LIBERTY BAPTIST THEOLOCICAL SEMINARY

TWO BY TWO LEADERSHIP:
A MODEL OF CHRISTIAN LEADERSHIP

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree of

DOCTOR OF MINISTRY

By

Joseph Thomas Swanner IV

Lynchburg, Virginia

January 2014

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

____

GRADE

____

MENTOR
Dr. Charles N. Davidson
Director, Doctor of Ministry

____

READER
Dr. Rodney Dempsey
Director, Master of Arts in Christian Ministry

Abstract

TWO BY TWO LEADERSHIP: A DESCRIPTION OF IDEAL LEADERSHIP PAIRS FOR CHRISTIAN MINISTRY.

Joseph Thomas Swanner IV

Liberty Baptist Theological Seminary, 2013.

Mentor: Dr. Charles N. Davidson

A growing number of scholars are accepting the suggestion that shared leadership is preferred over individual leadership. The shared leadership model is proliferating into new fields where it is being modified and improved. Biblically, there is a pattern of sending individuals two by two into leadership, as well. Christian leadership models of the future must to return to the two by two, co-leader ideal. There is room for strategizing the details of what this model will look like on a practical level. Utilizing a case study and surveys, this project examines the effects of this leadership model in a church plant context, with an urban small group network. This context will provide insight on the details of how shared leadership might look in the modern church.

Abstract length: 126 words.

Dedicated to my quiet supporter,
Shortie.

Table of Contents

List of Illustrations

INTRODUCTION

A Statement of the Problem

The modern church is facing a leadership crisis of epidemic proportion. There are more moral failures and missteps in the personal lives of spiritual leaders than ever in the history of the Christian church. Beyond this, the confidence level of the leaders that survive the onslaught of moral degradation is also at an all-time low. The evidence that the church in the West is quickly slipping into irrelevance is irrefutable.[1] The general state of Christian leadership is in disrepute, disrepair, and disempowerment.

The reputation of the church is in disrepute. There are so many examples of this that it almost seems passé to review them. The main reason for this lack of credibility is the lack of perceived integrity of Christian leaders. There are far too many instances of infidelity and deceit extant among those who have occupied the top spots in Christian ministries.[2] It is interesting that many of church members see these problems in other churches and not in their own church. It is as if they believe that other leaders are not trustworthy, but their pastor is above reproach.

The church is in disrepair. Even a casual glance at a phone book or online registry will indicate that there are many flavors of the church in any given locality. Far too many of these have found their origins in church conflict. It is as if the very fabric of the church is tearing itself apart. In 1511, Martin Luther posted his 95 theses to mark the beginning of the Reformation. The schisms have not ceased since.[3] Not only are there new congregations that have emerged from

---

[1] Mark Driscoll, *Confessions of a Reformissional Reverend* (Grand Rapids, MI: Zondervan, 2006), 16-18.

[2] Richard J. Krejcir "What is Going on with the Pastors in America?" Schaeffer Institute of Church Leadership Development, accessed September 14, 2012, http://www.churchleadership.org/apps/articles/default.asp?articleid=42347&columnid=4545.

[3] Michael Tummillo, "Surviving an American Church Split," accessed September 14, 2012, http://ezinearticles.com/?Surviving-an-American-Church-Split&id=161200.

this, but also most churches have internal strife that is almost comical if it were not so very sad.[4] The anecdotal illustrations about members fighting over the color of the carpet in the sanctuary are not only proliferated, they are fully believable. The church is not only in disrepair due to splits and divisions, she is often caught engaged in unproductive activity.[5]

The church is disempowered. There is a huge gap in America on the subject of fulfilling the requirement of the Great Commission, which was given by Christ.[6] The American population is growing steadily while the numbers of those who claim the name of Christ have begun to decline.[7] Those in leadership try to put a positive spin on this fact, but the church is not doing what she was created to do, make disciples. Further, the disciples who are being made are not of the type that may be seen in the New Testament. One of the attributes of these New Testament disciples was that they make even more disciples. There are a number of indicators that point to the fact that this is not being done in adequate numbers. “The typical church is in decline.”[8]

One of the reasons for the decline in leadership in the Christian church is that of unrealistic expectations. The modern church requires her leaders to be better than proficient at all aspects of leadership. There is an expectation that the leader must not only be a very spiritual person, but also a motivational speaker and a top executive manager as well. On this level, the modern Christian leader must wear the proverbial hats of both the chief executive officer and the

---

[4] Alfred Poirier, *The Peace Making Pastor: A Biblical Guide to Resolving Church Conflict* (Grand Rapids, MI: Baker Books, 2006), 9-10.

[5] Colin Marshall and Tony Payne, *The Trellis and The Vine: The Ministry Mind-Shift That Changes Everything* (Kingsford NSW, Australia: Matthias Media, 2009), 8-10.

[6] Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today’s Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal Books, 2007), 14.

[7] Julia Duin, “Just in: Latest Church Growth Statistics,” *The Washington Times*, February 12, 2010, accessed September 14, 2012, http://www.washingtontimes.com/blog/belief-blog/2010/feb/12/latest-church-growth-stats-in/.

[8] Aubrey Malphurs, “Strategic Planning for Leadership in the 21st Century,” Enrichment, Winter, 2010, accessed December 21, 2013, http://www.malphursgroup.com/images/Articles/EJW10_Malphurs_article.pdf

chief financial officer for the church. He or she must be expertly skilled in all the specialties of the modern business leadership model and find the resources to hold the hand of the dying member at any given hour of the day or night.

On top of all this, the particular style of leadership, which is employed by the modern Christian leader, must match the preferred style of those individuals that he or she would lead. This expectation is in place despite the fact that every individual in a given room expects something different from their leader at any given time or situation. If this were not enough, the Christian leader must maintain a personal household of faith and must make time to be the example of how to be the best spouse and parent. The compensation for this must be minimal, not unlike the expected compensation for a teacher in a public school system.[9]

In short, the modern Christian leader is not able to meet all the expectations that are placed upon him or her. There is too much to do and not enough resources. The objective numbers of disciples being made are abysmal. These facts are known and felt by most Christian leaders on a weekly basis. Because of this, their confidence is gone. The profession of Christian leaders is one of the least self-assured of any demographic.[10] This group of leaders is not doing their job; they cannot do their job, and they know it.

Limitations of the Project

While there is always a hope by researchers, at the outset, that their contribution will cure all the ailments of the world, a realization soon arises that their part of the puzzle is only one problem among many. This project is no exception. Further, since the problem or question is

---

[9] Chuck Bentley, "A Pastor's Salary," Crown Financial Ministries, accessed September 14, 2012, http://www.crown.org/library/viewarticle.aspx?articleid=148.

[10] Jim Fuller, Pastoral Care Inc., "Statistics in the Ministry," accessed September 14, 2012, http://www.pastoralcareinc.com/statistics/.

merely one problem among many, the proposed solution, even if it is correct and able to fix the problem, will only fix that one problem. The fact that there are solo leaders in ministry today is a problem. The proposed solution is partnerships in leadership in those ministries. These partnerships will not change much if the other problems in the ministries are not addressed as well.

The heartfelt desire of this researcher is to not only raise awareness that there is a flaw in the current leadership model, but also to show that the Lord Jesus has already given a way out from under the consequences of continuing to employ this faulty model. Above all else, the hope is that all who read this paper will gain an understanding that partnerships are more desirable than solo leadership models.

One specific limitation that is apparent in this project is the slim number of participants in the study. About 200 invitations were sent, however, only about ten percent of these responded to the survey. Of these, only a handful of individuals live and work outside of Richmond, Virginia. In order for the study to carry more weight, a much larger number of individuals would need to participate. Further, these leaders would need to represent more regions, geographically in order for the sampling to be more robust and credible.

There are a number of types of evidence that would argue for the continuance of the discussion on partnering in leadership. These include biblical, literary, evidence from church history and the human condition. The biblical evidence is compelling and begs the question concerning why the modern church is largely not following the practice of pairing leaders. Since one of the only things to be lost is the individual pride of solo leaders, this discussion should continue with a view to how the standard operating procedure for the typical modern church should adapt.

A Statement of the Solution

There are at least two parts to understanding any problem. The first of these is to well define the problem and the second is to propose a solution. Philosopher and author, John Dewy (1859-1952) is credited with saying that a "Problem, well-defined is a problem half-solved." What has been discussed thus far in this paper is a description of the problem, utilizing sweeping statements and broad parameters. However, more concise understanding of the dilemma facing the modern church is required before any real progress may be realized.

There are three categories of problems that are facing Christian leaders today. First, they are not getting the job done.[11] When the founder of the church left, He gave instructions concerning what the goals and objectives of the church should be. These are found in all four Gospels and in the book of Acts (Matthew 28: 18-20, Mark 16: 15, Luke 24: 47, John 20:21, Acts 1: 8). It is easy to understand from these passages that the church is supposed to be about the business of making disciples of every people group.[12] This is to become an ongoing, growing, healthy church that ultimately reaches every individual on the planet. However, this ideal church is not what is seen in reality today.[13]

Second, there seem to be a plethora of unrealistic expectations placed on the average Christian leader.[14] These seem to come from all stakeholders in and around the church. Those outside the church seem to believe that the church can and should do more to help them in their difficulties. Those inside the church seem to expect their leaders to be all things to all people and

---

[11] Aubrey Malphurs, "Strategic Planning."

[12] Rick Warren, *The Purpose-Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan, 1995), 103-107.

[13] George Barna, *Growing True Disciples* (Colorado Springs, CO: Water Brook Press, 2001), 85-98.

[14] George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs, CO: WaterBrook Press, 2001), 1-7.

meet their every need. The leaders themselves seem to expect to be able to live up to very demanding standards of excellence and competence in all areas of life and leadership.

Third, there is an undercurrent of instability in the sub-conscious of most Christian leaders.[15] Some have labeled this undercurrent, burnout.[16] This may be due to the first two difficulties stated above. It is as though the average leaders knows that the job is not getting done and that he or she is not able to fill all the roles which are required to get the job done in the first place. This leads to the third problem of lack of self-confidence.

These real problems have been discussed in a variety of contexts, and a variety of culprits have been indicted, from the incompetence and vice of individual leaders to the idea that the average church is too complex.[17] These and other proverbial smoking guns may appeal to some as being the reasons for the leadership crisis, however, when examined more closely, they lack credibility as the real causes.

There is one cause that may seem too simplistic to be credible, however, when contrasted against the problem of the leadership crisis, it may be exactly right. In most cases, under the current model of today's church, there is only one leader at the top of the organization.[18] Since it is impossible for any one person to do all the jobs that are required for this role, there is an easy solution.

---

[15] Jim Fuller, Pastoral Care Inc., "Statistics in the Ministry," accessed September 14, 2012, http://www.pastoralcareinc.com/statistics/.

[16] Nicholas W. Twigg and Bomi Kang, "The Effect of Leadership, Perceived Support, Idealism, and Self Esteem on Burnout," *Journal of Behavioral Studies in Business* (April 2011), accessed September 14, 2012, http://search.proquest.com.ezproxy.liberty.edu:2048/docview/ 928758842.

[17] Thom S Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples* (Nashville, TN: Broadman & Holman, 2006), 26-27.

[18] Barna, *Team Leadership,* Chapter 1.

There should be more than one person at the top of all Christian organizations. "The key to a fulfilled life is relationships."[19] Rather than a single person filling the role of senior pastor or the equivalent, there should always be a co-pastor situation in the leadership structure of every Christian organization. The solution is not that the modern church needs to find better, more effective leadership; it is that there needs to be a shared leadership role in every situation. "One person alone will never change the whole world."[20]

Some have suggested that the idea of the plurality of leadership is what is needed.[21] While it is true that teams always beat individuals, the model that embraces a team leadership structure is doomed to repeat the problems of the current situation because of the nature of leadership. When there are many leaders in a committee, for example, nothing gets done until a person emerges as the leader of that committee. This is why the first instruction given to a jury is for the members to elect a foreperson. The very real result of team leadership models is another echelon of bureaucracy. Rather than something getting done by the committee of "leaders," one individual sets the agenda and gets the others on the committee to follow or get off the committee. Therefore, all this model breeds is hierarchical bureaucracy.

The possible solution is to install partnerships in leadership in all Christian organizations. This needs to be put into place at the top echelons of these organizations and carried down through all levels. These partnerships need to be publicly known and privately upheld. The individuals who occupy the opposing halves of the partnerships need to be committed to the leadership and ministries of their other half as if they were more important and authoritative than

---

[19] Oscar W. Thompson Jr., *Concentric Circles of Concern: Seven Stages for Making Disciples* (Nashville, TN: Broadman & Holman Publishers, 1999), 11.

[20] Alvin L. Reid, *Radically Unchurched: Who They Are and How to Reach Them* (Grand Rapids, MI: Kregel Publications, 2002), 62.

[21] Barna, *Team Leadership,* 19-27.

their own. Partner "A" needs to see partner "B" as his or her boss and accountability confidant. Partner "B" needs to see partner "A" as his or her boss and accountability confidant, as well. There is no room for one superseding the other with respect to the question of who is in charge. The only time one may possibly override the other would be in an area of specialization or giftedness.

The solo leader in the local church is a monstrosity. Its base of support comes from the felt need of many in leadership for control. This need has no place in Christian circles. Not that this felt need is altogether misplaced or that not feeling this need is altogether healthy, but that the need for the leader to feel that he or she is in control is out of bounds in the Christian experience. The fact is that the Lord Jesus Christ Himself claimed to be the One in charge and He does not share this responsibility. He declared that He would build His church and the very gates of hell would not prevail against it (Matthew 16: 18 b). The Lord is very much in control of His church via the agent of the Holy Spirit. A careful examination of where this need for control came from is the next topic.

Theoretical Basis for the Project

The discussion on solo leadership begins in the Garden of Eden. There, the first time God said that anything was not good was that man was alone (Genesis 2:18). This was the reasoning that brought the fairer sex into the world. The simple fact is that it is not good for humans to be alone in anything that is typically done outside the modern bathroom. Howard Hendricks used to exclaim, "Never go anywhere without somebody!"[22] This is especially true in Christian leadership.

---

[22] Howard Hendricks, Lectures on leadership, Dallas Theological Seminary, 1994.

One of the first formal partnerships seen in the biblical record is that of Moses and his brother Aaron. In Exodus 45:15-16, God, in apparent exasperation, told Moses that He would let his brother speak to Pharaoh in Moses' stead. Apparently, Moses was self-conscious about a speech impediment. It is interesting to note, however, that Moses' brother, Aaron, was already en route to meet Moses when God relented on this point.[23]

It is important to cite the lack of success as well as the presence of it in the biblical record. In Judges 2:14-23 the writer provided a synopsis of the cycle of moral and physical degradation that the nation of Israel experienced during the time of the Judges. The people would cry out to the Lord after judgment became too great and He would deliver them via leaders that were known as judges. These leaders were solo leaders and their leadership was incomplete. The evidence for this is that the nation of Israel would sin again, bringing further judgment.

During the time of the kings, it was God's desire that there would be a shared leadership role in the nation of Israel. The king would be the national or political leader; he would be in charge when there was a need for defense or a national response to something. The spiritual side of the lives of the Israelites was to be led by a priest or prophet. This person would be in charge of the cultic practices that were prescribed in the Law and in confronting the king when he was in error. When this partnership was in effect, the results were peace and prosperity. However, most of the time, this policy was not followed, and the gradual decline in both spiritual and physical realm was the result. In the end, both halves of a divided kingdom were sent away from their homeland. One of these kingdoms was dispersed into the sea of humanity never to be recovered.

---

[23] William S. LaSor, David A. Hubbard, and Frederic W. Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd ed. (Grand Rapids, MI: Eerdmans Publishing Co., 1996), 67.

After this, the nation of Judah was allowed to return to the land that was promised, and the people flourished under the joint rule of Nehemiah and Ezra. Nehemiah was the political governor, and Ezra was the priest. The people enjoyed prosperity and peace while they listened to both of these leaders in their respective roles. It is interesting to note that this prosperity and peace endured very real threats that challenged them during this time, but in trusting God via their leaders, the people were not thwarted.

Before leaving the Old Testament's treatment on this subject, it would be unfortunate not to mention the extensive attention that the wisdom literature gives to it. In Ecclesiastes 4:8-12, the teacher presented a vivid picture contrasting the tragedy of being alone with the prosperity and joy of having a companion. This was a general statement concerning the damaging effects of being alone and it mirrors the principle first found in the Garden of Eden that it is not good for man to be alone.

During His earthly ministry, Jesus had a policy of sending His disciples out two by two (Matthew 21:1, Mark 6:7, 11:1, 14:13, Luke 10:1, 19:29,). He sent the twelve out for ministry. He sent another seventy-two out for a similar ministry. He sent two to make preparations for the Last Supper. This was His standard operating procedure, and the disciples did not forget it or turn from it after His ascension.

If the evidence of the fact that Christ modeled the pairing of leaders was not enough for imitation today, He also provided the rationale behind this policy. All three of the synoptic Gospels record the conversation that He had with His disciples on this subject (Matthew 20:25, Mark 10:42 and Luke 22:25, NIV). In it He compared and contrasted the leadership of the Gentile rulers to that of the leadership in the new church that was to be created. He contrasted these effectively taking the hierarchy out of the church's leadership equation. In the spiritual economy of His church, there were to be no leaders that "lord it over" the others in the church. In an attempt to counter any tendencies toward this hierarchy, He established the example of sending the disciples "two by two" into ministry settings.

In the "Upper-Room Discourse" Jesus promised that the Holy Spirit would soon come to the disciples (John 14: 16, NIV). In this discussion He enumerated the various roles and functions that the Holy Spirit would occupy on behalf of the Godhead. The arrival of the Holy Spirit would only happen after the Son (Jesus) was taken away. The Greek word that the Lord used for the Holy Spirit in this passage was *paraklete*.

