Southeastern University

FireScholars

Spring 2020

FACTORS THAT PRODUCE HIGH-CAPACITY LEADERS WITHIN THE CHURCH

Daniel O. Floyd
Southeastern University - Lakeland, dtfloyd04@gmail.com

Follow this and additional works at: https://firescholars.seu.edu/dmin

 Part of the Christianity Commons

FACTORS THAT PRODUCE HIGH-CAPACITY LEADERS WITHIN THE CHURCH

PRESENTED TO

THE FACULTY OF THE SCHOOL OF DIVINITY
IN THE BARNETT COLLEGE OF MINISTRY AND THEOLOGY
AT SOUTHEASTERN UNIVERSITY

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

DANIEL FLOYD

April 2020

DISSERTATION COMMITTEE SIGNATURE PAGE

This dissertation, written by

Daniel Floyd

under the direction of the candidate's Dissertation Committee and approved by all members of the Committee, has been presented to and accepted by the Faculty of the School of Divinity in the Barnett College of Ministry and Theology at Southeastern University in partial fulfillment of the requirements for the degree of Doctor of Ministry.

Date

April 24, 2020
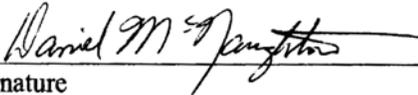
_____
Signature   Daniel McNaughton, PhD
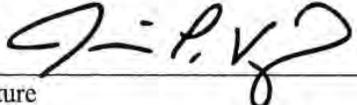   Chair, First Reader

_____
Signature   John Davidson, PhD
                                     Content Specialist, Second Reader

_____
Signature   Jim P Vigil, DMin
                                     Dir., Doctor of Ministry Program

Abstract

Population is exploding, and yet the church, in some areas, is declining. High-capacity leaders, who can lead large groups of people toward gospel advancement, are needed now more than ever. The research question that this project seeks to answer is: what are the factors that produce high-capacity leaders within the church? The topic of leadership boasts a wealth of research; however, there is a gap in the research regarding what it takes to develop a high-capacity leader, as defined in this project. The research questions are answered through a qualitative phenomenological study that involve interviewing eight pastors who are leading large churches. The factors discovered from those interviews are compared against the factors that Jesus used to develop the twelve disciples he chose. The goal is to develop a clearly articulated framework through which a high-capacity leader can be developed.

Dedication

This dissertation is dedicated to my wife and strongest supporter. Your continued

encouragement, management of the home front, and strength gave me the confidence needed to

complete this project. To my children, Owen, Faith, Abigail, and Jonas, never dream small

dreams. The only limit in your life is the one you place on yourself.

Acknowledgement

So many people have been a part of my doctoral journey and have contributed to this

dissertation. I would like to acknowledge my executive assistant Amy Kramer; Dr. Jenny Carter,

who conducted the qualitative research; and Morgan Van Reenen, who assisted in the process of

formatting and editing. My chair, Dr. Daniel McNaughton, has been an incredible source of

guidance and encouragement as well as Dr. Jim Vigil. This group of individuals were critical in

the completion of this project. I also want to acknowledge my parents, Ronnie and Myra Floyd,

who always encouraged me to pursue education to the highest level.

Contents

Chapter One: The Project Introduced

Relevance of Study to the Researcher

The opportunities for spreading the gospel around the world have never been more significant. While the population is exploding, general affiliation with the Christian faith is in decline. According to Pew Research, "One-fifth of the U.S. public – and a third of adults under 30 – are religiously unaffiliated today, the highest percentages ever in Pew Research Center polling."[1]

While the population is exploding and affiliation with the Christian faith is declining, there is an excellent opportunity. In the last several decades, new and useful models of ministry have been developed that are proving to be effective in reaching people. Two, in particular, have recently led many denominations to emphasize church planting. The Assemblies of God, for example, invested in creating the Church Multiplication Network in 2008. Since the inception of Church Multiplication Network, they have trained more than seventy-five hundred leaders and launched more than 3,625 new churches.[2] Another example is the Association of Related Churches (ARC), which began in 2000. Since their inception, they have planted over eight hundred churches.[3]

---

1. Stanley E. Patterson, "Biblical Foundations of Christian Leadership 1," *The Journal of Applied Christian Leadership* 10, no. 2 (2016):12, 78-89, accessed June 7, 2019, https://www.pewforum.org/2012/10/09/nones-on-the-rise/

2. "Church Multiplication Network," General Council of the Assemblies of God, accessed June 7, 2019, https://churchmultiplication.net/about

3. "Year in Review," ARC Churches, accessed June 7, 2019, https://www.arcchurches.com/annualreport/2018/

Another model that has been developed is the multi-site model. This model is a hybrid of church planting while maintaining the identity, mission, and vision of the church. There are many methods of implementing the multi-site model; however, the franchise approach is the most common. This model allows for churches to grow beyond the limitations of their facilities and locations. Potentially the most well-known multi-site church in America is Life Church, pastored by Craig Groeschel, which has campuses across Oklahoma, where the broadcast campus is located, but also in other states. Regardless of the model one chooses, the challenge remains the same, which is the need for leaders. Church planting or campus multiplication are not viable options for gospel expansion and Great Commission fulfillment unless there are leaders who can lead these movements. The leaders referred to must be well-developed and well-equipped leaders at every level of the organization.

The reoccurring conversation among pastors and leaders surrounds the need for more leaders. The conversation is consistently around pipelines and process and systems that will produce leaders. The growth of population along with the decline in interested and affiliation with the Christian faith highlights the reality that there is a leadership deficit in the modern church.[4] The words of Jesus have never been more valid than in this moment in human history: "The harvest truly *is* plentiful, but the laborers *are* few. Therefore, pray the Lord of the harvest to send out laborers into His harvest."[5]

 The command from Jesus is not to pray for the harvest, but to pray for laborers in the harvest. Jesus is the one who gives the increase, but the church has the responsibility to build up laborers to enter the field. How will leaders do this? It is the contention of the author of this work

---

4. Patterson, "Biblical Foundations of Christian Leadership 1."

5. *The Holy Bible, New King James Version*, Thomas Nelson, 1982. (emphasis mine)

that a framework is needed to help leaders create an environment with the potential to produce laborers to go into Jesus' harvest field.

The need is magnified among churches that have a desire for multiplication, whether that be multiple campuses or church planting. Both models of multiplication require leaders to be identified, developed, and deployed. The rate of development, however, is not keeping pace with the need at Lifepoint Church. It is my observation, based on conversations with leaders of other similar rapidly growing congregations, that Lifepoint Church is not developing enough leaders.

One of the significant challenges of the multi-site church is finding campus leadership to keep pace with the growth of current campuses and the opening of future campuses. In terms of "finding" leaders, the goal should be to develop them from within the church. When a leader is developed within the church culture, they have the vision, culture, heart, and expectation to be a leader in that context. If developing leaders from within is the goal, leaders need to have a construct by which to identify the potential in others and create a culture that makes room for high-impact leaders to be developed. How will they do that? Has this been accomplished elsewhere? Are there reoccurring principles or attributes that can be replicated? How does one create this type of culture? These questions are a starting point for discovering the answer to the challenge.

It is my opinion and assertion that the development of leaders is the primary need of churches committed to advancing the gospel and fulfilling the Great Commission. The harvest is great but the need for laborers or leaders has never been greater. Current research confirms that what Jesus instructed us to pray should remain our prayer and pursuit. Barna writes:

> I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and abundant resources, the

church is losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.[6]

In this project, I plan to identify the factors that produce high-impact leaders. I plan to study multiplying leaders and discover which factors played a part in their development. I plan to accomplish this by interviewing eight pastors who lead influential churches in America. From the interviews, I will look for consistent themes or principles that can be applied to any leader. The goal of the project is to discover a framework that Lifepoint Church and other churches can use in developing leaders.

Contextual Scope and Limitations

The scope of this project is not to develop a system or process that promises to produce high-impact leaders. The scope will be limited to discovering the factors that went into the development of the eight leaders who will take part in the project. Those factors are cultural, theological, developmental, or experiential. The researcher is not entering the project with a bias as to what the outcome may prove to be.

The factors will be discovered by interviewing eight senior pastors of influential churches in America. These eight pastors are all a part of the Lead Team for the Association of Related Churches, and all eight were on staff at various times at three churches in Baton Rouge, Louisiana: Bethany Church, Christ Community Church, and Family Worship Center. They are as follows: Chris Hodges, Dino Rizzo, John Siebeling, Rob Ketterling, Joe Champion, Rick Bezet, Randy Bezet, and Stovall Weems.

---

6. George Barna, *Leaders on Leadership* (Ventura, California: Regal Books, 1997), 18.

Pastor Chris Hodges is the founder and lead pastor of Church of the Highlands, headquartered in Birmingham, Alabama. Pastor Chris planted Church of the Highlands in 2001, and it has grown to more than fifty thousand in weekend attendance. Church of the Highlands is a multi-site church with twenty-two campuses across the state of Alabama. Pastor Dino Rizzo was the founder and lead pastor of Healing Place Church in Baton Rouge, Louisiana, which he founded in 1992. Pastor John Siebeling is the founder and lead pastor of The Life Church in Memphis, Tennessee. In 1996, Pastor John planted the church, which has grown to over nine thousand in weekly attendance with five locations in the Memphis area. Pastor Rick Bezet is the founder and lead pastor of New Life Church in Conway, Arkansas. Rick founded the church in 2001, and it has grown to over fifteen thousand with seventeen campuses across the state of Arkansas. Pastor Randy Bezet was the founder and lead pastor of Bayside Church in Bradenton, Florida. Randy founded the church in 2002, and it has now grown to more than nine thousand in attendance with seven campuses. Pastor Rob Ketterling is the founder and lead pastor of River Valley Church in Apple Valley, Minnesota. Pastor Rob founded the church in 1995, and it has grown to over ten thousand people in nine locations across the state of Minnesota. Pastor Stovall Weems is the founder and lead pastor of Celebration Church in Jacksonville, Florida. Since Stovall founded the church in 1998, the church has grown to more than fourteen thousand with three Jacksonville area campuses as well as seven Celebration Churches in other parts of Florida and Europe. Pastor Joe Champion is the founder and lead pastor of Celebration Church in Georgetown, Texas. Since Joe founded the church in 2000, it has grown to over eight thousand people in attendance with two campuses.

These eight pastors will participate in a video chat interview with the researcher. These interviews will focus on twelve questions, which will be developed with Dr. Carter, who is a

well-versed methodologist. The interviews will then be transcribed and coded to search for

themes from which to discover factors that played a part in their development as a leader.

Project Goals

The question the researcher desires to answer is: what are the factors that produce high-

capacity leaders within the church? To that end, the first goal of this paper is to discover whether

there are common factors that went into producing the eight high-capacity leaders of the ARC

movement. In order to identify the common factors, the research will define the competencies,

character traits, and spiritual maturity of these high-capacity leaders. Competencies will include

the skills, talents, abilities, education, as well as other factors that shaped the leader. The

following questions will be addressed: What character traits are required for leadership? How

was spiritual maturity developed in the life of the leader?

The researcher will draw upon the work of Jim Collins and his book, *Good to Great: Why

Some Companies Make the Leap and Others Don't*, in which he defines the highest capacity

leader as a level five leader.[7] According to Collins, a level five leader is uniquely identified in

the following way:

> They channel their ego needs away from themselves and into the larger goal of building a
> great company. It is not that level five leaders have no ego or self-interest. Indeed, they
> are incredibly ambitious – but their ambition is first and foremost for the institution, not
> themselves.[8]

The objective is to have a clearly articulated and defined framework through which a leader can

identify these attributes in an individual. This framework could help leaders develop a system or

---

7. Jim Collins, *Good to Great: Why Some Companies Make the Leap and Other Don't* (New York, NY: Harper Business, 2001), 20.

8. Ibid., 21.

an environment in which a potential leader can have the opportunity to be developed. The underlying question is: Can the ingredients needed for a high-capacity leader be developed, or are leaders simply born?

The second goal is to produce a quantifiable and objective measurement in order to determine whether the goal of creating a framework for producing high-impact church leaders is being accomplished. Meeting this goal would produce a clear picture of what high-impact leaders look like and what resources are needed in order to support their development. These tools could provide a clear pathway for leaders to understand what they are looking for in a developing leader and provide a clear pathway for developing leaders to determine whether they are making progress.[9]

The final goal is to compare the findings from the project with the theological research in order to discover whether there are parallels with how Jesus developed the disciples. It is the opinion of the researcher that where there is synergy between the findings of the interviews and the findings from the theological research, therein lies the most valuable data. It is in the alignment of the two that the framework can be created. The objective is to use the crossover of these two lists to inform the framework for the second goal articulated above.

<center>Research Methodology</center>

The researcher will explore the current literature on leadership development, develop a biblical theology of leadership, interview identified high-functioning leaders, do qualitative analysis of the interviews, and summarize the results. Each of these stages of the research have

---

9. This section was taken from a paper submitted in DMIN 8023 at Southeastern University.

the potential to uncover factors that produce high-impact leaders. The first stage will involve research of current literature on the topic of leadership, focusing on the development of leaders, defining leadership, cultures that produce leaders, and Jesus' model of leadership. The researcher will gather resources from the Southeastern University Library, local libraries, online resources, books, search engines, and journals.

The second stage will involve developing a theology of leadership as well as discovering what factors Jesus built into the disciples that developed them into high-impact leaders. The researcher will summarize every interaction Jesus had with the disciples in an instructional setting to identify consistent leadership development themes throughout the four gospels. Stage two will also involve identifying the Old Testament teachings that influenced Jesus' method of training and development, focusing specifically on the Old Testament passages to which Jesus refers in the gospels.

The third stage of the project will consist of interviews. Upon approval of the IRB, these interviews will be conducted via phone or Zoom video chat and recorded for future reference. The interview participants will be asked to commit to one forty-five-minute interview to discover the factors that shaped their development. The participants were selected because of their success in planting and growing churches to significant sizes and impact. The commonality between the pastors is that they are a part of the Association of Related Churches and all serve on the organization's leadership team.

In the fourth stage, the researcher, along with a methodologist, will transcribe, code, and organize the data into themes. These themes will become the categories that will be compared against the literature and theological findings in stages one and two.

In the fifth and final stage, the researcher will create a framework for developing leaders based on the results of the research.

<center>Evaluation</center>

This project is not structured so that the findings of the research could be implemented and evaluated to either confirm or disapprove the research. Instead, this project will be evaluated on the merit of the research and the process that was taken during discovery. It is the opinion of the researcher that the findings will produce a framework for developing the character and the competencies of the leader.

The process for this project will include an interview with each of the pastors listed. From those interviews, the responses will be evaluated and coded to discover consistent themes from which conclusions will be drawn to answer the research question. The researcher will evaluate the strengths and weaknesses of the process in interviewing as well as the strength and weaknesses of the interview itself.

Chapter Two: The Project in Perspective

Introduction

There is an overabundance of resources available today relating to leadership and leadership development. These terms are buzzwords among corporations and executives who lead. A simple Google search of the keywords "leadership development" will produce over 1,000,000,000 results. Among those results are an array of perspectives surrounding leadership, a few of which are: how leadership is defined, how to develop individuals, and culture creation.

Within the church, leadership is also a topic of conversation.[10] Demand for leadership development is great; however, the supply continues to be an issue. According to Malphurs and Mancini, there is a leadership crisis in the world and in the church.[11] The problem is great because the commission we have been given to "go and make disciples" is great. The lack of leaders creates a major problem for the ability of the church to fulfill the Great Commission. The need for leaders and the problem that this lack has created across the sacred and secular has raised many questions. Are leaders made or are they born? What type of leader is right, for church leadership? What are the specific characteristics of high-capacity leaders? What role does education play in the development of a leader? Although the aforementioned questions are important, and much thought and writing have been attributed to these subjects by authors such

---

10. Dr. J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012), 7.

11. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of your Church* (Grand Rapids, MI: Baker Books, 2004), 10.

as Davidson, Malphurs, Clinton, and others, these questions are not the focus of this study. The characteristic of the environment that produces high-capacity leaders is the focus.

Before moving on, several terms need to be defined. What is a leader? What is a high-capacity leader? And what is a high-capacity church leader? There is a plethora of material written attempting to define a leader. A more thorough look at various perspectives will be addressed later in this chapter. Although there is a not a consensus on the definition, for the purpose of this study, John Maxwell's definition that leadership is influence will be used.[12] Taking this definition a step further, if a person who has influence in the life of another frames one's understanding of a leader, then what makes up a high-capacity leader? According to Jim Collins in his book, *Good to Great: Why Some Companies Make the Leap and Others Don't,* a high-capacity leader is a level five leader. A level five leader is one who "builds enduring greatness through a paradoxical blend of personal humility and professional will."[13] Collins went on to describe this person as someone with great ambition, not for their personal benefit but for the benefit of the institution or organization they lead.[14]

Ram Charan, in his book *The Leadership Pipeline,* emphasized the idea of a progression that people grow through in their leadership journey. The highest level, or the leader with the greatest capacity, is one who moves from managing a group to managing an enterprise.[15]

---

12. John Maxwell, *21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2007), 13.

13. Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York, NY: Harper Collins, 2001), 20.

14. Ibid., 21.

15. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011), 145-150.

Although there is not consensus on the definition of a high-capacity leader, one thing both perspectives have in common is that leading a large amount of people is a factor.

For the purpose of this study, the idea of *leader* needs to be narrowed even more to define a high-capacity church leader. It is difficult to find anyone who attempts to define a high-capacity church leader. Dr. Robert Clinton addressed the stages of development and Aubrey Malphurs discussed building leaders as well as how to be a leader; however, neither of them attempted to define a high-capacity leader. Even Geiger and Peck, in their book on leadership development, did not offer a clear definition outside of creating a church model off of Charan's Leadership Pipeline where being a leader of ministry area is the highest level.

One thing that can be agreed upon, whether one is leading outside the church or inside the church, is that leading large groups of people is a factor in being a high-capacity leader. There are certainly people who are leading large numbers of people who may not be high-capacity leaders. There may also be high-capacity leaders who are not leading large numbers of people as well. While the researcher acknowledges the limitations of defining church size as the only indicator of high-capacity church leaders, it is certainly a factor. Attempting to define all the characteristics of high-capacity church leaders goes beyond the focus of this study.

The value of defining high-capacity leaders in part by the ability to lead large numbers of people in the local church is compatible with the mandate of Jesus to go and make disciples of all the nations. The Great Commission has an exponential expectation. Inherent in the command of going to the nations is the understanding that this responsibility will involve large numbers of people. In this study, the term "environment" refers to the values or culture of the organization or group that served as the place in which a leader is developed. This concept is not the same as Charan's leadership pipeline, which approaches development from a process standpoint rather

than an environmental standpoint. Schein described culture in this way: "culture is to a group what personality or character is to an individual."[16] It is phenomenological in nature, which makes it challenging to define. However, it can be observed in the values and behaviors of the group.

A Biblical Rationale for Leadership

With a myriad of perspectives on leadership from secular sources, the church must source its perspective, first and foremost, from the scriptures. In this chapter, the goal is first to build a biblical rationale for leadership beginning with the creation story and moving to the incarnation of Jesus as well as present current thought as it pertains to leadership, development, and culture. It is evident that the God-head is leading in the act of creation as written in Genesis chapter 1. Furthermore, God's view of leadership can be seen in the fact that God not only created humanity in His image but also gave leadership authority to them in the instruction to subdue the earth, consume the food, and conceive more image bearers.

In relation to God's people, the nation of Israel, it is clear that Yahweh was leading the people: "When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter" (Exodus 13:17).[17] Not only was Yahweh leading, but leadership was delegated primarily to Moses in the early years of Israel's history. In raising up Moses, it became clear that God, who is sovereign over all things, is willing to share His

---

16. Charan et al., *The Leadership Pipeline: How to Build the Leadership Powered Company*, 14.

17. Unless otherwise noted, all biblical passages referenced employ: *The Holy Bible, New International Version*, Biblica, Inc., 2011.

leadership with humanity. These acts offer insights from which to begin building a theology of leadership.

