirmity. His words gave strength, hope, and release from spiritual infirmity. He transformed brokenness into wholeness. Again, we see where God's power brought order. This time it was in the lives of people rather than in the elements of nature.

In conclusion, God has given us the privilege to use His power to bring about an improvement in our world, as well. All around us are brokenness, hopelessness, fracture, and disarray. It is the privilege and responsibility of the church leader to use power to restore, renew, and bring back to health what may have become broken. In this way, power is a phenomenon to be used to God's glory.

APPENDIX A

PASTORAL POWER INVENTORY

PASTORAL POWER INVENTORY

Please indicate your response to the following questions by circling the appropriate number:

1-Strongly Agree
2-Agree
3-Neutral/Uncertain
4-Disagree
5-Strongly Disagree

1.	My pastor has a pleasing personality.	1 2 3 4 5
2.	My pastor can give me sound advice on personal and church-related matters because he has a theological education.	1 2 3 4 5
3.	My pastor's position gives him the right to direct the church's activities as he sees fit.	1 2 3 4 5
4.	If my pastor doesn't get his way on a matter, he can become very unpleasant to work with.	1 2 3 4 5
5.	I value my relationship with my pastor and I want to be his personal friend.	1 2 3 4 5
6.	My pastor publicly recognizes church members whose service in the church is especially good.	1 2 3 4 5
7.	When a tough problem arises in the church, my pastor has the "know how" to solve it.	1 2 3 4 5
8.	My pastor *does not* show appreciation to church members even if they do their job well.	1 2 3 4 5
9.	I want to develop a good interpersonal relationship with my pastor.	1 2 3 4 5
10.	My pastor is justified in expecting cooperation from church members in church-related matters.	1 2 3 4 5
11.	My pastor uses "strong arm" tactics to make things go his way.	1 2 3 4 5
12.	My pastor *does not* show that he has the knowledge or training to adequately lead our congregation.	1 2 3 4 5

13. My pastor frequently recommends recognizing church members   1 2 3 4 5
    when their service or dedication is exceptional.

14. I approach my pastor for advice on church-related problems   1 2 3 4 5
    because he is usually right.

15. My pastor provides incentives to church members as a way to   1 2 3 4 5
    increase their morale or the quality of their work.

16. I *don't* want to identify myself with my pastor.   1 2 3 4 5

17. My pastor does not readily cooperate with church members   1 2 3 4 5
    who disagree with him.

18. My pastor's position entitles him to expect support of his policies   1 2 3 4 5
    from church members.

19. My pastor is not afraid to confront those who do wrong.   1 2 3 4 5

20. It is reasonable for my pastor to decide what he wants us church 1 2 3 4 5
    members to do.

21. My pastor sees to it that church discipline is administered when 1 2 3 4 5
    necessary.

22. I prefer to do what my pastor suggests because he has high   1 2 3 4 5
    professional expertise.

23. When my pastor catches a church member doing a good job, he   1 2 3 4 5
    makes a big deal out of it.

24. I admire my pastor because he treats every person fairly.   1 2 3 4 5

25. My pastor occasionally presents tangible gifts (flowers, books, 1 2 3 4 5
    plaques, etc.) to individuals who are known in the congregation
    to be worthy recipients.

26. I like the personal qualities of my pastor.   1 2 3 4 5

27. My pastor has considerable professional experience to draw from 1 2 3 4 5
    in meeting the challenges of ministry.

28. My pastor sometimes gives verbal reprimands to those who do not follow his policies.   1 2 3 4 5

29. My pastor's position *does not* give him the authority to change the procedures our church has developed over the years.   1 2 3 4 5

30. My pastor demonstrates abundant evidence of his training for ministry.   1 2 3 4 5

31. My pastor is *not* the type of person I enjoy working with.   1 2 3 4 5

32. I should do what the pastor wants because he is the pastor.   1 2 3 4 5

33. If I perform in some exceptional way, my pastor may publicly recognize me.   1 2 3 4 5

34. If anyone in the congregation is perceived as disagreeable to my pastor's agenda, he has ways of labeling them.   1 2 3 4 5

35. My pastor has the right to expect me to carry out his instructions.   1 2 3 4 5

36. How long have you known your pastor? _____

37. What is your pastor's approximate age?
    1. 20-40
    2. 40-60
    3. 60+

In the following questions (38-41), please indicate which response is <u>most</u> accurate.

38. How would you describe the overall health of your congregation?
    1. Thriving and vibrant.
    2. Fairly positive, many signs of good health.
    3. Lethargic, some signs of weak health.
    4. Sickly, near death.

39. How does the congregation in general feel about your pastor's leadership?
    1. He is deeply appreciated by most everyone.
    2. Some like him, some don't.
    3. Most are unhappy with him.
    4. We have many problems. Our congregation wants a different pastor.

40. How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?
    1. Things are better since the present pastor came.
    2. Things are about the same.
    3. Things are worse.

41. Would you assign credit (or blame) to your pastor for the current climate in your church?
    1. Credit. He has made a positive difference.
    2. Blame. He has made a negative difference.
    3. Neither credit or blame. Our church seems to be the same no matter who is the pastor.

42. What is the size of your church?
    A. Under 300 members.
    B. Over 300 members.

43. To which ethnic group does your church belong?
    A. Anglo-American (White)
    B. Hispanic

44. What is your gender?
    1. Male
    2. Female

45. What is your age category?
    1. 20-40
    2. 40-60
    3. 60+

46. What is your level of education?
    1. High School/Academy
    2. Attended or graduated from college
    3. Attended or completed graduate school
    4. Other _____

47. How long have you been a member of your congregation? _____

48. Are there any additional comments or observations you could make regarding your pastor and how he uses the power of his position to lead your congregation? (Use the back of this sheet if necessary)
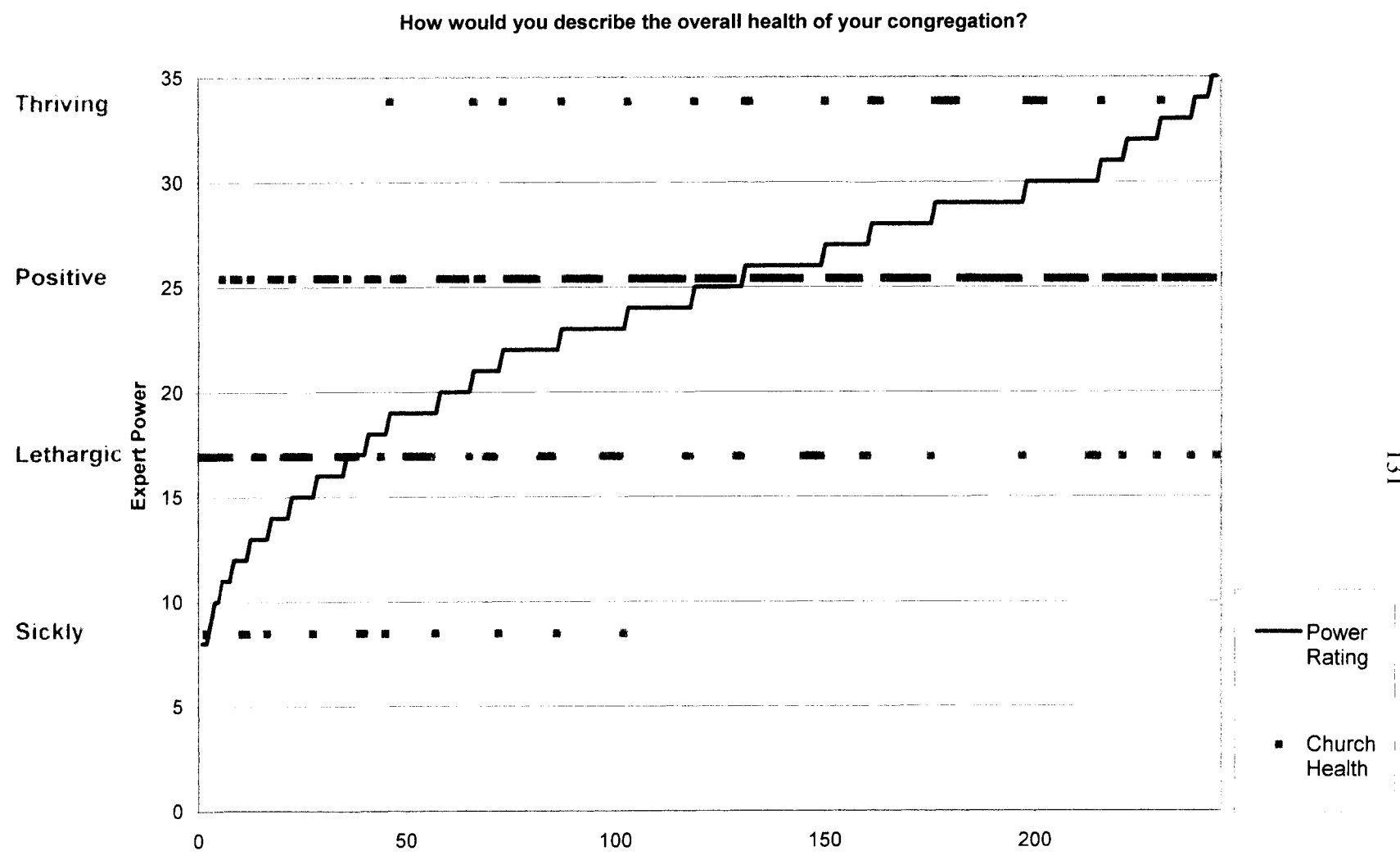
APPENDIX B

POWER CHARTS

How would you describe the overall health of your congregation?

Fig. 1. Influence of Expert Power on church health.

131

How does the congregation in general feel about your pastor's leadership?
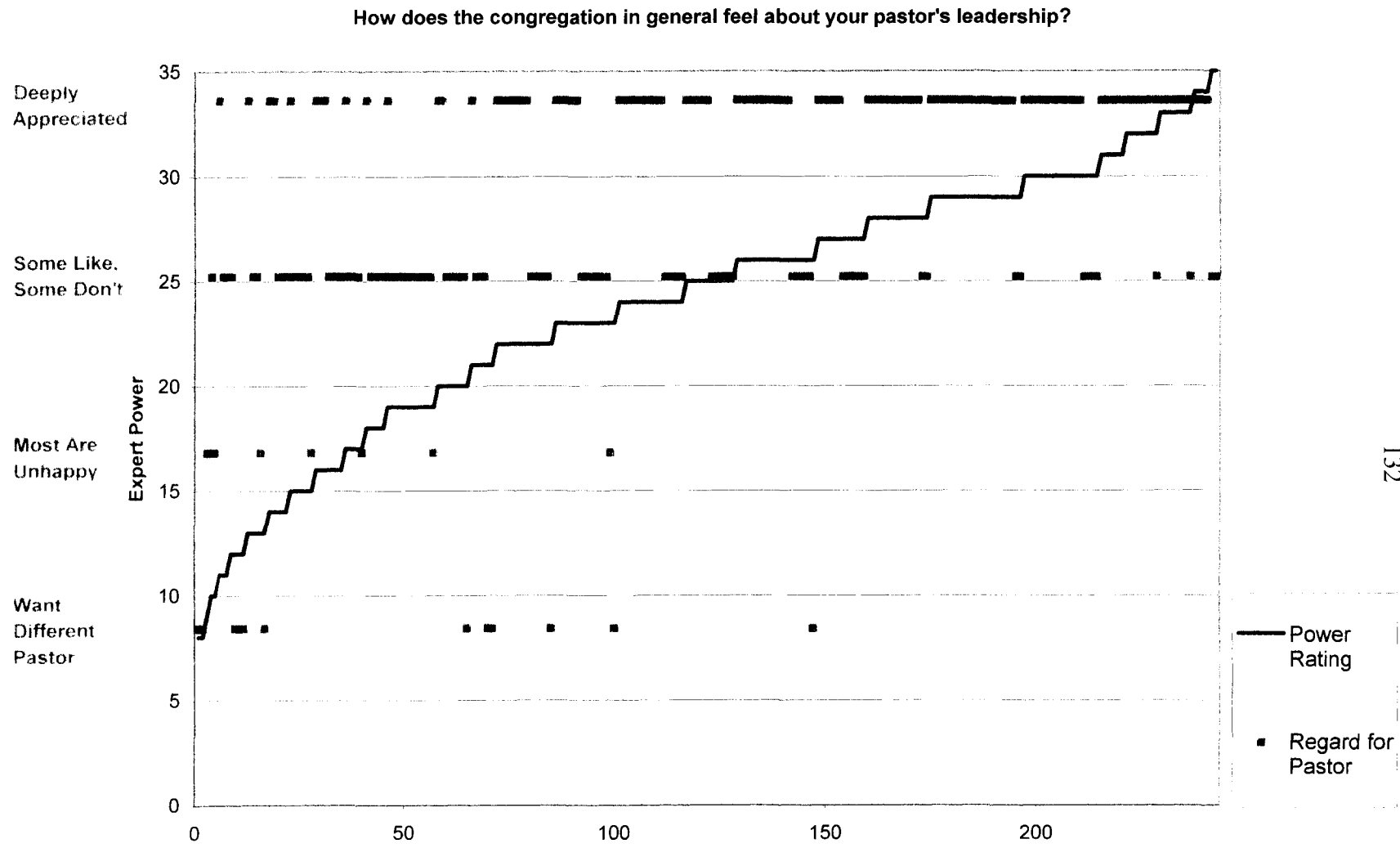
Fig. 2. Influence of Expert Power on regard for pastor.

How does the climate in the church at the present time compare with the climate in the
church under the previous pastor's leadership?

Fig. 3. Influence of Expert Power on church climate.

Would you assign credit (or blame) to your pastor for the current climate in your church?
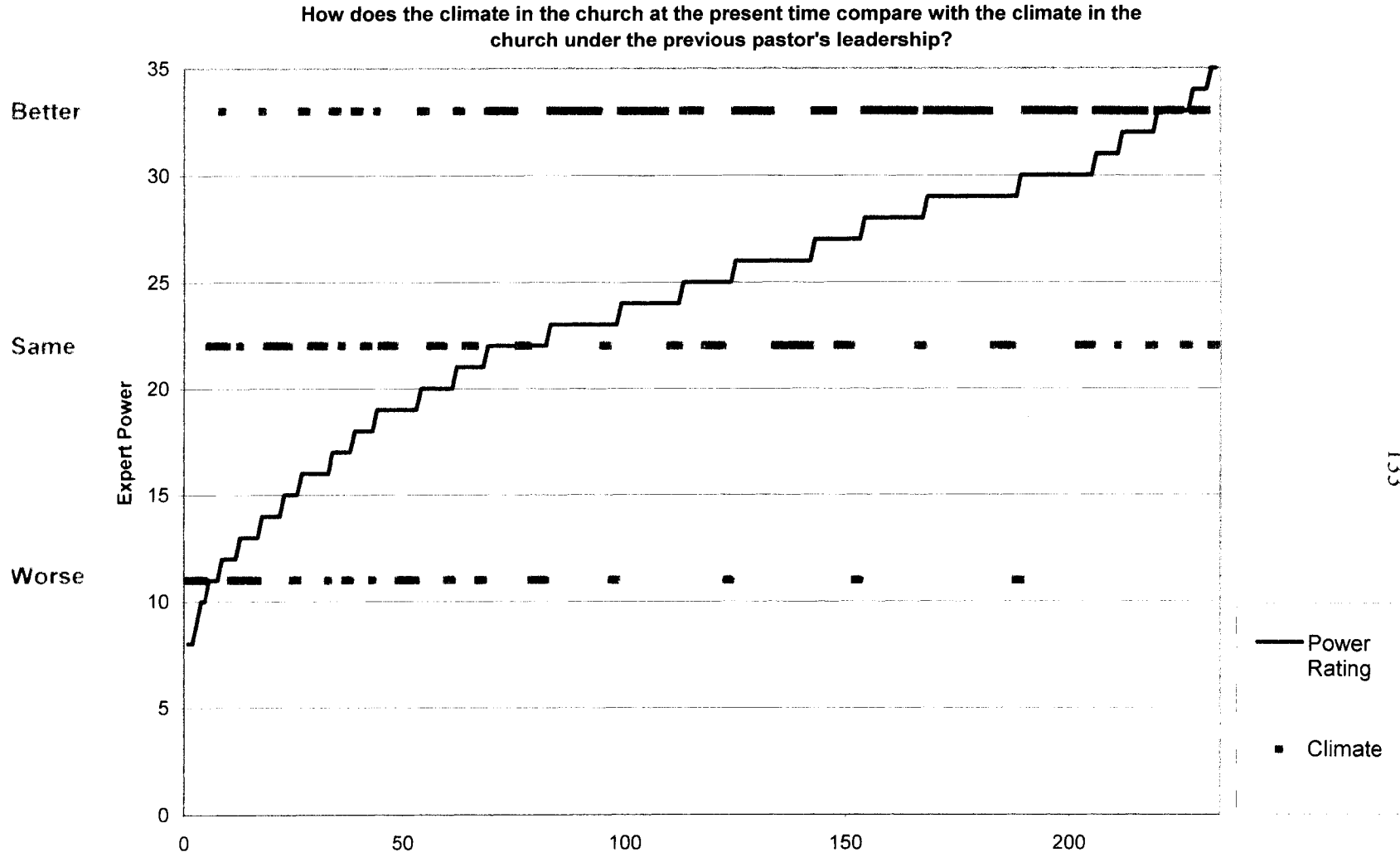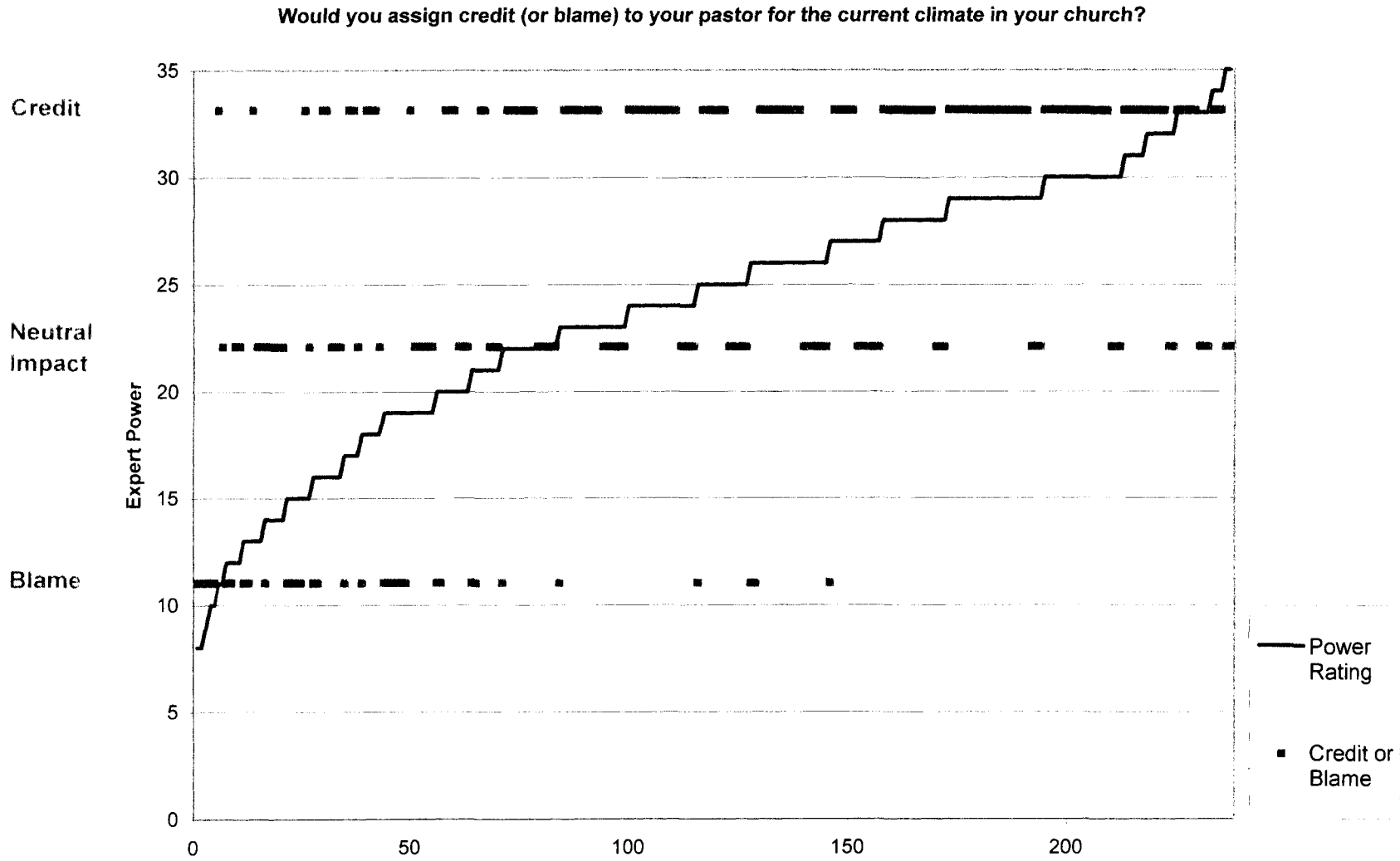
Fig. 4. Influence of Expert Power on pastor's impact.