The word *paraklete* means "one who comes along side in order to give aide."[24] Jesus utilized this word a number of times in this discussion, however, in this verse, He included the adjective "another" in front of it. This descriptive word in front of the word helper or comforter (*paraklete*) means that there will be another helper or comforter. Did He mean to say that there would be another in kind or another in number of the same kind?

If He meant that there would be another in kind, then He was probably referring to Himself as the first *paraklete.* It may be that Jesus was saying that He Himself was the first helper of the disciples and the Holy Spirit would be the next one. In this case, the Holy Spirit would provide another kind of aide to the disciples from the kind of aide that Jesus had provided. There are problems with this interpretation, which will be discussed later.

If, on the other hand, the Lord was meaning that there would be a second *paraklete* who was similar in kind to the first one, then the obvious question is, who or what was the first *paraklete*? In light of the pairings that the Lord had done with them previously, the answer would have been apparent to the original hearers of this discourse. The disciples would have

---

[24] W. E. Vine, *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers* (Old Tappan, NJ: Revel Company, 1966), 208.

considered the first *paraklete* to be the other disciple in the ministry pairing. This would probably be the disciple that they had been assigned to for the first campaign when Jesus sent out the twelve and in the second campaign when He sent out the seventy-two. This was the original buddy system. What Jesus may have been saying was that the Holy Spirit would become the third person in this well-established system.

If the first *paraklete* was to be understood as being Jesus and the word another was with respect to different in kind, then why did He not say it that way? While it is true that the departure was the signal or prerequisite for the sending of the Holy Spirit, nowhere in the Gospels is Jesus called by the term *paraklete*.[25] In fact, the only occurrence of this word being used referring to Jesus is in the First Epistle of John. John utilized it in a forensic sense (1 John 2:1, NIV). In this passage, John said that Jesus was the one who pleads before the Father for forgiveness of the sins of the believer. In this instance, Christ is seen as the Christian's advocate (*paraklete*).

Since this is the only reference to Jesus, using this term, it is probably safe to say that He was not calling Himself the first *paraklete* in John's Gospel. The fact is that the apostle John probably borrowed this term from Jesus' words in this Gospel passage to comfort the suffering Christians to whom He was writing. It is, however, enough to say that Jesus may have had someone else beside Himself in mind as the first *paraklete* when He said, "another" *paraklete.*

Since there was no mention in any of the Gospels of the disbanding of the pairs of disciples that were used in the first two campaigns, the reasonable understanding is that they would remain paired for the third and last campaign. If this is true, it is wise to recognize that the first *paraklete* in the minds of the individual disciples was the other half of the pairing, or their

---

[25] D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 499.

partner in ministry. In the case of Peter, he would have understood the first *paraklete* as John. Matthew would have understood his first *paraklete* as someone that he had previously been paired with, for example, James. Five pairs of disciples would have been immediately cognizant of who the first *paraklete* would have been. The exception to this would have been the disciple who had been paired with Judas Iscariot. It is interesting that one of the first things on the agenda for the early church was to replace this missing disciple.

It is apparent that the early church understood that this policy of sending out ministers two by two was to be the normal operating procedure. They did this on several occasions even before they were instructed to do so (Acts 3:1, 4:1, 8:14, 11:25-26). On these occasions, the partners were already together as they went about doing the various tasks that they were assigned by the Holy Spirit and the church to do.

It is noteworthy that the Lord was the one who paired Saul (Paul) and Barnabas. One of the only mentions of the Holy Spirit instructing the church directly is concerning the subject of this partnership (Acts 13:2). On this occasion, the Holy Spirit instructed the leaders of the church at Antioch to set apart Saul (Paul) and Barnabas for a work that He had for them to do. This became the First Missionary Journey, which is recorded in the book of Acts.[26]

Statement of Methodology

Chapter 1 of this project will include the historical background for the shared leadership model in the church. Most of the rationale for this background is biblical in its origin. For this reason, most of this chapter will be dedicated to the tracing of the idea that God never intended for man to be alone. This began in the Garden of Eden and continued through the disciples of Jesus. In theory, it continues to this day.

[26] Homer A. Kent, Jr., *Jerusalem to Rome: Studies in the Book of Acts* (Grand Rapids, MI: Baker Book House, 1972), 107-108.

One of the products that will be produced as a result of this paper is research concerning the desirability of utilizing the leadership model that is being proposed. This research will take two basic paths. First, there will be a survey, which will be distributed and filled out by a group of church leaders. The hope for this survey is that it will show that the leadership model (solo) that is being utilized in most ministry situations is less than desirable. Another hope is that patterns will emerge from the data concerning which leadership model is better.

Second, there will be an in-depth study of a church that is already employing the proposed partnership leadership model. A relatively new church began as a leadership partnership. This church has two pastors who are in a very real sense, partners. About four years ago, Phil, called a former classmate, Bill and proposed that they move to this city in order to plant a church. After several repeated requests, Bill agreed to this proposal. Phil is the person who regularly preaches on Sunday mornings at this church. Bill is the person who works behind the scenes to develop many of the emerging leaders who attend this church. It is obvious to all who have joined this congregation that these two are accountable to each other in an authentic partnership. One does not tell the other what to do any more than the other the other one does. They are visibly and publicly submissive to the leadership of each other.[27] This lends strength and credibility to their individual ministries, and the net result is rather impressive. They are not only effective as leaders and leader-makers; they are assured that their counterpart has their proverbial back.

One of the expectations for this phase of the research is a template for future use in the realm of church planting leadership models. The specific skills and temperaments that are evident in the ministries of these two pastors seem to complement each other very well. Each of

---

[27] Richard Foster, *The Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: HarperCollins, 1998), 110-125.

these men has strengths that complement the other. Their interests and abilities cover the entirety of what is required for church ministry as they work in tandem. Many of their individual skills and interests are in apparent contradiction to the other's skills and interests. For this reason, there is always a healthy tension that exists concerning plans and future emphases. In spite of this, they maintain a fierce unity that has, to date, remained unmarred.

Another expectation for this case study is the awareness that the differences between the ministries that Phil and Bill maintain may be part of another prototype for further study. Phil is a person with one bent with respect to ministry and Bill is quite another. The fact that they work well together and push each other may give rise to the understanding that the ideal pairing may be of two different types of leaders with seemingly competing emphases. From this partnership, the idea that there are two types of leaders, and that these leaders need to be paired with each other may become part of a firm leadership model.

Literary Review

One of the most informative committees on the subject of church polity was the Lausanne Movement. In 2004 the congress convened in Pattaya, Thailand to discuss the need for a more missional focus among the various churches in the world. The document that was produced from this congress was the Lausanne Occasional Paper # 39.[28] After a brief introduction, the committee identified and named the chief obstacle, found in church polity, which is responsible for the hindrance of the Great Commission. This obstacle was identified as the Constaninian

[28] Lausanne Committee for World Evangelization. "The Local Church in Mission: Becoming A Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered Through Tentmaking Ministry." (Lausanne Occasional Paper No.39).

Model for church polity. As the paper states, "This model began with the Roman Empire, especially after Constantine's conversion and Christianity became the official Roman religion."[29]

Prior to the conversion of Constantine the official state religion was the worship of the emperor, and any religion that accommodated this religion was acceptable.[30] However, the Christian sect embraced the idea of exclusivity in their worship and did not worship the emperor as a god. This brought them into disfavor and encouraged persecution by the governmental leaders until Constantine. When he assumed power, he utilized the existing religious system to maintain power.

One of the initial roles (and later excesses) of this model was for the priest to keep a regular check on the citizens of a town to see who was loyal to the new state religion, Christianity. This was done by a strict requirement of attendance to the weekly meetings by everyone in the town. The leader of the meeting, the pastor, essentially took roll. Anyone not present was called into question concerning his or her loyalty to the emperor. Thus, the baton of control of the congregation and often of the town was passed to the pastor. The Constaninian Model will be discussed in more detail, later.

Another work that has been very helpful in providing historical insight on this subject is *The Reformers and Their Stepchildren* by Leonard Verduin. In this book, the author presented his decade of research in the field of church history, especially since the Reformation. Near the outset of the book, he provided a compelling rationale for not coining words or phrases. His point was that there were too many words already and any writer needs only to do his or her homework to find the right extant word to fill the need to express any new ideas.

---

[29] Lausanne Committee for World Evangelization, 2.1

[30] Earle E. Cairns, *Christianity through the Centuries: A History of the Christian Church*, 2nd rev. ed. (Grand Rapids, MI: Zondervan, 1981), 481.

He then proceeded to coin the phrase "Sacralism" which he loosely defined as the union of a religious entity with the ruling authority in a geographical area of the world.[31] This union bolsters the political power of both the religious entity and the governmental ruler. However, it ultimately undermines the effectiveness of the church in accomplishing her mission.

Since the mission of the church is to fulfill the directive of Christ to make disciples of every nation. The real authority in the union of the church and the state should be in the hands of the church rather than the state. The church should legitimize the leaders of the country in which she is housed for the simple reason that she was left here after Christ's ascension as an occupying army, in place to carry out the conquering king's directives. Sadly, however, the role of the church and her leaders has been relegated to that of a royal courtier, eager to please whomever is in political power.

Verduin showed how the church had gained this sacral union with the Roman emperor Constantine in the fourth century. Constantine utilized his spiritual authorities to augment and solidify his political situation. The resulting union became a cartel, which would hold sway in Europe for a thousand years. As this time of unprecedented power came to a close, the Reformers began to be heard speaking dissent against the excesses and abuses of the monstrosity that had become the Roman church.

Verduin successfully argued that although these Reformers were against the corrupt Roman Catholic Church, they did not have a clue about the need to separate the church from the government and they ended up committing the same crimes that Rome had committed when the Catholics were in power. The Reformers committed these crimes against the radical reformers, or as Verduin called them, their Stepchildren.

---

[31] Verduin, *Reformers*, 13-15, 23.

These Stepchildren were committed with the Reformers to dethroning the Catholics from ruling the church and ruining the message of the gospel. They desired to see Jesus Christ as the true head of the church and His Word as the authority. To this end, they began to speak of things like believer's baptism and personal salvation. All who could catch them persecuted them, including the Reformers. The Stepchildren were not coveting any political power of their own. All they wanted was for the gospel to be free to every person and for the message to not be polluted or diluted by the government.

The truth of the Radical reformers has not been forgotten. Frank Viola and George Barna wrote the book *Pagan Christianity?*. This book proverbially points to the emperor (organized Christianity) and exclaimed that he hath no clothes.[32] They traced the historical beginnings of several issues and common practices of the modern church and showed where these first began in the church. These topics included: the church building, the order of worship, the sermon, the pastor, dressing for church, ministers of music, minister's salaries, Christian education and proof texting.[33] The origins of these practices, which are part of church policy today, have their roots in unbiblical places. This is a book that has an impact on the person who truly wants to utilize the Bible as the standard for life and practice. It is also another proverbial nail in the coffin of the Constaninian Model for the church of Jesus Christ.

There seem to be no end to books on leadership. A simple search on the Internet produced 7.5 million sites. Almost all of these begin with a problem or two similar to the three, which have been noted in this paper. They then provide detailed descriptions of the reasons that those problems exist or exhaustive definitions of the problems themselves. Most of these perceived problems feed on the idea that if a leader had a little bit more information, he or she

---

[32] Viola and Barna, *Pagan,* 1-8.

[33] Ibid., xi.

would be able to fix the problem. The rest of the authors on leadership seem to feel that if the real problem (the leader himself) would be fixed, all the other problems with organizations would fade away and become nothing. However, both of these remedies rely on one common factor for success.

The common factor for the success of these remedies is the requirement that a single leader has the courage and ability to fix the problems. Since the leader that must possess this courage and ability is probably the same leader who created the problem in the first place, this is an unrealistic expectation. This type of reasoning only puffs-up leaders and causes no progressive change. It feeds his or her pride and leads to even more excesses and abuses.

The real value in all the books that have been written on leadership is not their solutions, but their incessant reminder that the proverbial ship of leadership is off course. They all seem to land in one of two schools of thought on the subject of what is wrong with leadership. The first school believes that if the leader simply had a better system in order to serve, he or she would be successful.[34] These authors remedy the system and say that the leader should try something new on his or her church so that that church could experience success. An example of one of these is *Simple Church* by Thom Rainer and Eric Geiger. In this book, the authors provided a four-part model for bringing any church from a complex miscreation to a simple, streamlined disciple-making machine.[35] While this book and the ideas that are championed have a great deal of merit, the remedy of simplification will only remedy complexity in ministries.

The other school emphasizes the leaders as being the one with the problem and these authors provide a plethora of self-help tips and inspiring quotes in order to remake the leader into

---

[34] Bennis, *Essential*, 6.

[35] Rainer and Geiger, *Simple*, 232-241.

a success. A noteworthy book with this bent is *The Painful Side of Leadership* by Jeff Iorg. The title of this book really does describe the main point, that leadership, especially in the church, is painful. His remedy, however, is lacking. He mirrored the Hospice ideal, which believes that when a person is dying, the most humane thing to do is to manage the pain.[36] However, the church of Jesus Christ and the leaders that He has installed are not dying, but living and growing and the pain does not need to be managed, but eliminated. In the human body, this is the reason that pain comes in the first place. It comes to motivate the person to eliminate the cause of the pain so that healing may occur. In the body of Christ, the pain that is now being felt in the leadership ranks is there to motivate leaders to find out what things are wrong and jettison them.

There is a new kind of model as of late that seems to be a hybrid between these two schools. It argues that since the problem lies in both the leader and the system, the remedy must be found in both of these. On this subject Aubrey Malphurs has written the book *A New Kind of Church.* While his emphasis seemed to center on the systems as opposed to the leaders, he wisely argued that the systems and the leaders must adapt (change to fix the deficits) in order to meet the new challenges.[37] It is interesting to note that Malphurs argued that in order to change the systems, the leader must change at least his or her mind.

Thus far, the discussion on relevant literature has covered the fact that there are problems with the modern church. A reason for this may be that some methods have outlived their usefulness. The conversation has progressed to the idea that something is wrong with not only the systems that leaders lead in, but also the leaders themselves. In is now prudent to fully turn the focus of this discussion to the nature of the leadership model.

---

[36] Iorg, *Painful*, 17-18.

[37] Malphurs, *New Kind of Church*, 10-11.

In order to fully understand what leaders should be doing with respect to systems a few words must be given to a clarification of terms. In their insightful book *The Trellis and the Vine*, Colin Marshall and Tony Payne provided two of the main activities facing the Christian leader on a daily basis. First, they called trellis work that part of Christian ministry that is concerned with the non-disciple making activities in the life of the church. This is the support work that must happen for the vine work to happen.[38]

Second, vine work is that part of Christian work which is concerned with actively making disciples of the Lord Jesus Christ.[39] The authors made their case that competition between these two aspects of Christian effort is unnecessary. Every leader needs to do both trellis work and vine work in order to be successful. However, Christian leaders must never lose sight of the fact that they are called primarily to make disciples. This book is an encouraging and gentle reminder that there is a primacy of importance concerning making disciples and Christian leaders must get back to it.

The historic pendulum of leadership discussions has run its proverbial course. It started with many of the words of the Lord Himself with respect to what is now called the classical four parts of leadership. These are vision, communication, positioning and the ill-defined fourth, which is largely known as integrity.[40] As the reasoning goes, a leader must first have a vision for what is not, but needs to be. He or she must then transmit (or communicate) that vision to others in order to gain support for it. He or she must then position people into the right roles for the right reason at the right time doing the right things together. He or she must then not let his or

---

[38] Marshall and Payne, *Trellis,* 8-11.

[39] Ibid., 11-15.

[40] Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York, NY: Harper and Row, 1985), 25.

her integrity slip and ruin what has been accomplished. Although the Lord Jesus began this discussion, it was not continued until as late as the past fifty years.

A leader, according to this classic model, is one who has a vision, communicates it, organizes others around it, and does not let personal integrity sidetrack it. This is the business leadership model that has dominated the secular landscape for several decades. In the last two decades, Christian leaders have reentered the discussion and re-redefined these terms and ideas according to the original author of them, the Lord Jesus Christ. They have reemphasized the need for leaders to have vision. They have begun to learn to cast these visions to those they serve. They have revisited the need to get the right people positioned into the areas of giftedness and expertise for which they were created. Finally, they have begun to take hard looks at the lack of integrity in their personal lives and dealt with these sins biblically.

One of the premier books on this subject is *Spiritual Leadership: Moving People in to God's Agenda* by Henry and Richard Blackaby. After recapping to their readers the above-mentioned aspects of leadership, the authors sensibly reminded them that the vision for the church of Jesus Christ has already been given and other visions are not needed.[41] The vision is that leaders need to connect people to God in a meaningful way so that they (the people) can learn from and follow Him. This is really all there is to do as a Christian leader. Most everything else a Christian leader might do gets in the way of this primary task.

Although the previously mentioned debate concerning leadership and systems continues, the simple fact is that it is almost impossible to divorce a leader from the system in which he or she works. Since leaders are only effective in systems that allow them to thrive, the system bears mention and scrutiny. Much of what Neil Cole has written is seen as anti-establishment in its orientation. It is easy to envision him as the proverbial boogey man in the minds of many in

[41] Blackaby and Blackaby, *Spiritual Leadership*, 75-76.

Christian leadership. However, in fairness, he is not a person who has anything but a deep affection for Christ's church. He is deeply entwined in her welfare and concerned for her health. For this reason, he has written many books, not the least of which is *Organic Leadership: Leading Naturally Right Where You Are*.