In the New Testament, the starting point is the incarnation of Jesus. Through the act of Jesus emptying himself out for the sake of lost humanity, a model for biblical leadership is revealed. Jesus' model would have flown in the face of a Greek perspective, as seen in Matthew 20 when James and John's mother attempted to elevate their position. Jesus offers a countercultural response, turning the idea of hierarchal leadership upside down. These Old Testament and New Testament approaches will be explored further in order to build a theology of leadership on which to build Jesus' approach to developing leaders.

It is an assumption of this project that Jesus was the best developer of high-capacity leader the world has ever seen. The disciples were average-functioning people when Jesus found them. After spending only three years with Jesus, some became high-capacity leaders. Peter exemplified this development process. He was a fisherman when Jesus found him in Matthew 4. Peter became the spokesman on the day of Pentecost to thousands of people in Acts 2 and became a prominent leader in the early church.

If the environment that Jesus created was able to be reproduced, the implications for leader development and gospel advancement would be tremendous. This chapter will take seven characteristics from the leadership of Jesus and demonstrate how they are at work in leaders both in the Old and New Testament. Not all the examples are positive models of these characteristics; some are examples of how the absence of these characteristics negatively affected leadership abilities. The characteristics are as follows: high relational connection, high challenge, empowering for ministry, creating a learning environment, building faith, loving God, and inspiring vision. These characteristics were determined by surveying all the interactions that

Jesus had with His disciples throughout the four gospels. The interactions were then labeled according to the characteristics of the interactions, which totaled seventy-five. They were then grouped together around similar themes and narrowed down to the seven which were most consistent and had the greatest scriptural support, determined by number of passages.

As an example of these characteristics and the narrative from scripture that supports them, two of the dominant characteristics will be explained. In the chart below, all seven characteristics will be shown along with their scriptural support. In a survey of the gospels, there are two dominant characteristics that stood out above the other five present in the culture that Jesus created. The first is the characteristic of high relational connection. The disciples were with one another often, and not just for the purpose of ministry assignments. It is recorded in the gospels that they spent time at one another's houses, they ate together often, and they traveled together, which would have required overnight stays.

Several instances of this togetherness, or "withness," create a neologism for this paper. The first example is found in Matthew 9:9-10, which records, "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples." Soon after Jesus called Matthew from being a tax collector to becoming a follower, Jesus was in the man's home. They were together, in community, building relationship with one another. This value of being together is also seen in the Jewish culture through the practice of Sabbath.

Sabbath is a Jewish holy day that is designed for rest. However, the rituals and customs of this day have an ingredient that is significant and important for the togetherness seen in Jesus and His disciples. "Shabbat is very much a time when families come together in the presence of

God in their own home. Singles, or others with no family around, may form a group to celebrate

Shabbat together."[18] Jesus would have been influenced by this ritual of togetherness and

celebration.

Sabbath would have also involved food, drinking, and celebration. This same culture is

evident in the interaction between Jesus and his disciples. Luke recorded: "For John the Baptist

came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man

came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax

collectors and sinners'" (Luke 7:33-34). This idea of togetherness and celebration around food

and drinks was so prevalent that Pharisees and religious leaders accused Jesus of overeating and

being a drunk.

Not only was there a high level of relational investment, but Jesus also invited the

disciples into intimate moments. He exposed them to moments that would deepen their

understanding of Him and their connection with Him. For instance, Jesus took Peter, James, and

John to what is called the Mount of Transfiguration. The scriptures state,

> After six days Jesus took with him Peter, James and John the brother of James,
> and led them up a high mountain by themselves. There he was transfigured before
> them. His face shone like the sun, and his clothes became as white as the light.
> Just then there appeared before them Moses and Elijah, talking with Jesus. Peter
> said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three
> shelters—one for you, one for Moses and one for Elijah." While he was still
> speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is
> my Son, whom I love; with him I am well pleased. Listen to him!" When the
> disciples heard this, they fell facedown to the ground, terrified. But Jesus came
> and touched them. "Get up," he said. "Don't be afraid." When they looked up,
> they saw no one except Jesus. (Matthew 17:1-8)

---

18. "*Sabbath*," BBC, accessed May 5, 2019,
http://www.bbc.co.uk/religion/religions/judaism/holydays/sabbath.shtml

Peter, James, and John were with Jesus in powerful moments. These were not formalized

training moments, but every moment inadvertently became a training moment.

This "withness" or "togetherness" sets up the second characteristic that stands out about

the culture that Jesus created for developing leaders. The second is a culture of high challenge.

Repeatedly throughout the interactions between Jesus and His disciples, He was challenging

their thinking, their faith, and their character. These challenges were strong, direct, and often in

the presence of the other disciples. To be in the development process with Jesus, one would have

to develop thick skin. An example of this high-challenge culture occurred when Jesus invited the

disciples to prayer with him in the Garden of Gethsemane prior to his betrayal. Mark wrote,

"They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.'

He took Peter, James and John along with him, and he began to be deeply distressed and

troubled. 'My soul is overwhelmed with sorrow to the point of death,' he said to them. 'Stay here

and keep watch'" (Mark 14:32-34). Jesus walked away to pray and returned to find the disciples

asleep. Mark further wrote, "Then he returned to his disciples and found them sleeping. 'Simon,'

he said to Peter, 'are you asleep? Could you not keep watch for one hour? Watch and pray so that

you will not fall into temptation. The spirit is willing, but the body is weak.'" (Mark 14:37-38).

When Jesus returned to find all of them sleeping, He specifically called out Peter for not being

able to keep watch for one hour. Jesus was correcting the character of Peter and shaping him for

what he would become.

In another instance, Jesus corrected their thinking in a very challenging manner. In

Matthew 16:8-11, the disciples were concerned about bread, and Jesus rebuked them, saying,

> Aware of their discussion, Jesus asked, "You of little faith, why are you talking
> among yourselves about having no bread? Do you still not understand? Don't you
> remember the five loaves for the five thousand, and how many basketfuls you
> gathered? Or the seven loaves for the four thousand, and how many basketfuls

you gathered? How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees."

The tone of the text indicates that Jesus was somewhat frustrated with their lack of comprehension of what He had been doing in their presence. He asked them how it was that they did not understand. This question was a strong correction and method by which Jesus corrected them.

Questions were often powerful tools in the hand of Jesus, utilized for correcting and training the disciples. Questions were also used as a tool of assessment. In Mark chapter 8, Jesus asked the disciples who people were saying that He was, and they replied with various answers. Then, He asked the disciples who *they* thought he was, and Peter replied by saying that Jesus is the Christ the Son of the living God. Jesus was not asking for His own sake; He was asking them to assess where they were in their development.

The characteristics of high relational connection and high challenge are the two with the strongest scriptural support. However, the five additional characteristics evident in the gospels were also significant in shaping the culture of development Jesus created. All seven characteristics, as well as where they appear in the gospels, are listed in the table below.

Characteristic	Scripture References
High Relational Connection	Matthew 8: 14; Matthew 9:9-10; Matthew 17: 1-13; Matthew 9:9-10; Mark 9:30-31; Matthew 26:21-29
High Challenge	Matthew 26:31-35; Matthew 26:40-41; Mark 14:27-31; Matthew 8:21-22; Mark 1:36-38; Luke 9:18-27; John 1:37-42; Matthew 16:22-28; Matthew 16:6-20; Mathew 16:6-20; Luke 7:40-47; Matthew 18: 21-22; Matthew 8:23-27; Matthew 15: 12-20; Mark 14:37-38; Luke 22:45-46; John 21:15-23; Matthew 18:21-22
Empowered Them for Ministry	Mark 16:15-18; Luke 9:3-5; Matthew 10:1; Mark 6:7-11; Matthew 28:18-20
Created a Learning Environment	Luke 5:4-5; Luke 9:12-14; Matthew 5:1-12; Luke 7:40-47; John 11:7-15; Matthew 18:1-3
Built Their Faith	Matthew 21:20-22; Mark 10:27-31; Mark 11:21-25; Luke 17:1-10; Matthew 19:23-30; Mark 6:50
Developed Love for God	Luke 11:1-4; Luke 18:1; John 14:15-31
Imparted Vision	Matthew 17:19-23; Luke 17:22-37; John 14:1-14

Figure 1. Characteristics of Jesus' Culture of Development

The building of a biblical rationale for leadership development will begin in Genesis. Genesis 1:1 states, "In the beginning God created the heavens and the earth." The word used for God in this passage is the word *Elohim*, which hints at the plurality of the God-head in creation.[19] The plurality and unity of the God-head is also hinted at in Genesis 1:2, which indicates that the "spirit of God was hovering over the waters." Furthermore, the writer of John

---

19. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, "430 logos."

1:3 references Jesus indirectly as the incarnate word of God through whom "all things were made." There is no indicator of a hierarchy among the God-head, but rather a mutual submission and engagement in the act of creation.

The fact that the God-head was working in unison in creation is further revealed in Genesis: "Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (Genesis 1:26) The word utilized for God is once again the plural, *Elohim*, and is reinforced in the phrase "let us make man." One must consider, in the context of leadership, that the image of God would include the interconnectedness of the trinity in the act of creation. This perspective will be discussed later in the research.

Even though the Genesis account does not specify roles in the act of creation, the Apostle Paul's instruction to the Colossian Church indicated that he saw Jesus as present and active at creation. Colossians 1:16 states, "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him."[20] "The plural nature of the God-head is revealed in the creation narrative in that the Spirit is mentioned specifically as an active agent in the creation process (Genesis 1:2). It seems that the credit given to Jesus as creator is assumed to extend to all three members of the trinity."[21]

The sense of oneness and unity is seen again in the prayer Jesus prayed for his disciples in John 17:21: "That they may all be one, just as you, Father, are in me, and I in you, that they

---

20. *The Holy Bible, English Standard Version*. Wheaton: Crossway Bibles, 2016.

21. Stanley E Patterson, "Biblical Foundations of Christian Leadership I," *The Journal of Applied Christian Leadership* 10, no. 2 (2016): 78–89.

also may be in us, so that the world may believe that you have sent me."[22] The word *one* in this passage carries the same idea as Deuteronomy 6:4, referring to the God of Israel as *one*. Once again, the God-head is seen as interconnected in such a way that there is shared leadership as well as shared credit.

It is clear that, from the beginning, God is the leader. He is the leader, initiator, and sustainer of creation. God's act of creation is the very first leadership act recorded in history. In his book *Servants and Friend: A Biblical Theology of Leadership*, J. B. Doukhan stated,

> The first word of the Hebrew Bible *bereshit*, generally translated "in the beginning" (Gen. 1:1), encapsulates the essence of leadership: it is derived from the word *rosh*, which literally means "head" and is the technical term normally used to designate one who is leading in a given situation. The event of creation is thus from the start described as an act of leadership. Creation is leadership par excellence.[23]

Doukhan further summarized: "God is the only Leader, not simply because He is the Creator, because of His creating power, but more importantly because He is the One who preceded everything and everyone else."[24]

In the creation account, God created a model of leadership for humanity to follow. Not only is it evident that there is shared leadership among the God-head, but this expression continues as the divine shared leadership with humanity. In Genesis 1:26-28, God said,

> "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So, God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the

---

22. *The Holy Bible, English Standard Version*. Wheaton: Crossway Bibles, 2016.

23. J. B. Doukhan, *Servants and Friends: A Biblical Theology of Leadership* (Berrien Springs: Andrews University Press: 2014), 31.

24. Ibid.

fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Two parts of this passage have significance in creating a biblical rationale for leadership. The first is that male and female are made in the image of God; the second is that they were instructed to subdue and have dominion.

Not only does the creation account indicate that God is the leader and His leadership is shared leadership amongst the God-head, but it also indicates that God is relational in His creating of future leaders. Humans are distinct because they are created in God's image. Even the act of creating humans is set apart by the statement "let us make," which is distinct from all other acts of creation. Being made in the image of God "elevates humankind above all terrestrial created things so as to exercise benevolent and ethical stewardship over creation."[25] The deliberate and intentional act of God in creating humanity highlights the deeply relational nature and the relationship God desired to have with humans. The word for *image* has been translated as "something cut out" as well as a "created or formed artifact."[26] Male and female were created to be something "cut out" of God; not merely a reflection of God, but intended to carry the essence of God in the earth. In ancient Near Eastern and Egyptian texts, "It was believed that the image (as with the idol-image in the other cultures) contained the spirit of the represented deity, thereby ensuring a shared unity between the god and his or her image."[27]

The desire for shared unity is conveyed in God's relationship with Israel as expressed in Leviticus 26:11: "I will make my dwelling among you, and my soul shall not abhor you. And I

---

25. *The Lexham Bible Dictionary*, s.v. "Image of God."

26. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, "6754 logos."

27. D. J. A. Clines, "The Image of God in Man," *Tyndale Bulletin* 19, (1968): 81–83.

will walk among you and will be your God, and you shall be my people." Gregg Okesson, who is the Dean of the E. Stanley Jones School of World Missions and Evangelism at Asbury Theological Seminary, made the follow observation about God's leadership: "God's leadership is not a distant, coercive reign; rather, it is near, and intimate."[28] God described the intent of his leadership in a prophecy of Jeremiah: "Their leader will be one of their own; their ruler will arise from among them. I will bring him near, and he will come close to me, for who is he who will devote himself to be close to me? Declares the LORD. 'So, you will be my people, and I will be your God'" (Jer. 30:21-22).[29]

The intent of God's creation plan was marred by the fall of man in the garden of Eden. The relationship was broken due to sin and required the salvific plan of God to be enacted in order to redeem humanity, which would restore relationship. In the act of redemption, through Jesus, God was making a way for relationship to be restored. Therefore, redemption, in a sense, is a returning of humanity back to its original intent, which is relationship with God. God's desire for relationship does not necessarily imply that He was missing something and therefore needed to create humans. Rather, in the benevolence of God, humans were created to enjoy God and bear His image in the earth. One expression of the human responsibility to bear God's image is seen in the first command that God gave them, which was "to be fruitful, multiply, and subdue" (Genesis 1:28).[30] In this command, God entrusted leadership responsibility to humanity.

The word for *multiply* is also translated as *increase* in the NIV. God commanded Adam and Eve to produce, or to increase their own kind, meaning to naturally reproduce, which is what

---

28. Gregg A. Okesson, "The Image of God in Leadership: A Contextual Exploration in Theology of Leadership," *African Journal of Evangelical Theology* 23, no. 1 (2004): 27.

29. Ibid.

30. *The Holy Bible, English Standard Version*, Wheaton: Crossway Bibles, 2016.

is primarily referred to when this terminology is used.[31] In giving this command, God empowered Adam and Eve, the created beings, and gave them the authority to lead within God's creation. The creation moment is critical and foundational in building a biblical rationale for leadership.

God initiated and modeled shared leadership within the God-head in creation and then shared leadership with Adam and Eve. God's call to Adam and his descendants to fill the entire earth and subdue it assumed that Adam and his descendants would be high-impact leaders. One would have to be a high-impact leader to direct the scale of world change and the number of people God's command calls for. God also empowered Adam and Eve to reproduce more image-bearers. The idea that God would empower humans or share His leadership with them is a recurring theme throughout scripture.

The calling of Moses through the burning bush is also an example of shared leadership. God said to Moses in Exodus 3:9-10, "And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." Here, God wanted to accomplish something in the earth and chose to empower Moses to carry out the task. This calling by God to Moses assumed that he would have to be a high-impact leader, with the ability to lead a nation.

Joshua is another example of God calling and empowering humans to lead His creation. Moses had died, and God was calling Joshua to lead the people of Israel into the promise land. In Joshua 1:2-6, God said to Joshua,

> Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—

---

31. *The New Bible Dictionary*, 3rd ed., s.v. "increase."

all the Hittite country—to the Mediterranean Sea in the west. No one will be able
to stand against you all the days of your life. As I was with Moses, so I will be
with you; I will never leave you nor forsake you. Be strong and
courageous, because you will lead these people to inherit the land I swore to their
ancestors to give them.

Once again, the call on Joshua's life to step into the position that Moses once held made the

presumption that he would be a high-impact leader.

God used a leader who was developed in relationship with Moses and in relationship with

God. In Exodus 33:11, Joshua was described as being with Moses when God speaks to him.

Joshua was also described as staying in the place where God's presence would manifest even

after Moses left: "The LORD would speak to Moses face to face, as one speaks to a friend. Then

Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent"

(Exodus 33:11). From the relationship developed between Moses and God, Joshua was

empowered to lead Israel with the vision God had given him.

This model of an individual being called by God and then developed by another leader

plays out throughout the scriptures. Consider Elisha, for example; God invited him into

leadership, but not through the means of speaking to him directly. He used Elijah as the vehicle

through which Elisha was called. The same is true for David; God used Samuel to call David into

leadership. In these examples, God empowered Samuel and Elijah to share in leadership on

another level by not only leading but also by calling up future leaders.

The model displayed in the calling of Elisha and David is also on display in the calling,

development, and deployment of the disciples as well as Saul, who would become the Apostle

Paul. Jesus called the disciples to leadership and empowered them to lead, although they were

unlikely candidates. It was said of the disciples in Acts 4:13, "When they saw the courage of

Peter and John and realized that they were unschooled, ordinary men, they were astonished, and they took note that these men had been with Jesus."

Although in a very different manner than the disciples, Jesus also called Saul to leadership. Saul was so well-known for his persecution of the church that early believers were unsure whether or not his conversion was authentic. Luke writes in Acts 9:26, "And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple."[32] Saul's calling demonstrates that there is no prerequisite or pedigree required for God to call and empower a leader. As modeled in the creation story as well as in the raising up of leaders throughout scriptures, God demonstrates that He invites others into leading and accruing influence. Possessing influence and decision-making abilities is a part of what it means to be made in God's image; in this we are His representatives in the earth.

In addition to the creation story, the incarnation of Jesus is also extremely pivotal in building a biblical rationale for leadership. Jesus provided additional perspective in leaving His heavenly position to come to Earth through the womb of a virgin. "The incarnation was not wholly revealed in the physical change of Jesus becoming human flesh. It must be understood in the broader perspective of Jesus emptying himself of all desire for position and honor in his effort to serve as our spiritual leader."[33] Philippians 2:7 states, "but (He) emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men."[34]

The word εκενωσεν, "he emptied," means "to completely remove or eliminate elements of high status or rank by eliminating all privileges or prerogatives associated with such status or

---

32. *The Holy Bible, New King James Version*. Thomas Nelson, 1982.

33. Patterson, "Biblical Foundations of Christian Leadership I," 80.

34. *The Holy Bible*, *New American Standard Bible: 1995 update*, La Habra: The Lockman Foundation, 1982.

rank—'to empty oneself, to divest oneself of position.' ἑαυτόν ἐκένωσεν 'he emptied himself.'"[35]

Jesus modeled through the incarnation that leadership is not about position or power. Jesus' arrival and approach went against everything the Jewish people were expecting from the Messiah, their leader. Even David wrote in Psalm 2:7-8, "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession.'" The Jewish people were expecting a leader with power and authority from a governmental or even a military perspective. Jesus came with a surprisingly different approach, which was to empty Himself of all position and rank; this was a counter-cultural approach.

Jesus' incarnation is not only true in the theological sense, but also framed his approach to leadership while on the earth. Throughout the New Testament, Jesus is seen emptying Himself, or coming low, so that He can meet people where they are, not asking them to ascend to Him. Some examples follow: Mark 6:46-48 states, "After bidding them farewell, He left for the mountain to pray. When it was evening, the boat was in the middle of the sea, and He was alone on the land. Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea…" Jesus' cousin, John the Baptist, had been murdered. He had just finished ministering to more than five thousand people and had not retreated up the mountain to pray. When Jesus saw the disciples caught in a storm, He came down from the mountain to meet their need.

In another instance of Jesus coming low, John 8:6 records the interaction between a group of men, a woman caught in the act of adultery, and Jesus. The men wanted her stoned, but Jesus

---

35. J. P. Louw & E. A Nida, (1989). *Greek-English Lexicon* of the New *Testament: Based on Semantic Domains,* 2nd ed., vol. 1, New York: United Bible Societies, 789.

responded by coming down to her level: "But Jesus stooped down and with His finger wrote on the ground." He did not condemn her but lowered Himself to her level in order to lead her out of a life of sin. Luke 6 describes this same approach; Luke demonstrated how Jesus came down to heal the people. Again, and again, Jesus demonstrated that leadership is not about position, power, or rank, but rather about coming down to meet people on their level. The most familiar act of Jesus coming low is when He washed the disciple's feet.