How would you describe the overall health of your congregation?

Fig. 5. Influence of Referent Power on church health.

135

How does the congregation in general feel about your pastor's leadership?
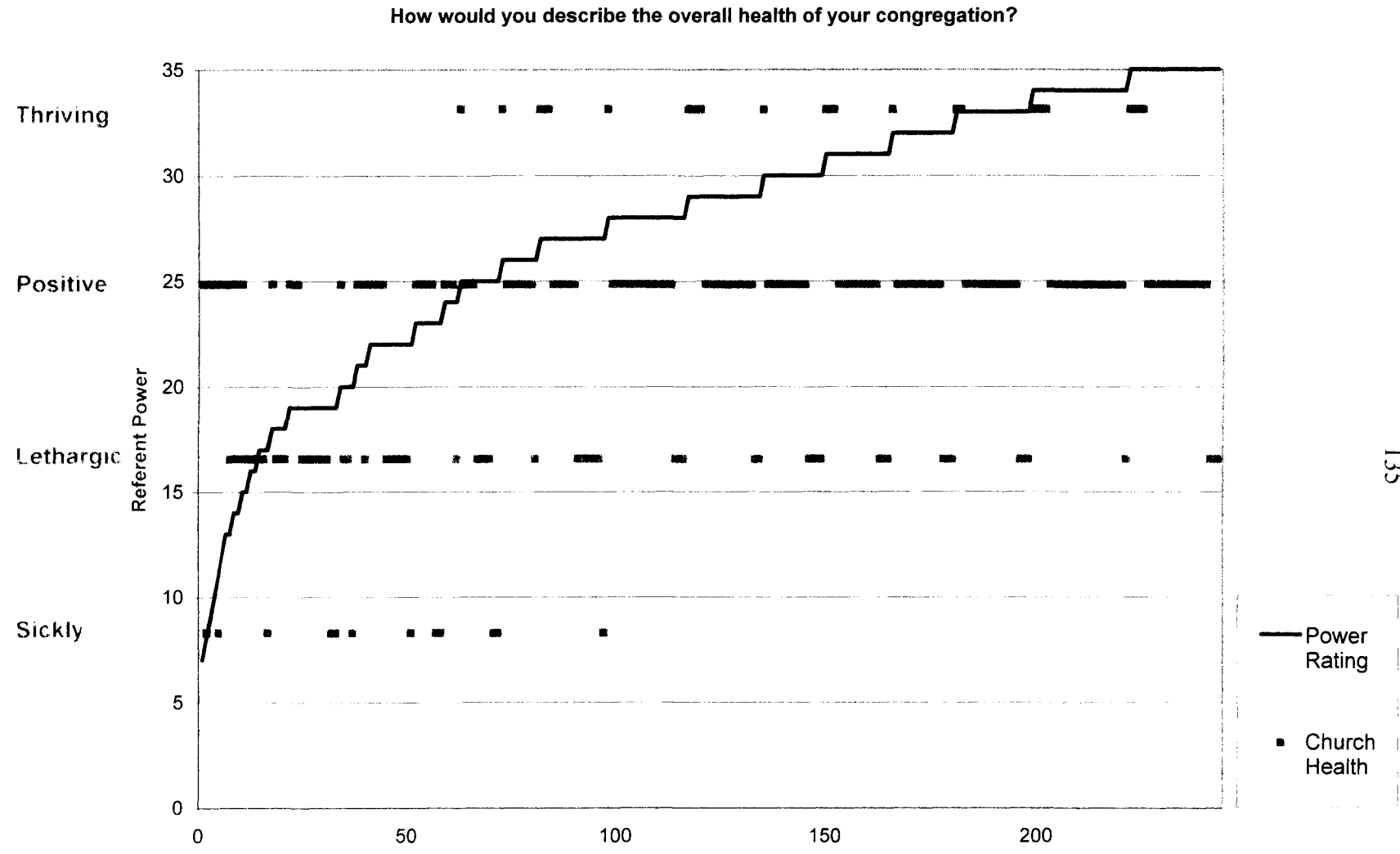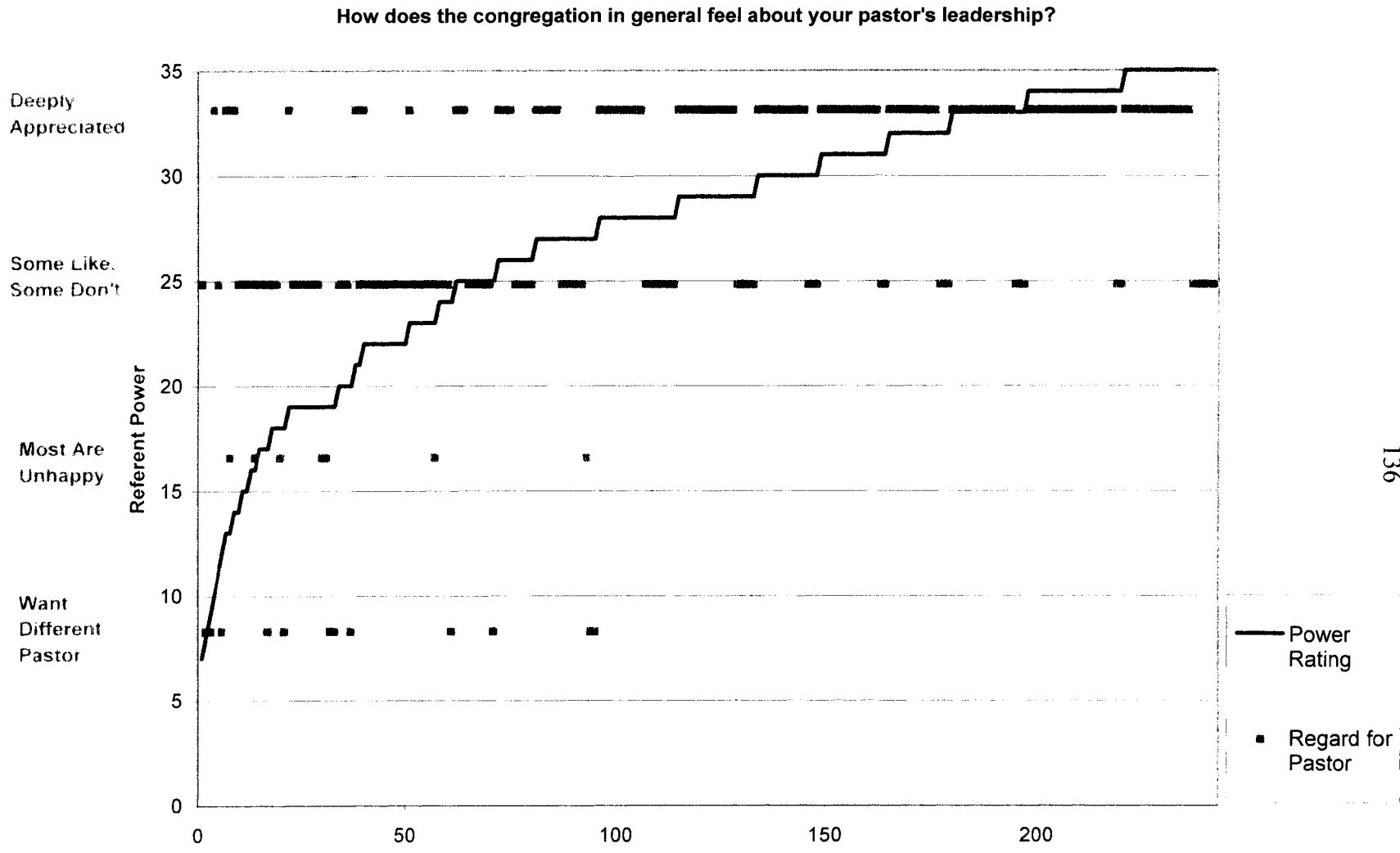
Fig. 6. Influence of Referent Power on regard for pastor.

How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?

Fig. 7. Influence of Referent Power on church climate.

137

Would you assign credit (or blame) to your pastor for the current climate in your church?
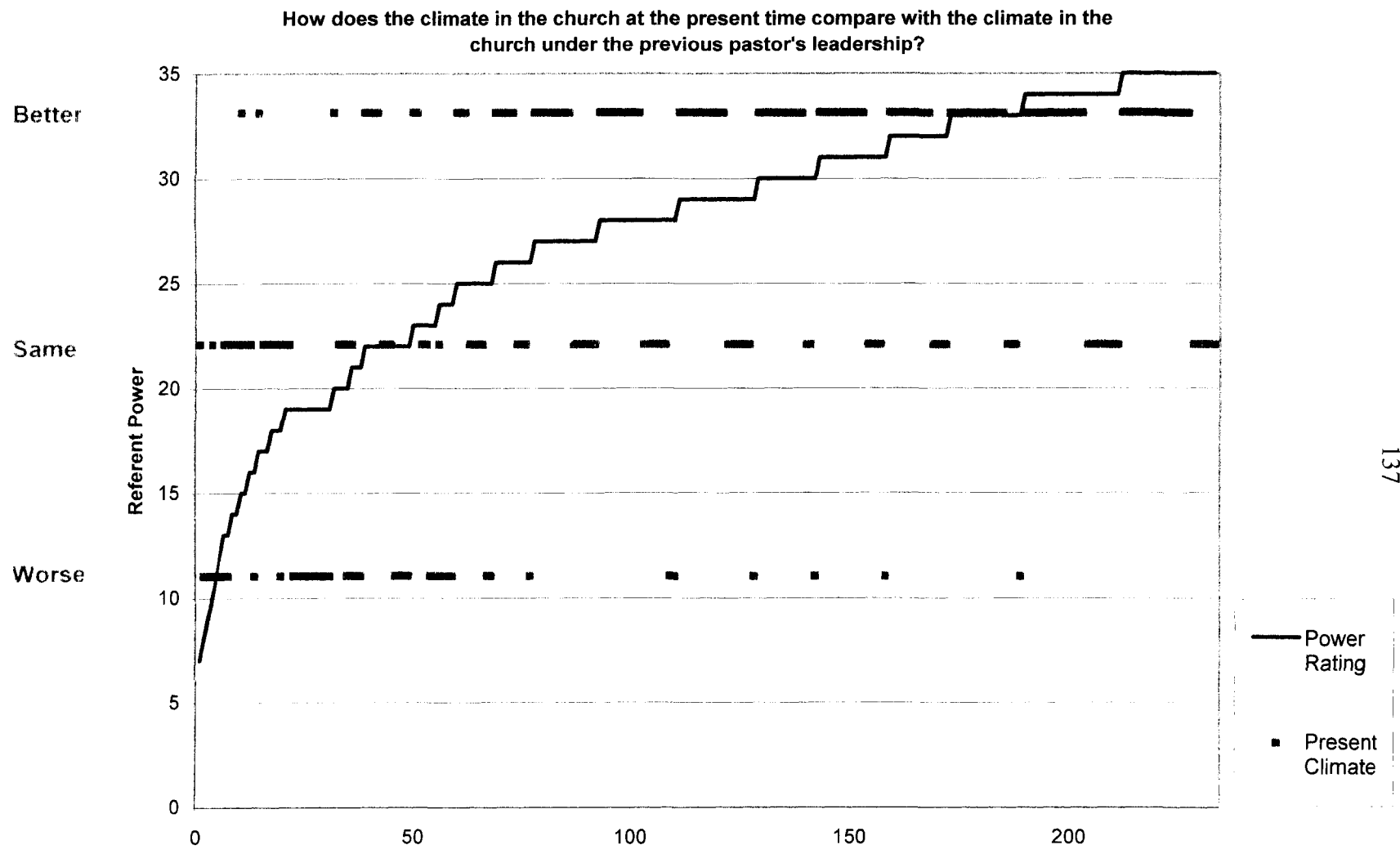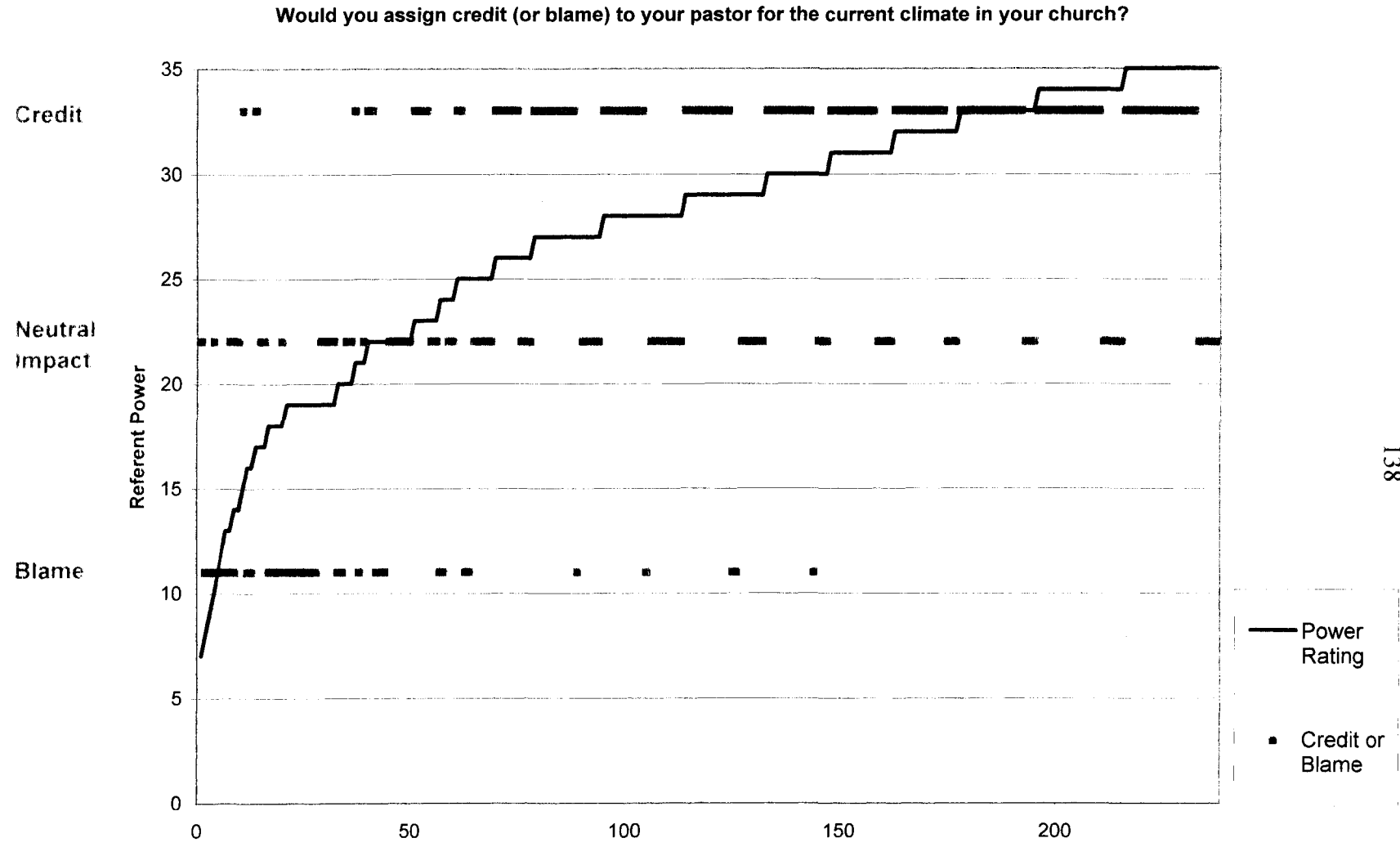
Fig. 8. Influence of Referent Power on pastor's impact.