In this book, Cole argued that the organic church grows naturally and should have an organically grown leader.[42] This leader does not need a great deal of training or support, he or she only needs the Holy Spirit and a willing heart to follow Christ's leading. In Cole's model for organic church systems there is a DNA. This stands for **D**ivine truth, **N**urturing relationships, and **A**postolic mission.[43] When the leader begins to grow into the system, he or she will see success and will not have the pain of failure and ineffective activities that so often accompanies Christian leadership.

There is a component missing from this discussion on Christian leadership that may be the proverbial smoking gun as to why leadership is in such dire straits. Team leadership models are the biblical models. One main proponent of this model is George Barna. His extensive background in the field of research and Christian surveys has afforded him a voice on most subjects in the Christian world. He has weighed in on this subject in the book *The Power of Team Leadership: Finding Strength in Shared Responsibility.* In this book, Barna has provided not only the evidence-laden proof that solo led ministries are in trouble, but he has also given a new model that may work in fixing the problems found in both the systems and the leaders themselves. The answer is found in team leadership.[44]

---

[42] Cole, *Organic*, 140-148.

[43] Ibid., 91.

[44] Barna, *Team Leadership*, 21-23.

Since today's church system promotes solo leaders, Barna argued that there should be change in those parts of the system that require solo leaders. Since the solo leaders have inherent flaws because of their fallen natures, a team should make them accountable to a team of leaders who will come alongside and augment their shortcomings. This all makes sense on paper, but the reality is that when a group is formed, someone will bubble to the top and lead it. This last condition is the same as the first and will bring the same results. The real answer is not in teams of leaders, but in partnerships.

The world of leadership has recently been dealt a severe blow by the death of one of the prime thinkers in this field. Stephen Covey was best known for his contribution of *The 7 Habits of Highly Effective People*. In this book, he categorized these seven habits and made them understandable to the average person. The first three are summed up in the phrase, "Make and keep promises."[45] The second three are about involving people in the problem and working out a solution together. The last one is concerning the individual renewal of the leader. He later wrote *The 8th Habit: From Effectiveness to Greatness*, where he championed the idea that good leaders habitually do the seven things in the first book, while great leaders pass being a good leader on to others.[46]

This book relates to the discussion in that Covey's approach to partnering in leadership involves finding another person to pass leadership qualities, skills and ultimately positions on to, in the next generation of leaders. In this book, he was obviously determined that his readers find their voice as leaders. After this he strongly urged his readers to make sure others find their

---

[45] Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York, NY: Simon & Schuster, 2004), 89-92.

[46] Stephen R. Covey, *The 8th Habit: From Effectiveness to Greatness* (New York, NY: Free Press, 2004), 161-183.

voices, as well. In this way, he has added to the discussion on partnerships by advocating trans-generational mentorships.

As the above review of the literature has shown, there are a growing number of authors that are joining the conversation about the need for the plurality of leaders both inside and outside the church. The idea that the solo leadership model is problematic is emerging in leadership discussions, and the remedy that is being proposed is leadership partnerships.

Periodical Review

In the field of education, there is no shortage of material in print on leadership. Team leadership is a concept that is rising in popularity among teachers. In the article, "Team Leadership in Practice," the authors promoted the idea that team leadership is more palatable than other leadership models.[47] Rather than directing and controlling faculty members, this article proposed the approach of making faculty team members leaders in their own right by empowering them to make decisions and chart new patterns in order to answer the complexities of their professions.

In the church, whenever the discussion turns to partnerships in leadership, someone inevitably brings up the subject of laity and clergy. They rehearse the tired longing for the laity to step-up and assume positions of leadership in the menial tasks that typical clergy avoid. In the article "Life's Lessons of a Lay Leader," the author recited her résumé of accomplishments as a

[47] Christopher P. Neck and Charles C. Manz, "Team Leadership in Practice," *Thrust for Educational Leadership*, 28, no. 2 (Nov/Dec 1998) accessed June 9, 2013, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=Team+Leadership+in+Practice&rft.jtitle=Thrust+for+Educational+Leadership&rft.au=Neck%2C+Christopher&rft.au=Manz%2C+Charles+C&rft.au=Manz%2C+Karen+P&rft.date=1998&rft.issn=1055-2243&rft.volume=28&rft.issue=2&rft. spage=26&rft.epage=29&rft.externalDocID=EJ575259&paramdict=en-US.

lay leader in the Episcopal Church.[48] Her apparent goal was to inspire others to follow in her footsteps and perhaps to foster more respect from her clerical counter-parts. There was little of value in this article for this discussion.

In a continuation of the mobilization of the laity theme, the article, "Introduction to the Mini-Theme Leadership for Church Ministry," promoted the idea that "ministers and teams" need to replace "pastor and staff" in the composition of the leadership of the church of the future.[49] The author appeared to be fostering the approach of having pastors provide oversight to ministries that are mostly run by ministry teams in a shared leadership model.

The idea that teams of leaders are more desirable than single leaders has begun to catch hold in some business circles, as well. In the article "Team Playing is on the Rise," the author provided some anecdotal evidence of this in a few multigenerational family businesses.[50] In these cases, the families were moving away from a sole heir to the family business in favor of several related members of succeeding generations leading in teams. The author made a strong argument for consideration of this model.

In the next article, "Teamwork and Team Leadership," the author compared and contrasted four different types of leadership.[51] The first three of these – dictatorial, compromising, and integrative teamwork – were seen as less than desirable because they often result in less-than-efficient production. The fourth option, synergistic teamwork often produced

---

[48]Pamela Wesley Gomez, "Life's Lessons of a Lay Leader," *Anglican Theological Review,* 92, no. 1 (2010), accessed June 9, 2013, http://search.proquest.com.ezproxy.liberty.edu: 2048/docview/215262590.

[49]Orbelina Eguizabal, "Introduction to the Mini-Theme Leadership," *Christian Education Journal,* 6, (2009), accessed June 9, 2013, http://search.proquest.com.ezproxy.liberty.edu:2048 /docview/205455507.

[50]Sharon Nelton, "Team Playing is on the Rise," *Nation's Business*, 84 (June 1996), accessed June 9, 2013, http://search.proquest.com.ezproxy.liberty.edu:2048/docview/199817251.

[51] Raimo Nurmi, "Teamwork and Team Leadership," *Team Performance Management,* 2, (1996), accessed June 9, 2013, http://http://www.emeraldinsight.com.ezproxy.liberty.edu:2048/journals.htm?articleid=882737&show =abstract.

more output than the sum of their participants' abilities. Sadly, this level of team leadership is usually short-lived. While this article was presented from the business perspective, its ideas may be transferred to church polity quite easily.

Another article that was presented on the subject of shared leadership from the business perspective was "New Roles in Team Leadership." In this article, the author presented a shared leadership scenario that put the old manager out of sorts, for a time, until he learned the importance of his new role with respect to the newly formed team.[52] The old ideas of management that required a great deal of time and effort for command and control were phased out in this scenario.

The original manager felt that his job was in jeopardy. However, after learning the proverbial ropes of the new system, the manager found that his new team took care of most of the day-to-day operation. This left him time to truly lead and develop the members under him for even higher levels of productivity and job satisfaction. In the end, the not altogether fictitious manager found that he was fully engaged in his new roles of mentor and coach.

Transitioning into the spiritual realm, the next article presented team leadership as it may apply to the subject of preaching in the local church. "The Power of Preaching Teams" was provided as a primer on the how's and why's of team preaching.[53] The idea was that several effective communicators share the pulpit on consecutive Sundays. This model was provided as a

[52] Harlan R. Jessup, "New Roles in Team Leadership," *Training and Development Journal* 44 (Nov. 1990), accessed June 9, 2013, http://rx9vh3hy4r.search.serialssolutions.com/ ?ctx_ver= Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=New+Roles+in+Team+Leadership&rft.jtitle=Training+and+Development+Journal&rft.au=Jessup%2C+Harlan+R&rft.date=1990&rft.issn=0041-0861&rft.volume=44&rft.issue=11&rft.spage=79& rft.epage=83&rft.externalDocID=EJ416086&paramdict=en-US.

[53] Scott Wenig, "The Power of Preaching Teams," *Leadership Journal* 32.4 (Fall 2011), accessed June 9, 2013, http://go.galegroup.com.ezproxy.liberty.edu:2048/ps/i.do?action= interpret&id=GALE%7CA271990938&v=2.1&u=vic_liberty&it=r&p=AONE&sw=w&authCount=1.

substitute for the single preaching pastor model. The author argued that multiple preaching personalities in the same pulpit would attract differing personalities in the pews.

Continuing in the spiritual side of the equation, the next article was the product of a study of 101 senior pastors on the measures and categories of effectiveness in the ministry. The study, "Evaluating Pastoral Effectiveness: To Measure or Not to Measure," was apparently designed to prompt a discussion and further study of this subject in order to sharpen the effectiveness of ministers in general.[54] This study was based on the perceived effectiveness of pastoral functions by the aforementioned senior pastors. There will be more discussion on this study later in this paper.

In the next article, "The Precarious Church: Developing Congregations in an Individualized Society," the author presented some distressing facts about the rise of individualism in western society.[55] These facts were putting the church in jeopardy because of the need of community among churches would be undervalued in an individualistic society. Along with this, the author also offered several options for curbing the subsequent decline in the church. One of these was a shared leadership model that incorporated combining the leadership skills of clergy and laity into leadership teams. The goals of these teams would need to center on facilitating the community building events and functions.

---

[54] Robert B. McKenna and Katrina Eckard, "Evaluating Pastoral Effectiveness: To Measure or Not to Measure," *Pastoral Psychology* 58.3, (June, 2009), accessed June 9, 2013, http://search.proquest.com.ezproxy. liberty.edu:2048/docview/199381371.

[55] Henk De Roest, "The Precarious Church: Developing Congregations in an Individualized Society," *Ecclesiology* 4 (2008), accessed June 9, 2013, http://rx9vh3hy4r.search. serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt= info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=The+Precarious+Church%3A+Developing+Congregations +in+an+Individualized+Society&rft.jtitle=Ecclesiology&rft.au=de+Roest%2C+Henk&rft.date=2008&rft.pub=BRL &rft.issn=1744-1366&rft.volume=4&rft.issue=2&rft.spage=204&rft.epage=204&rft. externalDBID=n%2Fa&rft. externalDocID=n%2Fa&paramdict=en-US.

The next article was written from the perspective of a staff pastor in a large church setting. The author's goal was apparently to enlighten other ministers to the opportunity that was found in mobilizing the laity for the real work of ministry.[56] In the article, "Open Source Activists," the author argued against the antiquated "task force" model of church leadership for the more inclusive "open source" model. In the new model, those who are not in traditional roles of church leadership are empowered to follow the Lord's leading in Christian service.

The next article was the product of a study of church ministerial staff that centered on the idea that a diverse team of pastors is more attractive than a homogenous one to perspective members. The article entitled, "Top Management Team Diversity and Performance of Christian Churches," postulated near the outset that churches are made up of people that have found some kind of common ground.[57] As the argument continued, the more ways the pastoral staff can connect the stronger the probability that a person might feel that they belong to that church. There will be more on this study later in this paper.

Some of the positive expectations of the shared leadership model were noted in the next article. The article entitled, "Exploring the Impact of Shared Leadership on Management Team Member Job Outcomes," asked and answered two questions related to the general negative stressors in a typical business environment.[58] The results of this study were that those in shared

---

[56] J. R. Kerr, "Open Source Activists," *Leadership Journal* 30.3 (Summer 2009), accessed June 9, 2013, http://www.christianitytoday.com/le/2009/summer/opensourceactivists.html.

[57] D. Clay Perkins and Dail Fields, "Top Management Team Diversity and Performance of Christian Churches," *Nonprofit and Voluntary Sector Quarterly* 39, p. 827 (2010), accessed June 9, 2013, http://liberty.summon.serialssolutions.com/search?s.q=Top+Management+Team +Diversity+and+Performance+of+Christian +Churches.

[58] Michael Shane Wood and Dail Fields, "Exploring the Impact of Shared Leadership on Management Team Member Job Outcomes," *Baltic Journal of Management* 2.3 (2007), accessed June 9, 2013, http://search.proquest.com.ezproxy.liberty.edu:2048/docview/208674357.

leadership environments experienced a marked reduction in these stressors. There will be more discussion on this study later in this paper.

One of the more comprehensive sources of work that is extant on the subject of shared leadership comes from an unexpected field. The article, "A Quantitative Evaluation of Shared Leadership Barriers, Drivers and Recommendations," by Sandra Jackson was the product of a study that was conducted in the medical field, utilizing nursing professionals.[59] This was a seminal study and paper on the subject. Several of the studies that have yet to be mentioned in this paper have referenced it. There will be more discussion on this article later.

The most prolific writer on the subject of shared leadership, at least from the nursing profession, is Tim Porter-O'Grady.[60] Over the past few decades, he has produced dozens of articles on the subject and most other writers on this subject from the nursing profession quote him extensively. However, his motivation seems to have centered on the need for an even playing field in labor negations for nursing staff. The idea of shared leadership was promoted by Porter-O'Grady to give nurses more power at the bargaining table. The idea of really sharing the responsibilities and burdens of leadership was not greatly emphasized in his writings. Thus, his writings are not directly applicable to this paper. However, his early contribution to the subject is noted and appreciated.

---

[59] Sandra Jackson, "A Quantitative Evaluation of Shared Leadership Barriers, Drivers and Recommendations," *Journal of Health Organization and Management* 14 (2000), accessed June 9, 2013, http://www.emeraldinsight.com.ezproxy.liberty.edu:2048/journals.htm?articleid =1411548&show=abstract.

[60]Tim Porter-O'Grady, "Whole Systems Shared Governance: Creating the Seamless Organization," *Nursing Economics$* 12 (1994), accessed June 9, 2013, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver= Z39.88-2004&ctx_enc=info%3Aofi%2 Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com& rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=Whole+systems+shared+governance %3A+creating+the+seamless+organization&rft.jtitle=Nursing+economic&rft.au=Porter-O%27Grady%2C+T&rft. date=1994-07-01&rft.issn=0746-1739&rft.volume=12&rft.issue=4&rft.spage=187&rft_id=info :pmid /8945273&rft.externalDocID=8945273&paramdict=en-US.

The next article was the product of another study in the field of nursing management. The article, “Supporting ‘Two-Getherness’: Assumption for Nurse Managers Working in a Shared Leadership Model,” was produced after a three-year study of a shared leadership situation with two nurse managers being examined.[61] The study was conducted in a Swedish intensive care unit with the two nurse managers in question accurately sharing one leadership position. The findings were clearly applicable to the subject at hand, and there will be more discussion on this article later in this paper.

One of the most helpful articles in the subject of shared leadership was “Leading from the Middle of the Organization: An Examination of Shared leadership in Academic Libraries.”[62] The author drew on the foundation that was laid on the subject by Sandra Jackson. In this study, the author centered on the idea that senior management members need to enable leadership to be shared by those who are under their authority by empowering them in four areas. These areas include accountability, equity, partnership and ownership. The author encapsulated the basic ideas that Jackson had in mind with her four areas of competency and evaluation with respect to shared leadership. Jackson’s four areas were narrow in scope and only referenced the nurse management field. This author took the specifics of Jackson’s four concepts and made them applicable in other areas of study and practice. There will be considerably more discussion on this study later in this paper.

---

[61] Kristina Rosengren and Terese Bondas, “Supporting “Two-Getherness: Assumption for Nurse Managers Working in a Shared Leadership Model” *Intensive and Critical Care Nursing* 26 (2010), accessed June 9, 2013, http://www.sciencedirect.com.ezproxy.liberty.edu:2048/ science/article/ pii/S0964339710000674

[62] Jon E. Cawthorne, “Leading from the Middle of the Organization: An Examination of Shared leadership in Academic Libraries,” *The Journal of Academic Librarianship* 36 (January, 2010), accessed June 9, 2013, http://www.sciencedirect.com.ezproxy.liberty.edu:2048/science/ article/pii/ S0099133310000078.

CHAPTER 1

BIBLICAL AND HISTORICAL FOUNDATIONS

Introduction

The general understanding among Christian leaders today is that there is a crisis in leadership. While many have weighed in on the subject with respect to how this has happened and possible remedies, the problem seems too complex for a quick and easy fix. In order to fully appreciate the issues that are facing leaders today, review of the historical background on this matter is essential. This chapter will cover both the biblical history of shared leadership and the examples of this model being carried forward in church history.

Biblical History of Leadership Partnerships

Any review of the applicable Scripture should include an explanation of the hermeneutic method utilized in the process of determining the appropriate passages and how these passages may be understood. An explanation of this type will precede the survey of the applicable passages. In this study, there will be a number of narrative passages employed to show a normative or expected method for deployment of leaders. The discussion on the key passages will begin with a historical overview of what is found in the Old Testament concerning the subject of leadership pairs. It will continue with the example that was provided by the Lord Jesus Christ and conclude with how the early church followed this example in the book of Acts. Some in the field of Bible study see the idea that the Gospels and the book of Acts provide normative narratives as suspect.[1] This is because the Bible is replete with narratives that are not to be followed as normative. The fact that Eve followed the advice of the tempter and, with Adam,

---

[1] D. G. Fee and D. K. Stuart, *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*, 2nd ed. (Grand Rapids, MI: Zondervan, 1993), 106.

plunged the human race into sin, should not be seen as an example that needs to be emulated (Genesis 3).

There are, however, some examples that are given in the Scripture that are to be observed. On the night that He was betrayed, Jesus washed the disciples' feet. He then instructed them to do as He had done and follow His example (John 13: 15, NIV). It is clear from the passage that He meant more than mere foot washing when He said this. Specifically what He meant is a cause for a debate that is outside the scope of this paper. However, the fact that He commanded that His disciples follow His example is part of this discussion.