> *Jesus,* knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded. (John 13:3-5)

Even though Jesus knew there was a betrayer at the table, He still emptied Himself and stooped down to wash Judas' feet. Jesus leads well by modeling the incarnational life and setting an example for the disciples to follow.

Jesus' seminal act of emptying Himself is seen on the cross. Matthew records it in this way:

> And when they came to a place called Golgotha, which means Place of a Skull, they gave Him wine to drink mixed with gall; and after tasting *it,* He was unwilling to drink. And when they had crucified Him, they divided up His garments among themselves by casting lots and sitting down, they *began* to keep watch over Him there. And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS." (Matthew 27:33-37)

This was the seminal moment because Jesus went to the lowest place to purchase salvation for humanity. "He was lifted up on a cross where He died to serve our need of a sinless atonement."[36] He then descended into a borrowed grave, as one without a place to lay His head, only to ascend conquering death, hell, and the grave, according to Revelation 1:18. This is the

---

36. Patterson, "Biblical Foundations of Christian Leadership I," 12.

definitive incarnational example set in the life of Jesus. Jesus invited his followers into the incarnational life of leadership.

> You call Me Teacher and Lord; and you are right, for *so* I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.[37]

In popular writings today, this practice has been identified using specific terms such as "servant leadership" or "Christian leadership." It is the opinion of the researcher that the leadership style Jesus modeled is leadership. Categorizing this as servant leadership can communicate that there is another way to lead when Jesus' model should be the model.

Seven Characteristics from Jesus' Leadership

A close study of how Jesus interacted with His disciples reveals some reoccurring themes, pertaining to His development of the twelve. For the purpose of this study, the researcher identified every interaction from the gospel between Jesus and His disciples that reflected a developmental moment. Themes were identified in the interactions and narrowed down to seven characteristics that reflected the majority of the interactions. Then, Old and New Testament leaders were studied to see if these same characteristics were present. For example, in Exodus, God was leading people through relationship: "When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter" (Exodus 13:17). Not only was Yahweh leading, but He was also empowering Moses for ministry in the early years of

---

37. *The Holy Bible*, *New American Standard Bible: 1995 update*, La Habra: The Lockman Foundation, 1995.

Israel's history. In His raising up of Moses, we see that God, who is sovereign over all things, is willing to share His leadership with mortals.

Not all examples of leadership in the Old Testament, however, are positive. Eli is an example of a leader who abdicated his responsibility and allowed his sons to operate without challenging their behavior. Eli's leadership contrasted with God's, particularly since God is very involved in the lives of those He empowers to lead. King Saul's story provides another example of poor leadership. He allowed jealousy, insecurity, and paranoia to dominate many years of his kingship. Saul did not have relational connection with others who would challenge him and confront his behaviors. The lack of relationship and challenge in his life added to the demise of his ability to lead. While there are some poor examples, there are also numerous positive examples. Elijah presented a positive example by inviting Elisha into leadership, developing him, and ultimately deploying him to take the mantle of leadership. He exhibited the characteristics of relational connection, challenging environment, and empowering for ministry. Specific examples will be expounded upon as each characteristic is examined.

Samuel and his sons, Joel and Abijah, provide an example of poor leadership development and transition. The scripture says in 1 Samuel 8:3, "But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice."[38] Their appointment was spurred on because Samuel was growing old. It can be assumed that he was either unable to perform duties because of age or was preparing in case of his passing. Regardless of the circumstances, it has become evident that they were not the right leaders. Samuel failed to cultivate within his sons a love for God and failed to create an environment that would have challenged their poor behavior. Josephus indicated that the elder, Joel, was appointed

---

38. *The Holy Bible, New International Version*, Grand Rapids: Zondervan, 1984.

to Bethel, and Abijah was appointed to Beersheba.[39] These two brothers executed their duties so poorly that the elders of Israel voiced the desire for a different form of leadership, requesting a king. Joel and Abijah desecrated the office and lost the confidence of those they were leading. Accepting bribes and perverting justice directly broke Old Testament law. Deuteronomy 16:19 states, "Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous." The narrative does not give the reader any indication of high relational investment, intentional calling, shared leadership, or leader empowerment. Samuel installed leaders who did not have the character or capacity to lead, which in turn had negative effects on the entire nation. What was present in the life of Samuel did not get transferred to the lives of Joel and Abijah: "Their official unfaithfulness is contrasted with their father's walk: they walked not in his ways."[40]

In the New Testament, the starting point is the incarnation of Jesus. Through the lens of Jesus emptying himself out for the sake of lost humanity, a model for biblical leadership is made clear. The relational nature of God is expressed in Jesus. The angel said to call Him *Immanuel*, meaning "God with us." Jesus' model would have flown in the face of a Greek perspective, as seen in Matthew 20 when the mother of James and John attempted to elevate their position. Jesus offers a countercultural response, turning the idea of hierarchal leadership upside down. These Old Testament and New Testament examples will be explored further in order to show that the characteristics seen in Jesus' leadership are modeled, when leadership is healthy, throughout the scripture.

---

39. F. Josephus & W. Whiston, *The Works of Josephus: Complete and Unabridged*, (Peabody: Hendrickson, 1987), 154.

40. J.P. Lange et al., *A Commentary on the Holy Scriptures: 1 & 2 Samuel*, (Bellingham: Logos Bible Software, 2008), 132.

High Relational Connection

By ascending to Mt Sinai to receive the ten commandments, Moses exemplified the value of high relational connection in his development of Joshua. Exodus 24:13 states, "Then Moses set out with Joshua his aide, and Moses went up on the mountain of God." Joshua was also there when Moses came down from the mountain and found Aaron had created a golden calf to worship. Exodus 32:17 states, "When Joshua heard the noise of the people shouting, he said to Moses, 'There is the sound of war in the camp.'" The scripture records Moses' actions once he realized what was happening: "When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain."

In Exodus 33:11, another development moment for Joshua is described: "The LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent." The important insight to draw from this text is that Joshua was there as Moses met with God. Joshua had a vantage point in his leadership development unlike anyone else: the opportunity to walk with Moses as Moses walked with God.

The next example is seen from Elisha in 2 Kings 2:1. Elijah was about to be taken up in a whirlwind to heaven, and Elisha was by his side. Three times Elijah told Elisha to stay behind, but Elisha responded, "As surely as the LORD lives and as you live, I will not leave you." His unwavering commitment to Elijah was not only relational but was proof of his readiness to become the successor. "Only when he had thus stood the trial of his unchangeable fidelity and

perseverance, and thus maintained himself as competent and fit to carry on the office of prophet, did Elijah yield his scruples, and allow Elisha to accompany him."[41]

It is evident that Elisha was not simply an aide to Elijah; a relationship had been developed during his time of service. The *school of the prophets* asked Elisha if he was aware that his master would be taken from him that day. In 2 Kings 2:5, his response was, "'Yes, I know,' Elisha replied, 'but do not speak of it.'" Elisha's feeling was the result of affection for Elijah created by time spent with him. Once again, the relational aspect of development is evident and consistent with God's interaction with Adam and Eve as well as Jesus' interaction with his disciples.

The next example involves Jesus and his disciples, who were with one another often, and not only for the purpose of ministry assignments. According to the gospels, they spent time at one another's houses, ate together often, and traveled together, which at times would have required overnight stays. One of the instances of their togetherness, or "withness,"[42] is found in Matthew 9:9-10: "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. 'Follow me,' he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples." Soon after Jesus called Matthew from being a tax collector to becoming a follower, Jesus was in his home. They were together, in community, building relationship with one another.

The culture of togetherness that Jesus produced was most certainly influenced by the Jewish culture and practice. The value of being together is also evident in the Jewish culture

---

41. J.P. Lange et al., *A Commentary on the Holy Scriptures: 2 Kings*, 12.

42. "Withness" is a neologism for this paper.

through the practice of Sabbath. Sabbath is a Jewish holy day that is designed for rest. However,

the rituals and customs of the Sabbath have an ingredient that is significant and important for the

togetherness seen in Jesus and His disciples. Popular writings express that "Shabbat is very much

a time when families come together in the presence of God in their own home. Singles, or others

with no family around may form a group to celebrate Shabbat together."[43] Jesus would have been

influenced by this ritual of togetherness and celebration. Sabbath involved food, drinking, and

celebration. The idea of togetherness and celebration around food and drink was so prevalent

with Jesus and his disciples that Pharisees and the religious leaders accused Jesus of overeating

and being a drunk. The writer of Luke 7:33-34 summarized the criticism of the Pharisees about

Jesus: "For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a

demon.' The Son of Man came eating and drinking, and you say, 'Here is a glutton and a

drunkard, a friend of tax collectors and sinners.'"

Not only was there a high level of relational investment, but Jesus also invited the

disciples into intimate moments. He exposed them to moments that would deepen their

understanding of Him and their connection with Him. The writer of Matthew describes one such

investment Jesus made in the lives of Peter, James, and John when he took them to the Mount of

Transfiguration:

> After six days Jesus took with him Peter, James and John the brother of James,
> and led them up a high mountain by themselves. There he was transfigured before
> them. His face shone like the sun, and his clothes became as white as the light.
> Just then there appeared before them Moses and Elijah, talking with Jesus. Peter
> said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three
> shelters—one for you, one for Moses and one for Elijah." While he was still
> speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is
> my Son, whom I love; with him I am well pleased. Listen to him!" When the

---

43. BBC, "Sabbath."

disciples heard this, they fell facedown to the ground, terrified. But Jesus came and touched them. "Get up," he said. "Don't be afraid." When they looked up, they saw no one except Jesus. (Matthew 17:1-8)

Peter, James, and John experienced Jesus' ministry in a way that the others did not. This personal and even experiential encounter deepened their connection with Jesus and their loyalty to Him.

Lastly, Paul and Timothy's first relational interaction is found in Acts 16 and occurred while Paul was traveling through Lystra. Acts 16:3 states, "Paul wanted to take him along on the journey."[44] This was the beginning of Paul's mentoring relationship with Timothy. From the beginning, the idea of high relational investment was evident in Paul's process of developing Timothy. This is evident in Paul's remarks in 2 Timothy 1:4: "Recalling your tears, I long to see you, so that I may be filled with joy."

High Challenge

The relationship between Elijah and Elisha, which spans the scriptures from 1 Kings 19 to 2 Kings 13, is an example of high challenge. It is clear that Elijah saw the value of developing leaders, as seen in what is called the *school of the prophets* (2 Kings 2). However, Elisha received a deeper education once he was invited to be the companion of Elijah by serving as his aide. This proves similar to the relationship between Moses and Joshua. David J. Zucker, in his article entitled "Elijah and Elisha," compared Elijah to Moses and compared Elisha to Joshua, not only in their development of a successor, but also because they both led at a critical moment in the history of Israel.[45]

---

44. *The Holy Bible: New International Version*. Grand Rapids, MI: Zondervan, 1984.

45. Ibid., 226.

The calling of Elisha is unique in that Elijah did not speak to him but "uses his prophetic robe as a means to call Elisha to the prophetic ministry."[46] It is also seen as "a symbolic way of transferring the prophetic power from one man to the next."[47] In addition, Elijah seemed a bit frustrated that he would want to go back and bid farewell to his family. However, Elisha did go back, burned the plowing equipment, slaughtered the animals, and said goodbye. Elisha's response to the call of Elijah created a scenario in which there was no turning back. He used the animal's meat as a celebration and burned the plowing equipment, "Certainly not because there was no other wood at hand (1 Sam. 6:14; 2 Sam. 24:22), but rather in order to indicate that he gave up for ever his previous calling."[48] Elisha's sacrificial act is in line with the incarnational approach to leadership that Jesus exhibited while on the earth. This will prove to be an attribute of those called throughout scripture.

The characteristic of high challenge is also evident throughout the interactions between Jesus and His disciples; He was challenging their thinking, their faith, and their character. These challenges were strong, direct, and often in the presence of the other disciples. To be in the development process with Jesus, one would have to develop thick skin. The author of Mark provides an example of Jesus' high challenge culture; Jesus invited the disciples to pray with Him in the Garden of Gethsemane prior to His betrayal: "They went to a place called Gethsemane, and Jesus said to his disciples, 'Sit here while I pray.' He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 'My soul is

---

46. G. Van Groningen, *1-2 Kings*. In *Evangelical Commentary on the Bible*, vol. 3 (Grand Rapids: Baker Book House, 1995), 249.

47. P.R. House, *1, 2 Kings*, vol. 8 (Nashville: Broadman & Holman Publishers, 1995), 225.

48. J.P. Lange et al., *A Commentary on the Holy Scriptures: 1 Kings*. (Bellingham: Logos Bible Software, 2008), 223

overwhelmed with sorrow to the point of death,' he said to them. 'Stay here and keep watch.'"[49]

After Jesus walked away to pray and returned to find the disciples asleep, Mark recorded Jesus specifically calling out Peter for not being able to keep watch for one hour. Jesus was correcting the character of Peter and shaping him for what he would become: "Then he returned to his disciples and found them sleeping. 'Simon,' he said to Peter, 'Are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.'"[50]

The writer of Matthew recorded in Matthew 16:8-11 another instance in which Jesus corrected his disciple's thinking in a challenging manner when they were concerned about bread after he fed the five thousand:

> Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees."

The tone in the text indicates that Jesus was somewhat frustrated with their lack of comprehension of what He had been doing in their presence. He asked them how it was that they did not understand. This question is a strong correction and one method by which Jesus corrects them. Questions were often powerful tools in the mouth of Jesus, utilized for correcting and training the disciples. Questions were also used as a tool of assessment. In Mark 8, Jesus asked them, "Who do people say I am?" The disciples replied with various answers. Then He asked the disciples who *they* thought He was.

---

49. J.P. Lange et al, *A Commentary on the Holy Scriptures: 1 Kings*, 223.

50. Ibid.

Peter confessed that Jesus is the Christ the Son of the living God. Jesus was not asking

this question to gain information; He was asking to assess where the disciples were in

their development.

Immediately it became evident that Paul would also challenge Timothy at a high level.

The second part of verse 3 states that Paul circumcised Timothy, who had a Greek father, before

taking him on the journey. Paul was making sure that Timothy was well-equipped for the task.

> Though Paul's actions in circumcising Timothy seemingly contradict his
> sentiment in Galatians 2:3-4 that circumcision has no value, Paul recognized the
> need for Timothy to relate to his ministerial audience. In 1 Corinthians 9:19, Paul
> addresses this need to relate to prospective converts by stating, "Though I am free
> and belong to no man, I make myself a slave to everyone, to win as many as
> possible. To the Jews I became like a Jew, to win the Jews."[51]

This act called Timothy to a very high standard of selflessness for the sake of the mission. As

evident throughout the scripture, a call to a higher standard is consistently the development

approach of great leaders. It is worth noting that to Timothy, the challenge was not just a

ceremonial act required by Paul, but a preparation act to prepare Timothy for ministry.

Empowering for Ministry

Jethro and Moses' interaction is a clear example of empowering others for ministry.

Jethro's visit to Moses is curious in that he came to return Moses' wife and children to him. In

Exodus 4, it is reported that Moses sent Zipporah away shortly after the circumcision of Eliezer,

Moses' son. The word *sent* used in Exodus 18:2 can mean "being sent back" or indicate a parting

---

51. Stacy E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer 2011): 35.

gift.[52] The meaning is not clear; however, one explanation for Moses sending them away was for

protection until they found safe passage across the Red Sea.[53] In the opinion of the researcher,

another possibility is that Moses allowed leading the nation to take precedence over the

leadership of his family, which would explain why Jethro came to coach Moses on how to

manage his responsibilities in a more effective manner.

In Exodus 18:13, Moses took his seat among the people to serve as judge for the people.

To sit among the people not only expressed a posture but was also a technical term indicating

that Moses was litigating among the people. When Jethro observed how Moses was expending

his energy and leading the people, he said it was not good. John Calvin made this observation

about Moses: "The greatness of his spirit can never be praised enough. He spent himself freely

for a depraved and perverse people; and he did not desist from his purpose although he saw no

gratitude for his kindness.… Surely, he possessed many virtues, worthy of highest praise. Yet in

all that was praiseworthy, Jethro found a fault."[54] Moses had an incarnational approach to

leadership in that he emptied himself out for the sake of the nations. However, what Moses failed

to see prior to this interaction with Jethro was the need for shared leadership through

empowering others.

Jethro says to Moses, "The work is too heavy for you; you cannot handle it alone"

(Exodus 18:18). The word *heavy* is כָּבֵד, which means "burden."[55] This word signifies more than

---

52. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, "7964 logos."

53. H.D.M. Spence-Jones (ed.), *Exodus*, vol. 2, (London; New York: Funk & Wagnalls Company, 1909), 81.

54. J. Haroutunian and L.P. Smith, *Calvin: Commentaries*. (Philadelphia: Westminster Press, 1958), 390.

55. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, s.v. "3513 logos."

just a lot of work; it signifies something that would eventually crush Moses if he continued on the same path. Jethro was coaching Moses and developing a part of his leadership that was underdeveloped up to that point. Jethro instructed Moses to develop the people and raise up other leaders. "Teach them the decrees and laws and show them the way to live and the duties they are to perform. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens" (Exodus 18:20-21).

The word *teach* is the Hebrew word זהר, which means to "give light, enlighten or instruct."[56] Jethro's instruction to Moses was to develop or train the people to think on their own, which in turn would empower them, but also to develop leaders with varying levels of capacity in order to lead the people well. Jethro and Moses are examples of the principle of shared leadership as well as development. Jethro, in this conversation, developed Moses, and Moses, in turn, learned how to develop others.

Another example involving Moses is his development of Joshua. Joshua was one of the twelve men Moses chose to explore the land of Canaan. In Numbers 13 and 14, Joshua and Caleb came back with a good report, while the other ten spread doubt and fear among the people. Joshua and Caleb were both grieved and saw the lack of faith as blasphemy towards God. In this account, Joshua was not just an aide to Moses, but was given a leadership role within the community.

The last example demonstrates how Paul's relationship with Timothy empowered him for ministry. Paul affirmed the call of God on Timothy's life. "For example, in 1 Thessalonians 3:2,

---

56. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, s.v. "2094 logos."

40

Paul describes Timothy as 'our brother and God's fellow worker in spreading the gospel of Christ.' Paul also carefully mentions Timothy's credentials as a servant of God in his letters to various congregations, as he does in Philippians 2:19-23."[57] Paul also kept Timothy focused on five main ministry goals: "According to Timothy: Man of God, these five concepts were, eternal reward, past promises, present promises, future promises, and the sovereign God."[58] These two aspects were a part of Timothy being empowered to lead.

Created a Learning Environment

Moses' development of Joshua exemplifies a leader who created a learning environment. While Moses' approach was not congruent to Elijah's with the *school of the prophets*, Joshua had multiple recorded learning opportunities through exposure to pivotal moments. In Exodus 24, Joshua was with Moses as they went up the mountain to receive the ten commandments. In Exodus 32, Joshua observed Moses' frustration with the people for making a golden image. In Exodus 33, Joshua observed Moses meet with God while he sat outside the tent of meeting.

Elijah and Elisha demonstrated creating a learning environment, as modeled in the *school of the prophets*. In 2 Kings 6, Elisha was encouraged by the students in the school to build a larger facility to house the growing number of prophets. The text reveals that they lived in community with one another, which created an ongoing learning environment for those being trained.

---

57. Francis Brown et al., *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, 37.

58. "Timothy: Man of God," IVP New Testament Commentaries, http://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Timothy-Man-God.

Jesus also exemplified this characteristic by creating a learning environment with his disciples. In Matthew 5, Jesus began the teaching known as the Sermon on the Mount, and the scripture says, "and he began to teach them saying" (Mathew 5:2). While Jesus taught in this manner on numerous occasions, he also taught them through questions and through actions. Luke 5 recounts that Peter had fished all night unsuccessfully when Jesus told him to cast his nets on the other side of the boat. Peter's reply was, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets" (Luke 5:5). As a result, their nets were full, and Peter learned a lesson about faith.