138

How would you describe the overall health of your congregation?
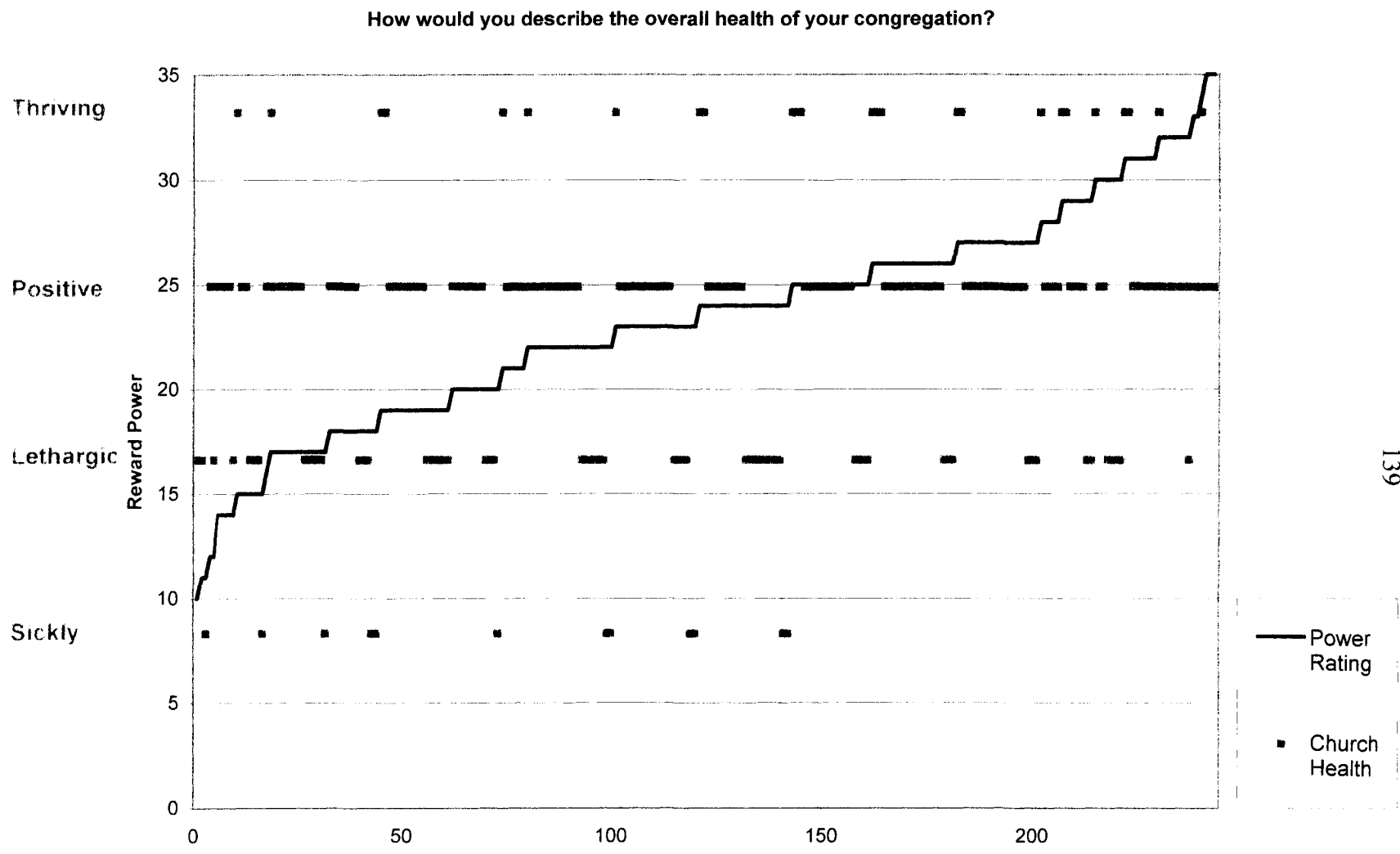
Fig. 9. Influence of Reward Power on church health.

How does the congregation in general feel about your pastor's leadership?
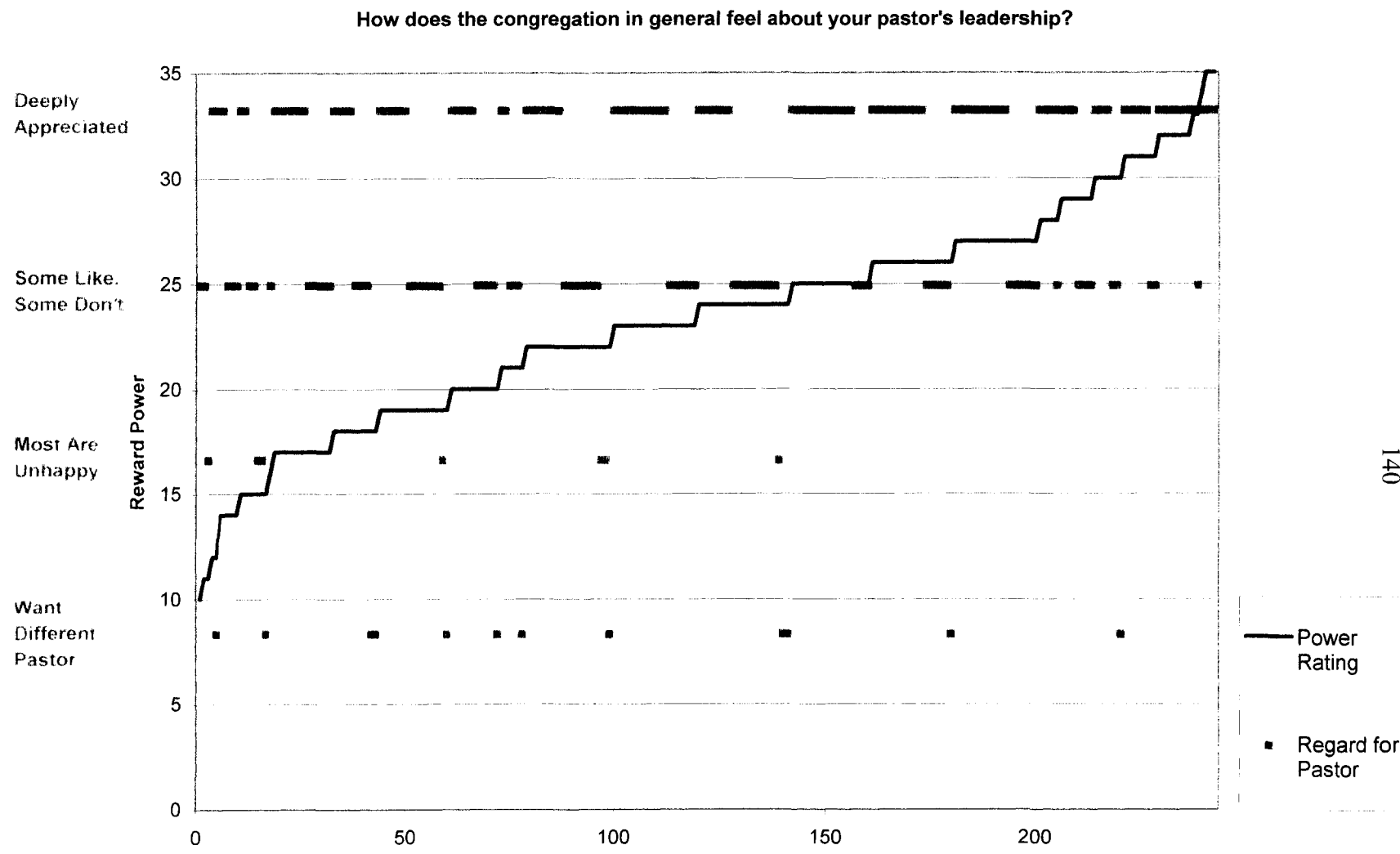
Fig. 10. Influence of Reward Power on regard for pastor.

140

How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?
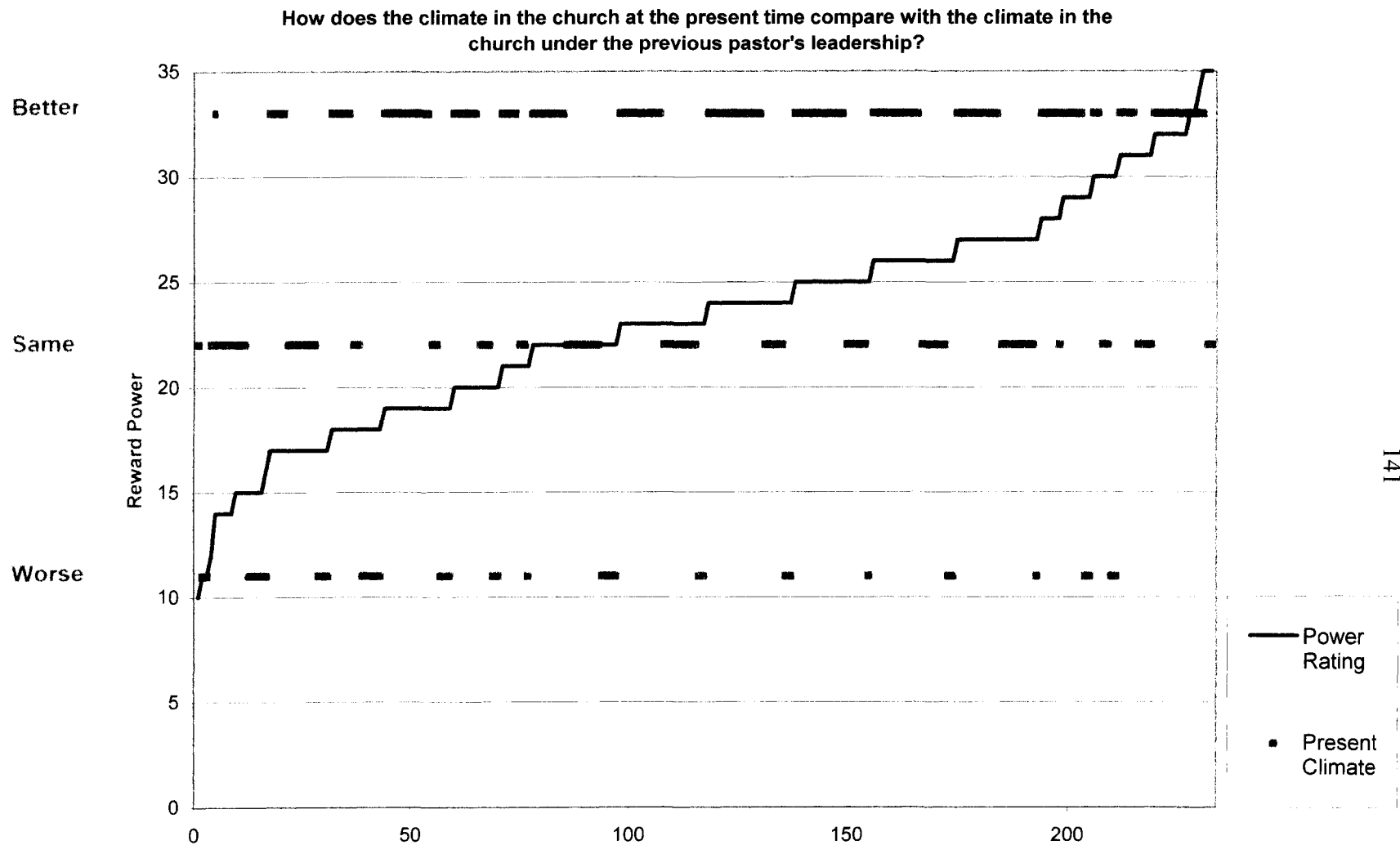
Fig. 11. Influence of Reward Power on church climate.

141

Would you assign credit (or blame) to your pastor for the current climate in your church?
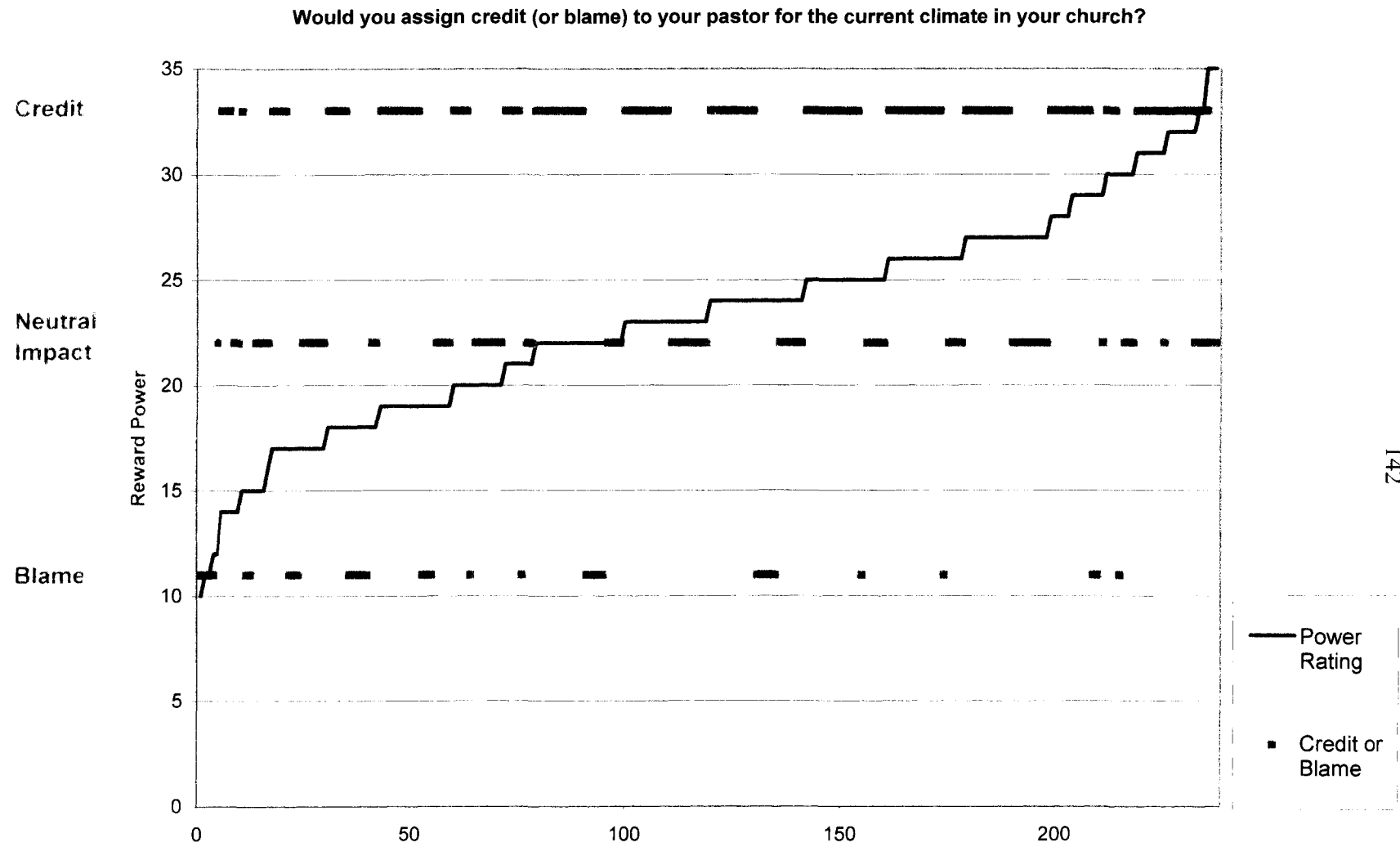
Fig. 12. Influence of Reward Power on pastor's impact.