Although this may be seen as an isolated statement that was directed at the need for the disciples to serve one another, the more encompassing principle is that if Jesus did something, the first response of His disciples should be to imitate Him. The burden of showing that a particular action that Jesus performed is not normative is fixed squarely on the proverbial shoulders of the person making that assumption. Since one of the main goals of the discipleship process is to become a person who reflects Christ, the idea that the disciple should imitate Him is foundational to this process. Therefore, any activity that the Lord participated in is a potential example for the follower of Christ to imitate.

Disciples today are to follow the example of the apostles, as well. Paul gave a blanket command concerning this issue: "Follow my example, as I follow the example of Christ (1 Corinthians 11:1, NIV)." His specific application for this command is not relevant to this discussion; rather, it was concerned with unity in the local body of believers and the need to remove distractions and divisions from the church's activities. Because this is not an isolated verse on the subject of whether the actions of the apostles should be seen as normative, the principle is that the church today should imitate the actions of the early church unless there is some compelling biblical or theological reason not to do so.[2]

When considering whether or not to follow a biblical example it is compulsory for the person who would argue against keeping the example as normative to show a compelling reason for rejecting the example as non-normative. In other words, the person who would argue against sending disciples out in two-by-two teams must show why it was the norm for Jesus and not an example to be imitated today. Since there is no apparent reason for rejecting this as non-applicable today, this paper will operate as though this practice is normative.

It is evident that followers of Christ in the world today should take narrative accounts of what Christ and His apostles did as something to be imitated. One principle is the need for the plurality of leadership in the church. Jesus sent His disciples into ministry two by two. On at least three occasions, He sent them out for work two by two. These were the sending of the twelve, the sending of the seventy-two and the sending of the two for preparation of the Passover.

In apparent imitation of this, the early church sent apostles two by two in almost every situation that needed some intervention or leadership. The Holy Spirit for the historic first missionary journey upheld this policy in the deployment of two leaders (Acts 13:1-3). He called two Apostles for this work who were not among the original twelve disciples. It is interesting that the successive missionary journeys that are chronicled in the book of Acts, record that this policy was continued not only with Paul, but also with Barnabas (Acts 15: 39-40).

Before the outset of the Second Missionary Journey there was a disagreement between the original leaders of the First Missionary Journey. This resulted in two groups going out in two directions. However, both of these groups employed the partnership principle when forming the

---

[2] Scott Duvall and Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 2nd ed. (Grand Rapids, MI: Zondervan, 2005), 273-274.

leadership teams (Acts 15: 36-41). Paul chose Silas as his partner and Barnabas chose John-Mark. This effectively doubled the potential impact of the Second Missionary Journey. Although there are no records on the Barnabas leg of this journey, the impact of this journey must have been great on the person of John-Mark, because he was transformed from a quitter into a major leader in his own right. He is purported to have written the Gospel of Mark and was later viewed by none other than the apostle Paul as being of help in his last days (II Timothy 4:11).

There is another hermeneutical principle that applies when considering whether a narrative is to be considered normative or able to be applied as policy for the church today. If a biblical author repeats a detail of how a biblical character operated, the author may be implying that this is something that needs to be imitated.[3] This is true when examining the writings of a particular human author. How much more true would this principle be when discussing the combined works of the Holy Spirit? If some act or detail may be shown to consistently be present in the whole counsel of the Word of God, then this detail must, indeed, be applicable.

Biblical Record

Moses recorded the first time God was not pleased with something (Genesis 2:18). God had made a checklist of sorts at the end of each stage of the development of the universe and He saw that the parts were good. No less than five times does Moses record that these stages were good in God's sight (Gen. 1:10, 12, 18, 21, 25). If this was not enough, the author of Genesis recorded that God looked over the whole of His creation and declared that it was very good (Gen. 1:31). It may be deduced, then, that God was quite pleased with His creation, both the parts and the whole.

---

[3] William Klein, Craig Blomberg, and Robert Hubbard, *Introduction to Biblical Interpretation* (Nashville, TN: Thomas Nelson, Inc., 2004), 424-426.

It was at this point that the story turned a little bit sour. When examining the account in more detail, Moses recorded in the second chapter that it was not good that man was alone (Gen. 2:18). This contrasting statement of displeasure was designed to show that God had a special place in the society to come for the woman, perhaps in case the man lost sight of her importance.

God then provided a partner in the person of Eve to be with Adam and to help him. She was to be the second being that was like the man. All of the other animals had two, except man. This was a clear distinctive. All of the other animals were created by God's spoken word. They were created from nothing. They were, therefore, just like the rest of the creation. Man, however, was formed from the dust of the earth and God breathed life into the body (Gen. 2:7). This set him apart from all the other created beings. For this reason, the woman had to be made in a special way in order to set her apart from the rest of creation, as well.

Much has been made of the fact that God utilized one of Adam's ribs to form her. The point, for the purposes of this discussion, is that she was special and a necessary part of God's plan for mankind. She was brought to the man so that his aloneness may be remedied. The first problem presented in the story of mankind was that the man was alone and that this situation was not good.

The easily gleaned principle found here is that humans need other humans. Man was not created for cloistered independence. The social part of humankind is an essential part that is built into every person. The fact that Eve was created with social connection in view should provide a clue to what God had in mind for every person, and every human activity with very few exceptions.

By providing Eve to meet the needs that were created by Adam's aloneness, God instituted marriage. There has been much written about this institution and most of it does not apply to this discussion; however, the fact that God instituted the number two to be the correct number in this institution is germane to this discussion. God could have named any other number, except one, and been just as good as naming two. However, He instituted two to be the number of individuals in the oldest human institution.

This was the first and is by far the most enduring human partnership. It is bred into humans that two is the proper number. There is something inside every human regardless of race, culture, age, or historical timing that this institution of marriage is sacred only when there are two people in it. Although there have been many historical and cultural deviations from this standard, they are nevertheless, deviations. The proper number in marriage is two.

The primary result of this partnership was the fulfillment of the original command to fill the earth and subdue it. God gave this command to the other animals and to humankind. Built into His creation is the insatiable desire for procreation. This desire has not diminished even in the face of the evidence that the earth is full of animals and humans. It is as though God never pushed the proverbial off switch for this command. Animals and humans have spent much of their lives in this pursuit.

However, due to the seduction of the enemy and the hardness of their hearts, the whole earth was filled with slaves to sin. Every human since the Fall has been born with this taint. The sin factor has altered the way humans see the things that God calls proper. As a race, humans are bent. They are prone to seek their own way and priorities when they see that God has commanded something.

Jesus later commented on this slavery and considered it so significant that he called some of those who were slaves to sin, “Children of the devil” (John 8:34, 44). It is interesting that the particular people that Jesus was referring to here were religious people. Further, it is also interesting that these people were serving the one, true God in the manner prescribed by Him to the best of their abilities. They did not serve that God with their hearts, however. This simple fact condemned them. Since they did everything right, outwardly, this was hard for anyone but God to see.

One of the major themes of the Bible is the redemption from this slavery to sin. God, though the finished work of Jesus Christ on the cross, paid the price to redeem humankind from its slavery to sin. This was the climax to the salvific theme in the Bible. When Jesus cried out that it was finished, the story and the fight for the freedom of the slaves was over. A brief overview of this theme Bible is in order so that this discussion will have a proper foundation.

This is the salvific cause that God began in the Garden of Eden shortly after the Fall of humankind.[4] God not only promised that the fight for the freedom would be enjoined and won, but He provided the first provisional remedy in the third recorded chapter of the story of humankind (Gen. 3:15, 21). In the fifteenth verse, He foretold the woman that her seed would crush the head of the one who tricked and enslaved humankind.[5] This was the first prophecy concerning Christ.

In the twenty-first verse of this same chapter, God provided animal skins to clothe Adam and Eve's nakedness. There is no record of God creating these skins. In fact, the record of the previous chapters indicated that all of physical creation was complete in the first six days of time (Gen. 2:1). For this reason, it is only rational to deduce that God killed at least one animal to obtain these skins. Since this was done in direct response to their sin, it may be seen as the first sacrifice.

---

[4] Robert P Lightner, *Sin, the Savior and Salvation: The Theology of Everlasting Life* (Nashville, TN: Thomas Nelson Publishers, 1991), 28-31.

[5] Ibid.

The Old Testament writers carefully chronicled the cause of redemption from sin and the main players in the adjacent drama. God sent many ambassadors to the human race for the purpose of calling them back to him, after the manner that He and they had enjoyed in the Garden of Eden. These people (the prophets) and their message only served to drive humankind further away from God.

The reoccurring issue of physical bondage, slavery, or occupation by a foreign power highlighted this drama by providing physical evidence of humankind's spiritual condition. The bondage that the children of Israel experienced in Egypt, for example, was a physical image of the spiritual slavery to sin that controlled their lives. Thus, the work of God to release them from this slavery foreshadowed Christ's work on the cross. The human leaders in this first release from bondage were Moses and his brother Aaron. Although Moses was God's messenger to Pharaoh, the actual spokesperson was Aaron (Exodus 4:15-16).

God told Moses what to say, who then told Aaron what to tell the audience. It may seem from the conversation between God and Moses that this partnering was a concession that God made in order to overcome Moses' reluctance to lead. However, God had this partnership in mind before the meeting, because He had sent Aaron to find Moses before the meeting ever started (Exodus 4:14). And this reuniting of the brothers was after a forty-year hiatus.

The results of this partnership are legendary. For the first and only time in history, a nation of slaves was ejected en-mass from a more powerful nation that had no prior intention of doing so and survived for forty years in a desert until this nation was ready to enter their new territory. The Children of Israel moved from the place of slavery to the place of freedom as a new nation. This was a type or shadow of what the Lord later did for mankind. God used a leadership partnership to accomplish this feat.

Once the nation of Israel was established in the land, they allowed sin to creep into their ranks. The Lord again allowed bondage to overtake them. This cycle of bondage became a reoccurring theme by the time the Judges arrived (Judges 2:14-23). These leaders were initially successful in the deliverance from the physical bondage, but they were unsuccessful in enacting any real heart change and turning from sin.

Kings

The next phase of leadership was that of the kings. God's original design in this model was for the king to have an advisor to whom he would remain accountable. The first of these royal advisors was Samuel. He not only filled this role, but he was also the installer of the king as well. Sadly, the job of removing the first king also fell to him. This was precipitated by the arrogant disregard for Samuel's authority on the part of the first king, Saul (1 Samuel 15:10-29). This first partnership of its kind failed because King Saul did not recognize that the Lord had not made him the absolute ruler of God's people.

Saul and Samuel were supposed to both be the leaders and rule together. All of the successive leaders during this phase in Israel's history either had success or failed mirroring their adherence to this model. If they held to a two-person leadership model, they had success. When they did not submit to their spiritual counterpart, they failed. An obvious example of one monarch that experienced both success and failure, based on his adherence to this model was Uzziah (2 Chronicles 26:18-23).

It is manifest to say that David epitomized this phase of Israel's history as her greatest king. It is also safe to say that he had advisors to whom he was accountable. The first of these may have been his supposed chief rival for the throne, Jonathan (1 Samuel 20:20-42). They were very good friends, and Jonathan knew that God had given the throne to David (1 Samuel 23:17).

Jonathan’s plan was probably to partner with David as coregents. The Lord intervened, and Jonathan was killed on the same day of his father, King Saul.

David’s advisors were many and varied after this. He employed Joab as the commander of his armed forces and other individuals in various leadership capacities. The person who seems to have filled the role of advisor, however, was Nathan the prophet. On at least three occasions, Nathan filled these prophetic shoes and confronted King David (2 Samuel 7:17, 12: 7 and 1 Kings 1:24). The most famous one of these was the second when Nathan accused David of horrific crimes. More applicable to this discussion is the last of these confrontations. On this late occasion, Nathan actually anointed the next king, Solomon. This ceremony was engineered by David and perhaps was intended as a reminder of Samuel’s authority over the first two regencies.

The period of the Babylonian Captivity and the Post-Exilic period had examples of both successful and unsuccessful partnerships in leadership. On the one side, Nehemiah and Ezra rebuilt not only the physical wall around Jerusalem, but they also reestablished the law of the Lord as the authoritative rule for the lives of those who lived inside those walls. So impactful was this partnership that the nation of Israel never returned to their besetting sin of idolatry.

On the negative side of this equation, most of the kings who ruled during the ministries of many of the Major and Minor Prophets did not see these prophets as authoritative. The result was that most of the kings failed in keeping their people from physical bondage. Spiritual bondage to sin was universally accepted as normal. Sin was so rampant that martyring prophets for their messages of impending judgment was considered acceptable.

Before leaving the Old Testament’s treatment on this subject, it would be unfortunate not to mention the extensive attention that the Wisdom Literature gives to it. In Ecclesiastes 4:8-12, the teacher presents a vivid picture contrasting the tragedy of being alone and the prosperous joy of having a companion. This is a general statement concerning the damaging effects of being alone, and it mirrors the principle first found in the Garden of Eden that it is not good for man to be alone.

Two By Two

God, of course, was undaunted in His plan for the redemption of the slaves to sin. He sent His only Son to pay the price that was required. He left the rest of the required work of redemption up to His disciples and the church. These, He taught to act like Christ. He also deployed them in training missions and other activities according to the time-honored policy of two by two partnership pairings (Matthew 21:1, Mark 6:7, 11:1, 14:13, Luke 10:1, 19:29). These pairings were not a new idea that Jesus employed for a new dispensation, neither were they experimental attempts at finding a new way of operation. God’s principle that it is not good for man to be alone from the Garden of Eden was repeating itself as Jesus laid out the way He intended leadership to function.

If the evidence of the fact that Christ modeled the pairings of leaders was not enough for imitation today, He also provided the rationale behind this policy. All three of the synoptic Gospels record the conversation that He had with His disciples on this subject (Matthew 20:25, Mark 10:42 and Luke 22:25). In these, He compared and contrasted the leadership of the Gentile rulers to that of the new church that was to be created. He contrasted these by taking the hierarchy out of the church’s leadership equation. In His spiritual family, there were to be no leaders who would “lord it over” the others in the church. In an attempt to counter any tendencies toward this hierarchy, He institutionalized the policy of sending the disciples “two by two” into ministry settings.

From the context surrounding the sending of these leadership partners into service, it is apparent that the Lord Jesus intended for them to be on an equal footing, authoritatively. One of the disciples was not to be the leader and the other the follower. Rather, they were to share the responsibility and accountability for the success of the mission equally. This model made possible the command to not form a hieratical leadership structure from the outset of the church.

Paraklete

The strategy of the Lord for proliferation of the kingdom of God is one of multiplication. He was fond of the practice of duplication. On three occasions, Jesus sent His followers away from Him in order to cause His presence to be expanded in given places. In the first of these campaigns, He sent the twelve disciples out to heal the sick, drive out demons, and preach the good news of the kingdom of God. He did this by pairing them up and instructing them as to how they were to conduct themselves and what they were to bring on their journey (Matthew 10, Mark 6:6-13, Luke 9:1-6).

The second campaign happened later and was conducted by seventy-two other disciples (Luke 10:1-24). The method was similar to the sending of the twelve. He sent them out “two by two” and they had great success at furthering the message of the kingdom of God. It is interesting, as a side note, that Jesus commented privately that prophets and kings (the two aforementioned parts of the Old Testament leadership model) longed to see their day.

The third of these campaigns began on the day of Pentecost. Jesus gave specific and different instructions to the disciples concerning this last campaign. One reason for this was that Jesus would not be available for the usual debrief about the success of the mission. The second reason for this was that He would not be available for in person consultation as the mission progressed like He was on the first two campaigns. Third was that the scope of the mission was to the whole world and not just the Jews.

The last reason for this was that this campaign would be very much longer in duration. Because of the tone and timing of His directives concerning this last mission, many have understood this discussion or discourse as having a comforting rather than an instructional motive. Although this comforting motive may be ancillary, the real discussion that the Lord had with the disciples on that night was designed to provide final instructions for the last and longest campaign.

In the "Upper-Room Discourse" Jesus promised that the Holy Spirit would soon come to the disciples (John 14:16). In this discussion He enumerated the various roles and functions that the Holy Spirit would occupy on behalf of the Godhead.[6] The arrival of the Holy Spirit would only happen after the Son (Jesus) was taken away. The Greek word that the Lord used for the Holy Spirit in this passage was *paraklete*.

The word *paraklete* means "one who comes along side in order to give aide."[7] Jesus utilized this word a number of times in this discussion, however, in this verse, He included the adjective "another" in front of it. This descriptive word in front of the word helper (*paraklete*) means that there will be another helper. There is an obvious question that arises when discussing the modifier "another." Did Christ mean to say that there would be another in kind or another in number?

If Jesus meant that there would be another in kind, then He was probably referring to Himself as the first *paraklete.* It would mean that He was saying that He Himself was the first

---

[6] Gary M. Burge, *Interpreting the Gospel of John* (Grand Rapids, MI: Baker Books, 1992), 79-82.

[7] W. E. Vine, *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers* (Old Tappan, NJ: Revel Company, 1966), s.v. "paraklete."

helper of the disciples and the Holy Spirit would be the next one. In this case, the Holy Spirit would provide another kind of aide to the disciples from the kind of aide that Jesus had provided. There are problems with this interpretation, which will be discussed later.

If, on the other hand, the Lord was meaning that there would be a second *paraklete* who was similar in kind to the first one, then the obvious question is, who or what was the first *paraklete*? In light of the pairings that the Lord had done with them previously, the answer would have also been obvious to the disciples. The disciples would have considered the first *paraklete* to be the other disciple in the ministry team. This was the other disciple that they had been assigned to for the first campaign when Jesus sent out the twelve and for the second campaign when He sent out the seventy-two. This was the original buddy system. What Jesus was saying was that the Holy Spirit would become the third person in this two-by-two system.