Built Their Faith

In Moses' development of Joshua, the characteristic of building faith is evident. Not only was Joshua's faith built when he would accompany Moses to the tent of meeting or Mt. Sinai, but also in battle. In Exodus 17:9, when Moses told Joshua to go and fight the Amalekites, he said, "Pick out some men to go and fight the Amalekites tomorrow. I will stand on top of the hill holding the stick that God told me to carry." As long as Moses' arms were held up, the battle was in Israel's favor; when his arms became weak, the battle turned against them. In this, Joshua saw the power of God, which builds one's faith.

Elijah also demonstrated God's power to Elisha in the form of miraculous signs. One of those is found in 2 Kings 8; when Elijah struck the water with his cloak, it parted, and he was able to cross over on dry ground. This act took place moments before Elijah was taken from Elisha and the mantle was passed to him. There is evidence of the faith that was built in Elisha because the first miracle in Elisha's ministry was to part the waters as well.

Jesus built the faith of the disciples in their development process not only through signs such as healing the sick and raising the dead, but also through teaching them about the power of their own faith. In Matthew 21, Jesus cursed a fig tree because it was not bearing fruit. The disciples asked how the tree withered so quickly, and Jesus used this as an opportunity to instruct and build their faith. He said, "Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you ask for in prayer" (Matthew 21:21-22).

Developed Love for God

In Deuteronomy 6, Moses gave the instruction to not only Joshua, but to the entire nation, that they were to love God. There is a call to a personal cultivation of love for God but also a corporate love for God, as seen in the instructions concerning worship. In addition, Moses encouraged the people to pass love for God down to the next generation with every opportunity: "Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates" (Deuteronomy 6:8-9).

In the New Testament, Jesus serves as the greatest example of imparting love for God into the leaders He was developing. In Luke 11, the disciples asked Jesus to teach them to pray. Prayer in itself develops intimacy and love for God. Jesus responded with what is referred to as The Lord's Prayer. Through this prayer, Jesus taught the disciples to begin with the greatness of God's name: "When you pray, say: 'Father, hallowed be your name…'" (Luke 11:2). Jesus

directed them to interact with God in a more intimate way by addressing Him as "father." Father is a term of affection and endearment, which developed the disciples' perspective and love for God.

Imparted Vision

Samuel and his sons are examples of how failing to inspire vision into developing leaders can be damaging. I Samuel 8:3 says, "But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice." Samuel's failure to cast vision for the office they held, the responsibilities involved, and the picture they should aspire to cost him and his sons greatly. Not only did it affect them, but it affected the people they were serving as well. Samuel's failure in this area can be contrasted with Moses and Jethro, who gave Moses a vision of a better way to lead the people. His failure can also be contrasted with Jesus, who painted a clear vision for what the disciples were to accomplish when He left the earth.

Jethro is another example of one who imparted vision. Upon returning Moses' wife and children to him, Jethro saw the need Moses had to organize the nation in a more sustainable manner. As a result, Jethro helped Moses to see what he had not seen before: a vision of how to lead the nation through giving responsibility to others. Jethro was able to provide Moses a clear picture of a more effective way to lead.

Throughout the gospels and the book Acts, Jesus communicated a compelling vision to his followers regarding what this movement would look like and what part they would play. In John 14:12, referring to the miracles that He had performed, Jesus told the disciples, "whoever believes in me will do the works I have been doing, and they will do even greater things than

these, because I am going to the Father." These words from Jesus casted a compelling vision for the disciples that they would do even greater works.

In Matthew 28, Jesus gave them the Great Commission, or the great vision for their lives. In the final moments, Jesus reminded them that He maintained all authority and power; therefore, they were to go and make disciples. Jesus told them what they were going to do and told them they would be evangelizing all over the world. In His final moments, Jesus was imparting vision into their hearts that they would in turn impart into the hearts of millions.

These seven topics reveal the primary characteristics that created the environment in which Jesus developed high-capacity leaders. As the aforementioned examples demonstrate, these characteristics are evident in leaders throughout the Old and New Testament. The implications are that since Jesus was God, these are the characteristics that God has continually used in developing high-capacity leaders. It can be concluded, then, that if the type of environment that Jesus created was reproduced in today's churches, there is potential for great gospel advancement.

Review of Literature

Leadership Defined

In order to work toward a solution for developing leaders in the multi-site movement, it seems logical to first define leadership itself. A comprehensive and clear definition of leadership is not found in the literature; there are many opinions regarding the definition of leadership. Malphurs and Mancini define a leader as "a servant who uses his or her credibility and

capabilities to influence people in a particular context to pursue their God-given direction."[59]

John Maxwell asserts, "True leadership cannot be awarded, appointed, or assigned. It comes only

from influence, and that cannot be mandated. It must be earned. The only thing a title can buy is

a little time-either to increase your level of influence with others or to undermine it."[60] Maxwell

summarized, "When it comes to identifying a real leader…the proof of leadership is found in the

followers."[61]

Richard L. Mayhue contrasts strong natural leadership and strong spiritual leadership.[62]

He defines a strong natural leader as one who is "highly motivated, externally pleasing,

knowledgeable, and available."[63] He goes on to assert that a strong spiritual leader is one who

exhibits "(1) inward qualities, not just external features, (2) a regular pattern of life, not

inconsistent behaviors, (3) righteousness motives and actions, not inappropriate motives and

activities, and (4) fruitful outcomes, not empty efforts."[64] Dr. Clinton described leadership as

"the dynamic process in which a man or woman with God-given capacities influences a specific

group of God's people toward His purpose for the group."[65]

---

59. Aubrey Malphurs and William F. Mancini, *Building Leaders* (Grand Rapids, MI: Baker Books, 2011), 20.

60. John Maxwell, *21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2007), 13.

61. Ibid., 16.

62. Richard L Mayhue, Th.D., "Authentic Spiritual Leadership," *The Master's Seminary Journal* 22, no. 2 (September 2011), 216–221.

63. Ibid., 216.

64. Mayhue, "Authentic Spiritual Leadership," 217.

65. Dr. J. Robert Clinton, *The Making of A Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012), 22.

James MacGregor Burns ambiguously wrote, "Leadership is one of the most observed and least understood phenomena on earth."[66] Using Jesus as his model, Lance Ford summarized that a leader is one who gathers followers to show them how to become servants: "Their leading was unto servantship."[67] He further stated that if we look at the model of Jesus' leadership, we conclude that "following Him means seeking to be servants, not leaders."[68] This idea is supported by Jesus' words on leadership in Matthew 20:20-28:

> Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him. "What is it you want?" he asked. She said, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom." "You do not know what you are asking," Jesus said to them. "Can you drink the cup I am going to drink?" "We can," they answered. Jesus said to them, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father." When the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

In this way, Jesus contrasted how the world and the kingdom of God define leadership and authority. John Peter Lange summarized Jesus' teaching in Matthew: "In this instance, then, the 'minister' and the 'servant,' or 'slave,' are intended as emblems of the greatness which the disciples should covet…In other words, deep humility appearing in service of love was to be the measure of their greatness."[69] Dan Lawson added, "Jesus teaches a leadership ethic from this

---

66. James MacGregor Burns, *Leadership* (New York, NY: Harper & Row, 1978), 2.

67. Lance Ford, *Unleader: Reimagining Leadership and Why We Must* (Kansas City: Missouri, 2012), 81.

68. Ibid., 81.

69. John. P. Lange, and P. Schaff, *The Gospel According to Matthew: Together with a General, and Homiletical Introduction to the New Testament* (Bellingham, WA: Logos Bible Software, 2008), 365.

particular transforming initiative that encourages the Christian leader to love those who oppose him or her."[70]

In Matthew 20, Jesus gave a holistic framework of what a leader *is,* not just what a leader *does*. He began with the inward self before moving to the outward action of the leader. A leader is, in the most granular form, a servant. The word *serve* is translated from the Greek word διακονέω, which is predominately translated "minister unto, serve, to be a servant, attendant, domestic, or wait upon."[71] Chung iterated the servant leadership style of Jesus: "The life of Jesus epitomizes the true and perfect example of servant leadership. In the Christian community, all effective leaders must strive to emulate the attitude of Jesus, whose great love motivated Him to unselfishly give up everything to serve human beings."[72]

Servant leadership as a model of leadership is accredited to Robert Greenleaf.[73] According to Drury, servant leadership is "building an environment that not only serves the needs of the organization but also provides a climate for its workers to grow and develop as human beings."[74] "Servant leadership is not a matter of knowledge and cognition, or of skills, traits, and theories, but of practice and action."[75] Those who practice servant leadership make those being led the central concern. Chung described it as follows:

---

70. Dan Lawson, "Transforming Initiatives: Leadership Ethics from the Sermon on the Mount," *The Journal of Applied Christian Leadership* 3, no. 1 (2008), 44.

71. J. Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995), 1247.

72. Young Soo Chung, "Why Servant Leadership? Its Uniqueness and Principles in the Life of Jesus," *Journal of Asia Adventist Seminary* 14, no. 2 (January 2011), 159.

73. Sharon Drury, *Handbook of Leadership Theory for Church Leaders* (Virginia Beach, VA: Regent University, 2003), 21.

74. Ibid., 21.

75. Chung, "Why Servant Leadership?," 159.

Rather than focusing on a situation or the people as the object of control and manipulation, a servant leader pays attention to his own mindset toward others. In other words, a servant leader focuses not on the nature of the people who are under his control, but on his (the leader's) attitude in serving others. A servant leader puts himself in the place of a servant and puts the people in the seat of the master and thinks about how to serve them.[76]

Servant leadership style is the posture that many in the scriptures took. In Romans 1:1, Titus 1:1, and Philippians 1:1, the Apostle Paul referred to himself as a "servant of the Lord Jesus Christ." In his opening remarks, James referred to himself as a "servant of God and the Lord Jesus Christ." Henri Nouwen, referring to the uniqueness of servant leadership, wrote, "Power is constantly abandoned in favor of love, it is true [servant] leadership."[77] Those outside the church have also attempted to define servant leadership. J.A. Laub, who employed the Delphi method, developed a functional definition of servant leaders and servant-led organizations:

Servant Leaders and Servant Led Organizations
Value People – by listening receptively, serving the needs of others first, and trusting people.
Develop People – by providing opportunities for learning, modeling appropriate behavior and building up others through encouragement.
Build Community – by building strong relationships, working collaboratively and valuing individual differences.
Display Authenticity – by integrity and trust, openness and accountability and a willingness to learn from others.
Provide Leadership – by envisioning the future, taking initiative and clarifying goals.
Share Leadership – by creating a shared vision, sharing decision-making power and sharing status and privilege at all levels of the organization.

Figure 2. J. A. Laub, *Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument.* (Boca Raton, FL: Unpublished Dissertation, Florida Atlantic University, 1995).

---

76. Chung, "Why Servant Leadership?," 162.

77. Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: The Crossroad, 1989), 63.

Luke 3:22 describes the servant leader as empowered by the Holy Spirit like Jesus. The empowered leader will have had an encounter with the Holy Spirit as seen in Matthew 3:11, Matthew 3:16, and John 20:21-22. They will be empowered with a supernatural gift(s) as described in Luke 4:18-19, Acts 11:28-30, and I Corinthians 12:4-11. They will demonstrate an ability to choose leadership by the Spirit's leading as described in Acts 13:2-3 and Acts 20:28. Their ability to receive direction from God will be developed like those in Luke 4:1-2, Acts 8:29-30, and Acts 10:19-20. Moreover, the leader will be able to discern what is of God and what is not, as laid out in Acts 13:9-11, Acts 16:6-7, and I Corinthians 2:10-16.

Drury described three types of leaders: the transactional leader, the transformational leader, and the servant leader. The transactional leader emphasizes the "exchange process in which leaders help followers accomplish objectives. Such a role has been labeled *transactional leadership*, named for the transaction or exchange that occurs—the subordinate exchanging work for the leader's granting of reward."[78] The transformational leader "strives to change or transform followers to transcend their own short-term needs for their longer-term self-development, the good of the group, the organization, and society."[79] Finally, the servant leader "builds an environment that not only serves the needs of the organization but also provides a climate for its workers to grow and develop as human beings."[80]

Malphurs, in his book, *Being a Leader: The Nature of Authentic Christian Leadership*, suggests that for a Christian leader, being a servant is at the heart. Malphurs wrote, "no single

---

78. Sharon Drury, *Handbook of Leadership Theory for Church Leaders* (Virginia Beach, VA: Regent University, 2003), 16.

79. Ibid., 18.

80. Drury, *Handbook of Leadership Theory for Church Leaders*, 21.

biblical image fully embraces the totality of biblical leaders and their leadership."[81] He further explained, however, that "a biblical image that is the most common and dominant for leaders is that of a servant."

Chung offers four characteristics of servant leaders: humility, obedience to God, building teams, and relationship "among, not over."[82]

Humility

Gene Wilkes described the humble leader: "Servant leaders humble themselves and wait for God to exalt them."[83] The author of James 4:10 wrote, "Humble yourselves before the Lord, and He will exalt you." Chung summarized the significance of humility: "…when one exalts oneself, it constitutes a worldly nature. Self-exaltation is nothing but pride, which goes before destruction. Voluntary humility before God—allowing Him to work in a person's life and seeing one's true self before God and God's call on one's life—results in God's exaltation of that person."[84] Jesus exemplified humility in his interaction with the woman caught in the act of adultery in John 8:4-8:

> "Teacher," they said to Jesus, "this woman was caught in the act of adultery. The law of Moses says to stone her. What do you say?" They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger. They kept demanding an answer, so he stood up again and said, "All right, but let the one who has never sinned throw the first stone!" Then he stooped down again and wrote in the dust.

---

81. Aubrey Malphurs, *Being a Leader: The Nature of Authentic Christian Leadership*.

82. Chung, "Why Servant Leadership?"

83. Gene C. Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale, 1998), 25.

84. Chung, "Why Servant Leadership?,"165.

Jesus twice stooped down and lowered Himself to meet the level of the women. He showed great humility. He demonstrated what is perhaps the greatest act of humility in Philippians 2:8: "And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!"

Obedience to God

Chung wrote that Wilkes cites Calvin Miller's statement: "Servant leadership is nurtured in the Spirit by following Jesus. Servant leaders generally are created not in commanding others but in obeying their commander."[85] Obedience is an act of submission, which Jesus exemplified. The Apostle Paul wrote in Philippians 2:6-7, "Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness."

Build Teams

Jesus extended the invitation to join His team with the words, "Come follow me" (Matthew 4:19, Mark 1:17). He then built a team of twelve men who would later take the gospel to the ends of the known world. The Thessalonica mob described the people on this team in Acts 17:6: "But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, 'These who have turned the world upside down have come here too.'"[86]

---

85. Gene C. Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale, 1998), 80.

86. *The Holy Bible New King James Version*, Thomas Nelson, 1982.

Lewis Weems observed that Jesus "understood the importance of the team and exerts great effort in building the team."[87]

Relationship Among, Not Over

Concerning having a relationship "among, not over," Chung wrote:

Jesus is a person who is among, not over those whom He leads. He values the relationship between Himself and the disciples to be closer to each other. The *over* relationship means that communication is normally done through one-way channels. That is, the one *over* normally communicates directive type data *down*; the one *under* normally communicates response type data *up*.[88]

Jesus modeled this in his statements to the disciples in John 15:15: "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you."

It is clear that scholars and practitioners do not agree upon the definition of a leader. However, the idea of servant leadership does emerge continuously throughout the research. This concept of the servant leader embodies the approach of Jesus, which is the example set forth for those leading in the church. Not only is this approach a model for the church to follow, but it is being discovered outside the church as a more efficient way of producing the results desired for any organization.

---

87. Lewis H. Weems Jr., *Church Leadership: Vision, Team, Culture, and Integrity* (Nashville, TN: Abingdon Press, 1993), 70.

88. Chung, "Why Servant Leadership?," 168.

How Are Leaders Developed?

In addition to defining the characteristics of a leader, competencies must be developed as well. In Ram Charan, Steve Drotter, and Jim Noel's book, *The Leadership Pipeline: How to Build the Leadership Powered Company,* they stated, "to capitalize on this potential, (the future potential of leaders) you need to discern the true work requirements at key leadership levels and what's needed to make the transition from one later to the next successfully."[89] Throughout the text, the authors create a clear pathway for identifying the core competencies required at each level and they explain how to move an individual to the next level. The authors also pinpoint challenges a leader faces as they move to the next level in the pipeline.

The book identifies seven levels of leadership: self-management, manage others, manager of managers, functional manager, business manager, group manager, and enterprise manager.[90] Between each level are passage points, which are the points at which most leaders get stuck, at the transition point where new skills and capabilities have to be acquired. "These leadership passages provide companies with a way to 'objectify' selection. Rather than selecting based on past performance, personal connections and personal preferences managers can be held to a higher, more effective standard."[91]

The authors identified skills, time, and values as the three areas that must experience a shift as a leader moves from one level to another. When one is at the level of "self-management," he or she is an individual contributor. At this level, the individual is leading him or herself. They need to possess the following in the area of skill, time, and values:

---

89. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011), 6.

90. Ibid., 15-26.

91. Ibid., 31.

Skill	• Possess technical and professional proficiencies • Be a team player • Build relationships
Time	• Daily discipline • Meeting personal dates for projects, etc.
Values	• Getting results through personal proficiencies • High-quality technical or professional work • Accepting the company's values

Figure 3. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 40.

The next level of leadership is the management of others, or what the authors call the "first-line manager."[92] This is the level at which the manager moves from leading self to leading others. The authors suggest leaders need to develop the following competencies at the second level:

---

92. Charan et al., *The Leadership Pipeline: How to Build the Leadership Powered Company*, 40.

Skill	- Planning – projects, budget, workforce - Job design - Selection (of people) - Delegation - Performance monitoring - Coaching and feedback - Performance measurement - Communication and climate setting
Time	- Annual planning - Making time available for subordinates - Setting priorities for units and teams
Values	- Getting results through others - Success of direct reports - Managerial work and disciplines - Visible integrity

Figure 4. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 40.

The third level in the pipeline is called the "manager of managers." The authors state that at this level, there is a significant difference in skills, time management, and work values; however, they only address the topic of skills.

Skill	- Selecting and training capable first-line manager - Holding first-line managers accountable for managerial work - Deploying and redeploying resources among units - Managing the boundaries that separate units that report directly and with other parts of the business
Time	Not addressed in the writing
Value	Not addressed in the writing

Figure 5. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 40.

The fourth level in the pipeline is called the "functional manager" level. This can be, in smaller companies, a VP role that becomes part of the business team. The authors assert that the

leader at this level must "become a skilled interpreter and seeker of information if he is going to be successful at this level."[93] In this section, the authors offer some insight into the skills and values but do not address time.

Skill	• Think strategically • Manage with the whole function in mind • Understand the business model as a whole in detail • Understand long term and strategic goals • Listening to what is being said but also what is not being said
Time	• Does not address
Value	• What you do not know • Value what's new and unfamiliar • Learning what they do not know • Engaging others in dialogue to listen carefully and reflect

Figure 6. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 82-87.

The fifth level in the pipeline is called the "business manager." At this level, the leader is "a much more visible position and is closely watched by all his functional heads as well as senior management."[94] The authors only offer competencies in the area of skills in this section.

93. Charan et al., *The Leadership Pipeline: How to Build the Leadership Powered Company*, 77.

94. Charan et al., *The Leadership Pipeline: How to Build the Leadership Powered Company,* 97.

Skill	• Develop longer term thinking • Manage complexity • Be highly visible • Self-directed development • Shift perspective in order to understand the whole
Time	• Not addressed
Value	• Not addressed

Figure 7. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 100-110.

The sixth level in the pipeline is called the "group manager." The group manager requires skills that are "more subtle and indirect."[95] In this section, the authors give insight into skill and values, but not time.

Skill	• Ask great questions • Develop and managing business managers • Think and strategize about uncovering invisible opportunities
Time	• Not addressed
Value	• The success of other people and their businesses

Figure 8. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 123.

The seventh and final level of the pipeline is called the "enterprise manager." This level is highly recognized and highly demonized. The challenge at this level is that the executive manages the totality of the organization, not just a portion of the business.[96] In this section, the authors move from skills, time, and values to challenges and values.