142

How would you describe the overall health of your congregation?
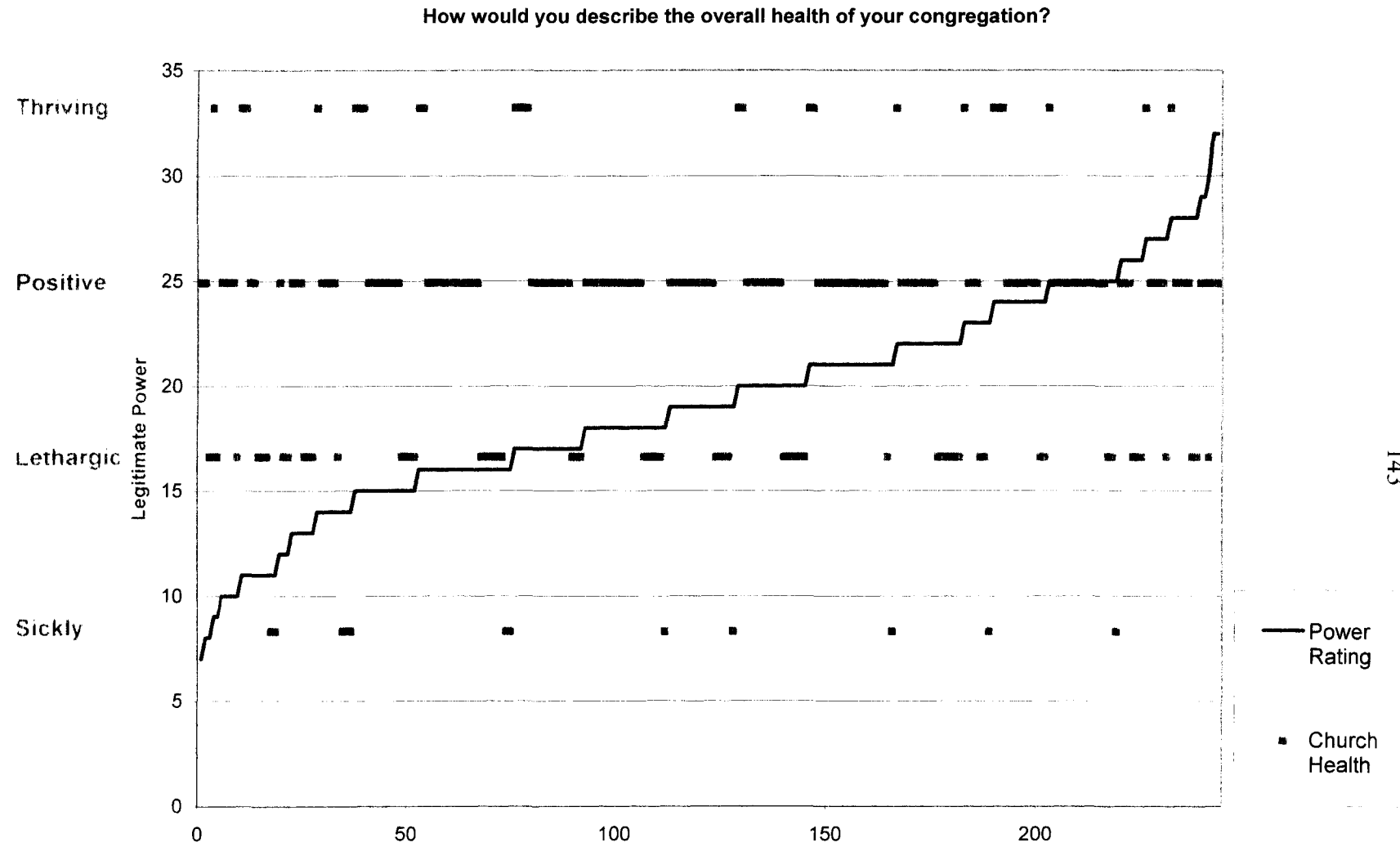
Fig. 13. Influence of Legitimate Power on church health.

143

How does the congregation in general feel about your pastor's leadership?
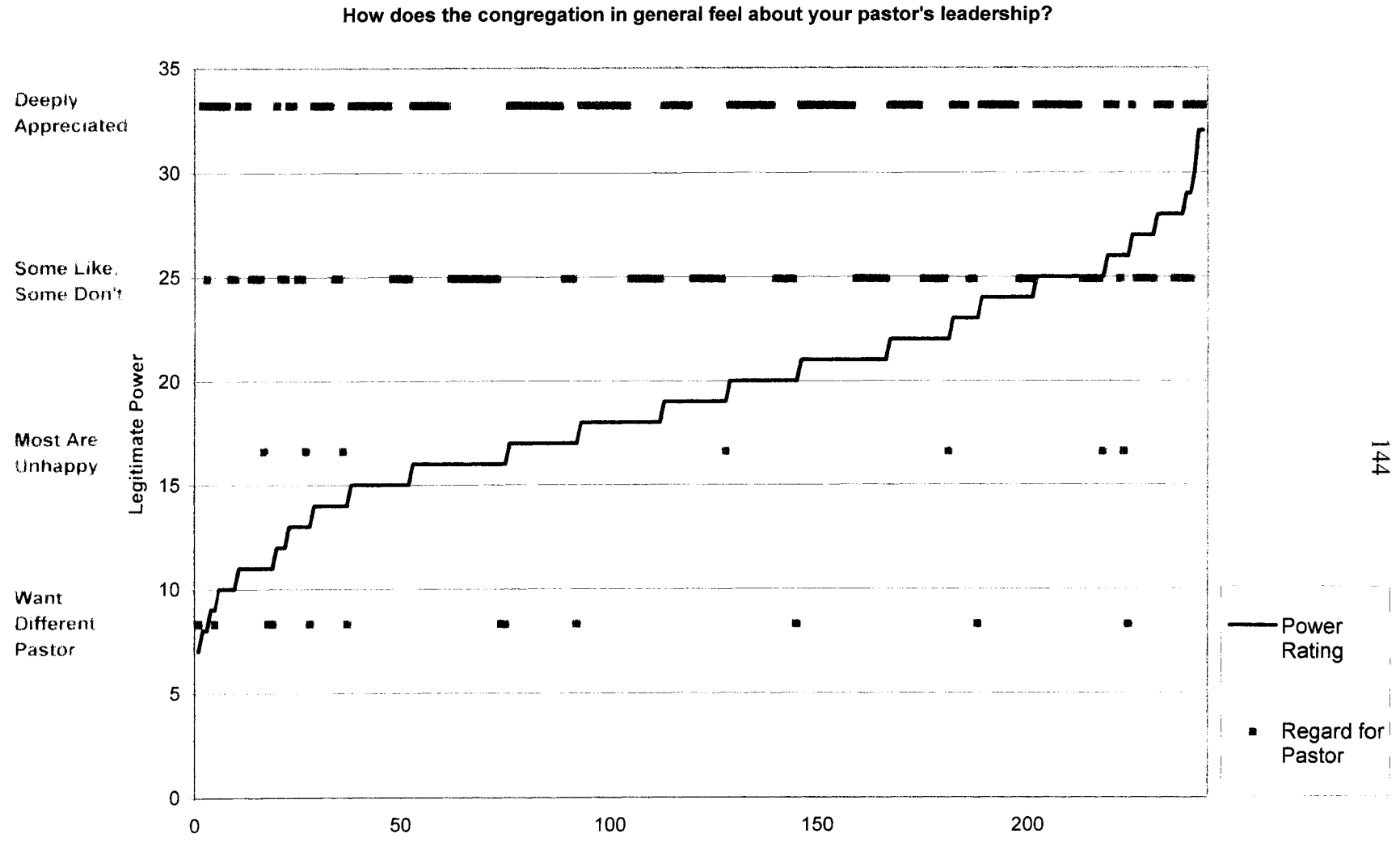
Fig. 14. Influence of Legitmate Power on regard for pastor.

144

How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?
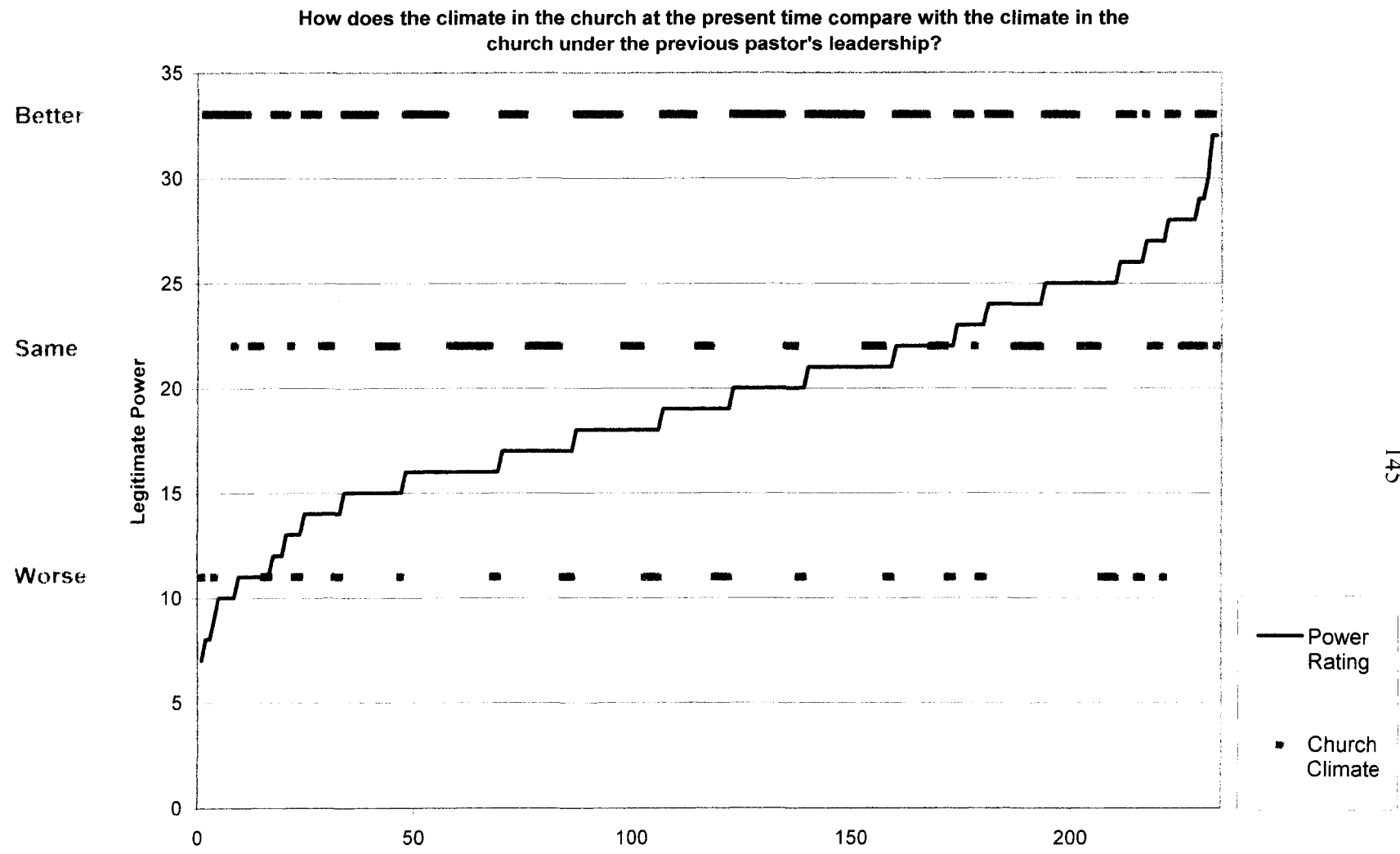
Fig. 15. Influence of Legitimate Power on church climate.

145

Would you assign credit (or blame) to your pastor for the current climate in your church?

Fig. 16. Influence of Legitimate Power on pastor's impact.

146

How would you describe the overall health of your congregation?
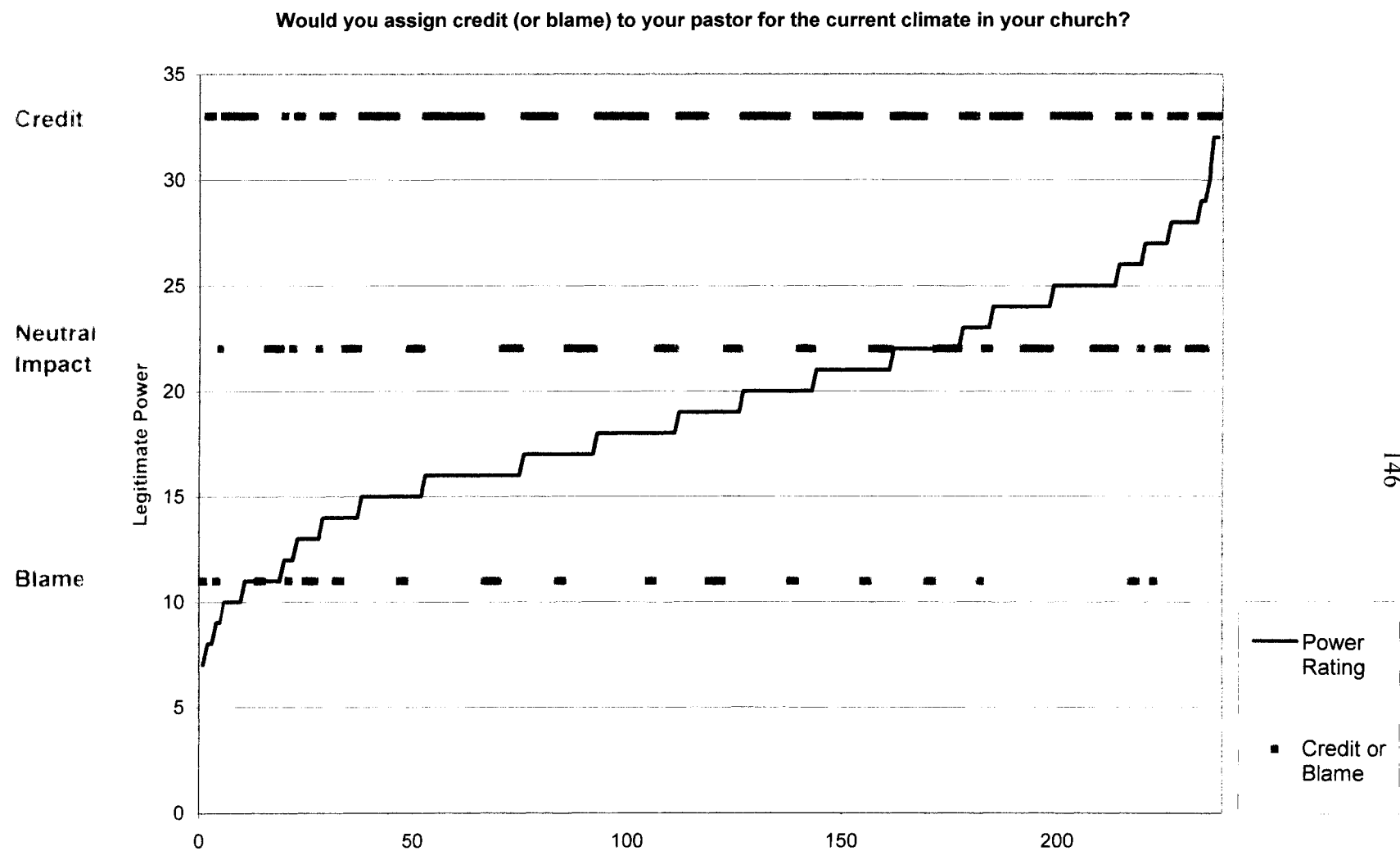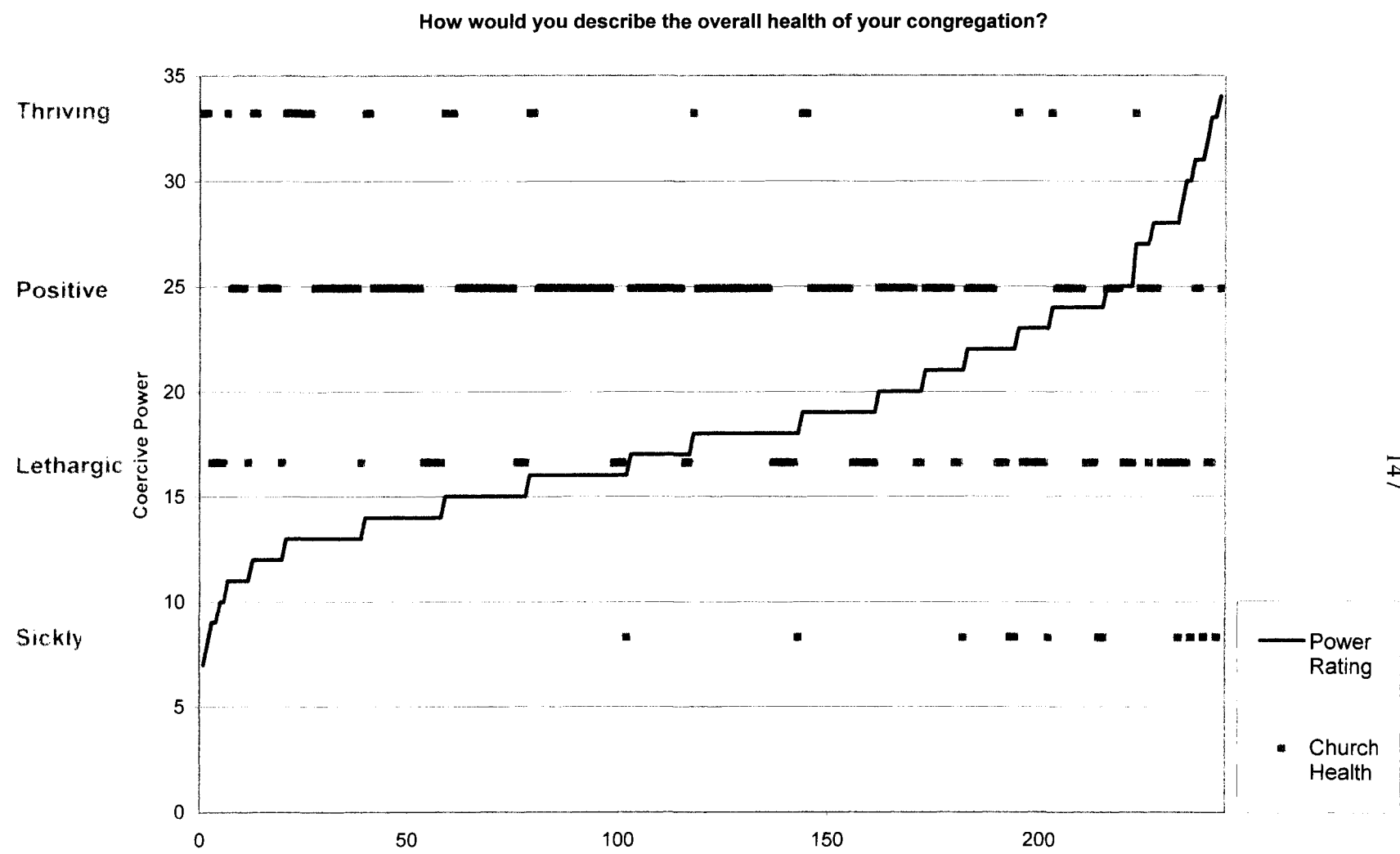
Fig. 17. Influence of Coercive Power on church health.