If the first *paraklete* was to be understood as being Jesus and the word another was with respect to different in kind, then why did He not say it that way? While it is true that His departure was the signal or prerequisite for the sending of the Holy Spirit, nowhere in the Gospels is Jesus called by this term. In fact, the only reference to Jesus Christ being called the *Paraklete* is in the First Epistle of John. John utilized it in a forensic sense (1 John 2:1). In this passage, John said that Jesus is the one who pleads before the Father for forgiveness of the sins of the believer.

Since this is the only reference to Jesus using this term. It is probably safe to say that He was not calling Himself the first *paraklete* in John's Gospel. The fact is that the Apostle John probably borrowed this term from Jesus' words in the Gospel to comfort the suffering Christians to whom He was writing. It is, however, enough to say that Jesus had someone else in mind as the first *paraklete* when He said "another" *paraklete.*

Since there was no mention in any of the Gospels of the disbanding of the pairs of disciples that were used in the first two campaigns, the reasonable understanding is that they would remain paired for the third and last campaign. If this is true, it is also sensible to understand that the first *paraklete* in the minds of the individual disciples was the other half of the pairing. In the case of Peter, he would have understood the first *paraklete* as John. Matthew would have understood his first *paraklete* as someone that he had been paired with, for example, James. Five pairs would have been immediately cognizant of who the first *paraklete* would have been. The exception to this would have been the disciple who had been paired with Judas Iscariot. It is interesting that one of the first things on the agenda for the early church was to replace this missing disciple.

The Early Church

As an apparent continuation of the pairing policy, the early church sent their leaders out in two by two pairings, as well. Peter and John were one of these pairs and may be found together on several occasions (Acts 3, 4 and 8). Another notable pair was the aforementioned Paul and Barnabas. The exceptions to these are the evangelistic excursions of Phillip (Acts 8) and Peter (Acts 10).

Phillip traveled to Samaria and then to the road from Jerusalem at the behest of the Holy Spirit and was successful in evangelizing many. After his evangelistic efforts began producing fruit in Samaria, the leaders in Jerusalem sent the leadership pair of Peter and John to continue this work. At this point, the Holy Spirit sent Phillip to the road from Jerusalem to Gaza in order to win the Ethiopian Eunuch to the faith.

By way of another exception to this pairing policy, Peter had some wanderings that are recorded in the tenth chapter of Acts, and these resulted in the opening of the door of the gospel to the Gentiles. It is interesting that after the news of this reached the hearing of the leaders in Jerusalem, they eventually sent Barnabas to the Gentile church in Antioch to investigate the work of God among the Gentiles. After a quick assessment, Barnabas went to find the other half of his eventual leadership pairing, Saul (Paul) (Acts 11:20-30).

The Church Age

In order to properly follow the progression of this subject after the biblical record ended, a discussion of the nature of the partnership model is in order. There are two basic outcomes that are sought when training a person for a particular role. The particular outcome that is sought determines the nature of the relationship between mentor and disciple. First, there is the outcome of a replacement. The nature of the relationship between the mentor and disciple with this outcome in view is that of the change and development of the disciple. There is an urgency that cries for a transformation of the disciple into something useful to the organization after the mentor is removed from the scene.

This is the type of partnership that has dominated the world of leadership both in the church and in the rest of human experience. A gifted leader typically senses his or her end drawing near, and he or she seeks to extend the length of time in office by training a successor. This heir to the proverbial throne is groomed to continue the legacy of the previous leader by providing the same kind of leadership as that of the predecessor. This type of partnership in leadership is not only popular in business but also in politics. The reigning monarch generally seeks to train the crowned prince for the difficulties and responsibilities that will challenge him in the future; therefore the crowned prince is tutored.

The relationship of discipleship naturally carries over to the world of Christianity because the last words of Christ before His ascension commanded the making of disciples (Matthew 28:

19-20). The reasonable person seeking to obey this directive would begin to make disciples. While the mentor would seek to make these disciples look like Christ, inevitably some of them would tend to look and act like the mentor, especially if he or she was a particularly charismatic leader. When the end of this leader's life neared, he or she would begin to feel the need to carry on the ministry and would typically choose the heir apparent.

This heir would then be given access to the inner workings of the original leader's decision-making process, so that the heir would be able to make decisions that mimic those of the original leader. In this way, the legacy of the original leader's ministry may continue. This is how the church has typically followed the example of Christ to send out leaders two by two. This is following the outcome of making a replacement leader.

A good example of this may be found in the succession of the Apostle John. About twenty years before he was to be taken from this earth, John befriended the young Polycarp in Smyrna.[8] The elder influenced the younger, which became a bishop. Polycarp carried this succession on to Iraneous.[9] This sequence and others like it form the Apostolic Succession that the Roman Catholics utilize to legitimatize their Pope's authority.[10] Was this, however, what Jesus had in mind when He sent the disciples out two by two?

The second outcome for a teaming of two leaders is that of a partnership in ministry. Because the outcome of this model is different, the partnership is also dramatically different in several key ways. First, this type of partnership is different in that it begins not at the end of a leader' ministry, but at the outset. The idea is not to form a replacement, but a true partner in the leadership of the ministry. This seems to be what the Lord had in mind when He sent the

---

[8] Cairns, *Christianity*, 74.

[9] Ibid., 110.

[10] Ibid., 117.

disciples out in the first place. He was careful to describe the difference to them (Matthew 20: 25-28). This description included a clear rejection of the hierarchal model of leadership that is connected to the first outcome of a replacement leader.

The second difference between this outcome and that of training a successor is that of choosing a potential partner. If the outcome is that of choosing a successor, then a person who is like the original leader is favored. With the outcome of choosing a ministry partner in view, however, the person that would find favor would likely be dissimilar. The reason for this is because the ministry would benefit and enlarge with a more robustly diverse leadership team, as opposed to a homogenous team.

The third key difference between these outcomes is in the area of training. Training a replacement involves repetition of the *status quo*. What worked with the first leader must be repeated for the replacement. Contrasting this is training for the partner outcome. This training is concerned with the weaknesses of the other individual in the partnership. The strengths of one individual must correspond to the weaknesses of the other and vice versa. This is required because individual leaders like all people have weaknesses. Complementary partners often mitigate these weaknesses.

The fourth key difference is in that of the understanding between the partners concerning the division of leadership responsibilities. This naturally follows the previous difference. If one of the individuals in the partnership is weak in a particular area where the other is strong, it is reasonable to allot this responsibility to the stronger of the two. It is conversely reasonable to postulate that the other partner will have natural strength in another area.

The fifth key difference is in the evaluation of the effectiveness of the team. Much can be said about this difference. For this discussion, however, the overall impact on the organization and its corresponding increase in effectiveness is what is in view. The organization must be more effective at meeting the mandates of her charter, for the model to be seen as effective. The exploits and accomplishments of the individual leaders are not on this proverbial table. The individual leader's effectiveness is not in view on this point; the leadership team's effectiveness is.

The final key difference is in that of the disbanding of the leadership team. The circumstance that surrounds the disbanding of the first outcome is the death or removal of the original leader. This is obviously a sad occurrence and a period of mourning is in order. After this, the second leader is expected to take over and make any changes that are required to move forward into a new era. The disbanding of the partnership under the other outcome is not as personally dramatic; however, it may produce much more for the kingdom of God in the long run.

The result of the disbanding of a true partnership is the opportunity for two new partnerships. The best-seen example of this is the disbanding of the Paul/ Barnabas leadership team. Paul took Silas as his new partner and Barnabas took John-Mark. They went two different directions and coincidently trained two more individuals for future partnerships. One of these, John-Mark, went on to partner-up, according to tradition, with the apostle Peter and gained an understanding of the life of Christ that later became the Gospel according to Mark.[11]

Having said all this concerning the outcomes of leadership partners in the church, it is sad to have to report that there is very little evidence of any partnerships in church history that

---

[11] Samuel A. Cartledge, "The Gospel of Mark," *Studia Biblica* (1955): 188, accessed July 6, 2013, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3 Aofi%2 Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/ fmt:kev:mtx:journal&rft.genre= article&rft.atitle=XXIX.+The+Gospel+of+Mark&rft.jtitle =Interpretation%3A+A+Journal+of+Bible+ and+Theology&rft.au=Cartledge%2C+S.+A&rft.date=1955-04-01 &rft.issn=0020-9643&rft.eissn=2159-340X&rft.volume=9&rft.issue=2&rft.Spage =186& rft.epage=199&rft_id=info:doi/ 10.1177%2F0020964355 00900206&rft.externalDBID =n%2Fa&rft.externalDocID=10_1177_002096435500900206&paramdict=en-US.

conformed to the requirements of the second outcome. The only one found was that of the Lollards.[12] These people were sent out two by two into the island of England by John Wycliff to read the Word of God in the vernacular of the people. They were some of the forerunners of the Reformation. Their founder, Wycliff, was committed to obeying the Bible in all things and this may be why he obeyed the detail of the example of the Lord Jesus in this. He sent out many of these Lollards and some have estimated that one in four men in England later claimed this distinction.[13]

Chapter Summary

From the above review of the relevant biblical passages and historical evidence it is apparent that need for partnerships in Christian leadership is warranted. It is also a sad commentary on the state of the church that there is only one example of imitating Christ in the two-by-two model of Christian leadership in church history. For this reason, there is very little extra-biblical information on how this model is to be implemented and carried out in modern Christianity. The rest of humankind has not ignored the idea that two are better than one however, and this data is readily available. This discussion must now turn to this informative resource.

---

[12] Elmer Towns and Vernon Whaley, *Worship through the Ages* (Nashville, TN: B & H Academic, 2012), 91.

[13] Towns and Whaley, *Worship*, 91.

CHAPTER 2

COMPARING AND CONTRASTING SHARED LEADERSHIP IN VARIOUS FIELDS

Introduction

In order to fully appreciate the recent discussion on the matter of shared leadership, it is imperative that proper attention is given to the applicable studies that have been conducted as of late. Although the studies that have the most direct bearing on the subject were conducted in other fields, the findings and conclusions seem to apply to that of the church, as well. After all, the greatest hindrances and benefits to this leadership model were found in the intangibles of human nature and these are very similar in every field.

Shared Leadership in Nursing

Although others have made more headway and deeper observations in the area of shared leadership, none have had a greater impact as of late than Sandra Jackson. Working in her chosen field of nurse management, she has defined the parameters of how shared leadership is to be evaluated into the near future. She provided an article outlining her study findings entitled, "A Qualitative Evaluation of Shared Leadership Barriers, Drivers and Recommendations." In this article, she provided the field of shared leadership with four descriptive characteristics known as constructs. These four descriptive characteristics of shared leadership have already served as guidelines in forming and understanding this newly inaugurated leadership model.

Although she credited Tim Porter-O'Grady for the bulk of her insight, the organization of the four characteristics were plainly Jackson's contributions.[1] By setting these four constructs, she ushered the idea of shared leadership from vague obscurity to delineated study. These four

[1] Jackson, "Shared Leadership."

useful attributes have been added to the discussion and it is forever on the proverbial shared leadership map. The model of shared leadership owes her a debt of gratitude.

The first of these four constructs is a decentralized organizational structure.[2] Rather than upholding the hierarchal leadership model where all the decisions are made at the top of an organization, the shared leadership model accommodates and, in fact requires decisions be made at the level of staff who will carry out the decisions. This makes sense if the goal of an organization is efficiency and effectiveness. The old leadership model focused accolades and blame on the leadership at the top of the hierarchy based on the success or failure of their decisions. The new model is not as concerned with these as it is with the productivity of the teams.

The second of these constructs is a balance of autonomy, guidance, collaboration, and accountability.[3] This construct is the heart and structure of the shared leadership model. The fact that these four must be in balance is of crucial importance. If one of these moves too far off center and becomes the focus of the organization, then the organization suffers. All of these must progress and grow with the others in mind for this balance to be maintained. The idea behind this construct is not unlike the checks and balances that exist in the government of the United States. The four parts of this construct must govern each other, so to speak, in order to facilitate shared leadership.

Autonomy is the understanding that each member of the team has a place that he or she must occupy. Each member must work to fulfill his or her respective role so that the organization may complete its mission. In a professional setting like nursing, the implications and application of this part are fairly obvious. Not only are there specialists who may be called upon to perform

---

[2] Jackson, "Shared Leadership," 2.

[3] Ibid.

certain tasks, but also the specialists themselves are further ranked according to competencies and experience. When all members of a team find fulfillment in the respective roles for which they are best employed, a level of autonomy of the individual begins to emerge.

Guidance, according to the old models, is the direction that is given to the subordinates from above in the chain of command in order to cause something to happen in a correct manner. The old adage, “The boss is always right,” is what is in play here. However, when the shared leadership model is employed, the question is rightly asked, “What if he is wrong?” Under the shared leadership model, the person who has the correct information is the person who has the task of informing the others in the team. The idea is that no one is right simply because they hold some office or occupy some role. Truth is what is valued, not political wrangling. This plays to every member’s strengths. It also minimizes the weakness of any one member.

Collaboration is the idea that teams always beat individuals. The “lone wolf” is not only seen as out of date, but counter-productive. The objection that is usually raised at this point is something about how the need for someone to stand-alone against rampant foolishness outweighs the need for collaborative teamwork. This objection presupposes two thoughts: First, the great majority of professionals in the workplace are little more than mindless lemmings, following each other over the proverbial cliff of some unnamed catastrophe. Second, the person with this objection sees the catastrophe and its cause. Both of these presuppositions are probably stretching the truth.

Collaboration is found when individuals in teams begin to emphasize the strengths of their fellows to meet needs. Further, it is when teams with particular strengths emphasize and rely on the particular strengths of other teams to meet goals. Further, it is when organizations with strengths emphasize the strengths of other organizations in order to effect real change in society. President Truman best encapsulated all that is required for collaboration to occur: “It is amazing what you can accomplish if you do not care who gets the credit.”[4]

Accountability is often seen as the reality check of any organization. Any product is seen as wonderful until the inspector’s unbiased observation points out flaws. Accountability does not allow the inspector to be fired in favor of a blemished product. If this does occur, the client or consumer will reprimand that organization by finding another organization that will deliver a quality product.

As professionals it is not only important to follow the previous three parts of this construct, but also to do whatever is done, correctly. Accountability is the right and responsibility of any team member to say that the product is not up to the quality standards. When leadership is truly shared, this is not seen as an oddity at all. Rather, as fellow leaders, the team members eagerly don this and the other three parts of this construct.

The third construct is an environment of excellence.[5] The idea here is that every member of the organization sees his or her individual position as vital to the success of the mission and performs at his or her best in every task. There was once a junior executive in training that was placed under the tutelage of a run-of-the-mill housekeeper. The executive was given the task of cleaning a hospital bed for placement of a patient. After the executive cleaned the bed, the housekeeper got under the bed and really cleaned it, showing the executive the level of excellence that was expected in that organization. This executive was marked by this experience for the rest of his tenure at that organization.

---

[4] Harry S. Truman, “Harry S. Truman Quotes,” Good Reads Inc., accessed June 9, 2013, http://www.goodreads.com/author/quotes/203941.Harry_S_Truman.

[5] Jackson, “Shared Leadership.”

This third construct further shows itself when the organization constantly strives for continuous improvement. Every organization has either actual or potential rivals. If the incumbent organization in a market niche is not continually seeking to improve the product, it can rest assured that another organization is working to figure out how to produce something better, or at least a more attractive alternative. If only to ward off the threat of being replaced, every organization should give attention to this segment of this construct.

While it is easy to see that this construct is vital for an organization to even survive, all too often, the old leadership models focus on maintaining the *status quo*. One area that needs another look is the make-up of the leadership model. In the nursing profession this look has happened and the results are very encouraging. There are new ways of looking at the structures of organizations. This is showing that the shared leadership model not only has merit, but also may be transferable to other fields. When it comes to excellence and continuous improvement, the shared leadership model is a largely untapped resource.

The fourth construct is a shared vision within the organization.[6] Here Jackson began down the familiar path of the classical leadership model. This includes the four parts of vision, communication, positioning and the ill-defined four one that includes the integrity of the leader. However, she stopped at the first part. Rather than continuing with communication, positioning and the personal character of the leader, she simply let the shared vision carry the organization into action and success. This is a triumph for the shared leadership model in that it bypasses the other three parts of the classical model and streamlines their functions into the daily work schedules of every individual in the organization.

Rather than planning an annual event for the top leader to announce and sell the vision to the organization, this construct requires communication to be constantly buzzing concerning how

[6] Jackson, "Shared Leadership."

to implement the shared vision. This vision is rooted in the shared values of the members of the organization. Not only is this communication being done concurrently with the necessary work, but the need to "sell" the vision is also removed from the model. Since everyone shares the vision in the first place, the question is not whether individuals accept it, but rather how they may fit into it with other leaders.

The need for the third classical part of the leadership model (positioning) is also trumped in that people find their own place in the organization, based on their strengths, and not in someone else's opinion of their strengths. The shared leadership team comes into its own in this area of the vision development. The team will ferret out the overly ambitions individuals that may think themselves more capable than they are. The team also will advance the individual that is strong in a particular area.

In addition to these four constructs, Jackson's work also uncovered the axiomatic statement that epitomizes shared leadership at its core with respect to management and staff: "The staff are accountable for the work of the organization, and management is accountable to support the staff and the environment so that the work can be completed effectively and efficiently."[7] It is interesting that this mimics the Apostle Paul's directives in Ephesians (Ephesians 4: 11-14). The leaders of the church are to equip the saints for the work of ministry.

If these contributions were not enough, Jackson also provided barriers, drivers, and recommendations with respect to her model of shared leadership.[8] Although this section of her findings was self-evident and redundant, the principles bear repeating. The barriers were as follows: the fact that the whole process was very costly in time spent, the resistant attitudes of the staff, and the "mental models" that were set to old leadership styles. These three barriers

[7] Jackson, "Shared Leadership," 2.