---

95. Charan et al., *The Leadership Pipeline: How to Build the Leadership Powered Company,* 121.

96. Ibid., 143.

Challenges	• Deliver consistent, predictable top and bottom line results • Setting enterprise direction • Shaping the soft side of the enterprise • Maintaining an edge in execution • Managing the enterprise in a broader, global context
Time	• Not addressed
Value	• Values change from short-term goals to fewer long-term goals

Figure 9. Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011): 145-150.

J. Robert Clinton offered a different perspective on the leadership development pipeline. Clinton provided a framework for the process through which God develops a leader. He summarized his leadership emergence theory as follows:

> God develops a leader over a lifetime. The development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important.[97]

According to Clinton, there is nothing more crucial in the early development of a leader than the development of one's character.[98] He wrote, "Our greatest challenge as a leader is developing godly character."[99] According to Warren Wiersbe, "G. Campbell Morgan was riding with D. L. Moody…when suddenly Moody asked, 'what is character anyway?' Morgan knew that the

---

97. Dr. J. Robert Clinton, *The Making of A Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012), 22.

98. Ibid., 50.

99. Ibid., 49.

evangelist wanted to answer his question, so he waited, 'Character,' said Moody, 'is what a man is in the dark…'"[100]

Clinton described three stages of leadership development: the entry stage, the training stage, and the relational stage. The entry stage is when God challenges the leader toward ministry. In this stage, God moves a leader from the inner life growth phase into ministry. This phase involves two primary characteristics. First, God calls the leader to a specific assignment; in this call, the leader is tested by their faithfulness, willingness to embrace accountability, and evaluation.[101] Second, in the training stage, the leader develops one or more identifiable ministry skills that will help them accomplish the task to which they have been called.[102] Clinton emphasized that there are two challenges in this season; the first is to see that each learning opportunity is a part of a long-term process and that God is working, and the second challenge is to maintain the attitude of a seeker.[103] When the leader is in the training phase, it is difficult to see how each skill learned is adding to the overall development of the leader. In this season, the leader must embrace the process and trust that God has a grand design for their life.

In the relational stage, the leader is learning how to relate to people effectively. This is also a paramount stage for the leader to thoroughly embrace. According to INC Magazine, Emotional Intelligence, or EQ, causes those with average IQ scores to outperform those with the

---

100. Warren Wiersbe, "Principles Are the Bottom Line," *Leadership* 1, no. 1 (Winter 1998), 81-88.

101. Dr. J. Robert Clinton, *The Making of A Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012), 70.

102. Ibid., 76.

103. Ibid., 76-77.

highest IQ scores seventy percent of the time.[104] This is one reason that a leader's ability to embrace the relational stage and grow in it is so vital to future success. Clinton identified four process items that are experienced in this stage of development: authority insights, relational insights, ministry conflict, and leadership backlash.[105] Clinton's approach is much more organic than the approach followed in the leadership pipeline. Clinton does not offer levels, nor does he offer insight regarding the transition between levels. From his perspective, leadership development occurs through a process over a period of time.

Malphurs and Mancini, in their book *Building Leaders: Blueprints for Developing Leaders at Every Level of your Church,* assess Jesus' leadership development process and break it down into three phases. The first phase is called "from seeking to believing." In this phase, the focus is conversion. For example, in John 1, after John the Baptist declared who Jesus is, Andrew began to follow him. Another example, found in verse 39 of the same chapter, is when Jesus invited Philip to come and see.[106]

The second phase is called "from believing to following." In this phase, the individuals moved from believing to being committed. Malphurs and Mancini noted that often, Rabbis would wait until their pupils pursued them. Jesus intentionally chose the twelve that would follow Him. The authors proposed three characteristics that mark a follower. They abide in His Word, they love one another, and they bear fruit.

---

104. Travis Bradberry, "Are you Emotionally Intelligent? Here is How to Know for Sure," accessed February 19, 2018, https://www.inc.com/travis-bradberry/are-you-emotionally-intelligent-here-s-how-to-know-for-sure.html.

105. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 87.

106. Malphurs and Mancini, *Building Leaders,* 64.

The final and third phase is called "from following to leading." In this phase, Jesus appointed apostles after spending the night in prayer. Notice the level of seriousness that Jesus took in making this decision. Malphurs and Mancini note that according to Mark 3:14-15, Jesus appointed the Twelve for two purposes: "that they might be with him and that he might send them out to preach and to have authority to drive out demons."[107]

The research thus far indicates that there is not consensus around how leaders in general are developed, much less high-capacity leaders. It could be concluded that a system or process is necessary for leadership development within any organization. Yet, what that process or system should be or how long it should take is up for debate. However, it could also be argued that leadership development is less about process and more about culture. The next session of this study will address the importance of the environment or culture.

Importance of Culture

Coyle acknowledged that culture can be hard to describe. Everyone wants a healthy culture and could likely identify an example of a healthy culture, but might have difficulty *defining* culture. According to Coyle, "Culture is a set of living relationships working toward a shared goal. It's not something you are. It's something you do."[108] Therefore, behaviors are what create culture in any organization. However, it seems that Coyle disregards the reality that behaviorally, individuals default to who they are intrinsically. It is the opinion of this paper's author that culture is who you are, not just what you do.

---

107. Malphurs and Mancini, *Building Leaders,* 66.

108. Daniel Coyle, *Culture Code: The Secret of Highly Successful Groups,* (New York, NY: Bantam Books, 2018), xx.

Edgar H. Schein, in his book *Organizational Culture and Leadership*, described culture as follows: "Culture is an abstraction, yet the forces that are created in social and organizational situations deriving from culture are powerful."[109] It is this abstract notion of culture that can cause some organizations to win and others to lose. Culture is the unseen agent that explains many phenomena within a group. This is why skills such as understanding culture and being able to articulate culture prove critical; one cannot promote or correct what one cannot define. It is the process of moving the abstract to concrete that separates healthy culture from unhealthy culture. Schein calls this "culture analysis." He wrote, "To make sense of such situations requires taking a 'cultural perspective,' learning to see the world through 'cultural lenses,' becoming competent in 'cultural analysis'…"[110] According to Schein, this means "being able to perceive and decipher the cultural forces that operate in groups, organizations, and occupations."[111] When we do this, things that were once frustrating and even confusing begin to make sense.

The word "culture" has morphed throughout time. It once carried the idea of being sophisticated or having exposure to an elite lifestyle.[112] Individuals were referred to as being "cultured" or "uncultured." The term has also been used to refer to civilizations, along with their rituals and practices, as a people group. Most recently it has been used to refer to organizations and their values and behaviors. This is what leaders mean when they describe whether or not someone would "fit" their culture.

---

109. Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed., (San Francisco, CA: Jossey-Bass, 2010), 7.

110. Schein, *Organizational Culture and Leadership*, 13.

111. Ibid.

112. Ibid.

One of the challenging aspects of culture is that it is often not overt in its presentation. Schein wrote, "perhaps the most intriguing aspect of culture as a concept is that it points us to phenomena that are below the surface, that are powerful in their impact but invisible and to a considerable degree unconscious."[113] He described it this way: "culture is to a group what personality or character is to an individual."[114] Therefore, just as personality and character shape a person and inform their behavior, so culture shapes and informs the behavior of a group.

In order to bring culture from the abstract to observable events, Schein's research offers eleven models. (see chart below)

---

113. Schein, *Organizational Culture and Leadership*, 14.

114. Ibid.

Model	Definition
Observed Behavioral regularities when people interact.	The language they use, the customs and traditions that evolve and the rituals they employ in a wide variety of situations.
Group Norms	The implicit standards and values that evolve in working groups such as the particular norm of 'a fair days work for a fair days pay' that evolved among works in the Bank Wiring Room in the Hawthorne studies.
Espoused Values	The articulated publicly announced principles and values that the group claims to be trying to achieve such as 'product quality' or 'price leadership'.
Formal Philosophy	The broad policies and ideological principles that guide a group's actions toward stockholders, employees, customers and other stakeholders such as the highly publicized 'HP Way; of the Hewlett-Packard Co.
Rules of the Game	The implicit, unwritten rules for getting along in the organization, 'the ropes' that a newcomer must learn to become an accepted member of the 'the way we do things around here'.
Climate	The feeling that is conveyed in a group by the physical layout and the way in which members of the organization interact with each other, with customers or with other outsiders.
Embedded Skills	The special competencies displayed by group members an accomplishing certain task, the ability to make certain things that get passed on from generation to generation without, necessarily being articulated in writing.
Habits of thinking, mental models, and/or linguistic paradigms.	The shared cognitive frames that guide the perceptions, thought, and language used by the members of a group and are taught to new members in the early socialization process.
Shared meanings	The emergent understandings that are created by group members as they interact with each other.
"Root metaphors" or integrating symbols	The ways that groups evolve to characterize themselves, which may or may not be appreciated consciously, but that get

	embodied in buildings, office layouts and other material artifacts of the group.
Formal rituals and celebrations	The ways in which a group celebrates key events that reflect important values or important 'passages' by members such as promotions completion of important projects, and milestones.

Figure 10. Edgar H. Schein, *Organizational Culture and Leadership 4th Edition* (San Francisco, CA: Jossey-Bass, 2010): 16.

In addition to the previously stated eleven models, Schein offered four characteristics of culture. Schein proposed that these four criteria are critical elements in shifting culture from the abstract into a sharable format. The first of these characteristics is what Schein calls *structural stability*. Schein explained in his text, "Cultural implies some level of structural stability in the group. When we say something is 'cultural' we imply it is not only shared but also stable because it defines the group."[115] This means that even when some members of the group leave, the culture remains because of structural stability.

The second characteristic is *depth*, which Schein explained is the "often unconscious part of the group and is therefore less tangible and less visible."[116] This is not to be confused with the demonstration of culture. Depth is deeper than demonstration; it is the soul of the culture. Schein has made the observation that when something is more deeply embedded, it leads to a greater stability.[117]

---

115. Schein, *Organizational Culture and Leadership*, 16.

116. Ibid.

117. Ibid.

The third characteristic is *breadth*, which Schein described as "covering all of a group's functioning."[118] He summarized, "Culture is pervasive and influences all aspects of how an organization deals with its primary task, its various environments, and its internal operations."[119]

The fourth characteristic is *patterning and integration*. "Culture implies that rituals, climate, values, and behaviors tie together into a coherent whole, and this pattern or integration is the essence of what we mean by 'culture.'"[120] The reason for the coherent whole is that human nature needs order. Patterns and ritual create an orderly approach that the human psyche can grasp.

Coyle and Schein both agree that culture is below the surface; it is abstract and difficult to define. There are characteristics that help us understand it and observe it, but do not explicitly define it. In light of that, Schein offers the following formal definition of culture:

> The culture of a group can now be defined as a pattern of shared basic assumptions learned by a group as it solved it problems of external adaptation and intern integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.[121]

It is the job of the leader to consistently help others adapt and integrate into the culture of a group. The two-sided job of a leader is to establish culture in its infancy and to sustain culture as it matures, which requires time and intentionality. Schein argues that culture can be established "only when there has been enough of a shared history so that some degree of culture formation

---

118. Schein, *Organizational Culture and Leadership*, 17.

119. Ibid.

120. Ibid.

121. Ibid., 18.

has taken place."[122] It is then that a group can have shared assumptions that are worth passing down to new members of the group.

How Is Culture Created?

Peter M. Senge, in his book *The Fifth Discipline: The Art and Practice of the Learning Organization*, describes the need for new mental models in organizations. Senge argues that organizations are often limited because of their current mental models. To his point, Senge wrote, "None of us carry an organization in our minds – or a family, or a community. What we carry in our heads are images, assumptions and stories."[123] If Senge is correct, in order to establish or create culture, one must generate new stories, images, and assumptions for the group to buy into; the group needs a new mental model.

The need for a new mental model is what Paul emphasized to Timothy in 2 Timothy 2:1-7:

> You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. Join with me in suffering, like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this.

In this passage, there are three mental models that Paul gave Timothy through which to consider the Christian life: a soldier, an athlete, and a farmer. Paul was not instructing Timothy to leave

---

122. Schein, *Organizational Culture and Leadership,* 21.

123. Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York, NY: Currency Publishing, 1990): 164.

the ministry to become a solider, an athlete, or a farmer; he gave him an image or a mental model to guide his thinking about the culture of the kingdom.

Senge's concept is helpful in the conversation as it relates to establishing or creating culture. It is the stories, the images, and the folklore of an organization that help establish its culture. As Schein remarked, it takes time for culture to be created because stories, rituals, and artifacts take time to be created. Therefore, it is a part of the two-sided job of a leader to not only lead but also to see and articulate the images to the group that will in turn create the culture.

Schein proposes that in order to fully understand how culture arises, you need to understand its origins. The origins, according to Schein, are found in the stages of group development, as seen in the chart below.

Stages	Dominant Assumptions	Socioemotional Focus
Group Formation	Dependence: "The leader knows what we should do."	Self-Orientation: Focus on issues of (a) inclusion, (b) power and influence, (c) acceptance and intimacy, (d) identity and role.
Group Building	Fusion: "We are a great group; we all like each other."	Group as Idealized Object: Emotional focus on harmony conformity, and search for intimacy. Member differences are not valued.
Group Work	Work: "We can perform effectively because we know and accept each other."	Group Mission and Task: Emotional focus on accomplishment, teamwork, and maintaining the group in good working order. Member differences are valued.
Group Maturity	Maturity: "We know who we are, what we want, and how to get it. We have been successful, so we must be right."	Group Survival and Comfort: Emotional focus on preserving the group and its culture. Creativity and member differences are seen as threat.

Figure 11. Edgar H. Schein, *Organizational Culture and Leadership 4th Edition* (San Francisco, CA: Jossey-Bass, 2010): 205.

In each stage of the group's progression, there is also a socio-psychological component that must be addressed. This can be seen in the socioemotional changes column by the change that takes place in the group throughout the various stages. Schein wrote that "Every group must solve the problems of member identity, commons goals, mechanisms of influence, and how to manage both aggression and love through norms around authority and intimacy."[124]

Bill George, in his book *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value*, wrote that culture is created by what he calls "inculcating values throughout the

---

124. Schein, *Organizational Culture and Leadership,* 218.

organization."[125] According to George, inculcating values throughout the organization begins with the leader. He emphasized, "[The leader] sets the standard of behavior for everyone in the organization."[126] It is the job of the leader to work hard every day to keep the group or the organization aligned with the stated values.

George further stated that when an individual or a group within the organization does not emulate these values, the leader must move swiftly and decisively take action with those individuals. It is critical that current and future members embrace the culture, in order for it to be established and created. Nick Saban, arguably the greatest college football coach of all time, said in an interview that he tells new recruits he does not want them to commit to the University of Alabama. He said this often shocks them at first until he finishes the statement. He goes on to say that instead, he is asking them to commit to the culture of Alabama football.

In order for culture to be espoused and embraced, it must be identifiable and quantifiable. Schein offers a model for analyzing culture at three different levels or degrees. Within each of these levels there are varying degrees of manifestation. Schein explained that "These levels range from the very tangible overt manifestations that you can see and feel to the deeply embedded, unconscious, basic assumption that I am defining as the essence of culture."[127] The three levels of culture are artifacts, espoused beliefs and values, and basic underlying assumptions. The artifacts of a culture include "all the phenomena that you would see, hear, and feel when you encounter a new group with an unfamiliar culture."[128] In relation to espoused beliefs and values,

---

125. Bill George, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value* (San Francisco, CA: Jossey-Bass, 2003), 72.

126. Ibid.

127. Edgar H. Schein, *Organizational Culture and Leadership*, 23.

128. Ibid.

Schein wrote, "all group learning ultimately reflects someone's original beliefs and values, his or her sense of what ought to be, as distinct from what is."[129] The final manifestation of culture, according to Schein, is clear through the basic underlying assumptions of the group. He described this by suggesting that "what was once a hypothesis, supported by only a hunch or a value, gradually comes to be treated as a reality."[130] He continued by explaining that "basic assumptions, like theories-in-use, tend to be nonconfrontable and nondebatable, and hence are extremely difficult to change."[131]

Summary

The idea of leadership and the development of individuals who have the capacity to lead large amounts of people is not a new idea. The need for leaders is not a new phenomenon. In the creation account, it is clear that the God-head is leading in unison as creation takes place. Then, God created humanity and empowered them to lead His creation. Inherent in the calling to lead, multiply, and inhabit the earth is the assumption that Adam and Eve would need to be high-impact leaders who could, in turn, develop high-impact leaders. Throughout the Old Testament, examples can be seen of high-impact leaders, as described in this chapter. Moses, Joshua, Elijah, and Elisha serve as a few examples.

It is the opinion of the researcher that Jesus is the ultimate creator of high-impact leaders. As stated in this chapter, He took twelve common individuals and transformed them into leaders who changed the known world. He developed these individuals by creating an environment

---

129. Edgar H. Schein, *Organizational Culture and Leadership*, 25.

130. Ibid., 27.

131. Ibid., 28.

where certain characteristics were present. The seven characteristics identified in this paper did not guarantee the development of a high-impact leader, but they created an environment where it was possible. Judas is an example of one who was exposed to everything Jesus did and taught, yet he chose another path.

Even scholarly and popular literature agree that the need for leaders is great and that the need for development is great. The difference between what is seen in the scripture and what is seen in literature is the approach. In the scripture, development is accomplished through being together. In the context of relationship, development was taught and caught because of proximity. When Jesus called the disciples, it was first to be with Him. The consensus of literature is that development is accomplished through a system or process. The popular idea is that of pipeline, as discussed.

It is the opinion of the researcher that the model worthy of replicating is one in which the two come together. In a pipeline, the downfall can be that development is assumed because boxes have been checked and content has been learned. In a model that values togetherness and proximity, the downfall can be lack of intentionality and structure. Bringing the two together, however, has the potential to produce a model that would develop high-impact leaders.

Chapter Three: The Project Narrative and Field Work

Introduction

Jesus' final instruction to the disciples was a clear and compelling call to take the gospel to the ends of the earth. The Great Commission is great in scope, size, meaning, and impact. As established in chapter two, in order to fulfill the mandate given by Jesus, leadership is required. It is the opinion of the researcher that it requires high-capacity leaders to lead and develop larger numbers of people to move forward the fulfillment of the Great Commission.

It has been the desire of the author from the beginning to discover whether or not there are characteristics that, when applied, can create an environment in which high-capacity leaders can be developed. In chapter two, the research focused on the characteristics that Jesus exhibited in developing the high-capacity disciples. This chapter will focus on an evaluation and assessment of high-capacity leaders who are currently leading in influential churches and organizations.

In this chapter, the project will be presented, goals and objectives will be established, and the structure and methodological approach used to execute the project will be explained. Through this process, the reader will gain an understanding of the project's purpose, its goals and objectives, as well as how the data was acquired, organized, and analyzed. The purpose of the analysis is to give the reader an understanding of the preparation, timelines, parties involved, and tools used in the gathering and processing of the data.

Goals and Objectives

The question that the researcher desires to answer is: "What are the factors that produce high-capacity leaders within the church?" To that end, the first goal of this paper is to discover whether there are common factors that went into producing the eight high-capacity leaders of the ARC movement. In order to identify the common factors, the research will attempt to discover the competencies, character traits, and spiritual development of the aforementioned high-capacity leaders. Competencies identified will include the leader's skills, talents, abilities, and education, amongst others. The analysis will address questions such as: What were some of the greatest influences in your own personal development? In addition to values you received, how was your competency developed?

The second goal is to produce a clearly identified set of characteristics that help to create an environment in which high-capacity leaders can be produced. It is the opinion of the researcher that one cannot force a leader to be developed. However, one can create the environment in which a leader has the greatest opportunity to be developed. Out of this realization arises the desire to identify the characteristics that create that type of environment.