How does the congregation in general feel about your pastor's leadership?
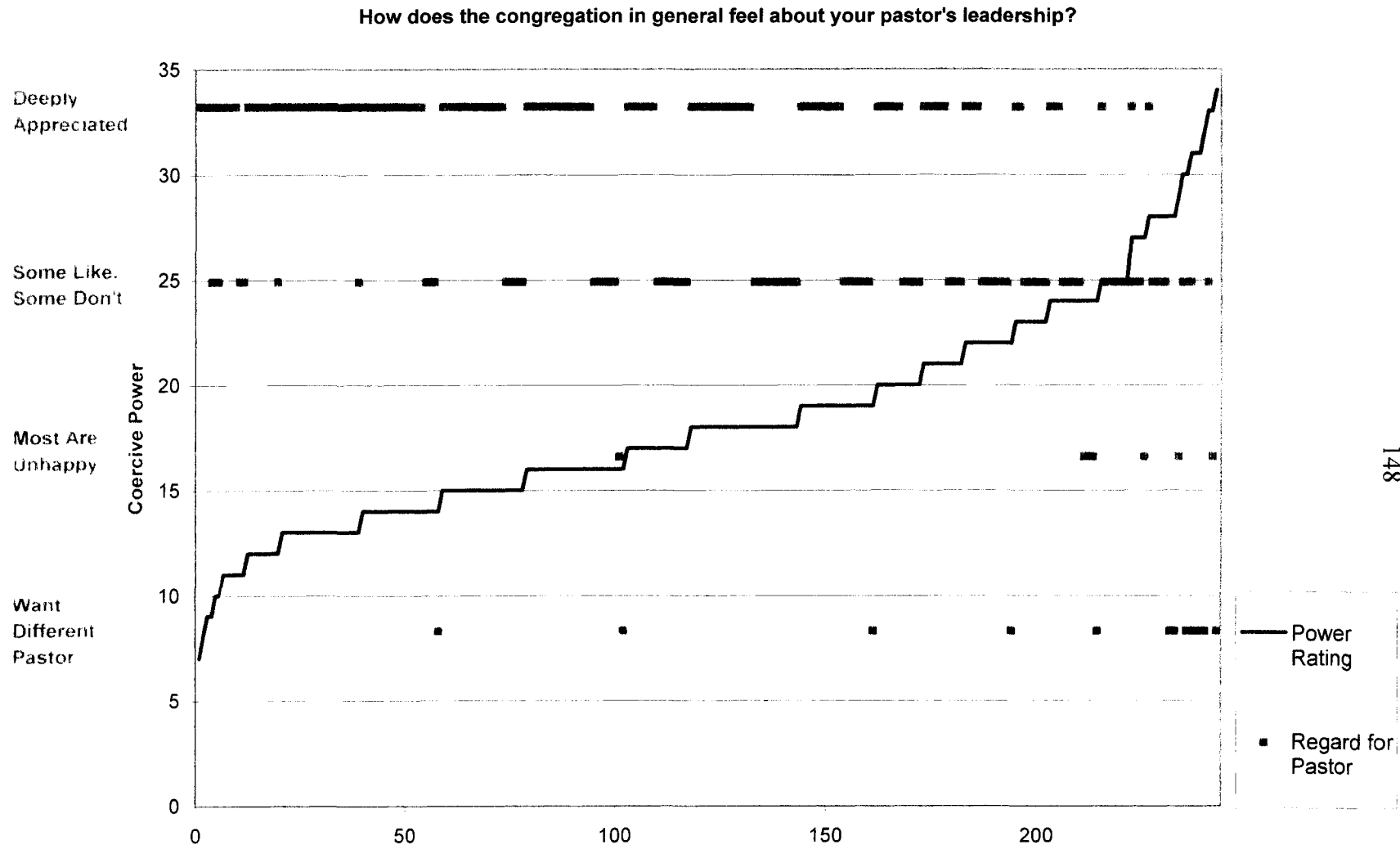
Fig. 18. Influence of Coercive Power on regard for pastor.

148

How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?
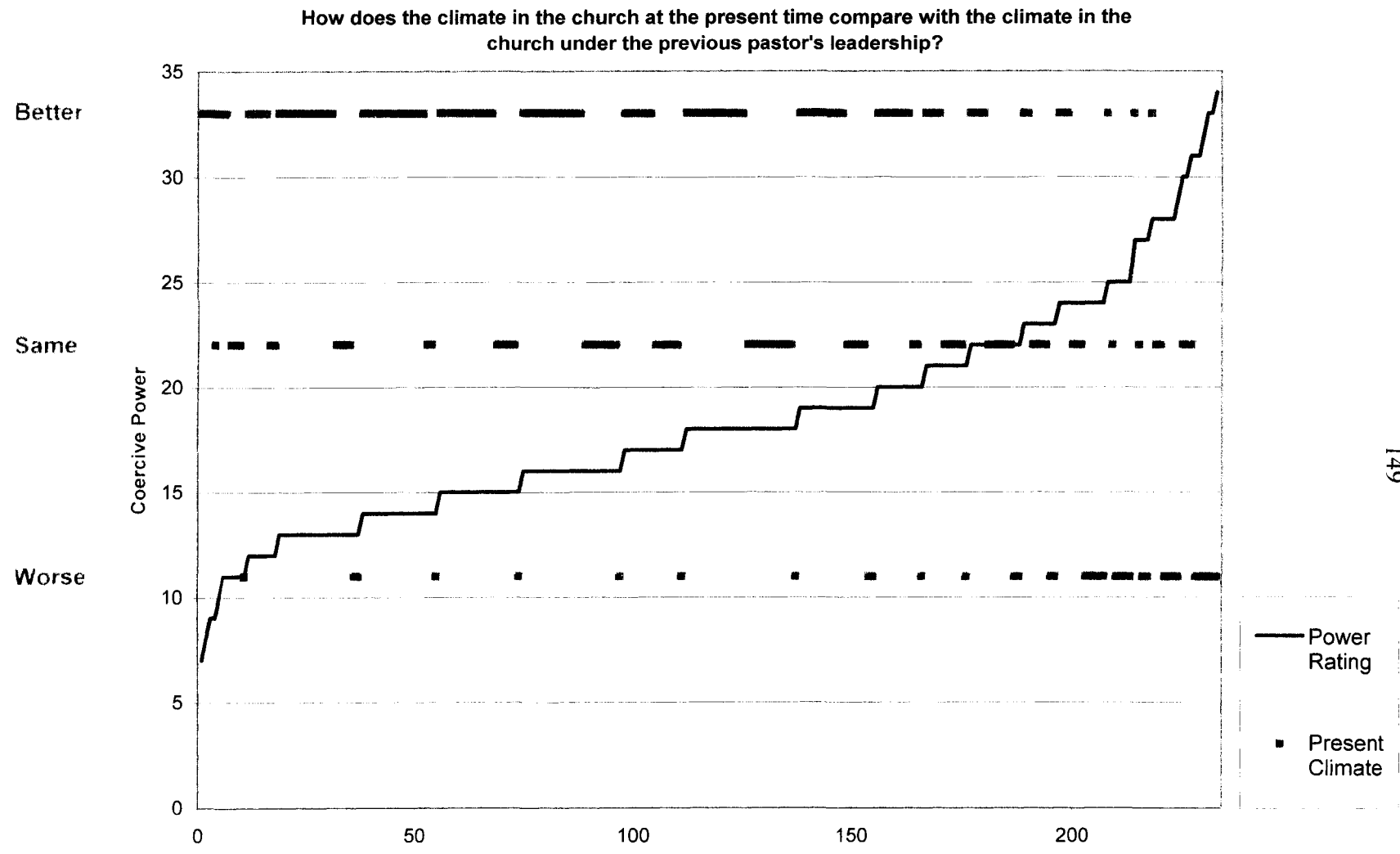
Fig. 19. Influence of Coercive Power on church climate.

Would you assign credit (or blame) to your pastor for the current climate in your church?
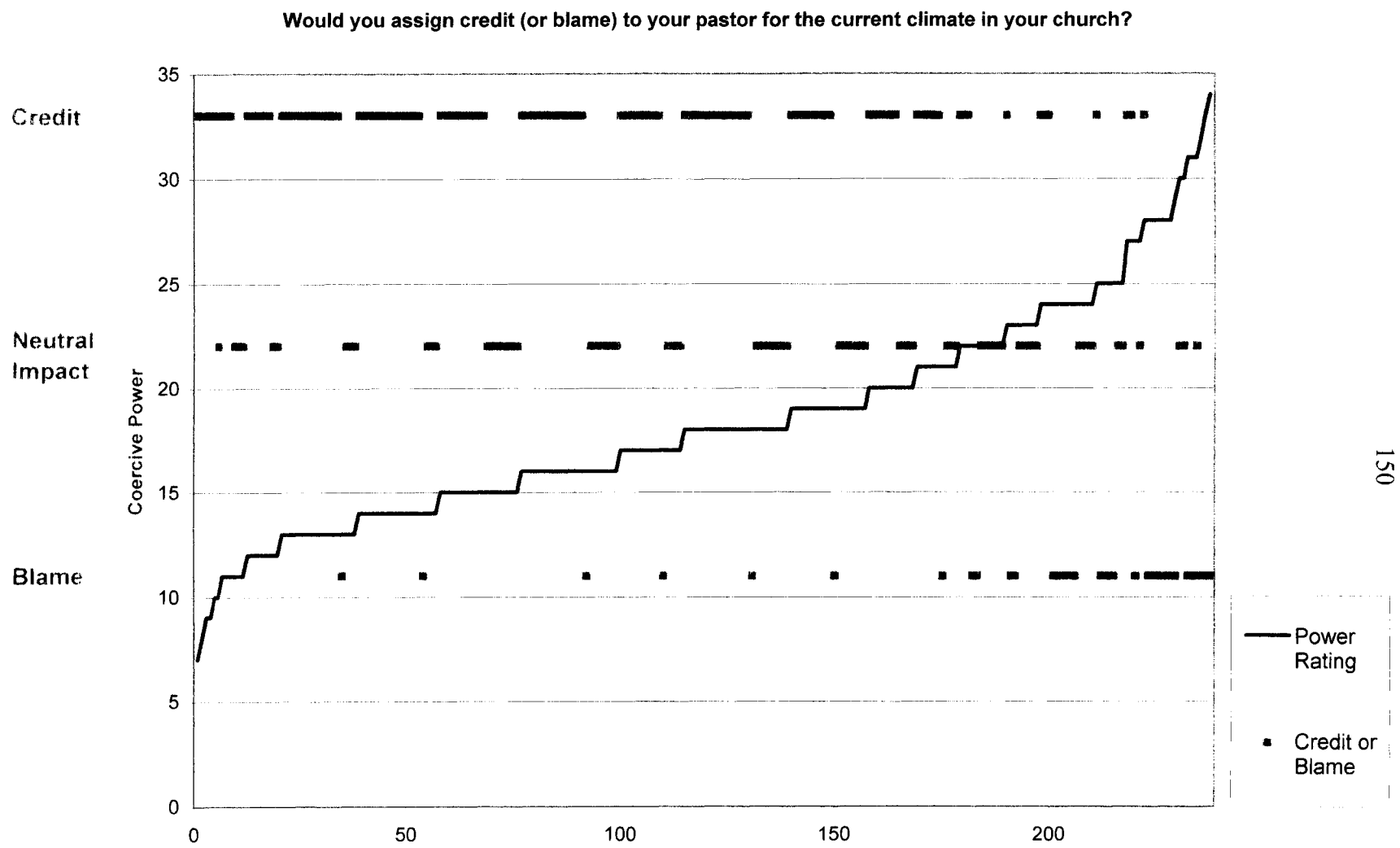
Fig. 20. Influence of Coercive Power on pastor's impact.

150
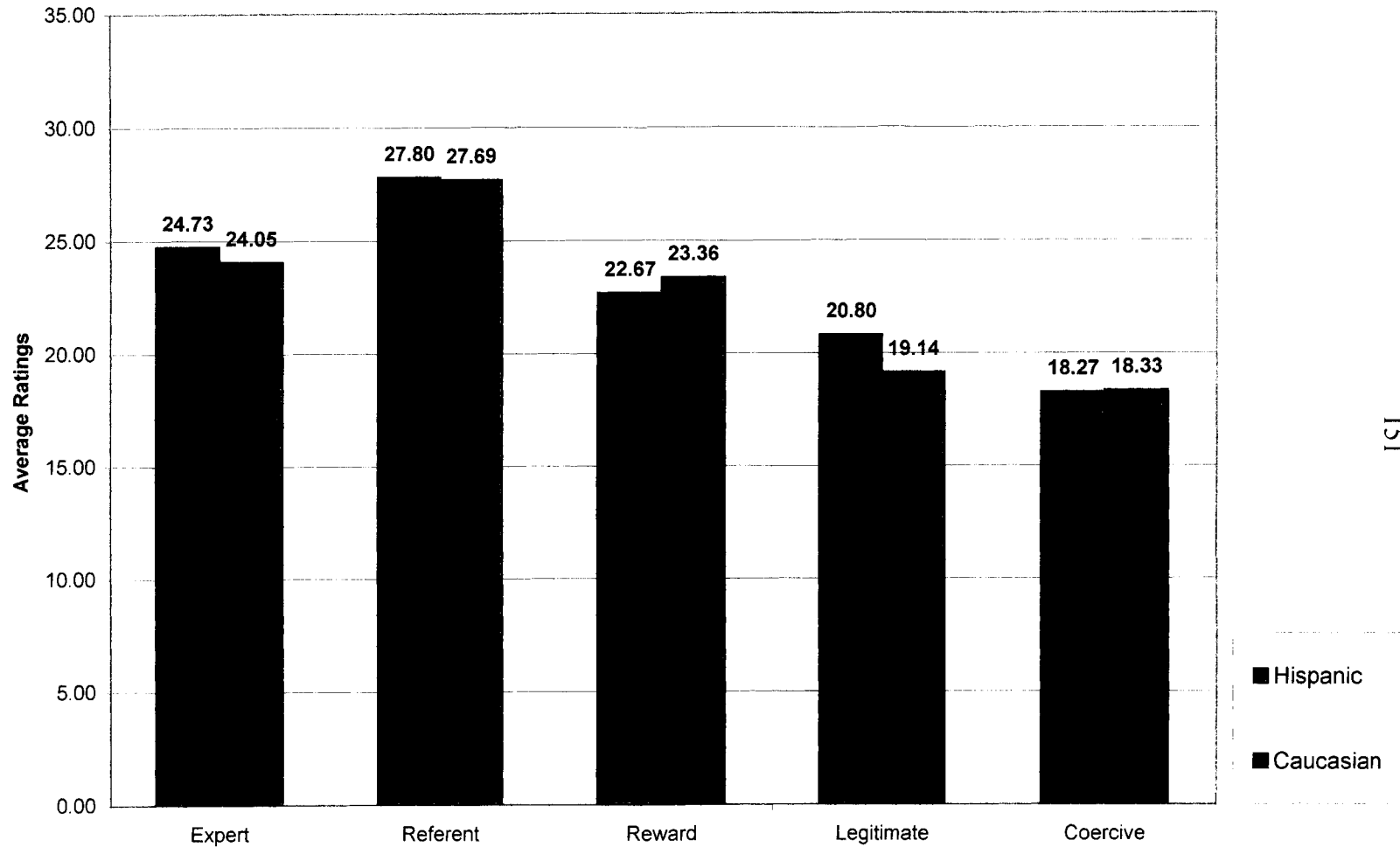
Fig. 21. Hispanic vs. Caucasian Power Bases.

How would you describe the overall health of your congregation?
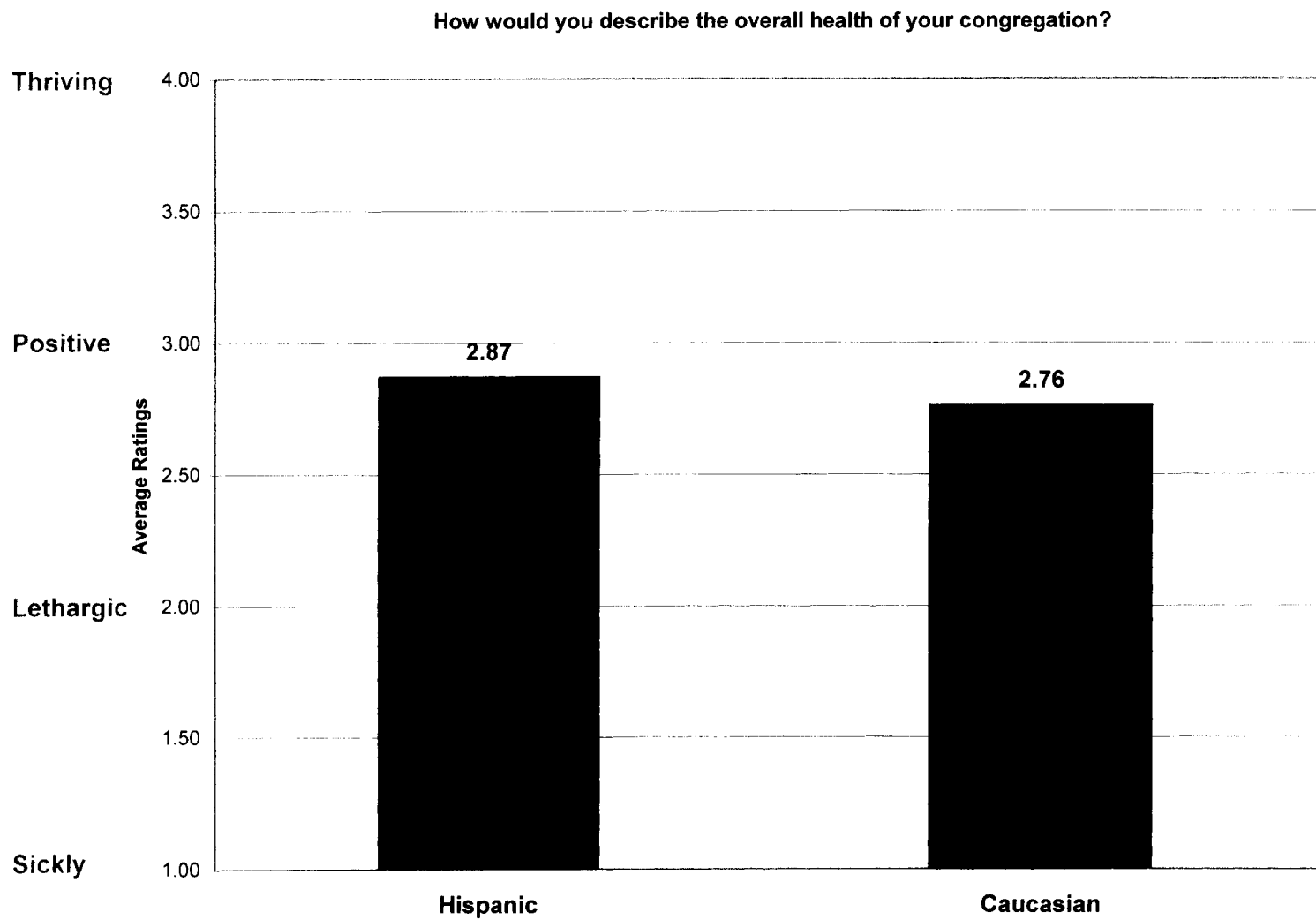
Fig. 22. Hispanic vs. Caucasian church health.