[8] Ibid., 3-4.

were easily overcome compared to the fourth and final barrier. The process, with its plethora of meetings was seen by most of the staff as a waste of time as it took them away from their perceived role as caregivers for their patients.

The drivers included strong support and commitment from senior levels of leadership in the organization. Strong lines of communication and dialogue were other requisite drivers. An organizational structure which supports shared leadership model was also included. A clear evaluative process for refinement finished the list of drivers for shared leadership to thrive in an organization.

The recommendations that Jackson presented were in line with the need to remove the above-mentioned barriers and promote the above-mentioned drivers.[9] At this point in her paper she encapsulated the four constructs into one word each. These were accountability, partnership, equity, and ownership. These abbreviated buzzwords have been utilized by other studies, which will be discussed later in this paper. They represent the mental models that will be helpful for a broader application into other fields, like Christian ministry.

While this study was very helpful to set the foundation for implementation and evaluation of the shared leadership model, most of it was not easily conducive to a broader application for other fields besides nurse management. There is a need for a more direct study of the benefits and implementation of the shared leadership model in a partnership leadership setting. This more direct study will be discussed in the next chapter.

The next study that has a place in this discussion took the idea of shared leadership in nurse management from the theoretical to the practical. Utilizing an existing shared leadership situation in Sweden, researchers conducted a series of interviews with a pair of nurse managers that shared a common intensive care unit under their charge. These interviews spanned the initial

[9] Jackson, "Shared Leadership."

three-year period that the two managers worked together in this role. The insights that were gained were not only enlightening, but they were also helpful in further refinement of the shared leadership model for other fields. The article that was produced as a result of this study was entitled, "Supporting 'Two-Getherness': Assumptions for Nurse Managers Working in a Shared Leadership Model."

One term that came from the two participants in the study was *Two-Getherness*. "This term was coined by the participants to mean a connection that minimizes their individual weakness while maximizing their individual strengths in a trustful relationship that is able to share responsibilities and tasks equally."[10] This definition is loaded with content and bears further examination. The synergistic attributes about minimizing weaknesses while maximizing the strengths of the partners is easily transferable to other fields, and has implications for the Christian ministry. The requisite trust is included because a partnership of this type demands it. The fact that responsibilities and tasks are included reminds the readers that there must be a product or service that is the outcome of the shared leadership situation.

Two-Getherness is more than just a catchy term that may become the new buzzword with respect to this subject. It is the very heart of how shared leadership is possible and why it is necessary. For example, if the two individuals in the leadership partnership happen to possess the same skillset as a particular strength, this strength is thusly duplicated. In this case, one of the strengths of one of the partners is redundant. Usually the one that possesses this strength to a lesser degree is relegated to the background in the relationship if this strength is seen as important in the leadership context. A rivalry is therefore set-up between the two individuals in the shared leadership situation and this is not conducive to Two-Getherness.

---

[10] Rosengren and Bondas, "Two-Getherness."

Conversely, if only one individual in the leadership pair possesses the aforementioned skillset, then the other individual in the pair is free to explore his or her unique strengths. Ideally, these strengths will complement and augment the other individual's strength. Perhaps this strength will actually mitigate any inherent weakness in the first individual's strength. For this reason, pairing individuals with similarities may be a barrier to success of the shared leadership model.

One of the other important findings of this study in the nuts and bolts of shared leadership was that of the new roles that the managers found themselves playing in the intensive care unit. Because the decision making process evolved into a collaborative effort between the two of them, it was natural for them to enlarge the circle of trust in this area to include the nursing staff. For this reason, the two managers found that their role changed from controlling to teaching and mentoring.[11] They realized that many of the decisions that they had previously made on a regular basis were no longer presented to them because their staff felt empowered to make these decisions without them.

The other major find in this study is reflective of a finding in other studies on this subject. The two managers individually expressed a newfound confidence that came from the trusting relationship that they shared with their counterpart.[12] It was as though they stopped worrying about their individual inadequacies and weaknesses because they knew that their partner was able to cover that part of the leadership responsibilities. Instead, they focused their individual energy into making their strengths benefit the intensive care unit. This confidence led to all kinds of empowered enablement among the staff, when then led to a much-improved unit.

---

[11] Rosengren and Bondas, "Two-Getherness," 289.

[12] Ibid., 291.

This study has a great deal of promise concerning a more direct application to the Christian ministry because the ministry is like caregiving in many ways. The idea of Two-Getherness goes far in expressing the kind of the requisite relationship that is needed for the two individual leaders to work together effectively. However, there are a few glaring realities that must be acknowledged. First, nursing and the Christian ministry are not the same field. For this reason, those in the latter may not accept the success found in a study on the former. Second, the Christian ministry works with volunteers to care for others who do not always see the need for their services. Conversely, the nursing profession works with paid staff to care for those who acutely feel the need for their services.

Shared Leadership in Academic Libraries

The next study that deserves attention in the field of shared leadership was the result of a study on how the shared leadership model would affect an organization if implemented through all the levels of leadership, rather than only at the top. The findings of this study were published in the article, "Leading from the Middle of the Organization: An Examination of Shared Leadership in Academic Libraries." While this study was obviously theoretical and academic at the outset, it provided some practical insights for broader applications in other fields.

The author of the study and subsequent article was Jon E. Cawthorne. He wisely borrowed the four constructs that were set forth by Sandra Jackson. He, however, did not maintain the narrow focus of these for the nursing field. On the contrary, he redesigned them to be more "User-Friendly" for applications to other fields. He began by renaming the constructs calling them, rather, components. He also did not utilize the designations that Jackson used which were narrowly confined to the nurse management field. He chose instead to quote her one-word designations of the constructs: accountability, equity, partnership, and ownership.

The first of these was renamed accountability and was described as “Owning the consequences that are inherent in one’s role, internally defined, and cannot be delegated.”[13] The personal attribute that is required for this is integrity. The leader that would be part of the shared leadership model must maintain a level of accountability to his or her partner that takes personal strengths and weaknesses into account. This leader would not shirk duties and responsibilities and take the lazy path. Rather, the individual who is part of this model leans into the work with all of the assets at his or her disposal. The other member in the partnership further encourages this attitude on a regular basis.

The second of these components was equity. This was described as “Mutual recognition of the unique contribution of each individual.”[14] The specific strengths of the individuals in the partnership are seen here. The idea is again brought out that the specific strengths of the individual leaders should complement strengths found in their counter-part, rather than rival them. Cooperation should be at the forefront of minds of the partners rather than competition.

The third of these was partnership. This was described as a “Mutually respectful and trusting relationship among individuals who share a common goal. Partnership is based on honest communication.”[15] This is the heart of what the previous study called “Two-Getherness.” It essentially is what is at the core of what a marriage is supposed to be like. When a child of a godly marriage views the parental team, he or she is supposed to see a unified leadership team of two individuals who are working together to lead the family where it should go. Most of the components that make a good parental team are needed to make this part of the shared leadership model work.

---

[13] Cawthorne, “Leading From the Middle,” 152.

[14]Ibid.

[15] Ibid.

The fourth component is ownership. This is described as “That which centers on a personal commitment that an individual makes to work outcomes of their work and to the mission of the organization.”[16] This component mirrored the same construct in Jackson’s article. It is interesting that this part of the model does not require a partner to be realized. The integrity of the individual in the partnership is what is important for this component. Personal integrity is at a very high premium in this component. However, when there is a partner in the mix, this component is easier to maintain due to the presence of the other three components.

As stated earlier, this study began in the realm of the theoretical; however, it did not stay there. One question that was asked and answered dominated this latter part of the study: How is the shared leadership model transferred to this field in particular and other fields in general? The author’s goal seemed to be to stop the traditional leadership tendency to focus on decisions. These are made at the top of an organization, and disseminated down through the ranks. In place of this, leadership, with its informational sharing process, was to be broadly spread to all levels of the organization, especially where the decision was to be implemented.[17]

This study focused on twenty-two middle managers that occupied posts in academic libraries in the Pacific West of the United States. The original intent of the study was to find out if the shared leadership model was able to incite consensus-driven decision making among this group. Since the surveys were centered on the perceptions of the managers that were being studied, the study would be considered subjective in nature and designed to provide insights for consideration, rather than concrete directive conclusions.

Despite the fact that the study was dependent on the subjective perspectives of those being studied, the results had merit. The real value does not lie in an argument for or against the

[16] Cawthorne, “Leading From the Middle,” 152.

[17] Ibid., 156.

implementation of the shared leadership model. This study assumed that this model was foundational for success in organizations that have knowledge and teamwork at their core. The real value of this study was the insight gained by listening to the participants as they voiced one particular criticism.

While this study had at the forefront Sandra Jackson's framework of the four requisites in the shared leadership model, the true focus of this study was in the area of communication and implementation. The participants were asked a few pointed questions about their perceptions concerning the free flow of information.[18] These managers expressed their feelings that top managers who they worked under did not freely share the information that was required for effective decision-making. This put many of these middle managers into internal conflict because they were concerned that the decisions that they made might be in error due to the lack of needed information. They typically felt that those who occupied posts over them were holding back information. This, combined with the fact that they were still responsible for making correct decisions, overall added to their stress level and diminished their job satisfaction.

This finding may be seen as a barrier to the implementation of the shared leadership model. If leadership is to be shared, then the information that is needed to make good decisions must also be shared. There may be a number of reasons that a top manger would offer to show that the information that they withheld needed to be withheld. However, these may all be boiled down to one key reason: lack of trust. The top manager did not believe that sharing the information was in his or her best interest; therefore, the information was not shared. If this was the case then there are only two options to remove this barrier for the shared leadership model to succeed: cause the trust issue to be removed, or replace that top manager.

[18] Jackson, "Shared Leadership," 152.

The other consideration that needs to be aired on this potential barrier is the fact that the information was being withheld according to the perspective of the middle managers only. The facts were not collaborated in this point. It was not that there was some kind of “smoking gun” pointing to top managers purposely withholding needed information. The fact was that these middle managers felt uneasy about important decisions that they made, not knowing all they needed to know to make a successful decision. What many of them did not take into account was that if a leader waits to have all the information before making the decision, it will either be made for him or her, or it will be made too late. Most executive decisions are made with not enough real information. This is one of the inherent hazards of leadership.

Another disconnect that surfaced during this study was the impression that suggestions and ideas were not given equal weight, based on the person who presented these suggestions or ideas. Again, this finding was from the perspective of the participants and not from those who were accused of having this bias toward the opinions of their subordinates. There are three considerations that may shed some light on this finding.

First, if the top managers really did see the opinions expressed by their subordinates to be of a lesser quality, then this may be due to the fact that they were. If the first finding in this report were true, that top managers were withholding key information from subordinates, then the opinions of those subordinates truly were flawed and based on misinformation. For this reason, any suggestions or decisions that were made based on this misinformation would have been flawed, as well.

Second, the participants may have only perceived the opinions expressed by subordinates as being second rate. This is similar to the children of Israel’s belief that the Canaanites thought them to be like “grasshoppers” when they spied out the Promised Land. Later, the truth of this matter was revealed. The Children of Israel were actually feared and their arrival was seen with much trepidation (Joshua 2: 9-11). Since the study was based on the perceptions of those who felt slighted in this manner, then this may have been a more likely scenario.

The last consideration is a spin-off of the previous one. The participants needed to understand something about human nature and leadership at this point. They needed to understand that the top managers are not simply going to raise middle managers to their level because they are mandated to do so. Those positions are earned and assumed. They are earned by the middle manager thinking and acting like a top manager. Those who need to occupy these positions in order to accomplish a mission take these top positions.

For this reason, the opinions of the subordinates will only carry the weight that the person who expressed them carries. If the subordinate is a person of leadership acting accordingly, then the top managers will allow this person into the discussion. If not, then he or she will be frustrated at every turn trying to force the top managers into compliance.

While this study was helpful in showing a few potential barriers to implementation of the shared leadership model, it did not serve the purposes of this paper, directly. This study was focused on sharing leadership among multiple levels in a characteristically hierarchal system. This paper, however, is focused on the benefits and implementation of shared leadership in a partnering situation in the Christian ministry. The idea for this paper was not to spread the leadership to many, but to divide it from one individual to two.

Shared Leadership in Christian Ministry

The next study was general in nature. It explored the morale of the individuals who happen to be in a shared leadership model organization already. These organizations were Christian ministries in the United States. The study was focused on the negative relationships between the shared leadership model and role overload, role conflict, role ambiguity, and job stress. The study also positively looked at the relationship between the shared leadership model and job satisfaction in the team members. The working description of the shared leadership model was a “concept that has grown from the realization that leadership can be effectively shared or distributed among members of a group or team.”[19]

The study asked and answered a question with respect to the relationships between the shared leadership model in practice in Christian ministry and these positive or negative factors. The findings surprised the investigators, especially with respect to the negative factors. The investigators had assumed that the ever-present role ambiguity in the shared leadership model would naturally lead to higher rates of role overload and role conflict leading to higher overall job stress. This expectation, however, did not materialize into reality overall. On the contrary, the exact opposite was found to be true. The more the shared leadership model was actually in place, the lower the levels of job stress were present.[20]

Another question that was asked and answered in this study was concerning the type of organizational culture that would incubate the shared leadership model most effectively. The study found that an organizational culture that was based on a traditional, hieratical leadership model would be resistant to embrace the newer leadership model. Conversely, if an organization was based on team operation, the shared leadership model seemed to not have any trouble thriving.[21]

Although the authors of this study did utilize Sandra Jackson’s general constructs in no apparent organizational order with respect to recognizing shared leadership in action, they did

---

[19]Wood and Fields, “Impact of Shared Leadership.”

[20] Ibid., 4-5.

[21] Ibid.

not directly quote her. They did emphasize empowerment and accountability as two non-negotiable for this model. This was a good study for this paper because it focused on the demographic for this project, that of ministry professionals. However, the idea of shared leadership in the minds of the investigators of this study was merely seen as a division of labor along blurred lines of responsibility. While it is useful in that it showed the general benefits of an organization starting in the direction of sharing leadership, it did not address the specifics of partnerships in ministry.

The next study concerned itself with the need for diversity in the top management teams (TMT) of large churches. Eighty-two churches from a single denomination were the focus of this study. The main thought behind the study was that modern "churches are less neighborhood institutions than collections of people who are similar in some way."[22] This being the case, the idea was that prospective members would gravitate to and attach to a leader in the church who was somewhat like them in some way. The more ways that the TMT members connected with any given individual, the more probable that individual would consider that church his or her home. For this reason, diversity in the age, socioeconomic status, racial and cultural heritage or style among the members of the TMT may attract and assimilate new members.[23]

The results were interesting in that they did support the idea that the overall attendance in churches with a diverse TMT membership tended to be above that of non-diverse TMT membership. However, there was a surprise finding that indicated that the overall monetary revenue in these diversely managed churches was lower than the non-diverse.[24] The implications of these findings are clear. The churches that would impact their communities greatly with the

---

[22] Perkins and Fields, "Top Management Team Diversity," 827.

[23] Ibid., 833.

[24] Ibid., 836.

gospel must allow for a diverse team of leaders, but they may have a hard time doing it with less money.

The last study for this review was concerned with the question of whether or not there was just cause to study pastoral effectiveness in the first place.[25] One hundred one senior pastoral leaders were interviewed. These interviews focused on the feelings of these leaders concerning their pastoral effectiveness. Three areas of measurement included Golden rule leadership, intentional leadership, and trusting God.[26] These three epitomes of the pastoral role were looked at as being the benchmarks of pastoral effectiveness.

The first of these, Golden rule leadership was simply what the name implied. The leader was encouraged to regularly ask and answer the question: "Have I led others as I would have them lead me?" This question spoke to the integrity and character of the leader as he or she conducted the affairs of the church. Although this area of study was largely subjective in nature, it fit well with the study overall.

Intentional leadership was concerned with the classical functions of leadership in that it formulated vision, communicated vision and positioned people into roles that help carry out the vision. This part of the study was more objective than the rest of the study in that it looked to specific markers, rather than feelings.

The third measure was the idea behind trusting God in the pastor's personal sphere. Beyond numbers and staff, the pastor needed to find his or her comfort in the belief that God Himself was in control of the situations that were encountered. This third measure spoke to the pastor's effectiveness at being a follower of Christ in general.

---

[25] McKenna and Eckard, "Evaluating Pastoral Effectiveness."

[26] Ibid., 306.

While this study was limited in that it was largely based on the perceptions of the pastors who were being studied, it was helpful in that it showed that evaluation and examination has its place. The all too common practice of placing pastors on the proverbial pedestal needed a second look. The conclusion of the study was that pastoral effectiveness does merit further study and that the examination itself could provide benefits for the kingdom.

There needs to be a discussion, at this point concerning the four classic views on church government. These have been identified as Episcopal, Presbyterian, Single-Elder Congregational and Multiple-Elder Congregational.[27] The Episcopal system of church government is characterized by a hieratical organization that is ruled by a central figure or bishop. The Presbyterian system of church government employs a central committee that governs multiple local churches.

The last two systems of church government employ a more democratic form in which the people in the local congregations largely determine who leads them. The two by two model of church leadership seems to fit with the second of these. The acceptance of other leaders in an organization is foundational to the two by two model. There is little room for those who would be seen as rivals in the other three church leadership views. While the two by two model does fit within this view, the specifics of the model set it apart effectively. There will be a more though discussion of this in chapter 4 of this paper.

Chapter Summary

Shared leadership is not a new idea in the modern world. It may be found in several fields and seems to be catching on in the minds of leaders in fields where it has yet to take hold. In

[27] Steven Cowan, *Who Runs the Church?: Four Views on Church Government* (Grand Rapids, MI: Zondervan, 2004) 12-15.

order for to be reestablished into Christian ministry, however, there needs to be more data. This data must include the need for solo leadership to be replaced by that of partnerships and what the nature of those partnerships should be.