The objective is to produce a quantifiable and objective measurement in order to determine if the goal of creating a framework for producing high-impact church leaders is being accomplished. Meeting this goal would produce a clear picture of what high-impact leaders look like and what resources are needed in order to support their development. These tools could provide a clear pathway for leaders to know what they are looking for in a developing leader and provide a clear pathway for developing leaders to know if they are making progress.[132]

---

132. This section was taken from a paper submitted in DMIN 8023 at Southeastern University.

The final goal is to discover whether there are parallels between how Jesus developed the disciples and how the participants were developed. As established in chapter two, it is the author's opinion that Jesus is the greatest developer of high-capacity leaders who ever lived. Using the characteristics described in chapter two as a baseline, the participants' responses will be compared to provide a wholistic picture of the characteristics that influenced the development of high-impact leaders.

The objective of this goal is to find the characteristics from chapter two and the characteristics from the interviews in order to create a list or framework. It is the opinion of the researcher that where there is synergy between the findings of the interviews and the findings from the theological research, therein lies the most valuable data. It is in the alignment of the two that the framework can be created.

This research project began with a desire to discover the factors that went into producing some of the highest capacity leaders who are currently leading in the church. If those factors could be identified and then replicated, the potential impact on leader development within the church would be exponential. It is the opinion of the researcher that this would result in gospel advancement at an accelerated pace, thus moving the church further toward its responsibility to fulfill the Great Commission.

<center>Research Methodology</center>

This study utilizes the qualitative method of research. "Qualitative research involves the utilization of a variety of methods and approaches which enable the researcher to explore the social world in an attempt to access and understand the unique ways that individuals and communities inhabit. Like Practical Theology, qualitative research is essentially interested in

situations and practices."[133] Good qualitative research does not assume a fixed ending but rather, like a detective, follows the information discovered wherever it may lead. Qualitative research has as its "goal the eliciting of understanding and meaning, the researcher is the primary instrument of data collection and analysis, and findings that are richly descriptive."[134] This study in particular is a phenomenological study in that it is sourcing its information from a phenomenon. "Here we can gain understanding of the meaning of a phenomena and the various complex process involved within them."[135]

Research Design

This study utilizes a semi-structured interview as the method of collecting the data in order to understand the unique perspective of each participant. The questions were developed in conjunction with a research consultant and structured to solicit the most amount of information possible. This predetermined set of questions was provided to the interviewees along with a consent form which was approved by the Institutional Review Board of Southeastern University.

Research Site

The research did not take place in one particular location as the study encompassed eight leaders from eight churches in the United States. The interviews were conducted from Lifepoint Church offices in Fredericksburg, Virginia, where the researcher is the Senior Pastor, via the

---

133. Harriet Mowat and John Swinton, *Practical Theology and Qualitative Research* (London, England: SCM Press, 2016), 28.

134. Sharon B. Maerriam, *Qualitative Research and Case Study Applications in Education,* 2nd ed. (San Francisco, CA: Jossey Bass, 1998), 11.

135. Mowat and Swinton, *Practical Theology and Qualitative Research*, 33.

online platform GoTo Meeting. The location of the participants was not asked prior to the interview or after the interviews were conducted, so that information cannot be confirmed.

Research Participants

The participants in this study are eight pastors from across the country who are currently leading or have led very large churches in their ministry career. These eight pastors were chosen because of their affiliation with the church planting organization ARC, the Association of Related Churches. All eight pastors also spent time during their developmental years in Baton Rouge, Louisiana at one of three churches: Bethany World Prayer Center, Family Worship Center, or Christian Life Church. The pastors interviewed are: Pastor Chris Hodges, Pastor Dino Rizzo, Pastor John Siebeling, Pastor Rob Ketterling, Pastor Joe Champion, Pastor Rick Bezet, Pastor Randy Bezet, and Pastor Stovall Weems.

Pastor Chris Hodges is the founder and lead pastor of Church of the Highlands, headquartered in Birmingham, Alabama. Pastor Chris planted Church of the Highlands in 2001, and as of the writing of this study, the congregation has grown to more than fifty thousand in weekend attendance. Church of the Highlands is a multi-site church with twenty-two campuses across the state of Alabama. Church of the Highlands also holds services in multiple correctional facilities in Alabama. Pastor Chris is also responsible for founding Highlands College, which is a ministry training college with over one thousand students enrolled. Pastor Chris also formed GROW, a ministry of Church of the Highlands committed to helping churches break growth barriers. Pastor Chris is the author of several books including his most recent book, *What's Next: The Journey to Know God, Find Freedom, Discover Purpose and Make a Difference*.

Pastor Dino Rizzo was the founder and lead pastor of Healing Place Church in Baton Rouge, Louisiana, which he founded in 1992. Under his leadership, Healing Place grew to over nine thousand people in weekly attendance. Pastor Dino is known for his heart for the poor and the broken. He is the author of *Servolution,* which is a resource for helping churches care for the needy and hurting in their communities. At the time of this study, Pastor Dino is the Executive Director of ARC as well as the Outreach Pastor at Church of the Highlands.

Pastor John Siebeling is the founder and lead pastor of The Life Church in Memphis, Tennessee. Pastor John planted the church in 1996, and it has grown to over nine thousand people in weekly attendance with five locations in the Memphis area. Prior to planting The Life Church, John and his wife Leslie were missionaries to Kenya, Africa, where they served on staff at Nairobi Lighthouse Church, a ministry reaching thousands each week.

Pastor Rick Bezet is the founder and lead pastor of New Life Church in Conway, Arkansas. Pastor Rick founded the church in 2001, and it has grown to over fifteen thousand in weekly attendance with seventeen campuses across the state of Arkansas as of the writing of this study. He and Pastor Chris Hodges were the very first ARC church plants and launched their churches on the same day. Of the eight pastors that have multi-site churches, Pastor Rick has chosen a distinct approach when it comes to weekend communication. His campus pastors preach the message he has created using their own personality and stories.

Pastor Randy Bezet is the founder and lead pastor of Bayside Church in Bradenton, Florida, and is the brother of Pastor Rick Bezet. Pastor Randy founded the church in 2002, and it has now grown to more than nine thousand in attendance with seven campuses in Florida. Pastor Randy is also committed to training leaders, which has led the church to partner with Southeastern University to create a college extension site at Bayside Church.

Pastor Rob Ketterling is the founder and lead pastor of River Valley Church in Apple Valley, Minnesota. Pastor Rob founded the church in 1995, and it has grown to over ten thousand people in attendance across nine locations in the state of Minnesota. River Valley also has one international campus in Mbekelweni, eSwatini. Pastor Rob is responsible for River Valley College, a ministry training school, and is the author of several books including his latest: *Fix It: Whose Problem Is It?*

Pastor Stovall Weems is the founder and lead pastor of Celebration Church in Jacksonville, Florida. Since Stovall founded the church in 1998, the church has grown to more than fourteen thousand in attendance with four Jacksonville area campuses as well as seven Celebration Churches in other parts of Florida, North Carolina, Washington DC, Paris, the Netherlands, Zimbabwe, and Israel. Pastor Stovall's ministry approach includes a family, or network, of churches that are a part of Celebration Church but have their own lead pastors. He currently serves in an apostolic role for the ministry.

Pastor Joe Champion is the founder and lead pastor of Celebration Church in Georgetown, Texas. Since Joe founded the church in 2000, it has grown to over eight thousand in attendance with two campuses. Pastor Joe is committed to training leaders, which has led them to partner with Southeastern University to create a college extension site at Celebration Church.

These eight pastors make up the group from which all the information for this study is gathered. The researcher is not accessing information from other sources relating to these eight pastors. The desire is that the data collected, and the analysis of that data, be limited to the actual interviews, in order to preserve the integrity of the findings.

Data Collection

The researcher interviewed each interviewee with the same set of questions via video chat using the desktop platform GoTo Meeting. The interviews lasted a minimum of thirty minutes and a maximum of one hour and thirty minutes. The interviews were recorded and exported to an audio file. Each file was uploaded into a transcription program called "Otter," which transcribed the interviews. Once the transcription process was complete, the research assistant read the text that Otter produced while listening to the interviews to check for accuracy. Those transcripts were then provided to the research consultant for data analysis and coding.

Implementation

The project was implemented during the months of November and December of 2019. Beginning in October of 2019, interviews were scheduled with each of the pastors involved. All of the interviewees received the same list of questions and the same consent form, which was approved by the Institutional Review Board of Southeastern University. These were delivered via email through their executive assistants. All the interviews were submitted to the research consultant by mid-January for analysis. In chapter four, the results will be presented and discussed.

Chapter Four: The Project Evaluated

Introduction

In this research study, the researcher sought to answer the following research question: what factors create the environment where high-impact church leaders are produced? This study focused on the lived experiences that impacted high-impact church leaders, and a qualitative phenomenological research approach was implored. A phenomenology seeks to understand the essence of a lived experience and makes meaning of that lived experience.[136] This study is a cumulative summary of several experiences of church leaders who have been defined as high-impact and identifies how these experiences contributed to these individuals' leadership development.

Data Analysis

The data analysis was completed by Dr. Jennifer Carter, who holds a PhD in the social sciences and has experience in qualitative research and data analysis. All the interviews were conducted, recorded, and transcribed by the dissertation student. The research consultant analyzed the research data utilizing qualitative methods. For the data analysis, Moustakas' data analysis for phenomenological studies was utilized. The research consultant reviewed each transcript several times and completed horizontalization of the data, where she noted significant statements of how each individual experienced the phenomenon, with the belief that each

---

136. J. W. Creswell & C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Thousand Oaks, CA: Sage Publications, 2018), 75-80.; C. Moustakas, *Phenomenological Research* (Thousand Oaks, CA: Sage Publications, 1994), 103-118.

statement has equal worth and significance.[137] She conducted three types of coding passes: vivo,

gerunds, and values-attitude-beliefs (VAB).[138] Then, she reviewed all the codes and clustered the

codes by the horizontal meanings into themes. From the themes, she compiled textural

descriptions, the "what" of the phenomena experienced by the participants. She also compiled

structural descriptions from the themes, descriptions of "how" the participants experienced the

phenomenon. Finally, she compiled both the structural and textural descriptions in order to

articulate the essence of the experience, how these high-impact church leaders' experiences

contributed to their leadership development.[139]

Interview Results

This section reveals the findings of the study, investigating the shared experience or

phenomena that produced high-impact church leaders. Specifically, the findings revealed several

significant experiences that produced high-impact church leaders. The leaders explained their

call to ministry, their continual and valued spiritual disciplines, and their desire to grow, serve,

be developed, and learn. They explained their stories of being empowered and how they

empower others. They also shared how challenging experiences confirmed their callings and

kept them focus on fulfilling their purposes. Each leader implored a life framework rooted in the

Great Commission, interwoven into the narratives they shared in the interviews. The Great

---

137. C. Moustakas, *Phenomenological Research* (Thousand Oaks, CA: Sage Publications, 1994), 103-118.

138. J. Saldaña, & M. Omasta, *Qualitative Research: Analyzing Life* (Thousand Oaks, CA: Sage Publications, 2016), 126-131.

139. Creswell and Poth, *Qualitative Inquiry and Research Design,* 75-80.; C. Moustakas, *Phenomenological Research* (Thousand Oaks, CA: Sage Publications, 1994), 103-118.

Commission is one of the final times Jesus spoke with His disciples and He provided them with final instructions on how to live. In Matthew 28:18-20, Jesus directs His disciples:

> All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Key aspects of this passage include understanding that Jesus has all authority and yet He chooses to empower others to do this kingdom-building work. He was empowering others to do the work of the kingdom and "make disciples of all nations" by both baptizing others and teaching them. Jesus concluded that He would always be with them as they carried out this kingdom work. Each of these leaders also understood that in their own lives they needed to be developed as disciples, they needed to serve ("go and make disciples"), they needed to be taught, and they were to teach others ("teaching them to obey everything I commanded you"). These leaders also endured hardships and struggles as they were reminded of their distinct call and Jesus' promise that He would always be with His disciples. Although each leader in this study referenced that passage as the understanding of how Christian leaders are to operate, they did not explain their stories as this specific outline does. This next section will detail each of the aforementioned themes.

Clear Call of God on Their Life

First, each leader clearly and easily recalled their own specific experience being called to ministry. For some, the call to ministry was the same event as their personal salvation. For others, they had a separate experience from their salvation, but each pastor articulated a detailed account of an experience when they felt a call to full-time vocational ministry. Some experiences involved fasting and most included being in a time of prayer or a church service. The detailed

accounts that each participant experienced likely indicate how significant and transforming this

call was to their lives. Pastor Chris Hodges shared:

> We had a missionary speak on a Sunday night, talked about, you know, reaching the world and it just messed me up and I went outside after the service and paced up and down a field that the Christian school had there. And, and I really felt like I heard God say this is what you're supposed to be doing with the rest of your life. And so, I prayed and fasted for a couple weeks, talked to my pastor and my dad. Both of them agreed. And so, in the following January, I left LSU after five semesters and started going to a local Bible college. And then the church hired me full time while I was a full-time student.

Pastor Hodges easily recalled the experience as a meaningful, life-altering experience. Pastor

Dino Rizzo saw a clear vision of his life's purpose during a specific experience. Pastor Dino

shared:

> I felt the calling to broken humanity. So, I can remember the night I was in a church service. It was late September of 1984. I've been a Christian for about two years and three months. And I was in a service on a Sunday night and it was a powerful service and at the end of it, the pastor's wife gave a prophecy and I was on my knees, and in that prophecy had nothing to do with anything other than I saw a little bit of like a mental vision of myself with a burlap sack that was about 20 times bigger than me that looked like it had been in a dumpster, full of broken pieces where people were hanging outside of it. And it was on my back and I was bent over and I was walking. And that's when I got the call to people. In that He said, "that's what I want you to do for the rest of your life. I want you to help carry my message to help hurting humanity, broken humanity." And the next day in chapel, a guy walked up to me and handed me the scripture in Thessalonians. It's I think it's 5:22 or 5:21. Faithful is He that has called you and will also do it. And that was the Scripture confirmation. I feel like God said "I've called you to do that. And I'll do it through you if you'll let Me do it." And I felt like it was, you know, it'll be through the church, it'll be through preaching, it'll be through everything, but that's the ultimate call that I felt like was on my little old life.

Later in Pastor Rizzo's interview, he was asked what his purpose was in this current season and

the next season. Pastor Rizzo continues to see his purpose as seeing broken humanity and letting

others be aware of their role in helping those who are broken find healing.

Although the calling to ministry was the evidence of the individual's next step, each

calling experience still influences the individuals' current path. These accounts are examples of

what each participant shared: a specific experience where he felt called to ministry that changed the trajectory of his life.

Valued Spiritual Disciplines

Just as each of these high-impact leaders recalled a specific call to ministry, they each explained their own journey of becoming a disciple of Christ. One key item is that spiritual disciplines such as prayer, fasting, and Bible study were regularly integrated habits in their lives. They referenced journaling, prayer, and regular Bible study as normal aspects of their lives with the implication that everything else builds from these habits. Although these habits could be considered simple or typical, the basics can be ignored or resisted. Pastor Rick Bezet shared:

> I find that every time somebody goes to study a church, they always want to know the nuts and bolts, but when you get to prayer and fasting and seeking God and the anointing, they don't really want to hear that. They don't think that's part of it. When it's the first thing that we all teach, so it must be more than a part of it.

So, although such practices may seem trivial or basic, they are still meaningful and key aspects of each of these individuals' lives. Prayer and fasting have played and continue to play instrumental roles in Pastor Chris Hodges' life. He stated:

> That just is what you do. I've never known anything but that, just a lot of prayer, a lot of prayer meetings and fasting and, and so that was just always, I think those were huge. Those two probably alone by themselves, were some of the most powerful. One of the most powerful things about fasting is you know how it, by nature it is a humbling act. You know, I think it's when, you know, if my people will humble themselves. I think fasting is the easiest way to do that. And so, you're always denying self which feeds back into that first passion, you know, because you're not building things around you. You're building it around others. And I just think those were, probably just those two alone, the Great Commission and prayer and fasting, were probably the most, looking back, thank God they got in me. I would, you know, it's probably the least known part of who we are to, you know.

These leaders did not just practice key spiritual disciplines in themselves; they also saw them modeled in others. All those interviewed also sought out to be developed by current ministry leaders who could disciple them.

Commitment to Growth and Development

These high-impact church leaders also spoke of their own leadership development and seeking out mentors to help them grow spiritually, emotionally, and as a leader. They understood their call to ministry and also were emotionally aware of their own need to grow. Therefore, they sought out opportunities to grow. Pastor Chris Hodges explained:

> So probably at least half, probably more than half, of my competencies is my own appetite to learn and grow. So, for me, I had to go find it out for myself. I took the initiative to figure out how to run a soundboard. I remember the day I was, you know it wasn't my job, but I was like, if the sound guy doesn't show up, no one's going to know how to do that board- I need to know. And so, I just went to the soundboard guy and said, I need to know how to run this thing. And I never intended to be the sound man, but I can at least turn it on and get some music playing in the room. And it was that kind of thing. That's a small sampling of a lifelong appetite for learning, growing, you know, knowing how things are done and how they're done well, so at least half of it, if not more as my own. My competencies came from my own pursuit of growth. But the rest of it hasn't been in formal training, conferences. It's been through people, again, personal one on one mentoring, you know. I had to surround myself with those people. You know, you can't wait for them to come to you, you've got to go to them. But people like John Maxwell, and many, many others. I just got at the table where they were talking and just got in their circles. I forced my way in their circles.

Pastor Hodges did not wait for people to find him; he and the others looked for those growth opportunities and saw them as key to being the best version of themselves. Some of the mentors were individuals with a title in ministry, such as "pastor," but other mentors were simply more experienced Christians who took these young leaders under their wings to propel them to stronger relationships with Christ. Pastor John Siebeling recalled:

> Then there was another woman in our church, an older woman who, really, she gave me my first like set of commentaries and really challenged me to study God's word and to

make a commitment to be a word. You know, to be in the word and her name is June Pharaoh. We called her Mama June just because she was older and retired. She's a retired principal. So, she kind of had that nature. She used to have us over to eat, several of us young guys and always challenging us about what the word said.

Even though this woman did not have a title of "pastor," she still fulfilled the role of a mentor by calling Siebeling to be the best version of himself. This woman wanted to pour into the lives of these young men, sought to meet a physical need by feeding them, and then grew them spiritually as well. Siebeling and his friends responded to Mama June and put themselves around her very intentionally so that they could grow and learn from her. Others in this study had similar stories and experiences. When someone wanted to pour into them, they took the person up on the offer. They also valued mentorship so much that they were strategic about getting in front of the right people.

These leaders also knew that they needed to serve as part of their own development as well as fulfill the call God had on each of their lives. Pastor Dino Rizzo recalled,

> When I was a youth pastor, I figured out how to get in the room of the guys that were leading the church. And I did it by asking if they needed their cars pulled around. So, if you need their cars pulled around, I need to get their keys. I need to be in the room where they got the keys. Next thing I knew, I was all of a sudden in the room. I would always try to find things to do to put me in environments where I could learn, practical. Do you need me to get water? Do you need me to go set up lunch? Do you need me to make sure your wife gets here on time and get her in service? Do you need me to help you gather your kids together? Do you need me to go to the restaurant and get the table and get the appetizers going? You know, I'm the guy who is not afraid to do those things because you become irreplaceable.

As Pastor Rizzo served in whatever capacity he could, he found himself around those people doing the things he felt called to do. When he was around those individuals, he was in a place to watch them, learn from them, and then grow. All of the study participants sought out intentional experiences where they were actively serving in ministry and gained exposure in the areas they saw themselves headed in the future. They wanted intentional exposure to ministry experience

and the lives of those who were living in full-time ministry. Each leader also sought out opportunities to be involved in church ministry. They looked for opportunities to serve in student ministry, preach in nursing homes, perform funeral services, and they continued to serve, regardless of challenges or hardships. Pastor Randy Bezet said, "Soon as I got saved, I went to the youth group, and I said, 'Okay, I'm here to serve.' I went to start serving with the guy who was a youth pastor at the time." Their desire to serve was motivated by wanting the work of God to be done, not their own desire for fame or recognition.

> I said, I did the nursing home once a month, every month in the start of a ministry. I said, I did youth group. I did Bible studies at school. I did anything I could. I did funerals for people I didn't even know. I told the funeral home like "I'll do your funerals." I stumbled through these things, and these guys want our platform online with, you know, thousands in attendance and thousands online.