152

How does the congregation in general feel about your pastor's leadership?
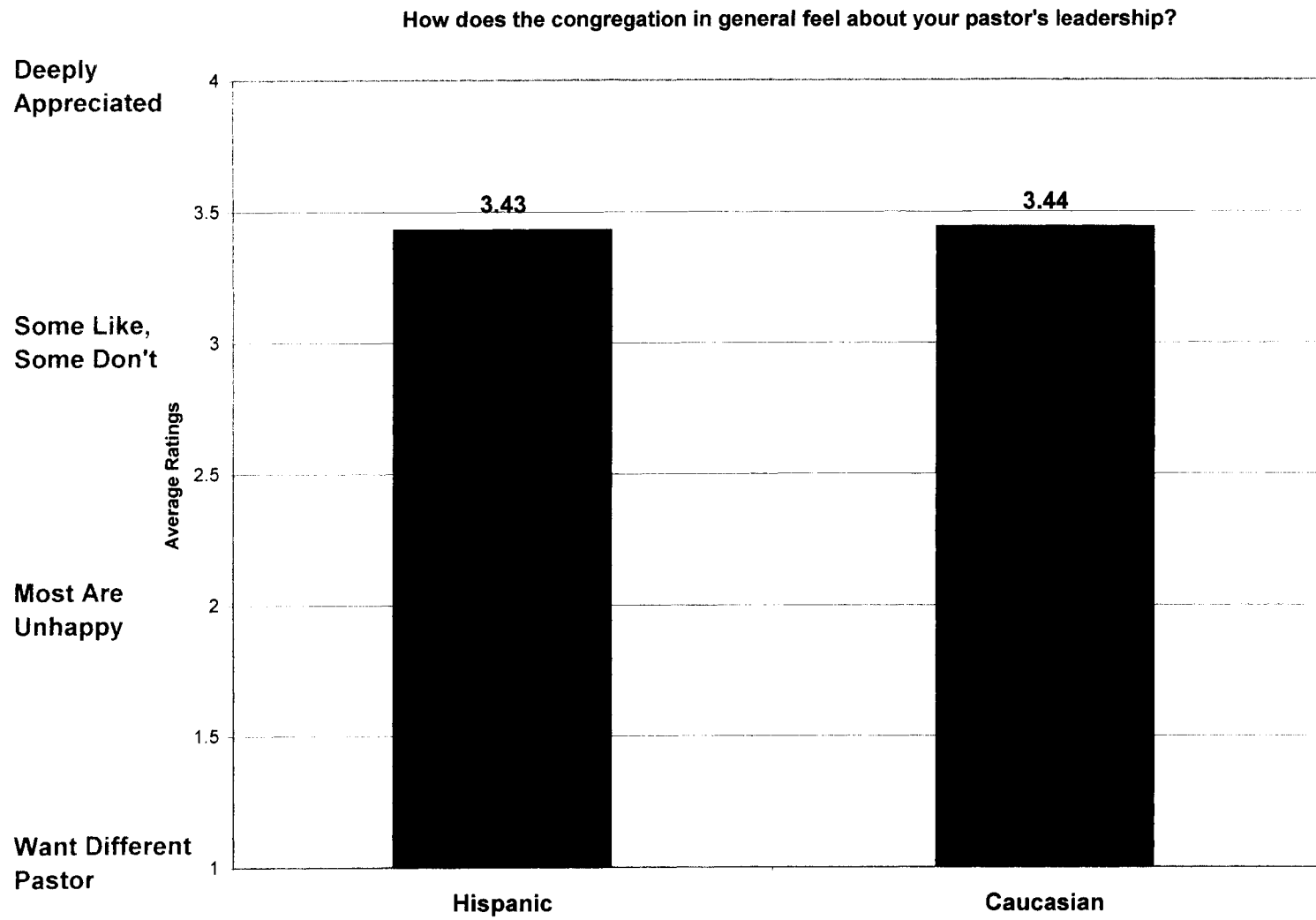
Fig. 23. Hispanic vs. Caucasian regard for pastor.

How does the climate in the church at the present time compare with the climate in the church under the previous pastor's leadership?

Better

Same

Worse

Average Ratings

3.00
2.80
2.60
2.40
2.20
2.00
1.80
1.60
1.40
1.20
1.00

2.33

2.19

Hispanic
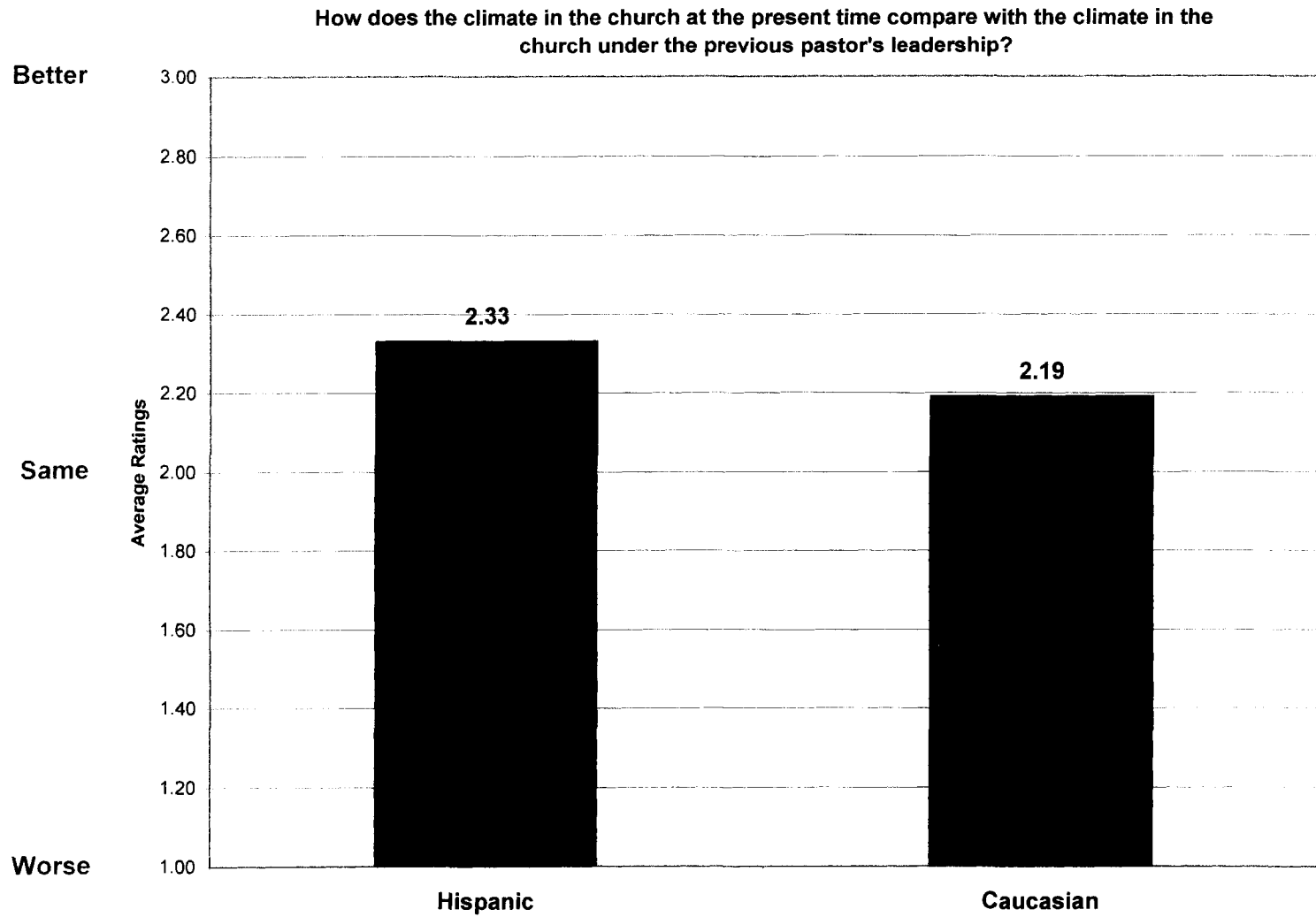
Caucasian

Fig. 24. Hispanic vs. Caucasian church climate.

154

Would you assign credit (or blame) to your pastor for the current climate in your church?

Fig. 25. Hispanic vs. Caucasian pastor's impact.

APPENDIX C

SEMINAR LECTURES

LECTURE 1

THE CHRISTIAN AND THE PHENOMENON OF POWER

Introductory Thought

An intangible phenomenon seems to permeate the entire atmosphere of this world. It is a phenomenon called "power." An observ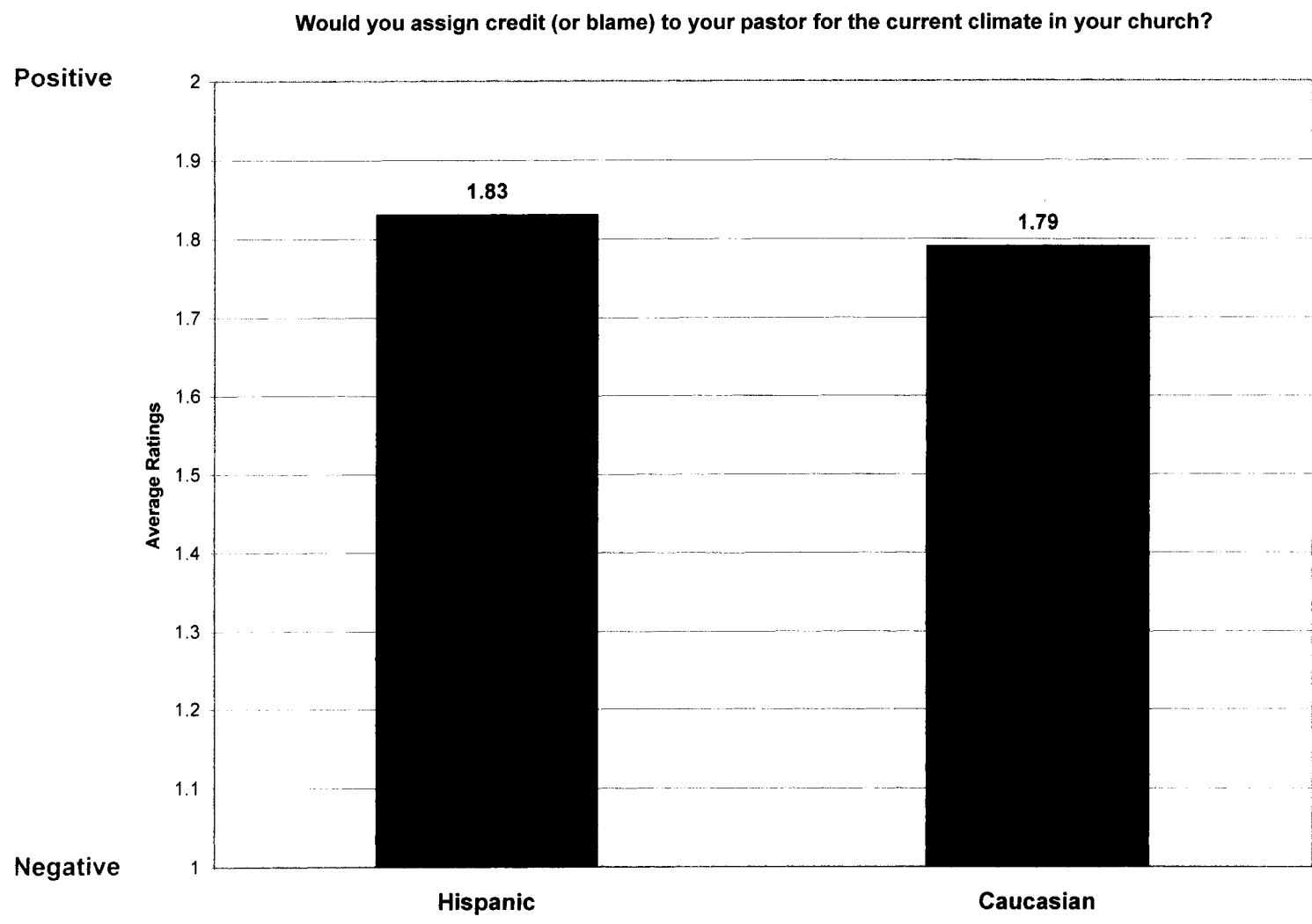er who takes an objective view of things would notice that with few exceptions, the quest for power characterizes our culture as individuals and as nations. As one observes the predominant behavior of people, it would appear that, as a general rule, the desire for power–whether it be economic, political, social, or technological–dominates the masses of the world's population.

Familiar phrases attest to the many ramifications of power in daily life and experience:

- "Power Politics"
- "Balance of Power"
- The "power of the media"
- "People Power"
- The "power of the laity"
- The "power of prayer"
- The "power of the Holy Spirit"

All of these phrases would indicate that "powerlessness" is undesirable and is to be avoided. Robert Greene, an authority on the subject of power, says, " . . . the feeling of having no power over people and events is generally unbearable to us–when we feel helpless we feel miserable. No one wants less power; everyone wants more."

The 48 Laws of Power, xvii.

For example, one day the mother of James and John came to Jesus with a request. **Matthew 20:20-21.** What did she want? Why? How did Jesus answer? **Matthew 20:24-28.** By this we learn that the desire for power among His disciples was a matter of great concern to Jesus and that they needed to learn something about the nature of true greatness.

The Ubiquity of Power
    A. In the Angelic Domain
    The Great Controversy, which began in heaven and which will continue through the

Battle of Armageddon at the very end time, is essentially a power issue. It all started when Lucifer, the highest angel, wanted still more prominence and power. **See Isaiah 14:12-14.** Note the words that speak of malignant ambition and the desire to climb higher:

> How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will *ascend* to heaven; I will *raise* my throne *above* the stars of God; I will sit *enthroned on the mount* of assembly, on the *utmost heights* of the sacred mountain. I will *ascend* above the *tops* of the clouds; I will *make myself* like the Most High.

These words betray a brazen lust for power. This same spirit is predominant in this world almost everywhere we look. Satan has infused the inhabitants of earth with the same craving. The "natural" prideful heart is not satisfied unless it is on top. The desire for supremacy rules rather than the spirit of humility and lowliness. The Christian often finds himself caught in this cultural trait of our world.

B. In the Political Domain

There are nations that seem willing to even threaten human existence by building and using military might that would make them world powers. Cheryl Forbes points out:

> "Look at the defense budget. Every president, no matter how liberal or conservative, vows to maintain a strong defense. If we relinquish our drive for power over our political enemies, they will gain power over us."
>
> *The Religion of Power*, p. 28.

As another example of the contest for political power, consider the conflict that emerged between King Saul and young David. **I Samuel 18:6-9.**

C. In the Domain of Everyday Life

The quest for power is evident in nearly every area of life. Companies are in business to increase their share of the market over competitors. Every courtroom is a contest for supremacy between the defense and the prosecution. Farmers seek power over pests, droughts, and floods. We take out insurance to acquire power over the unknown or unforeseen. Medical technology holds out the hope of power over disease and death. Advertisers claim that their toothpaste will give us power over our social life. Even the animals compete for power. Chickens arrange themselves according to a "pecking order." In the same way, marriage is a daily scene of negotiation and compromise between dominance and submission. The phenomenon of power affects nearly every aspect of daily life!

What about the church? We learn from the pages of the New Testament that

concerns about power were a serious problem even among the closest associates of Christ. Stories have been preserved that describe the competition for power between the disciples. **Mark 9:33-35; Luke 9:46-48; Luke 22:24-27.** The first letter of Peter intimates that financial gain and love of power were already discernible problems among those elders who had pastoral duties over the flock of God.
I Peter 5:2-3. Notice Peter's practical advice to young ministers who may have craved power. **I Peter 5:5.**

Do Christians in our day ever find themselves in power contests? Do congregations ever have stress over who currently is in charge? Or over who wants to be in charge? Do those who are in charge ever create problems in the church because of a misuse of power? Or abuse of power?

Who usually wins in the contests over power? Think about it. As a general rule, it is the male over the female; the stronger over the weaker; the adult over the young; the quicker over the slower; the larger over the smaller; the heavier over the lighter; the taller over the shorter; the educated over the uneducated. No doubt any of us can think of a contest even today where we see the phenomenon of power being played out. Do any examples come to mind?

In the Body of Christ what types of people have power? Are they the same or different from those who have power in the world? Who is left powerless? What type of person commands influence in the congregation? When you were growing up in the church, what sort of person had the most influence on you? Why? What makes one a person of power in the church as opposed to a person of power in the world?

Jesus and the Ubiquity of Power
Jesus brought to light a fundamental issue in Judaism: there were those with power and there were those without. It was an affront to the authorities that an unschooled individual took it upon Himself to proclaim the things of God. **John 7:15; 45-49.** Here is power displayed in its ugly arrogance. For the Pharisees, according to this passage, there were persons and non-persons. There was an in-group, others were sheer rabble. There was a group that dominated; there was another group whose lot in life was to be dominated. Jesus came from among those not belonging to the Jerusalem power structure. He was not a member of the in-group.