CHAPTER 3

PROJECT RESEARCH

Introduction

The research phase of this project was divided into two parts. The first part revolved around a survey of Christian leaders. The second part of the research focused on a case study of a church in the Mid-Atlantic region of North America. The second part centered on the two co-pastors of that congregation. Since the overarching goal for the project was to change the understanding of what biblical leadership should be, the research part of the project was designed to monitor the true feelings concerning the effectiveness or lack of it among the ranks of current Christian leaders.

The Survey

The overall goal for the first part of the research was to show a general discontent concerning the functioning of Christian leadership among Christian leaders. This research was gathered via a survey, which was administered by the author of this paper and utilized Survey Monkey as the tool for gathering the requisite data. The survey consisted of ten questions and was given only to current Christian leaders. Fifteen individuals from a diverse cross-section of this demographic took part in the survey. Most of the participants were currently serving in a partnership leadership capacity. These partnerships were not, however, necessarily known or recognized in the represented organizations. This fact enabled the researcher to gather data that showed that although the benefits of a leadership partnership may be in place, the impact on forming applicable models for the next generation of Christian leaders might be minimal.

The third question of the survey was concerning the participant's self-perception about his or her style of leadership. This question provided six choices and a brief description of each. The participants were asked to choose the one that described their style of leadership the best. The choices were as follows: Visionary leader, Coaching leader, Affinitive leader, Democratic leader, Pacesetting leader, and Commanding leader. While some of these may overlap in their descriptions, the participants were asked about their perception of how they lead on a stylistic level.

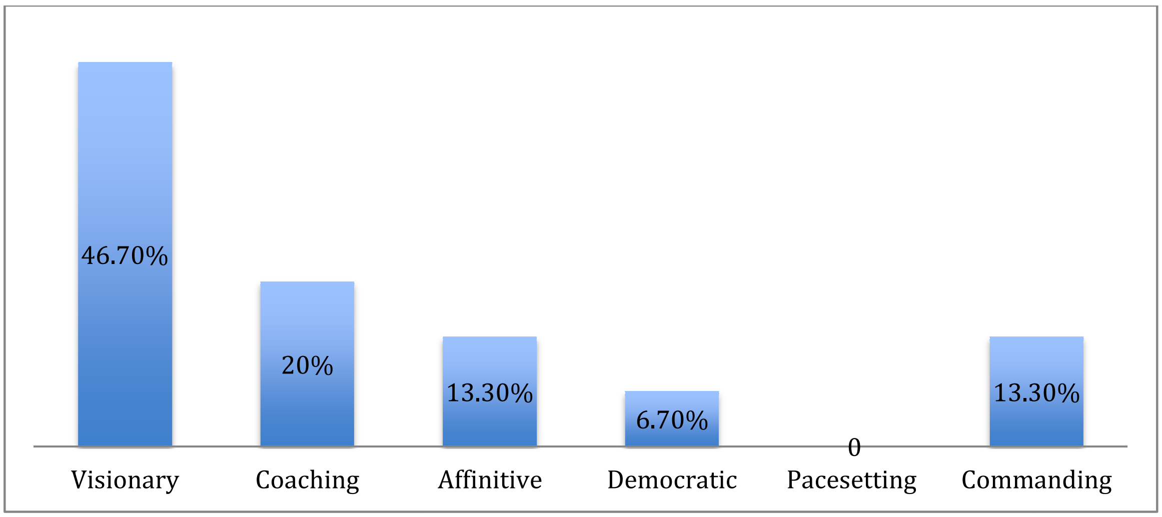

Figure 3.1. Leadership Styles

As Figure 3.1 shows, there was heavy leaning on the part of the participants toward the first style and a relatively equal spread over the rest of the choices with the exception of pacesetting. This may be due to the stage of growth where most of the leaders find themselves. They are in large part at the formative stages of their ministries. For this reason, they are forming visions for the respective futures of their fledgling ministries.

The Visionary leader sets the direction of the organization by creating a vision that engages people. If the participants chose this style as the one that best described their leadership, they believed that they are the kind of leader that not only knows what the best future of the organization looks like, but also how to cause other people to buy into it and embrace the vision as their own. This type of leader is a person who spends time thinking and praying about what needs to be. This answer drew the best response, with 46.6% of the participants choosing it as their style of leadership.

The Coaching leader connects individual needs and wants with the organization's goals. Coaching explores the person's life and values beyond just the work. While he or she does have the interest of the organization as the primary goal, the personal goals of the individuals within the organization are also considered when making decisions. If the participants chose this style to describe their type of leadership, they may have been communicating that they do not like the directive and negative requirements that accompany some leadership styles. This was the next most popular response, with 20% of the survey participants choosing it as their style of leadership.

The Affinitive leader connects people to each other, thereby creating teamwork and harmony. This type of leader is relationally oriented and seems to believe that when teams are working well, they are capable of accomplishing great things. If a participant answered that this style best fit their leadership, they may be very good at causing others to connect to their team and the synergy, which thereby causes things to get done. This type of leader most probably would embrace the idea that partnerships make better leadership models. The participants that chose this as their style of leadership (13.3%) did not show a great deal of dissatisfaction with their present circumstances in leadership.

The Democratic leader utilizes inclusion and participation to show that this leader values each member. They believe that when all individuals in an organization are included in the decisions that affect them, the decisions that are made will be best and owned by all. According to this leader, the individual person in the organization has great worth and is vital to the organization. If a participant chose this style, he or she may have been saying that they feel the need to lift up all the individuals in the organization and include them in discussions that will affect their lives and work. Only one participant chose this style of leadership as their natural style.

The Pacesetting leader sets and achieves challenge goals. None of the participants chose this as their natural style of leadership. Given the fact that the wording of this style is largely found in the business world and not the ministry, this result is not surprising. However, the visionary leader description utilized similar ideas with loftier words.

The Commanding leader provides clear direction and makes all decisions. Most of the participants were clearly not comfortable with describing themselves as this type of leader. Only 13.3% of the participants chose this as their style of leadership. Those who chose this style were also not given to the idea of sharing leadership with someone else (i.e. a partner). This part of this question was telling in that the individuals that chose it also seemed to oppose the two-by-two model in some of the other questions.

The fourth question in the survey was divided into two parts and was concerning the composition of the participant's leadership situation. It asked if there was a leadership partnership extant in the model under which the participant was working. Secondly, it asked whether the partnership (if existing) was recognized or unofficial. The first half of the question was designed to establish whether or not the participant was in a leadership partnership. The second half of the question was designed to find out if the partnership was by design or just happened due to accommodating circumstances.

All of those who answered the first part of the question answered in the affirmative. There were two participants who did not answer this part of the question. It is unclear whether anything may be inferred from this lack of response. This may have been due to a dissenting view, but there is not enough data for this conclusion; therefore, no conclusion will be offered.

The second half of this question was telling. Of the participants who answered this question, two answered that they had a recognized partner in leadership in their respective organizations. This means that someone in their organization saw leadership partnerships as a positive component in their leadership model. The fact that the rest of them had unofficial partners may mean that they are moving in this direction as well.

The fifth question was concerning the confidence level of the participants in doing the part of leadership that determines the power or influence of the leader. If a leader is able to readily make needed changes, that leader's effectiveness as a leader is viewed as high and the leadership rating is good. If, however, there is a lack of confidence in this area of the job, then there may be problems with their leadership.

As may be seen on Figure 3.2, the response to this question was indeed expressive, with 93.3% of the participants feeing that they would be able to make needed changes in their ministries. These answered on the plus side of the scale (5-10). Only a few of the participants felt impotent in implementing change. There is no way of knowing from this survey if these numbers are related; however, the same percentage of participants answered that they have a commanding style of leadership.

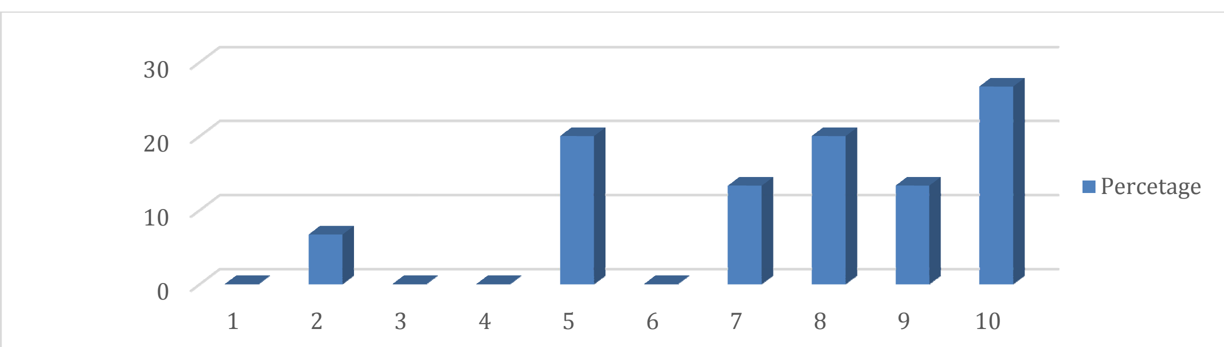

Figure 3.2. Confidence Level

The eighth question was concerning the satisfaction level of the participants in their roles as Christian leaders. This question was designed to directly broach the subject of the satisfaction level of the participants. The reason for this was to determine whether something was wrong with the current Christian leadership model in the eyes of the participants. While on the surface it may seem to be a good policy to ask the participants a direct question, a risk was taken here by tipping the researcher's proverbial hand. If the participants were clued into the ultimate reason for the survey, this information may skew their answers. They may wish to give a "right" answer on this or other questions and be too generous. Conversely, they may be opposed to the idea of leadership partnerships and become contrary in this or other questions. Either way, their answers may be slanted away from the truth that is sought by the researcher.

As may be seen from Figure 3.3, all of the participants answered on the positive side of the scale (5-10). Of these, the two biggest numbers chosen were 10 and 7 respectively. Because those who are already in leadership partnerships took the survey, it showed the results that were sought by the researcher, but in the positive sense. The desired results were designed to provide credence to the idea that there was something wrong with the current practice of solo leadership. However, because not many solo leaders participated in the survey, this conclusion is not possible. What is clear is that those in leadership partnerships are satisfied, overall, in their leadership positions.

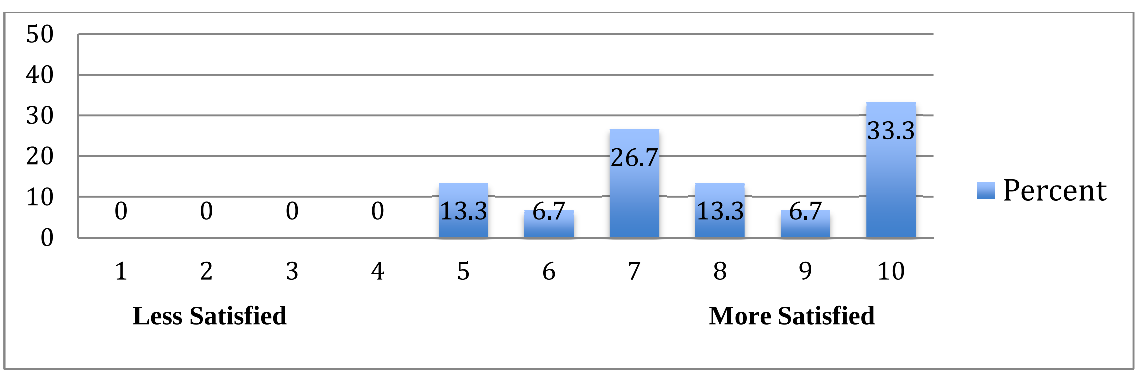

Figure 3.3. Satisfaction Level of Study Participants

The ninth question was concerning whether the participants would recommend the leadership model under which they function to the next generation of leaders. This question was designed to provide the researcher another indicator as to the satisfaction of the participants in their current situations. The participants answered overwhelmingly in the positive to this question. There was, in fact, only one who would not recommend his or her position (solo or partner) to the next generation.

The last question was concerning anything else that the participants wanted to add to this discussion. It was an open-ended question designed to eek out any more information that was extant in the minds of the participants on the topic of leadership partnerships in the ministry. There were a variety of comments given in response to this question. The most telling response was that of the directly dissenting view:

> I am an Anglican priest. We follow the episcopal model of leadership. The bishop stands in sole authority over the priest and the priest stands in sole authority over the congregation as an 'extension' of the bishop. The church board (or 'vestry') advises and makes recommendations to the priest, but the priest makes all final decisions. If there is more than one priest at a ministry, the senior priest makes all final decisions--he alone is accountable to the bishop for carrying out the vision of the diocese and for operating within the framework of the Canons (i.e., church law). With reference to the idea of ministering in pairs as a type of leadership model, might I suggest that the "teams of two" which Jesus sent out weren't so much practicing a model (or principle) of leadership as they were practicing a model (or method) of missions and evangelism. They were under strict orders by their 'bishop' (Jesus) and were told exactly what to take, where to stay, what to eat, what to say, and when to move on. They weren't engaged in leadership; they were practicing submission, relinquishment, and obedience. The idea of being sent in pairs was for mutual encouragement and prayer (especially when things got difficult) as they fulfilled the mission of Another.[1]

In this response, there are a number of elements that are noteworthy. First, the participant gave a rational defense of his firmly held view that hierarchal leadership is proper for Christian leadership. However, his final authority is not found in the Bible (Canon), but in the Canons (church law). This subtle difference holds the key to understanding the thinking behind those

[1] Taken from the last question in the survey.

who hold onto solo leadership. They do so largely because someone who led the church before they did said that it was the way to lead. This became the normal way to lead. They had to then reinterpret the Bible in light of how the previous leader led. All of this has become the normal course for most ministries in spite of the abysmal results of doing church in this manner. Is there any wonder that the church has been marginalized in the eyes of many outsiders?

There was one participant who was a Senior Pastor and had been in the ministry for 44 years. The only other verifiably independent comment that he made was in response to question number ten. His response was, “Questions you have posed can be answered best by those with longevity... within the same ministry.” This comment serves the study in two ways.

First, he confirmed that a person who has been in ministry for a long period of time might provide a different and more complete understanding of the subject of leadership models in the church. This is relevant with respect to the focused demographic for any future studies on this subject. In the future, if this researcher conducts any more studies with respect to leadership, only leaders with more than a decade of experience will be invited to participate.

Two other participants stood out with respect to their verifiable answers. The first one was the aforementioned Anglican priest who answered that he had been in the ministry for 26 years. His answer to question number 10 was very informative. In his response, he epitomized the rationalization behind the unqualified acceptance of the Constaninian model for church polity. This rationalization was certainly behind the solo leadership model that so clearly contradicts the biblical examples and directives that have been discussed earlier.

The second participant that stood out with respect to the questions that may be positively matched with a particular participant, was the one that responded to question one that he had been in a leadership position for 15 years. On the next question he identified himself as a

Community Pastor. Other indicators have placed him as the same individual that is named as Bill on the case study portion of this project.

On question 10 he wrote the following:

> The team leadership model has to be set on a foundation of grace and honesty. Identity is found in Christ (by grace), not in the constant affirmation of the other leader. Therefore, since we are not constantly fighting to make sure we're please the other person, we are free to confront, challenge, encourage, speak truth ... and also free to receive such, knowing that our worth is found in God's grace ... though our value to the organization can increase as we are willing to accept challenge/accountability!

Much of this was written to encourage this researcher in the proliferation of the partnership leadership model. Concurrently, however, he provided some valuable insight with respect to the mind-set behind a successful pairing.

As he stated, the foundation for a successful pairing is grace and honesty. The individual partners must not only trust each other implicitly, but they must also slather each other with grace that overlooks almost all offenses. Those offenses that cannot be overlooked must be forgiven. This must happen quickly, completely, and without conditions. This style of relational leadership will cause teamwork among the partners that will foster the kind of brotherly kindness that must be present for real honesty to occur. Consequently, this honesty will enable the usual rivalry among leaders to be almost obliterated.

After the foundation of grace and honesty is laid, both partners must find their identity and significance in Christ and not in each other. This provides a freedom to confront and encourage what is unseen in solo leadership scenarios. The ideal situation is then realized in that both leaders are able to face the group in security and confidence. This security and confidence accompanies a knowledge that the leaders are right and on the right track. This confidence is infectious. The people who they are leading are then able to draw from this well of conviction and launch into their own ministries with confidence. They, in turn, connect with their own partner and the cycle will continue as the ministry grows.

The case study showed that not only is leadership partnerships better than solo leadership scenarios, but also that the specific personalities of the partners is also important for the overall success of the ministry. The partners need to complement each other so as to accommodate for the strengths and weaknesses of the individuals.

The Case Study

The second part of the research focused on the new church in the city on the Atlantic seaboard. This ministry was founded by two pastors and is currently led by these same two pastors. These two leaders have been committed to the idea that partnership leadership was preferable to solo leadership. In fact, the human instigator of this church (Phil) would not move to the city in question and start the church until the other one (Bill) agreed to do it with him. It would be an understatement to say that they were fully committed to the two-by two model of leadership.

The research began many months before this paper was written. This prolonged period of observation was needed in order for the researcher to not only determine that partnerships in Christian leadership were needed, but also to observe the interaction of the particular personalities of the leaders. This part of the research was very informative.

Although they were in their early thirties, they were fully educated and experienced minsters of the gospel before they began planting the church in this city. As stated earlier, Phil called Bill on the phone and began the process of forming their partnership. Although this was the first of several calls that were needed for the partnership to be fully formed, there was intentionality to Phil's actions that showed that he placed a high value on the partnership.

Phil was a quiet person at his core. His serious demeanor and patient contemplation added much to the beginnings of planting the church. This was juxtaposed to his role as the primary preacher and teacher on Sunday mornings. He was thoughtful and introspective as he interacted with those under his spiritual care. He was a gifted teacher and speaker, and administration was obviously in his arsenal of gifts.