Pastor Rob Ketterling recalled his willingness to serve just because he wanted to learn, grow, and tell people about Jesus. He warned that to many current young leaders are too eager to be seen on the platform or on social media. He cautions that the platform is not the goal of ministry. Rather, the goal of ministry was and continues to be living out a person's specific call to ministry. They did not seek to "break into ministry" the same way one breaks into acting or another profession. Rather, as Joe Champion shared:

> I was told this is how you get into ministry. This is what ministry is all about, get a few speaking gigs and your messages and your resume, send it out. And something just said on the inside of me, no, if that's the ministry, I don't want it, Lord, and you're not God. And I knew in my heart when I said that. And that in John 6, you know, they said, Jesus, we want to do the works of the ministry. And Jesus said to know me as the work of the ministry. And so, for me, I would say my life purpose before anything and everything is I'm really passionate about the man Christ Jesus is my object and out of that I am here to bring an accurate, adequate representation of Christ through my life, wherever I go.

The goal for each person became representing Jesus through their own personal gifting and talents, whether preaching, caring for the poor, or simply discipling someone one on one.

As these individuals sought out to serve and be mentored, they were empowered by the church leaders they were serving under. Just as Jesus empowered His disciples, these leaders were empowered to serve, lead, and make strategic decisions that advanced the Kingdom of God. As they were empowered do to ministry, they also saw the need to empower others. Empowerment is a large part of each person's narrative and has become part of their own personal approach to ministry. Pastor Randy Bezet explained that the value of empowerment was imparted and transferred to him when he was younger, and that shaped how he does ministry.

> Okay, I'm here to serve. I went to start serving with the guy who was a youth pastor at the time. And he was actually the associate youth pastor. We went to school together at this small Christian school, at Bethany. All right, he was a freshman, I was a senior. Now he's the youth pastor, and I get saved and I go serve underneath here. I said, "Adam, I'm here to serve, you tell me what to do, when to do it, how to do it. And if I do it wrong, correct me." I just immediately surrendered myself underneath someone to learn. Remember a few years before that he was a freshman, I was a senior now was saying "yes sir," or "whatever you tell me to." It's understanding there are roles in life and you need authority in your life. Doesn't matter who they and you surrender and submit yourself under them. And that's where authority, that's where honor, that's where it comes from is being under authority. And so, I learned that right away.

These leaders learned empowerment, and as they were empowered, they then sought to empower others. They know that the vision of building God's kingdom is bigger than one what person can accomplish, so they seek to find the right individuals, develop those individuals, and then empower them to live out their callings. Pastor Rick Bezet continued,

> [I] will be the best empowerer of others. I do coaching and help pastors now, but more than ever, I'm feeling that it is time for me to start doing that in a greater way. So I am, I got a lot of things in the hopper that I'm growing and incubating right now. And this is going to come about next year in that second thing, which is empowering churches and pastors.

Pastor Joe Champion shared that he operates as an "empowerer." He explained, "Yeah, I would say I'm a trusting leader. I like to empower. I like to, I like to give away. I like to watch others

thrive in their lane. Letting them drive, you know, letting them have the ball." As these leaders

see the larger vision of the Great Commission, they do not decide that they are the only ones to

accomplish the Commission, but continually look for others who can be discipled and

empowered to advance the work of the Kingdom. Pastor Rizzo explained,

> If I get six people in a room, I'm going to figure out a way to connect those six people and try give them opportunity. I think those skills, you know, hard-working is just irreplaceable.

These leaders also value empowerment and set a precedent for those they lead to empower

others. Pastor John Siebeling stated,

> I try to challenge our team give people a chance, because there's no way I would be here today if I didn't have a chance to lead and even stumble and fail. And someone helping me realize you could have done that different and you would have, you know, you'd have been more successful and so yeah, I feel like without opportunity, I would not be here today. So, I think that's a big one.

> Since the strong value of spiritual development is a priority of these individuals, it is

reflected in their schedules. As they look at the hours in a week, they devote specific time to

being with the key individuals in their organization they are developing. Pastor Hodges shared,

> (I knew) I could never build a great church by being in an office. They think they can, you know, because, you know, we don't pastor offices, we pastor people. So I had to get out of the office and so I disciplined myself to not be in the office more than two days so that I could get out there and just spend time with people and raise up leaders myself and have three different small groups I was leading in the first 10 years of the church and just developing people. So, I think the office is a trap and it looks like productivity, but it's not.

These leaders do not just seek out individuals to develop as leaders, but they have created and

continue to create environments that are conducive to leadership development and use resources

to support these environments. Pastor Rizzo shared,

> It's kind of like, you got to know your values. Then you gotta determine how much are they worth to you. And if they're worth a lot, then you're going to put energy and resources towards those things. And then you got to start identifying the people who have the potential to live those things out. And so, you've got to see potential, you have to look

for potential. You've got to create environments or moments or settings, where you can connect with people who have that potential to move the ball down the field. It's always like to me, we want these types of leaders, where have you drawn a picture of what that leader looks like, you know, this leader is going to be compassionate, he's going to be welcoming. We want to help them flourish. They're going to be learners. They're gonna be on time. They're going to light up a room. So, this is what it looks like. So, here's what I'm looking for. So, a lot of times, you don't know even what the picture is. So, I think we were trying to draw that picture. Here's what it looks like. You know, they're self-starters. They're self-feeders. You know, they're gonna lead from the front row, they're worshippers, they go the second mile. You know, people matter to them, you know, there's a joy on their life. They can reach the whole world, but they can care for one. So, there's these sets of values, you're looking for them, you're talking about that, you're seeing that potential. And then you're trying to give them opportunities that you are helping to create, or your team is, where they can flourish in that.

These intentional, resourced environments have contributed to the strong impact of these leaders and the ministries they oversee.

Learning to Endure Hardships

One final aspect of these leaders' development and ongoing growth is their experiences with hardship and choosing to still fulfill the calling God placed on their lives. These individuals did not state that their ministry journeys have been easy. They referenced hard years, trials, struggles, and crucible experiences in which they had to rely on their distinct memories of being called by God in order to endure a challenging season. They relied on their distinct calling experience to know that they were called to a specific vocation, even when things did not work out as planned. They were faithful to what was in front of them; stewarded the vision, people, and resources; and chose to endure. Pastor John Siebeling shared:

I think I didn't quit. I think there were temptations in first five years of our church that were very difficult years just because, just my expectations were probably unrealistic. We didn't grow as fast as I thought we would. I think I have this, you know, this not quit kind of mentality, we're not going to quit. I think, you know, I kind of even though I'm a leadership guy, and I believe in taking risks with people in the early days of church, I was slow to give away a lot of authority. And I think that served us well, because you know, when you're smaller, there's people that don't have the best motives that are coming in to

try to influence so. That's a great question. I think those would be I stepped out, you know, stepped out in faith a lot. I kind of led with that gut instinct. But definitely, I've always felt like and I still feel today that we are a faith organization. It's all by faith and so sometimes you can get too conservative but that's probably what I would say.

He also recalled some unhealthy experiences he encountered in which he was manipulated and experienced leadership that had lacked integrity. These leaders also demonstrated perseverance and grit. They chose to pursue the goals they had set, specifically fulfilling their own individual callings. Pastor Stovall recalled,

I got saved and I finished college undergrad and I just started doing a lot of work. I started doing a lot of missions. I really had a heart for the jungle. I would go into the Amazon jungle and this is way before what it is now. Now, I look at these commercials on TV a while back about this five-star eco tourist hotel in the jungle. I'm looking at the place they go out of Porto Maldonado and I'm thinking like I almost died there 25 years ago. It was back when the shining path, the cartels, the drug trade. Yeah, so you know, all that. Stuff happens deep in the jungle. So that's what I was doing. I was going down there. We were going deep in the jungle trying to reach these different groups and working with them bringing them the gospel and trying to establish churches…

These leaders chose to endure. They started where they were and decided to be faithful, even though they had times when they felt like quitting. Pastor Randy Bezet explained,

But pastors are in this waiting game between where they are and where they want to be. As pastors, we see it all the time, somebody comes to us and says, I want to, name it, whatever I'm going to, you know, start the next, you know, Passion Worship or Hillsong worship or I don't know whatever the thing is, pick it, Promise Keeper or any other great movement that's ever happened. And so they're waiting for the arena to open so that they can have, you know, 15,000 people there, other than starting with the three people that they're in relationship with, and stewarding that well, which leads to the 10, which leads to the 50, which leads to the, you know, so on. And it's just whatever I have, I will be the best of that whatever I have. You've heard me tell this story. We had 87 people in the church. And I've shared this several times at ARC stuff or whatever, but maybe, you haven't, anyway. Our church started with 220 went down to 87 people. I was discouraged, ready to quit. Then I had a moment with God. Once again, we're talking about stewardship. And I was like God, if this church only has 87 people, I'll be the best Pastor to 87 people this community's ever had. And that's stewardship, and the moment I did, it started growing, and I did that with 870. I've done it with 8700 people, I'm sure I'll do it with 87,000 people, I'll have to do it again with 870,000 people or whatever it is. But I will steward and be a good manager with whatever I do.

These leaders were faithful even when they faced a variety of challenges that caused them to feel like quitting. They chose to steward the vision, people, and resources and advance the Kingdom of God.

Conclusion

The findings of the study articulate the shared experience or phenomena that produced high-impact church leaders. The leaders explained their call to ministry and how they pursued spiritual and personal growth. They detailed that they were empowered to serve and lead and continue to develop and empower others through both individual connections and resource-supported environments for leadership development. They also shared how challenging experiences confirmed their callings and helped them focus on fulfilling their purposes, even when they wanted to quit. Each leader implored a life framework rooted in the Great Commission that was interwoven throughout their stories of high-impact leadership.

Chapter Five: Evaluation and Conclusion of the Project

Introduction

The concept of this project began to develop at the beginning of the doctoral journey. It was birthed out of the researcher's own need for the development of leaders, in order to keep pace with the demands of a growing ministry. The desire was not just to discover how to develop leaders, as much research and input have been given to that topic. The desire was to see if it was possible to discover which factors went into developing high-capacity leaders who could lead large groups of people, particularly within the church. The ability to replicate that type of development would result in far-reaching implications for gospel advancement.

The purpose of this project was to evaluate the data discovered from the qualitative phenomenological research and explore how that data could shape leadership development in the researcher's context and beyond. These findings were compared against the research from chapter two, which addressed how Jesus developed leaders through his interactions with the disciples. The researcher looked for common themes and determined whether there were disagreements in the data. The researcher also analyzed whether or not the research was successful in accomplishing the stated goals and objectives for the project. Finally, opportunities for future research were explored with reference to the researcher's current ministry context.

Analysis of the Data

The findings from the qualitative research were fascinating and not what the researcher expected. The initial assumption was that the interviews would produce factors that leaned

heavily towards certain leadership principles, processes or systems. Since the interviewees all lead large organizations, the researcher assumed that the critical moments of their development would focus on learning to lead large numbers of people or developing systems and processes in complex organizations. In contrast to that assumption, the data showed conclusively that the most significant development occurred in the inner person. Each of the interviewees described similar experiences related to the focus of their development revolving around who they were as a person more than what they could do as a leader.

Interwoven throughout the narrative of the interviews is a clear commitment to the Great Commission. The gospel and a passion for the gospel to be advanced proved to be top priorities. As explained in chapter four, the commitment to the Great Commission comes from a place of purpose and calling. Each leader had the sense of not being satisfied with their current growth while they also possessed a level of humility and gratitude. They understood they were not the hero of the story, but rather God is, and they are supporting His mission in the Earth.

It is the opinion of the researcher that Jesus is the greatest developer of high-capacity leaders to ever walk the planet. Because of this, in chapter two, seven factors were identified from a survey of the gospels that detailed the development of the disciples. The researcher desired to find the synergy between what is seen in the gospels and what was uncovered in the interviews. Where there is synergy between the two, there lies the potential for a framework of development that can create an environment in which high-capacity leaders can be produced.

The four major themes that developed from the interviews were: a clear call of God on their life, a value of spiritual disciplines, a commitment to growth and development, and learning to endure hardships. Although these are the four major themes, they do not negate the presence of other themes within the narrative. However, for the purpose of this project, an exhaustive list

of themes was not needed or desired. The seven characteristics found in the survey of Jesus'

interactions with the disciples were: high relational connection, high challenge, empowering for

ministry, creating a learning environment, building faith, loving God, and inspiring vision. These

seven represent the ones that had the majority of scriptural support, but do not offer an

exhaustive list.

One of the major characteristics of Jesus' leadership that stood out to the researcher was

His highly relational nature, not only apparent in the time that He spent with His disciples, but in

the proximity that allowed for Him to model what a leader looked like in from of them. This

same characteristic is evident in the life of each of the leaders interviewed. There was a common

thread woven through each interview; there was a relational leader who modeled the behavior the

interviewee would eventually emulate that proved critical to their development as a high-

capacity leader. It is the opinion of the researcher that this factor was important to the

interviewee's development.

Not only was Jesus highly relational, but He also challenged His disciples. He called

them to a high standard and did not lower the bar. This component was not pronounced enough

in the interviews to merit it rising to the level of being defined as a factor in their development.

Pastor Rick Bezet did make a passing comment about how his pastor expected people to arrive to

meetings on time and be prepared. Even so, the concept of high challenge was not pervasive

among all eight. However, just because it was not found in the interview transcripts does not

mean it was not present in their development. Because the researcher has a relationship with each

of the interviewees, the concept of high challenge is present in their own leadership. It cannot be

concluded from the research whether this factor was something they learned during their

developmental years or something that was acquired later in their leadership journey.

The third characteristic discovered in the survey in chapter two of Jesus' leadership was that He empowered the disciples for ministry. Matthew 10:1 described Jesus calling and sending out His followers: "He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness." The factor of empowerment is also clearly seen in Jesus' final instruction in Matthew 28:19, where He commands His disciples to make disciples that take the gospel message to the ends of the earth. In the interviews, empowerment was not identified as a factor in their own development; it was mentioned, but not emphasized as a matter of focus. Pastor John Siebeling stated:

> But I try to challenge our team give people a chance, because there's no way I would be here today if I didn't have a chance to lead and even stumble and fail. And someone helping me realize you could have done that different and you would have, you know, you'd have been more successful and so yeah, I feel like without opportunity, I would not be here today. So, I think that's a big one.

However, it was clear that empowerment was a high value in their personal leadership. Pastor Joe Champion shared that he operates as an empowerer. He explained, "Yeah, I would say I'm a trusting leader. I, I like to empower. I like to, I like to give away. I like to watch others thrive in their lane. Letting them drive, you know, letting them have the ball."

It would be purely speculation to assume why this factor was not a prominent point of conversation. Perhaps the previous generation of church leaders was not an empowering generation. It is possible that the individuals interviewed value empowerment because it was absent in their own development. Again, at this point it would be conjecture, but it proves curious that empowerment was not as prominent in their development in proportion to its expressed importance in their own leadership values.

The fourth factor found in the life of Jesus to compare to what was discovered in the interviews is how Jesus created a learning environment. In Jesus' development of the disciples,

He often used normal situations to bring about spiritual truth. He also spoke to the crowd in parables but would give the disciples greater revelation of the parable, as seen in Mark 4. The interviewees described their desire to learn and grow as coming from an internal passion. Each pastor did not think he had arrived, but was always hungry and ready to learn. Pastor Chris Hodges explained:

> So probably at least half, probably more than half, of my competencies is my own appetite to learn and grow. So, for me, I had to go find it out for myself. I took the initiative to figure out how to run a soundboard. I remember the day I was, you know it wasn't my job, but I was like, if the sound guy doesn't show up, no one's going to know how to do that board- I need to know. And so, I just went to the soundboard guy and said, I need to know how to run this thing. And I never intended to be the sound man, but I can at least turn it on and get some music playing in the room. And it was that kind of thing. That's a small sampling of a lifelong appetite for learning, growing, you know, knowing how things are done and how they're done well, so at least half of it, if not more as my own.

The perspective we do not see in the disciples is whether they had a desire for continued growth and continued improvement. Due to the lack of that perspective, what was found in the interviews does not exactly line up with what was found about Jesus' approach in this area. The pastors' interviews focused more on a hunger to learn and grow and how their own passions for growth motivated them to seek out opportunities on their own. It is the opinion of the researcher that because this is an unknown about the disciples who were under Jesus leadership, one cannot assume it was not present. However, what is clear is that each of the pastors interviewed had an insatiable desire to grow and learn.

The next factor that was identified in Jesus' development of the disciples was His ability to build their faith. Jesus accomplished this through teaching and through miracles, signs, and wonders. In the opinion of the researcher, this is a parallel between Jesus building their faith through these means and the interviewees' commitment to spiritual discipline. Both have brought about the same outcome. Pastor Rick Bezet shared:

And I find that every time somebody goes to study a church, they always want to know the nuts and bolts, but when you get to prayer and fasting and seeking God and the anointing, they don't really want to hear that. They don't think that's part of it. When it's the first thing that we all teach, so it must be more than a part of it.

The commitment these pastors had toward spiritual disciplines without a doubt built their faith to believe in great things. The evidence in their faith to believe is seen in the impact and influence of their ministries.

The sixth factor seen in Jesus' development of the disciples was a love for God. This is embodied in the greatest commandment: "Love the Lord our God with all our heart, soul, mind, and strength." Our love for God is developed through our intimacy with God. It is the opinion of the researcher that this factor overlaps with the interviewee's commitment to spiritual disciplines. Pastor Chris Hodges noted, "That just is what you do. I've never known anything but that, just a lot of prayer, a lot of prayer meetings and fasting and, and so that was just always, I think those were huge. Those two probably alone by themselves, were some of the most powerful."

Prayer, fasting, and spiritual disciplines were a part of the DNA of who they are as leaders. It is not possible to spend this amount of time with God and not develop a deep love for God. Love for God is the epicenter of their passion and the motivation of their ministry. It was clear in the conversations that they were not building the church from a place of personal gain, but from a place of clear calling and deep love for God. In the opinion of the researcher, this love was developed and is now sustained by their commitment to intimacy with the Father through spiritual disciplines.

The final factor in Jesus' development of the disciples was inspiring vision. Jesus does a masterful job at painting a picture of what the kingdom of God looks like and imparting that vision into the hearts of the disciples. An example of this is found in Matthew 17, when Jesus

predicts His death and resurrection. He was painting a picture for the disciples of what the future would look like and preparing them for things to come. This factor was not a part of the conversation in the interviews. The only possible connection is that each interviewee had a clear and compelling calling. This could be seen as a vision, but for most, their calling was to full-time ministry without a picture of what that would look like.

Going into the research, it was the opinion of the researcher that the greatest discoveries would be where Jesus' model of leadership and the findings from the interviews overlap. Those will be discussed in the next section as the learnings in relation to the goals and objectives are examined. It is the desire of the researcher to examine the goals and objectives in light of the findings in the research and in the interviews not merely for academic gain, but so that a framework can be offered that will advance leadership development in the church and advance the fulfillment of the Great Commission.

Learnings in Relation to Project Goals

The first goal of the project was to discover whether or not there were common factors that went into producing eight high-capacity leaders who are leading today. In order to identify the common factors, the research attempted to discover the competencies, character traits, and spiritual development of the aforementioned high-capacity leaders. Questions were asked such as: What were some of your greatest influences in your own personal development? Outside of God's blessing on your ministry, what in your leadership do you think has produced what you now lead? What would you identify as your critical years of development? Where were you and what was happening in your life during that time?

The objective is to have a clearly articulated and defined framework through which a leader can identify these attributes in an individual. This framework could help leaders develop a system or an environment in which a potential leader can have the opportunity to be developed. The underlying question is: Can the ingredients needed for a high-capacity leader be developed, or are leaders simply born?

This goal was accomplished through the interviews and the coding and data analysis that followed. The researcher will concede that because he chose to use a phenomenological approach, the findings are a bit subjective, as is the nature of qualitative research. However, the factors that emerged from the analysis were consistent across all eight pastors who were interviewed and were reinforced with examples from their own leadership journey. The four factors were as follows: (1) they articulated a clear call of God; (2) they valued spiritual disciplines; (3) they were committed to growth and development; and, (4) they learned to endure hardships. For ease of communication, the researcher also suggests: (1) Calling; (2) Discipline; (3) Hunger; and (4) Resilient.