The study of Christ's ministry is a study in power redistribution. He warned His disciples against the leaders with uncompromising words. **Luke 20:46-47.** These verses describe the person who is hungry for power. He mentions impressive clothing. Recognition. Honored treatment. Seats of honor. Favor at public gatherings. No one would have trouble singling out such a person.

Understanding the ubiquity of power and the perversions it creates in our

relationships with one another, Jesus ministered in a way that countered the drive for power. Throughout His ministry, Jesus was a vigorous defender of the powerless. His hallmark Sermon on the Mount gave dignity to the poor in spirit, the meek, the peacemakers, and the persecuted. Each of the Beatitudes exemplifies the dignity of character that accompanies one who is either excluded from the corridors of power or who shuns the drive for power.

When Jesus made reference to His people, He never called them wolves or lions who dominated others through their might, ferocity, or superior strength. He spoke of them as sheep. They were harmless and defenseless–powerless in the presence of aggression.

Conclusion

In this world we are raised to believe that the proper and natural behavior of human beings is to achieve as much power as we can, to hunger for it, and to find our sense of worth from it. We are led to believe that if we have power we make a name for ourselves. Jesus, however, showed us a totally different way to find happiness and fulfillment–in service, humility, and the giving of ourselves for others. This is a power of which Jesus approves. Love is the greatest power.

> Not I, but Christ, be honored, loved, exalted;
> Not I, but Christ, be seen, be known, be heard;
> Not I, but Christ, in every look and action,
> Not I, but Christ, in every thought and word.
>
> Christ, only Christ! no idle words e'er falling,
> Christ, only Christ; no needless bustling sound;
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LECTURE 2

DIMENSIONS OF POWER

Introductory Thought

In our last study we reviewed the fact that power is a phenomenon that affects nearly every aspect of our lives on this planet. Contemporary society is composed of multitudes of power structures that exert an influence on the world as a whole. Organizations are expressly constituted for the purpose of wielding power. The Church is no exception. The Church's mission is to proclaim the gospel to all the world, and the gospel itself is a mighty power that transforms individuals and institutions.

There is a tendency on the part of some Christians to assume that any propensity for power is, in and of itself, evil. However, possessing power does not guarantee its abuse. Power is a morally neutral concept and should not be thought of as some negative or immoral force. If properly applied, power may be a positive and moral force for good.

What Is Power?

Whole books have been written in an effort to define power. Let's quickly discuss four definitions.

1. **Power is the ability to ensure the outcomes one wishes and to prevent those one does not wish.**

This general definition applies to many situations that include nearly all of us at one time or another. In a wide variety of contexts we all have power to do or accomplish what we set out to do in our daily activities. For instance, we all had the power to come to this meeting today. But in specific contexts, the field narrows to those few who have unique abilities or resources that enable them to accomplish what others cannot do. Even the President of the United States may have great power, but only in some contexts. In certain cases he would be completely without power because of his inability to ensure the outcome he wishes. For instance, he may be in a position to influence the war on terrorism, but he may be totally powerless with regard to the choices of his teenage daughters!

For examples of power according to this definition, see **Genesis 1:3; 1:9; 1:14.** In the Creation God's power was not a bad thing. There was nothing hurt or harmed as a result of His power. He was able to do what He wished and He pronounced it good.

2. Power as a commodity.

As a commodity, power is something one acquires, such as land, money, or possessions. By this definition, the more power one possesses, the less there is for another to possess. Either you have it or you don't. In the same way, there are people who have commodities such as talents, education, or charisma, and there are those who don't. Lucifer in heaven viewed power as a commodity. He felt he didn't have enough and wanted more. This is when he made power an issue.

For an example of power according to this definition, see **Acts 8:18-21.** Here Simon offered to pay the disciples so he could have more power. But he was told that the power of God was not for sale!

3. Power as a capacity.

Here the very derivation of the word "power" is taken into consideration. It comes from the Old French word, *povoir*, which means, "the ability or capacity to act or perform effectively." Our experience in the church tells us that individuals in leadership are given responsibilities that correspond with their capacities. Pastors are selected on the basis of their skills at preaching, counseling, construction of buildings, administrating, or raising funds. At Nominating Committee time, church members are chosen for office on the basis of their gifts and talents. It is hard to imagine leaders continuing long in their position if they do not have the capacity to fulfill their responsibilities.

For an example of power according to this definition, see **Exodus 35:30-35.** Two men, Bezalel and Oholiab, were "empowered" by God to accomplish the craftsmanship required to construct the articles of furniture for the tabernacle. They occupied this position because they were given the capacity to do the work.

4. Power as a relationship.

As a phenomenon, power circulates between entities. It cannot exist alone with no one to interact upon. This aspect of power is also very evident in church life. New pastors often find themselves caught up in relational dynamics that completely baffle them. If they are open to continuing education, they may seek out a course on how to help their church members to get along together. Many times a young pastor is overwhelmed with how easily his congregation can get into gridlock with one another over such things as building projects, discipline issues, or worship styles. It is because power is constantly pushing and pulling its way among individuals.

People who possess large amounts of influence or status are by no means the only players in the game of power. They, too, are susceptible to manipulation and control by others who possess lesser amounts of influence or status. Indeed, power circulates. It shows itself in the context of relationships. The terrorist attacks on America that took place on September 11, 2001, as well as the recent Madrid bombings, showed that the powerful, wealthy, and mighty can be affected greatly by the designs of the powerless, but

violent, members of society. Power is a relationship as much as anything else.

For an example of power according to this definition, see **John 11:45-48.** Jesus' ministry was creating such an impact on the people that the Pharisees determined to stop Him. Power was circulating.

Power vs. Authority

Which would you rather have, power or authority? What is the difference? We might say the difference can be described as the power due to one's person vs. the power due to one's position.

Examples of power in contrast to authority can be found in history. One can ask, What authority did Mahatma Gandhi have? He had none. He did not hold political office. Yet we credit him with successfully freeing India from British rule. The same can be said about Martin Luther King, Jr. He had no governmental authority. Yet he inspired a whole nation to correct racial inequality. Corazon Aquino lacked official credentials of authority, yet she led the Philippines against the Marcos dictatorship. The ministry of Jesus is another example of how one can be without a position of authority, yet have power to move a whole nation and pose a great threat to those who are in official positions of authority. The reason these leaders were able to find success in their missions was because of their enormous power. They had the *capacity* to influence and inspire people. It was a combination of inner qualities that increased their power, not anything conferred on them externally, like public office.

In case you are still wondering which you would rather have, authority or power, let's look at a biblical example of each to see which is more desirable. Our first example is Israel's first king. Did he have authority or power? Was his power due to anything internal or external? **I Samuel 9:1-2.** Note the characteristics that drew people to him. He came from a family of wealth. He had attractive physical characteristics. He was tall and good-looking. But although he had great authority as the king, Saul struggled constantly with jealousy, insecurity, arrogance, impulsiveness, and deceit. Saul had *authority* by virtue of his appointment to royal office, but he did not succeed at developing real *power* in the long term. Evidence of this became manifest shortly after the young boy, David, slew the Philistine, Goliath. **I Samuel 18:6-9.** In this verse we see who was gaining in power even though he had no authority. It was David. He had become a national hero.

There is another biblical example of power, that demonstrates what constitutes true power. It is the story of Daniel. Apparently, he was an outstanding and capable leader, since the king had placed him as one of his top administrators. Scripture explains why. **Daniel 6:3-4.** Note the words that describe his inner qualities that led to his rise in power:

Soon Daniel distinguished himself above all the other presidents and satraps because an *excellent spirit* was in him, and the king planned to appoint him over the whole kingdom. So the presidents and the satraps tried to find grounds for complaint against Daniel in connection with the kingdom. But they could find no grounds for complaint or any corruption, because he was *faithful*, and *no negligence or corruption* could be found in him.

Daniel had authority by virtue of his position, but more importantly, he had power. He had a track record, knowledge and skill, a reputation known far and wide, and no enemies, except those who were threatened by his "success syndrome." As a result, he is an example of developed power that comes as a result of certain consistently demonstrated, admired, and desired qualities on the part of the leader. There is no evidence that he ever lost that power.

In our Christian lives, let us be known for the qualities that arise from within, such as faithfulness, integrity, love, kindness, and patience. These inner characteristics with give one a power in the community that never fades. True followers of Jesus are persons of power who don't need external authority to make a difference in the world.

Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action,
Not I, but Christ, in every thought and word.

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LECTURE 3

THE PHENOMENON OF POWER IN THE OLD TESTAMENT

Introductory Thought

According the Scriptures, power is identified with God, who is omnipotent, the Almighty One, and thus, the ultimate source of all power. When Pilate said to Jesus, "Don't you realize I have power either to free you or to crucify you?" our Lord answered, "You would have no power over Me if it were not given to you from above" (John 19:10-11). A similar thought is emphasized in Romans 13:1: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God." Romans 14:11 also adds, "As surely as I live," says the Lord, "Every knee will bow before Me; every tongue will confess to God."

The Psalmist declared, "Power belongs to God" (Psalm 62:11). God is Power and throughout Scripture the word "power" is used to denote the various forms of God's activity. **I Chronicles 29:11; Psalm 21:13; 147:4-5.** Since God is described in this way as a Being who is Almighty and whose very essence is power, it is not possible to speak of power as if it is something evil. God's power is not only visible in His creation, but also in His activities of revelation. Wherever God manifests Himself, there He discloses His mighty power. All activity of God–creation, salvation, and final consummation of all things–is seen as the exercise of God's power. Thus, His power is always directed toward the accomplishment of His purposes as Creator, Redeemer, and Restorer.

In a way that is unique to any other part of creation, God shares His power with humankind. It is this power–will, consciousness, and freedom to act–that gives meaning to the "image of God" in which humans were created. Of all beings, humans have the greatest power. To them was "dominion" given to fill the earth and subdue it. Ever since earliest history this dominion, allowing the power to do good or evil, has been abundantly manifest. Granting the power to create has a flip side–the power to destroy. It is the privilege to exercise power that is the essence of humanity's heritage and destiny.

The Ideal of Power in the Old Testament

As stated, power originates with God, and He has put it to use in the creation and sustenance of His universe, as well as its redemption and future restoration. But what is the nature of His power? What sort of ethics does God follow? Is His power something we need to fear and from which we need to hide?

Another aspect of power to be considered is the maintenance of the moral order. In order to reveal Himself on a level in which the nature of God's character could be grasped, He entered history in ancient times through the family line of Abraham, Isaac, and Jacob. Among them the powerful God would reign, and their descendants He would draw to Himself as a holy nation. Through the Law, God would lay down rules and standards of individual and corporate behavior. This embodiment of His order in a legal and moral program would constitute the regimen of the people called to be the light to the nations. Our focus in this study is what the Law had to say with regards to power in a society ruled by God.

A. Curbs to political power

In the divinely ordained polity of Israel, there were many devices put in place to prevent the concentration and accumulation of power. For instance, even the king's appetite for power and prestige was held in check by divine decree. **Deuteronomy 17:16-20.** This idealistic proscription of kingly pride and power is not found anywhere else in antiquity. However, the record shows this ideal was never realized.

B. Curbs to economic power

Not only political power, but economic power as well, was restricted by the Law. God granted the Israelites land for their possession, but if any of the people took credit for their prosperity, unhappy consequences would follow. **Deuteronomy 8:17-18.** Once a week, on the Sabbath, all Israel was commanded to stop work and rest "so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed" (Exodus 23:12). This command was in force even during the busy times of planting and harvest. Every farmer has material considerations in mind during these critical times of the year, yet thoughts of enterprise and accumulation of economic power over others were not to prevail in Israel.

In addition, the Israelite was commanded to share what wealth was gained from the land with less fortunate fellow-citizens. **Exodus 23:10-11.**

The grandest curb on economic initiative was the jubilee, which occurred every fiftieth year. At that time all sales of land were annulled and all land reverted back to its original owners (those who received it when the land was allocated at the time of the conquest of Canaan). The jubilee served to prevent economic supremacies since land was only as good for purchase as crop years that remained until the next jubilee. Who would invest heavily in crop land when any improvements would benefit its original owner? Such a device prevented the accumulation of land that would put one owner at an advantage over another. The result was that the economic strength of all landowners would be equalized.

Other dampeners of economic power were the bans of interest, thus disallowing the ability to make money from money (Exodus 22:25), as well as the rule that slaves must be

set free after seven years (Exodus 21:2-6), thus preventing the accumulation of human capital. Other provisions were the sustenance of the Levites with the tithe of Israel's produce every third year (Deuteronomy 14:28-29), and the cancellation of debts every seven years (Deuteronomy 15:1-6). Through these measures the material resources among the people were distributed with a view toward equality. A focus of human power was made difficult, if not impossible, in Israel.

C. Curbs to sectarian or partisan power over individuals

The Law also prevented power from accruing to anyone who could control the spread of information to the people. The knowledge of the laws was to be disseminated daily in each tent by parents and proclaimed at a public recitation every seven years. **Deuteronomy 6:6-7; 31:10-11.** In this way no sectarian or partisan control of information was enabled. All Israel would hear of the laws forbidding the perversion of justice or the taking of bribes by judges (Exodus 23:6-8). The king's absolute sway would also be undercut as the people heard the regulations forbidding him to accumulate symbols of power and prestige. Likewise, the priests' authority was limited as the priestly prerequisites (Deuteronomy 18:1-5) and causes for disqualification (Leviticus 21:13-23) were made known to the populace.

By imparting information, both individual accountability and individual power were increased. Each understood his or her duties toward others, but also understood their rights that they could claim from others. All (including the king) were subject to the same divine sovereign whose laws were designed to prevent one from dominating another.

The conquest of Canaan itself was not due to the power of military strategy or superior weapons of war. The conquering of the land, as well as the entire Exodus beforehand, was a story of constant miracles. The material prosperity the Israelites enjoyed in the Promised Land was God's reward for continued devotion to their holy calling, and not due to cunning or clever maneuvering for the purpose of seeking advantage over others.

In its aversion to the concentration of power and its tendency to equalize resources among the citizenry, the system of biblical law resembled an ancient democracy. Its regard for the individual and the protection of civil rights was unparalleled in ancient societies.

Conclusion: A Gap Between the Ideal and Reality

Unfortunately, as history attests, there was a wide gap between the ideal and reality in Old Testament Israel. As early as the time of Israel's first king (Saul), the achievement of national prestige and power became the national policy rather than becoming a holy nation. There was great concern with building up the military and establishing alliances with powerful neighbors. Thus resulted the mobilization of public resources, the

confiscation of private property, and levies on workers. The concentration of resources led to social inequality and the prestige of the court and all officialdom. The words of the prophet Samuel came true. **I Samuel 8:11-18.**

There were many abuses of power that emerged. The prophets denounced the tyrannical use of power that became insolent and exploitative. Isaiah condemned power politics as futile (Isaiah 31:1-3). Hosea condemned militarism as a cause of Israel's downfall (Hosea 10:13-14). Other prophets, including Jeremiah and Ezekiel, announced God's decision that since Israel had fallen so far short from His original purpose, He would start over again with a new remnant following the Babylonian exile.

Not I, but Christ, be honored, loved, exalted;
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Not I, but Christ, in every look and action,
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LECTURE 4

THE PHENOMENON OF POWER IN THE NEW TESTAMENT

Introductory Thought

In our last study we noted that the Torah legislated an equal distribution of power in Israel. No one was allowed to have dominance or superiority over another, not even the king or priest. By the time of Christ, however, gross inequities had developed and were firmly rooted in the fabric of Israel, both politically and religiously.

Jesus came into the world in a very politically tense time. The Jews wanted a powerful military and religious leader to overthrow the Romans and re-establish the throne of Israel. Jesus, however, was uninterested in the politics of His day. His teachings did nothing to offer the people a political solution to the national problems. In fact, His life and teachings reveal a purpose that was intended to counteract the human drive for power and supremacy.

Think of the circumstances of His birth. He entered the world at the lowest possible level. He did not come as royalty, but as a child of Galileans. In the book, *Jesus the Jew*, Geza Vermes says that Galileans generally were considered peasants who carried "the stigma of a religiously uneducated person" (p. 54). Not only that, but "for the Pharisees and the rabbis of the first and early second century AD the Galileans were on the whole boors" (p. 54). In this setting, it is clear that Jesus was not attached to any Jewish power infrastructure. Vermes adds, "At home among the simple people of rural Galilee, he must have felt quite alien in Jerusalem" (p. 49).

In that placid countryside and in the midst of a quiet community, something powerful was taking place. Under Jesus, the "rabble claimed its rightful place of sonship and daughtership before God against the tutelage of the religious professionals. Power was redistributed. It reached even the most wretched and debased" (Frederick Herzog, in an article entitled, "Jesus and Power"). In usurping the prerogative of power, Jesus caused a question to be raised: What right did a Galilean have to teach the people? In the ministry of Jesus, *the Galilean*, the power scale was changed. The God of Abraham, Isaac, and Jacob was no longer confined to the Jerusalem temple under the control of the priests and scribes. In Jesus a power shift began. The process of history was infused with a change agent creating a new direction and a new quality of life. The effect was a new balance of power.

Power and the Temptations of Christ

The issue of power arose immediately after the ministry of Jesus began. When He was baptized in the Jordan River, He was explicitly told by John the Baptist and God that He was the Messiah. Having been so designated, Jesus was taken into the wilderness to ponder the gravity of His calling. While there, the devil met Him with three temptations that are universal to power. It is interesting that the very first encounters between Jesus and Satan involved the same issue that started the Great Controversy in the first place–the lure of power.

1. The temptation to use power for security (Matthew 4:3).

One might ask, What is wrong with a hungry man feeding himself? There is nothing wrong with that, but there was far more involved in this temptation than satisfying hunger. It touches a key principle of power–the temptation to depend on power for security. M. Scott Peck says,

> I see the issue here not as mere relief from the pangs of hunger, but total relief from the fear of starvation. The fear of starvation is very primitive, very basic . . . Bread, or food, is a symbol . . . for the sense of security that can come from power.
> *A World Waiting to Be Born*, p. 250-251.

In the world's system, there is a tendency when one attains to a position of power to be afraid of losing it. Along with that fear comes the temptation to sacrifice one's integrity in order to hold on to it. The essence of the "power game" is to keep hold of one's position whatever it takes. The position becomes one's security in entirety. The pressure to keep hold of power may tempt the leader to do what is most popular instead of what is right.

The paradigm of power that Christ modeled was that power is the opportunity to be of service, not to have power for its own sake. When power becomes one's security there is no freedom to serve, to do the right thing. In order to be free to do what may be unpopular, the leader must be prepared to leave, quit, or be fired from the power position at any moment.

It is natural and proper for church leaders to be concerned with bread and to see that their families have the security of food and clothing. But anyone who has come to identify power with security, who must cling to it at all costs, has fallen into a spiritual trap and is addicted to power. In essence, the first temptation was a lure for Jesus to use His power to prevent Him from ever becoming hungry again. He resisted the temptation to use power as His security. Can you think of any examples of people who cling to power for their security?

2. The temptation to use power for attention-getting flamboyance (Matthew 4:5-6).

Why would anyone want to jump off a tall building? In the case of Jesus, it would be to verify His greatness, not only to Himself, but to others. Such a temptation has meaning when leaders sense their lack of greatness. To them the devil may come with suggestions to prove their worth and be rid of self-skepticism by engaging in attention-getting displays to impress the public and to draw their admiration.

Jesus exposed the exaggerated greatness of the religious leaders when He spoke of those who drew attention to themselves by flashy gimmicks. **Matthew 6:2; 6:5; 6:16.**

3. The temptation to acquire power for self-glory (Matthew 4:8-9).

Satan took Jesus to a mountaintop and "showed Him all the kingdoms of the world and their splendor." A key word in this passage is "splendor." Here the temptation of power is to seek it for the pure glory of it, for its own sake. For the one tempted, it is not to be in a position to serve, or to be a servant-leader; it is the desire solely to be a leader, to be in command.

This temptation also comes to Christian leaders who occupy positions of power. There may be those who would enjoy a certain position, and stop at that. Rather than using the position as an opportunity to serve, they would merely occupy the position for its own sake. It is grand to be the leader, but not so grand to be a servant-leader.

Evidences of the yielding to this temptation by church leaders are apparent throughout church history. Henri Nouwen notes that the lure of power in past centuries led to the crusades, the inquisition, the enslavement of Indians, great palaces, ornate cathedrals, and opulent seminaries. He asks a pointed question, then offers a concise answer:

> What makes the temptation of power so seemingly irresistible? Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to control people than to love people, easier to own life than to love life. Jesus asks, "Do you love me?" We ask, "Can we sit at your right hand and your left hand in your Kingdom?" (Matthew 20:21).
>
> *In the Name of Jesus,* p. 59.

Spiritually speaking, the desire for power may reveal that a deeper problem lies beneath the surface of the soul. As if he is diagnosing the problem, Nouwen says,

> One thing is clear to me: the temptation of power is greatest when intimacy is a threat. Much Christian leadership is exercised by people who do not know how to develop healthy, intimate relationships and have opted for power and control instead. Many Christian empire-builders have been people unable to give and receive love.
>
> *Ibid.,* p. 60.

Throughout His public ministry, Jesus rejected the lure of power. **John 6:15.** Even His brothers grew impatient with Him, urging Him to seek a wider audience outside of Galilee. **John 7:3-4.** But Jesus wouldn't be interested in promoting His public image.

Superior to All Yet Servant of All

Consider all the reasons Jesus had to assert His superiority. **Hebrews 1:3-4; 3:3; 7:26.** Although Jesus is superior to the angels, to Moses, and to the high priests; and although He is higher than the heavens, Jesus never strived for superiority while on earth. Consider the difference between what the writer of Hebrews says about Jesus and how Jesus is depicted in the four Gospels. It's hard to imagine that they are talking about the same person! And yet they are.

One reason for Jesus' superiority is, of course, that He is God and Creator (one can hardly be more superior than that). And, no question, Hebrews clearly refers to Him in this capacity. However, His superiority seems not to be derived primarily from His deity and pre-existence. Instead, the New Testament links His superiority to, interestingly enough, His "inferiority." **Philippians 2:4-11; Acts 10:36-38.** This is real greatness, greatness in "inferiority," and this internal greatness becomes manifest in superiority. Jesus' unparalleled service on earth led to His superiority in status. In Jesus, both aspects–superiority in status and superiority in ministry–unite.

If Jesus is superior to His followers, does this mean His followers are somehow superior to other people? What does Jesus' example suggest about how we should interact with people who don't have the knowledge we may have?

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> Christ, only Christ! No idle words e'er falling,
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LECTURE 5

THE POWER OF THE LAST PLACE: SERVANTHOOD

Introductory Thought

Our world generally equates position with power. There are, however, many other sources of power which are held in high regard. Money often opens doors to power. Muscles give one strength to dominate others. Chairman Mao has been quoted as saying, "Power grows out of a barrel of a gun." Knowing how a system works and understanding how to work with people are also sources of power. There are still other commodities that are hardly tangible, yet which Hedrick Smith credits with playing a role in the power game. He has Washington, D.C., in mind with these words:

> Information and knowledge are power. Visibility is power. A sense of timing is power. Trust and integrity are power. Personal energy is power; so is self-confidence. Showmanship is power. Likability is power. Access to the inner sanctum is power. Obstruction and delay are power. Winning is power. Sometimes the illusion of power is power.
>
> *The Power Game: How Washington Works*, p. 42

It is in the area of power that the ministry of Jesus stands in the greatest contrast to popular understandings. Aside from secular views of power, Jesus modeled a view that is still revolutionary: the power of the last place. In a world where most people are concerned with being at the top, He showed the greatness of the servant. Scripture tells of certain instances when Jesus had the opportunity to explain to His disciples how God regards power. In each of these there are common points of emphasis.

Mark 9:33-37

There is a general understanding of what passes for greatness in human society, but in this episode Jesus showed His disciples that the "greatest" behaves differently. In heaven's view of power, whoever wants to be regarded as "first" must be the very last, and the servant of all.

Greatness in the world is often measured by how many supporters or admirers one can muster. Jesus turned the power scale upside-down by taking a child in His arms and honoring the little one. A child has no influence in the world, no power to do anything for us. Additionally, children are often dismissed as "interruptions" or are considered bothersome, taking away precious time that many are unwilling to give. Yet, Jesus says

that whoever honors a child (an example of an "insignificant" person by most people's standards) honors God. In other words, in heaven's perspective there is no place for a superiority complex that isolates or discounts the weak and the powerless. Christ calls upon His followers to treat the child as they would the king, with no distinction.

Luke 22:25-27

In the last text Jesus elevated the stature of a child to greatness. In this passage He elevated the table waiter to power. He described His kingdom as a community of fellow servants in which the older would serve the younger; the greater, the lesser; the powerful, the weaker. In Jesus' community one never gets to the point of being too important to do menial things regardless of the privilege of age, strength, or status.

The story of Mahatma Gandhi could illustrate this sort of servant attitude. It is said that he periodically retreated from his public efforts to claim India's independence and went back to his home village where he grew up. There he sat at a wheel, spinning thread, as if to remind himself and his followers that he was representing the peasants and villagers of India and that even great causes should never elevate us above performing simple duties.

Mark 10:35-41

It is obvious the disciples were asking for positions of power, to be his number two and three in command. In asking the question, "What is it you want me to do for you?" He drew out of them their hidden motives.

In answer to their request, Jesus revealed some important aspects of leadership and power. First, sharing power with Christ would involve suffering. Jesus said to them, "Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" Leadership in His kingdom involves a cup and a baptism. Jesus was a Suffering Servant whose followers would also experience rejection and adversity rather than pomp and glory in this world.

Jesus also stated that any who rise to leadership in His kingdom would do so as a result of a sovereign assignment. " . . . to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." Leadership is a call from God, not a position we seek for ourselves. There are those who prepare themselves for an opportunity to lead should it come, and there are those who deliberately seek power. One is admirable, the other is obviously self-seeking, and creates dissension in the ranks, which is what resulted among the disciples.

Mark 10:41-44

Jesus used a word that expresses the necessity of servanthood in leadership–the word *must.* "Whoever wishes to be first among you *must* be slave of all." There are no other options. Servanthood is essential. Throughout this passage Jesus dashed cold water

on the disciples' expectations of "superstar status" in His kingdom. Only by taking the last place does one achieve first place.

Mark 10:45

In one brief statement Jesus concluded His lesson on power. This one terse, simple statement aroused a host of pictures of Jesus, the Master Servant.

Son of Man

The phrase refers to that heavenly figure who appears in the Psalms and in the prophecies of Daniel. **Daniel 7:13-14.**

Servant

The word refers to the unassuming nature of the one of whom the Lord spoke to Isaiah. **Isaiah 42:1-3.**

Ransom

This is the price paid to set people free, one that only God could pay. **Psalm 49:7.**

The many

The thought of the many who would be ransomed reflected the image of the suffering servant. **Isaiah 53:12.**

Here in one sentence it all came together. The heavenly position of the Son, the lowly task of the servant, the ransom paid through the cross, and the worldwide salvation of many who would believe all combined to define the essence of Jesus' power.

Jesus Acted It Out

Jesus did more than define true power. He acted it out. **Mark 10:46-52.** This key section of Mark's Gospel concludes with this illustration of servanthood on behalf of an insignificant individual–the blind beggar, Bartimaeus. When he hears that Jesus is nearby, he begins to shout, "Jesus, Son of David, have mercy on me!"

Many ordered him to be quiet, but he keeps on shouting until Jesus says, "Call him here." Throwing off his cloak, he jumped to his feet and approached Jesus. "What do you want me to do for you?" Jesus asked. (This was the same question, incidentally, He had asked James and John when they wanted to sit at His left and His right.)

Bartimaeus answered, "My teacher, let me see again."

Jesus responded, "Go; your faith has made you well." The story ends happily. "Immediately he regained his sight and followed Him on the way."

Conclusion

The story of Bartimaeus is likely placed strategically in the Gospel of Mark. Not only did the blind man receive his sight. The eyes of the disciples were also opened to the nature of true servanthood. On His way to Jerusalem to die on a cross for the sins of the world, Jesus still made time to stop and minister to an obscure blind man. *This is true greatness.*

Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action,
Not I, but Christ, in every thought and word.

Christ, only Christ! No idle words e'er falling.
Christ, only Christ; no needless bustling sound;
Christ, only Christ; no self important bearing;
Christ, only Christ; no trace of "I" be found.

LECTURE 6

FIVE BASES OF POWER

Introductory Thought

Life is filled with relationships that require one to submit to the power and authority of another. Since all of us are human beings, why should one human acknowledge another as more powerful? Aren't we all the same? The implications of this question are broad and involve international, intergroup, and personal relations.

Why did Lucifer gain the allegiance of one-third of the angels? Who was he, that the others should follow him? And what is it that makes one individual on this earth draw large followings? Why do we succumb to the lure of another person? How can we explain the fact that some leaders of people are very effective in their work while others languish without support from their subordinates?

In 1959 John French and Bertram Raven identified five kinds of power that have since become popular as the way to classify the variations among the bases of power. This helps to explain why some leaders are successful in their work while others fail to experience effective leadership. When anyone is able to achieve influence over another, it is because of the presence of one or more of these bases of power:

1. *Expert power.* Based on B's perception of A's competence.
2. *Referent power.* Based on B's attraction to or liking for A.
3. *Reward power.* Based on A's ability to provide rewards for B.
4. *Coercive power.* Based on B's perception that A can provide penalties for failure to comply with A.
5. *Legitimate power.* Based on the internalization of common norms or values between A and B.

Expert Power

In our age of specialized knowledge, we have come to rely on experts in every field. The increase in knowledge has skyrocketed in every branch of learning. Expert power may be conferred because one has possession of information, skills, knowledge, or wisdom. The leader may be renowned for good decisions, sound judgment, or accurate perceptions of reality. These are qualities that seem to cause an individual to rise in power.

When one observes the power of revolutionaries or reformers, it appears that their power begins with the perception of their expertise. They use their knowledge or insight to define the prevailing problems and propose solutions. Followers are persuaded that the reformer is right and a reform movement is born. This scenario is regularly played out in the political world as well as the religious world. Lucifer achieved power over the angels because he posed as an "expert."

A visit to the doctor's office reveals evidence of expert power. The physician-patient relationship places the physician in the powerful role of expert and the patient in the subordinate role. Accepting advice from an attorney in legal matters is yet another example of expert influence. This relational dynamic is repeated innumerable times every day in contexts where those in the lead have a knowledge or skill that is not held in common with others. With regards to the church, it is helpful when leaders are capable and knowledgeable about their work. We feel drawn to those who have a thorough knowledge of scripture, or who have good abilities to communicate their knowledge.

Does God have expert power over us? Do we ever turn to Him because we are confident of His knowledge and wisdom? Do we allow Him to influence us because of His understanding? **I Samuel 2:2-3; Colossians 2:2-3; Daniel 2:20-23.**

Referent Power

Referent power is based on the desire of followers to identify with their leaders and to be accepted by them. Under referent power, the agent of influence serves as a model by which the targets evaluate their behavior and beliefs. Many examples can be found in which followers value and esteem their leaders. The greater the esteem, the greater is the leader's referent power.

Referent power is often seen in political leaders, movie stars, sports personalities, and a host of other charismatic individuals. This type of power is extremely strong. Within most organizations, there are one or two leaders who seem to motivate employees and create a willingness to serve merely out of the respect for those individuals. This ability to utilize referent power can create an excellent *esprit de corps* that will generate greater effectiveness in the organization.

Many ministers of the largest churches across the country utilize their charismatic pull to bring thousands of people into their churches. Teleministers also rely on referent power to keep up their ratings and to raise financial support. Billy Graham is one among many who have been extremely effective throughout the world for many decades because of his charisma and integrity.

The optimal example of referent power would be the life of Christ. Scripture tells us that the multitudes crowded about Him and followed Him across the countryside. **Mark 4:1; John 6:1-2; Luke 5:15.**

Reward Power

This power dynamic is based on the control of valued resources. To the extent that an individual or group can control the resources for which others perceive a need, those people have a certain degree of power directly proportional to the perceived need for those resources. For instance, your boss pays you a salary. He determines the amount of your bonus. He hired you and he can fire you. He has influence over you because he holds reward power over you. That is why you acknowledge his authority.

An example of reward power in the church would be when the minister gives public recognition to someone. The ability to reward a member's dedication and service in front of the entire church body can have a powerful effect on morale and the quality of services that the church provides. Our volunteers aren't paid in money. The only pay they receive is the word of gratitude and thanks that they receive from others. Our church leaders should use their reward power lavishly.

Does God have reward power? **Leviticus 26:3-5; Deuteronomy 28:1-6.**

Coercive Power

The flip side of reward power is coercive power. This is the ability to inflict punishments of various kinds on others, and lies primarily in the establishment of fear in the complying individual. As a form of power, coercion is apparent in government, business, family, and church life. Blaine Lee describes its nature:

> Coercive power relies on the premise of control and uses fear as its instrument. When we use coercive power, we do it not to influence others, but to force them to obey. We achieve compliance through threats, cajolery, bullying, or physical force–whatever is necessary to cause fear in those we are seeking to control.
>
> *The Power Principle,* p. 52.

When one considers how effective fear has been in holding much of the world's population under suppression and harsh rule, one does not wonder why coercion is regarded as the kind of power that most people understand best.

Although we dislike the use of coercive power, it is sometimes necessary, even in the church. Sanctions may be utilized against a member of the church body who is defying the general guidelines and principles upheld by the church. Cases of repetitive sexual promiscuity with others in and out of the church, moral depravity in regard to drug dealing, or habitual lying and creating rumors by certain individuals are only a few examples of those who still receive punitive sanctions from the church. Such things as private confrontation, public confrontation, disciplinary actions, counseling, and ultimately, being disfellowshipped are used by church leaders as forms of coercive power.

Due to the derisive nature of this form of power together with the propensity for its abuse, this type of power should be used very carefully and only in accordance with pure motives.

For examples of God's use of coercive power see **Leviticus 26:14-17; Deuteronomy 28:15-19.**

Legitimate Power

Legitimate power is based on norms and expectations that members of a group hold regarding behaviors that are appropriate in a given role or position. In other words, members are more likely to accept the leader and his or her influence when the leader holds attitudes that conform to the norms of the group or organization.

One of the greatest examples of legitimate power is the United States presidential election. Winning an election establishes a much higher degree of legitimate acceptance of the elected president as leader of the nation, head of the political party, and commander-in-chief of the military than would be expected from the president's initial support from the voters. Only about half of the registered electorate actually casts a vote, yet presidents benefit from the widespread belief that once legitimized by even a slim victory, each then holds the highest place in the nation. In addition, the president's nomination by his party for a second term of office is almost automatic.

Leaders in the church also need to be legitimized by their parishioners. For instance, when the minister practices what he/she preaches, then credibility is given to his/her words far beyond the statements themselves. Legitimate power is also conferred upon the minister as an ordained member of the denomination. Such ordination allows an individual to exercise full rights as described in the denominational by-laws for practicing ministers. Individuals can also exert power because they are recognized within their denomination as having the largest church, are children in a long line of denominational ministers from a respected ministerial family, or have previously served in a high position. Thus, the power they receive comes from others recognizing and volitionally conferring that power to them.

For Biblical examples of legitimate power see **Acts 1:24-26; I Samuel 16:11-13.**

Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action,
Not I, but Christ, in every thought and word.

Christ, only Christ! No idle words e'er falling.
Christ, only Christ; no needless bustling sound;
Christ, only Christ; no self important bearing;
Christ, only Christ; no trace of "I" be found.

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