Although the interviews produced a clear set of factors that were common among the eight pastors interviewed, the research did not produce a clear framework. It was the desire of the researcher when beginning this project to discover a framework through which a leader could identify the factors of high-capacity leaders in those they are developing. This objective was not met.

The second goal was to produce a clearly identified set of characteristics that help to create an environment in which high-capacity leaders can be produced. It is the opinion of the researcher that one cannot force a leader to be developed. However, one can create the

environment in which a leader has the greatest opportunity to be developed. Out of this realization arises the desire to identify the characteristics that create that type of environment.

The objective was to produce a quantifiable and objective measurement in order to determine whether the goal of creating a framework for producing high-capacity church leaders is being accomplished. Meeting this goal would produce a clear picture of what high-impact leaders look like and what resources are needed in order to support their development. These tools could provide a clear pathway to help leaders identify what they are looking for in a developing leader and provide a clear pathway for developing leaders to know whether they are making progress.[140]

This goal was also accomplished and will be further developed in response to the final goal. The four factors taken from the interviews [(1) a clear call of God; (2) they valued spiritual disciplines; (3) they were committed to growth and development; and, (4) they learned to endure hardships] along with the factors discovered in Jesus development of the disciples produce a clearly identified set of characteristics.

Once again, although the goal was accomplished, the objective came up short of meeting the mark. Since the first objective was not met by the research, it is not possible for this objective to be met either. Without a clearly articulated framework, it is not possible to create measurement to determine whether or not creating a framework for producing high-capacity leaders is being accomplished.

The final goal of the project was to discover whether or not there were parallels between how Jesus developed the disciples and how the participants were developed. As established in chapter two, it is the author's opinion that Jesus is the greatest developer of high-capacity leaders

---

140. This section was taken from a paper submitted in DMIN 8023 at Southeastern University.

that ever lived. Using the characteristics described in chapter two as a baseline, the participants' responses were compared to provide a wholistic picture of the characteristics that influenced the development of high-impact leaders. The objective was to find a framework for leadership development based on the characteristics mentioned in chapter two and the characteristics from the interviews. The researcher assumed there would be synergy between the findings of the interviews and the findings from the theological research.

There were four points where the factors seen in the leadership of Jesus and the factors that emerged from the interviews overlapped. Some factors had stronger correlations than others, but regardless, there was a connection. There were two areas where there was a clear connection between the two lists. The first is between how Jesus built the faith of the disciples and how the pastors are committed to spiritual disciplines. Both seemed to build faith in the heart of the person being developed. As discussed earlier in this chapter, the way this was accomplished varied because while Jesus used signs and wonders, the pastors developed faith through intimacy gained by their spiritual disciplines.

The next level of connection is not as overt but is still evident. As stated earlier in the chapter, some of the factors are seen in the current leadership of the interviewees but were not mentioned as a factor in their development. The researcher would be making an assumption to state that it was present in their development but would also be making an assumption to suggest that it was not present. However, even though it may not be clear at which point these things began to be of value, what is clear is that it is currently a value in their own leadership.

The following factors had some correlations, but they were not as prominent as the two already stated. The factor of being empowered for ministry was very clear in the life of Jesus. For the interviewees, the factor that most closely aligned with Jesus' attribute of being

empowered for ministry was the commitment to growth and development. Jesus created an environment where the disciples were developed from common men to world-changing leaders. For the pastors who were interviewed, it was clear that they were developed. What emerged from the interviews, however, was their own commitment to empower those they lead and give others opportunity to grow. It is unclear whether or not this was instilled in them during their development or was a trait they developed on their own.

The factor of creating a learning environment would fall into the same category as empowering for ministry. As Jesus was developing the disciples, he taught them in His parables and with His questions. It was apparent in the interviews that each pastor has an appetite for growth and development. What is not clear is whether or not that was built into them from the environment in which they were developed or from an internal desire to grow.

The factor of high relational connection did not have a specific correlating factor, although throughout the interviews it was noticeable that each pastor was in a relational environment. The factor of high challenge also did not have a clear correlating factor from the interviews. However, as with the factor of high relational connection, there were comments made that would lead one to believe that high challenge was a part of their development.

The only one factor from the life of Jesus that did not come out of the interviews was inspiring vision. This may have been because of the nature of the questions, how they were interpreted by the interviewee, or the mindset of the interviewee at the time of the interview. Regardless, there is no doubt that the pastors interviewed have massive vision and are able to inspire others toward that vision. There was simply no data from the interviews to support that factor in their development.

Personal Lessons Learned

This project was exceptionally beneficial to the researcher's current ministry context. Not only did the project produce what the researcher set out to discover, but there were many side benefits from the research. The books and articles read illuminated various nuances of leadership that were unknown to the researcher's own leadership journey. One such nuance was in Ram Charan's book on *The Leadership Pipeline* where he walks through what it means to lead at the enterprise level. The interviews inspired and illuminated truth from pastors who have been in the field and have experienced great success. The benefits have been far-reaching.

There were also benefits from engagement in the entire project. Looking at topics with a critical eye and learning to investigate to find the true meaning of ideas such as leadership, high-capacity leaders, and development have been helpful in many areas of life. The researcher also realized the power of reflection. From the books read, to the examination of the gospels, to the interviews, this project brought awareness to the need for reflection on a topic or idea. Disciplining oneself to reflection also affects one's personal routines and time management, as uninterrupted space is needed for adequate reflection.

The greatest takeaway from the project is that high-capacity leadership begins with the inner person. From much of popular writing on leadership, one would expect competency to be at the forefront of what is needed to lead large amounts of people. While competencies cannot be overlooked, this was not the starting point for Jesus, nor was it the starting point for the leaders who were interviewed. The focus on the personal development of the individual, their relationship before God, and their character are the foundational elements from which great leaders were developed.

All eight of the pastors serve on the Lead Team for the Association of Related Church, also known as ARC. ARC is known as a dynamic church planting organization that has mastered the process of training, developing, and launching church planters. The system they created is a proven model for launching and growing life-giving churches. From the outside, it may look like the ARC is a great system. However, when digging under the hood in these conversations, what comes to light is that the ARC is led by leaders who have a clear call of God on their life, value spiritual disciplines, are committed to growth and development, and have learned to endure hardships. The systems are helpful, but the success of the ARC is not in the systems; it is in the leaders.

The findings of the research are important at this time in church history because of the danger in believing that with the right system or competencies, one can become a high-capacity leader. The research has shown that the development of a high-capacity leader begins with the development of the leader as a person. Proverbs 4:23 says it this way: "Above all else guard your heart, for everything you do flows from it." In a time when the pursuit is for the platform and for likes and followers, those developing others must give their attention to the development of the inner person.

The desire from the beginning of this project was to discover factors that create the environment in which high-capacity leaders can be produced. The researcher was motivated by the need to develop more high-capacity leaders for a growing multi-site church where the researcher serves and where the number of leaders is being outpaced by the growth. The researcher was motivated to develop a framework for developing leaders. These factors, he discovered, can be implemented immediately into the development conversation.

Although not all of the initial objectives and goals of the research were met, something even more valuable for the researcher and for the church was identified. The four characteristics from the interviews should be seriously considered for the development of leaders. These factors will be integrated into the development of the leaders at Lifepoint Church in three ways. First, the factors will play a role in how the church interviews potential staff and high-level volunteers. The four factors will serve as a lens through which to look at potential candidates. The second application is that the research will inform the church's leadership development process at every level of the organization. The third and final point of application will be to integrate the entire project into the coursework for Lifepoint College as well as organize teaching and application for students through their practicum.

Another lesson learned, while unexpected, is that development must be thought of as a long game and the work of the Holy Spirit. There are no microwaves that produce high-capacity leaders. High-capacity leadership is the result of day after day, year after year, consistent development. The bottom line is that leadership development takes time. This means that leaders have to look years down the road when developing an individual rather than days or even months. Additionally, the Holy Spirit functions as a critical component in the process. It is the Spirit that calls an individual, that draws individuals toward spiritual disciplines, that creates passion for growth in their heart, and that allows them to endure suffering.

Future Research

There are three ways in which the researcher sees room for future research. First, the researcher could expand the interview pool to pastors outside of the eight who were a part of the study. They all came from three churches in Baton Rouge, Louisiana, and are currently all a part

of the ARC. It would be helpful to expand the research beyond these to other high-capacity

pastors in order to determine whether the findings were an anomaly because of the relationship

they have with one another or if they are indeed widespread. Crossing denominational, tribe,

cultural, and/or ethnic lines would give the research a more well-rounded approach.

Second, it would be helpful to include women who are high-capacity leaders within the

church. It is the opinion of the researcher that they would bring an invaluable perspective to the

conversation. Only recently in some circles are women being seen as viable leaders within the

church. It would be interesting to see if women felt like they were developed. Did they receive

opportunity? Did another leader take the time to pour into their life? Gaining their perspective

would help round out the research.

Finally, it will be interesting to conduct a follow-up study to see if any of the leaders

interviewed reproduce themselves by developing other high-capacity leaders. This would

determine whether the aforementioned principles are working. Finding leaders who have been

developed under the leadership of those interviewed and examining their leadership capacity

would tell a lot about the assumptions of the research. Digging deeper into this perspective could

unlock a powerful tool for developing leaders who will advance the gospel.

Matthew's gospel describes Jesus saying in Matthew 9:37-38, "The harvest

truly *is* plentiful, but the laborers *are* few. Therefore, pray the Lord of the harvest to send out

laborers into His harvest." This is the need, and the development of leaders is a part of being the

answer to the prayer Jesus called us to pray. May more workers be developed and may more

souls be reached for the glory of God.

Bibliography

ARC Churches. "Year in Review." Accessed June 7, 2019.
    https://www.arcchurches.com/annualreport/2018

Barna, George. *Leaders on Leadership*. Ventura, California: Regal Books, 1997.

BBC. "Sabbath." Accessed May 5, 2019.
    http://www.bbc.co.uk/religion/religions/judaism/holydays/sabbath.shtml

Bradberry, Travis. "Are you Emotionally Intelligent? Here is How to Know for Sure." Accessed
    February 19, 2018. https://www.inc.com/travis-bradberry/are-you-emotionally-
    intelligent-here-s-how-to-know-for-sure.html

Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs. *The Enhanced Brown
    Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press, 2000.

Charan, Ram, Steve Drotter, and Jim Noel. *The Leadership Pipeline: How to Build the
    Leadership Powered Company*. San Francisco, CA: Jossey-Bass, 2011.

Christianity Today: The Exchange. "Multisite Church are Here, and Here, and Here to Stay:
    Multisite Churches are No Longer Just a Fad – They are Growing in Evangelicalism and
    Beyond." Accessed November 27, 2019.
    http://www.christianitytoday.com/edstetzer/2014/february/multisite-churches-are-here-to-
    stay.html

Chung, Young Soo. "Why Servant Leadership? Its Uniqueness and Principles in the Life of
    Jesus." *Journal of Asia Adventist Seminary* 14, no. 2 (January 2011): 159-168.

Church Multiplication Network, General Council of the Assemblies of God. "Church
    Multiplication Network." Accessed June 7, 2019. https://churchmultiplication.net/about

Clines, D. J. A. "The Image of God in Man." *Tyndale Bulletin* 19, (1968): 81–83.

Clinton, Dr. J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of
    Leadership Development.* Colorado Springs, CO: NavPress, 2012.

Collins, Jim. *Good to Great: Why Some Companies Make the Leap and Other Don't.* New York,
    NY: Harper Collins, 2001.

Coyle, Daniel. *Culture Code: The Secret of Highly Successful Groups.* New York, NY: Bantam
    Books, 2018.

Creswell, J. W., and C. N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches.* Thousand Oaks, CA: Sage Publications, 2018.

Crosby, Robert C. *The Teaming Church: Ministry in the Age of Collaboration.* Nashville, TN: Abingdon Press, 2012.

Doukhan, J. B. *Servants and Friends: A Biblical Theology of Leadership.* Berrien Springs: Andrews University Press, 2014.

Drury, Sharon. *Handbook of Leadership Theory for Church Leaders*. Virginia Beach, VA: Regent University, 2003.

Ford, Lance. *Unleader: Reimagining Leadership and Why We Must*. Kansas City, Missouri: Beacon Hill Press, 2012.

George, Bill. *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value.* San Francisco, CA: Jossey-Bass, 2003.

Haroutunian, Joseph, and L. P. Smith. *Calvin Commentaries*. Philadelphia, PA: Westminster Press, 1958.

Harvard Business Review. "We Wait too Long to Train Our Leaders." Accessed June 7, 2019. http://hbr.org/2012/12/why-do-we-wait-so-long-to-trai%20wsletter_leadership&utm_medium=email&utm_campaign=leadership010813

Heiser, Michael S., J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, and W. Widder. "Image of God." *The Lexham Bible Dictionary,* (2016): 1-215.

Hoehl, Stacy E. "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges." *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer 2011): 35.

House, Paul R. *The New American Commentary Vol. 8.* Nashville: Broadman & Holman Publishers, 1995.

IVP New Testament Commentaries. "Timothy: Man of God." Accessed June 7, 2019. http://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Timothy-Man-God

Josephus, F., and W. Whiston. *The Works of Josephus: Complete and Unabridged.* Hendrickson Publishers, 1987.

Kouzes, James M. and Barry Z. Posner. *Learning Leadership: The Five Fundamentals of Becoming an Exemplary Leader*. San Francisco, CA: The Leadership Challenge. 2016.

Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations.* John Wiley & Sons, 2017. ProQuest Ebrary.

Lange, John P., and P. Schaff. *The Gospel According to Matthew: Together with a General, and Homiletical Introduction to the New Testament.* Bellingham, WA: Logos Bible Software, 2008.

Lange, John P., P. Schaff, K. C. W. F. Bähr, E. Harwood, and B. A. Sumner. *A Commentary of the Holy Scriptures.* Bellingham, WA: Logos Bible Software, 2008.

Laub, J. A. *Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument.* Boca Raton, FL: Unpublished Dissertation, Florida Atlantic University, 1995.

Lawson, Dan. "Transforming Initiatives: Leadership Ethics from the Sermon on the Mount." *The Journal of Applied Christian Leadership* 3, no. 1 (2008): 44.

Lencioni, Patrick. *The Advantage: Why Organizational Health Trumps Everything Else in Business.* San Francisco, CA: Jossey-Bass, 2012.

Loeb, Marshall. "Where Leaders Come From." *Fortune*, (1994).

Louw, J. P., and E. A. Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains.* New York: United Bible Societies, 1989.

MacGregor Burns, James. *Leadership.* New York, NY: Harper & Row, 1978.

Maerriam, Sharon B. *Qualitative Research and Case Study Applications in Education.* 2nd ed. San Francisco, CA: Jossey Bass, 1998.

Malphurs, Aubrey. *Being a Leader: The Nature of Authentic Christian Leadership.* Grand Rapids, Michigan: Baker Books, 2003.

Malphurs, Aubrey and William F. Mancini. *Building Leaders: Blueprints for Developing Leaders at Every Level of your Church.* Grand Rapids, MI: Baker Books, 2004.

Manser, M. H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies.* London: Martin Manser, 2009.

Maxwell, John. *21 Irrefutable Laws of Leadership.* Nashville, TN: Thomas Nelson, 2007.

Mayhue, Richard, L. and Th.D. "Authentic Spiritual Leadership." *The Master's Seminary Journal* 22, no. 2 (September 2011).

Melick, R. R. *The New American Commentary: Philippians, Colossians, Philemon.* vol. 32. Nashville, TN: Broadman & Holman Publishers, 1991.

Morgan, Tony. *The Unstuck Church: Equipping Churches to Experience Sustained Health.* Nashville, TN: Harper Collins, 2017.

Morris, L. *1 Corinthians: An Introduction and Commentary*. vol. 7. Downers Grove, IL: InterVarsity Press, 1985.

Moustakas, C. *Phenomenological Research.* Thousand Oaks, CA: Sage Publications, 1994.

Mowat, Harriet and John Swinton. *Practical Theology and Qualitative Research.* London, England: SCM Press, 2016.

Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership.* New York, NY: The Crossroad, 1989.

Okesson, Gregg A. "The Image of God in Leadership: A Contextual Exploration in Theology of Leadership." *African Journal of Evangelical Theology* 23, no. 1 (2004): 27.

Patterson, Stanley E. "Biblical Foundations of Christian Leadership I." *The Journal of Applied Christian Leadership* 10, no. 2 (2016): 12, 78–89.

Pew Research Center. "Religion & Public Life." Accessed June 7, 2019. https://www.pewforum.org/2012/10/09/nones-on-the-rise.

Saldaña, J, and M. Omasta. *Qualitative Research: Analyzing Life.* Thousand Oaks, CA: Sage Publications, 2016.

Schein, Edgar H. *Organizational Culture and Leadership*. 4th ed. San Francisco, CA: Jossey-Bass, 2010.

Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York, NY: Currency Publishing, 1990.

Spence-Jones, H. D. M. *Exodus*. vol. 2. London; New York: Funk & Wagnalls Company, 1909.

Spence-Jones, H. D. M. *The Pulpit Commentary: St. John*. vol. 2. London; New York: Funk & Wagnalls Company, 1909.

Strong, J. *Enhanced Strong's Lexicon*. Woodside Bible Fellowship, 1995.

Surratt, Geoff, Ligon, Greg, and Warren Bird. *The Multisite Church Revolution: Being One Church in Many Locations*. Grand Rapids, MI: Zondervan, 2006.

The Holy Bible, English Standard Version. Wheaton: Crossway Bibles, 2016.

The Holy Bible, New American Standard Bible. La Habra: The Lockman Foundation, 1982.

The Holy Bible, New American Standard Bible. La Habra: The Lockman Foundation, 1995.

The Holy Bible, New International Version. Biblica, Inc., 2011.

The Holy Bible: New International Version. Grand Rapids, MI: Zondervan. 1984.

The Holy Bible, New King James Version. Thomas Nelson, 1982.

Thom S. Rainer: Growing Healthy Churches Together. "Dispelling the 80 Percent Myth of Declining Churches." Accessed June 7, 2019. http://thomrainer.com/2017/06/dispelling-80-percent-myth-declining-churches

Travis Bradberry. "Are you Emotionally Intelligent? Here is How to Know for Sure." Accessed June 7, 2019. https://www.inc.com/travis-bradberry/are-you-emotionally-intelligent-here-s-how-to-know-for-sure.html

Van Groningen, G. *Evangelical Commentary on the Bible*. vol. 3. Grand Rapids: Baker Book House, 1995.

Weems, Lewis H. Jr. *Church Leadership: Vision, Team, Culture, and Integrity.* Nashville, TN: Abingdon Press, 1993.

Wiersbe, Warren. "Principles Are the Bottom Line." *Leadership* 1, no. 1 (1998): 81-88.

Wiersbe, Warren. *Wiersbe's Expository Outlines on the New Testament*. Wheaton, IL: Victor Books, 1992.

Wilkes, Gene C. *Jesus on Leadership.* Wheaton, IL: Tyndale, 1998.

Winston, Bruce, Ph. D. *Be A Leader for God's Sake*. Virginia Beach, VA: School of Leadership Studies Regent University, 2002.

Wiseman, Donald J., Howard Marshall, A. R. Millard, and J. I. Packer. *The New Bible Dictionary*. 3rd ed. Intervarsity Press, 1996.

Appendix

Interview Questions

1. When did you first feel called to ministry?

2. How do you understand your life's purpose?

3. What were some of your greatest influences in your own personal development?

4. Outside of God's blessing on your ministry, what in your leadership do you think has produced what you now lead?

5. What would you identify as your critical years of development? Where were you and what was happening in your life during that time?

6. When you look at the critical years of your personal development can you identify certain values that were transferred to you? If so, what were they?

7. In addition to values you received, how was your competency developed?

8. When you started your church, what kind of culture did you want to create as it relates to developing leaders?

9. Were you able to create that culture? Why or why not?

10. If you had to create a list of what creates the environment where high-impact leaders can be produced, what would you include?

11. Tell me about what you are most passionate in this season of life?