Bill was a people person. He was all about grace and mercy when he interacted with those under his spiritual care. There was a welcoming air about him as he worked with those who were outside the body of Christ as well. Bill was an energetic extrovert who generally interacted very well with all those he contacted.

The church plant had been going fairly well until a few months before this researcher arrived and discovered their partnership. About this time both Phil and Bill felt a discontentment with the church plant that seemed to be the leading of the Lord. The numbers had plateaued and the general feeling among the partners (their name for members) was that there needed to be something more. Phil and Bill earnestly sought the Lord's direction during this time and felt that they needed to wait for Him to act on their behalf.

Soon after this researcher discovered their partnership, Phil and Bill renewed their commitment to making disciples as their first and only goal in the ministry. This was a move away from their innate desire as church planters for numbers. They seemed to shift gears at this time and stop worrying about the quantity of their ministry while they focused on the quality of the disciples that were being produced. This shift drew a number of seminary trained, experienced leaders to their ranks.

One of the first observations made was that Phil was very good at preaching the doctrine of grace. This seemed to be somewhat of a contradiction to his personality which seemed to be about doing things right. His personality type would argue that there must be an exacting standard, but his sermons emphasized the need to find this standard fulfilled in Christ. By the way, his sermons on grace were very well received.

Meanwhile, Bill would preach on the responsibility of Christians to obey the commandments of Christ. This was very well received, perhaps because this teaching was in contrast to his personality, which was all about grace and mercy. This contrast between Bill and Phil's personalities and their life messages was very significant. It was as though they were transforming into their partner while they occupied the pulpit. It would have been beneficial for this researcher to be the proverbial fly on the wall during their early conversations concerning their respective roles and messages.

This brings up the second observation. Wherever one of the partners had a weakness, the other had an inherent strength. They called their weaknesses "dislikes" and their strengths "likes." In their meetings, when a task would surface that one of them needed to complete, one would say that he did not "like" to do it. This became code for the understanding of the other one that he really was not very good at doing that task. Very often, the other one did "like" to do it, which meant that he was quite good at it. For this reason, the partner that was the best at the task did it and often did so with confidence and excellence. Once they became comfortable delegating to each other in this way, the partnership began to gel in earnest.

Another observation was that both Phil and Bill operated in a very confident manner both publically and privately. This may have been due to their submission to one another's authority in their lives and ministries. For whatever reason, this confidence was infectious and attractive. They have drawn more than a handful of Christian leaders to their ranks as fellow partners (members).

One of the indicators of effective Christian leadership is the ability to make needed changes in the ministry. About four months ago, they acutely began to feel the need for their own space. Phil and Bill wisely presented this burden for a church building to some of the other leaders that had joined the plant. They then submitted to the will of this group of seasoned veterans and moved into a building that was ideal for large parties. The net gain from this move has been astounding. Not only has there been a renewed emphasis on discipleship, but also a further influx of experienced leaders has augmented the ranks of those who are making disciples.

In an effort to utilize the resources that the Lord had obviously given them, they began to employ these experienced leaders into the life and leadership of the church. These experienced leaders had many different views on how a church should be governed and were not shy about voicing these differing opinions. The fact that the two pastors were significantly younger and less experienced in the ministry than these leaders never became an issue. On the contrary, their youth and inexperience was seen positively as tools for reaching the new generation for Christ. The fact was that there was such an air of confidence and authority emanating from the two of them that they were never questioned concerning the validly of their new ways and innovations.

This reoccurring idea that the elevated confidence level of the co-leader in a shared leadership model situation easily refers back to one of the cases in chapter 2. The idea of "Two-Getherness"[2] is admittedly subjective and open for misinterpretation, but it does provide the individual leader in a partnership with some valuable tools. One of these tools is confidence.[3] It may be the case that these two young pastors could stand up under the pressure of conformity to the *status quo* that came from the older leaders because of their "Two-Getherness."

[2] Rosengren and Bondas, "Two-Getherness,"

[3] Ibid., 291.

Another benefit, derived from "Two-Getherness" is the mitigation of the individual leader's weaknesses because of the corresponding strength in his or her partner.[4] The converse of this is true in the ministry of the other individual in the leadership pair. Both of their weaknesses are diminished in direct correspondence to their openness and submission in that area of their lives to their partner. Their partner is supernaturally endowed with strength that augments this weakness. The honesty level between these two was sufficient to bring about the "Two-Getherness" that was described in the case study from chapter 2.

Bill and Phil decided to train the leaders that were joining the church in the methods that were valuable to them and the mind-set behind those methods. They utilized the book *The Trellis and the Vine* in this pursuit.[5] As the introduction of this paper explained, this book turned many of the established norms in church polity on their proverbial heads. Trellis work, which are those activities in ministry that do not directly make disciples, is valued much less than in other models of ministry. Vine work, conversely, is those activities in ministry that directly cause disciples of Christ to be made. This is given top priority and most of the resources of the ministry need to be used in these activities.

The two pastors asked the experienced leaders to read this book and provide feedback. If any of these leaders came back with negative pushback on this book, their leadership was valued less in the church plant. Once one of these leaders embraced the notion that discipleship was the highest valued activity in that church, they began to be placed in increasingly more strategic positions. Although it was never sated outright, the book became a training and operational manual for the polity of this church plant.

---

[4] Rosengren and Bondas, "Two-Getherness,"

[5] Marshall and Payne, *Trellis.*

Although allowing a book besides the Bible to operate in this capacity is dangerous, the pastors were wise in implementing it in two ways. First, they never said that it filled this role outright. They simply began to follow the steps that were enumerated in it. Because all the leaders that had been place in significant positions had given their approval, this unofficial policy was never challenged.

Second, they introduced the various components espoused in the book slowly and with biblical authority. For example, Phil, who usually filled the pulpit on Sunday mornings, began to downplay the importance of the Sunday morning sermon in favor of the people living sermons for their friends and families. This was in an apparent effort to conform to the eighth chapter in the book.[6] This chapter is all about how the sermon is vital, but not enough to make viable disciples.

In an effort to utilize the leaders that were beginning to join the church, Phil and Bill began two new small groups and instituted another level of leadership in the existing groups. Following some counsel, they decided to allow a place among their leadership model for women. Initially this position was restricted to hospitality, but it quickly extended to that of mission leaders as well. The ranks of official leaders grew from 8 to 16 with this move alone.

Despite this, there were still more than a few un-utilized leaders that considered this plant their church home. For this reason, Bill began to charge the existing leaders with the duty and privilege of discovering new leaders and developing their potential. This idea that leaders need to be identified and promoted from within the ranks of the existing church body comes right out of chapter ten in the above-mentioned book.[7] In this chapter, the authors showed that the biblical source for leaders is the church that the leaders came from and where they were developed in the

---

[6] Marshall and Payne, *Trellis*, 93-108.

[7] Ibid., 127-142.

first place. This has led to Bill’s vision for another doubling of the small groups over the next twelve months.

It is important to underscore the point that this book is not to be seen in a negative light. It has opened the discussion concerning the need for another look at the idea of innovation in the church of Jesus Christ. It is not presented as a step-by-step manual for a new kind of church and should not be expected to fill this role. The Bible is the only legitimate source for such an endeavor. Having said this, the fact is that this book is one of the ever-increasing numbers of books that are calling for a serious second look at how the western culture does church. This look needs to start with biblical directives and normative practices. It further needs to incorporate these into current culture in order to reach that culture.

Chapter Summary

The survey did not turn out the way it was intended in that there were not enough participants who were working under the solo leadership model. The survey was designed to show that those who were operating under the solo leadership model were not satisfied. Despite this, the participants who did respond and were in partnerships were very positive concerning their outlooks and feelings on this subject.

Another finding from the survey was the rationale behind the promotion of the Constaninian model. This hierarchal mindset is best understood when the Word of God is jettisoned as the final authority for the Christian leaders and something or someone else fills this void. The traditions or “Canons” of men would quickly and neatly become the standard when the Bible is rejected as the final authority. The subject of partnerships in leadership for the Christian church has been replaced by the idea that one person who is not Jesus Christ is the final authority and all models are subject to his or her judgment.

Not only are leadership partnerships better than solo leadership models, but also the case study revealed that the particular personalities involved in the partnerships also have an impact on the success of the model. Phil had a personality that had certain strengths and weaknesses built into it. Bill was likewise endowed with both strengths and weaknesses. The strength of the one augmented the weakness of the other and vice versa. This presented a whole and complete leadership team to the church.

CHAPTER 4

THE TWO BY TWO LEADERSHIP MODEL FOR CHRISTIAN LEADERSHIP

Introduction

This project has thus far shown that there is a serious problem facing the leadership of the modern church. The problem is wrapped around a crisis in Christian leadership. The leadership model that has been in force since the fourth century is at the heart of the problem. This model is known as the Constaninian model. The leadership that it promotes is the solo, hierarchal model and is unbiblical. The solution to this problem may be found in returning to the example of Christ and forming into leadership partnerships. This chapter is offered as a possible reference for implementation of the two-by-two model for Christian leadership.

The discussion thus far on the subject of leadership partnerships in the Christian church has yielded several insights. First, there is indeed a problem with the current leadership model. This model includes the idea that solo leadership is not only acceptable, but also that it is the ideal situation. Second was the review of applicable literature, which held that there is a crisis in the leadership of the modern church and that team leadership was preferable to solo leadership. Third, the applicable biblical references showed that solo leadership was not the model that the Lord promoted and sponsored.

The Two By Two Model

The solo leader in the local church is a monstrosity. Its base of support comes from the felt need of many in leadership for control. This need has no place in Christian circles; this felt need is altogether misplaced. The need for the leader to feel that he or she is in control is out of bounds in the Christian experience. The fact is that the Lord Jesus Christ Himself claimed to be the One in charge and He does not share this charge. He declared that He would build His church, and the very gates of hell would not prevail against it (Matthew 16:18b). The Lord is very much in control of His church via the agent of the Holy Spirit.

Having said this, it would be a misstep to disqualify leadership in the church. The fact is that the Lord set up leaders in His church and charged them with leadership tasks. The problem is that God's human leaders have always had a propensity for overstepping their bounds. In the absence of the physical presence of the Lord, spiritual leaders tend to do things that do not please Him. Aaron, for example, made an idol when he did not know what else to do (Exodus 32:1-9). The result of this action caused the breaking of the original tablets of stone and endangered the first Exodus. God desired to clear the proverbial board and start over with Moses.

In addition to the literary and biblical evidence provided in this project is the research that has taken place during the entirety of this project. The survey showed that those who are now in leadership partnerships are very satisfied in this situation, at least among the participants. They have a high degree of confidence and satisfaction as they face the issues of leadership in their various ministries. There was also a case study that was conducted to determine some "best practices" with respect to the shared leadership partnerships model.

The church that was the subject of this case study began in the mind and heart of Phil as he began to feel the leading of the Lord to plant a church about five years ago. After attending a yearlong church planting course/internship in the southern part of the country, he felt the leading of the Lord to relocate his family to a city on the eastern seaboard. He also felt that the leadership team needed to include Bill as a real partner in this plant. Both of these men had already been in the ministry for a number of years when they began this church about three and a half years ago.

The research for this case study began about a year before this paper was written. The researcher gleaned insight as he conducted interviews and field observations not only on the two persons mentioned, but also on the ministry that they were leading. This was a turbulent time for this church. Not because of the leadership, but because the Lord was preparing the leaders and the church for significant growth.

During the time of the study, the church moved into a semi-permanent building and adopted a ministry model of disciple making in the context of formal communities. This led to a quality of disciple makers that has caused a number of individuals to join their ranks, not the least of whom were already Christian leaders in their own rights. While they experienced the usual resistance to change during this time, they did not allow this to even momentarily dissuade them from their mission. Their clear commitment to each other and to the biblical model of making disciples as the core responsibility of the church held strong amid pressure to adopt the Constaninian model.

The three insights that were gained as a result of this case study were juxtaposed messages, juxtaposed strengths, and high confidence levels. The message of Phil centered on grace; while Bill contrasted this with responsibility. They had complementary strengths. Their weaknesses were largely mitigated as a result of this. They knew that their partner had their back and this gave them an inordinately high confidence level.

There is ample evidence that the model of leadership that includes solo leaders in the church of Jesus Christ is debunked. Not only this, but the idea that the true model that needs to be recaptured is that of leadership pairs or partnerships. Another look at the biblical record is in order at this time to determine what kind of individuals work best with others in leadership capacities.

Paul and Barnabas

It is established that the biblical standard operating procedure for leading is two-by-two teams. Is it a stretch to try to further discern what the specific pairs are like? It is interesting that the New Testament pairs who are named are Peter and John and Paul and Barnabas. It is not farfetched to see that Peter and Paul were similar and that John and Barnabas were similar.

Peter and Paul were clearly leaders and they tended to take on the role of spokesperson for the groups to which they were attached. They both also wrote or dictated multiple books of the New Testament. John and Barnabas, on the other hand, were all about people and their ministries showed this quite well. John was also a writer, but his books were not theological in nature. Rather, they had an application orientation. He and Barnabas were known to cause people to become all that the Lord had for them to be. For the sake of clarity, the first of these personality categories will be labeled *Paul* and the second type of leaders will be labeled *Barnabas*.

It is noteworthy that the Lord was the one who paired Saul (Paul) and Barnabas. One of the only mentions of the Holy Spirit instructing the church directly is concerning the subject of this partnership (Acts 13:2). On this occasion, the Holy Spirit instructed the leaders of the church at Antioch to set apart Saul (Paul) and Barnabas for a work that He had for them to do. This became the First Missionary Journey, which is recorded in the book of Acts.

Paul was a leader that was all about truth and the letter. He had his terminal degree and was well on his way to becoming one of the top religious leaders in his sect when the Lord confronted him and changed his tune. However, the Lord did not change his basic bent with respect to his gifts and personality. The Lord wanted to utilize his hard-charging, type-A personality for the kingdom. The control on Paul's temperament came in the form of the subjective internal leading of the Holy Spirit and a co-leader named Barnabas.

When all the facts of the story are told, it was Barnabas, under the directive of the Holy Spirit, that went to Tarsus and found Saul (Paul) in order to bring him to Antioch in order to put him to work (Acts 9:27, 11:25). It has been suggested that Saul was a bit discouraged at this time in his life. The believers in Jerusalem had just previously shunned him because they were suspicious of him due to his violent past. They had extended to him the right hand of fellowship, but did not fully trust him. So, he went home for an undisclosed period of time.

Barnabas was so nicknamed as the son of encouragement. His real name was Joseph, and he was a people-person. He was all about finding the person that needed edification and lifting them up to service for the Lord. He was known for acts of generosity that became the catalyst for many others' generosity in the early days of the church at Jerusalem. The fact that he was the one that went to a possibly discouraged Saul in order to put him back in service makes perfect sense. He did not stop with Paul, however, in his ability to make a broken disciple useful.

The facts that surround the break-up of the first missionary team find Barnabas nursing John-Mark back to leadership health. This John-Mark became the guy who is credited with writing the Gospel of Mark as a compilation of the stories about Jesus, which was recounted by Peter.

Near the middle of the First Missionary Journey, John-Mark left the team and went home. If he was a leader cut from the same mold as Paul, the reason for this defection is obvious. Paul and John-Mark clashed. Anytime two strong personalities are forced to live with each other, they butt heads. Later, the soothing Barnabas came back to John-Mark and showed him how it was unacceptable for him to leave. Paul still did not trust this young upstart who was perhaps nothing but trouble before he left. The result was two new teams. Nonetheless, in the end, Paul did see the usefulness of John-Mark (2 Timothy 4:11).

There was another person who was in the company of Paul who was so much like him that it is possible that they clashed. A careful reading of the narrative in the book of Acts concerning Paul's missionary journeys will reveal some "we" passages and many more "they" passages. Doctor Luke was the human author of the book of Acts, and he inserted himself into the story when he was present. It is interesting that he was only present during the first part of the Second Missionary Journey. He apparently stayed in Philippi during most of this trip. It is pure speculation to try to ascertain why, but it is likely that Luke was another strong personality. The potential for needless personality conflict was very high. The point is, "Pauls" tend to clash with each other, so do not put them on a two-by-two team.

After recognizing that "Pauls" tend to clash, it would seem that the only personality type that is fit for Christian leadership would be Barnabases. However, this is not the way that the Lord has done it in the past and it will not work for the future. Two "Barnabases" if paired together would love each other into lethargy. They would be so polite and affirming that they will get nothing else done. They need to be attached to their respective "Pauls" in order to be prodded into service. They need a Paul to keep them on track and going somewhere. Without "Pauls," "Barnabases" flounder. They look like great leaders, but they do not go anywhere and they lead the rest of the church there with them.

This idea is firmly grounded in the previously established principle that the shared leadership team needs to be populated by pairs with complementary strengths. Bill and Phil were able to find comfort and confidence in the fact that the other in their partnership was strong where they were weak. This led not to competition, but to greater confidence and ultimately, growth. This is also largely what was intended by the term *Two-Getherness* that was coined in one of the aforementioned studies.[1]

It is interesting to note that the particular strength of a leader may be an accurate indicator of an inherent corresponding weakness. It has been said that every leader in history was plagued with classic, glaring faults.[2] The strategy to mitigate these is to pair leaders with a fellow that he or she trusts in the ministry to be his or her leader. This person must exhibit strength to offset the first leader's weakness.

Some "Pauls" have so alienated the modern church with their hard-charging fanaticism that they are often marginalized as proverbially too heavenly minded for any earthly worth. Their visions and plans are seen as too grandiose and far-fetched. What they need is a real Barnabas to come alongside and lead with them. The plans that they have are often from the Lord and are the right plans. However, without a Barnabas to "sell" these plans, many will never be adopted. What the church of Jesus Christ needs to get back to on track is a right understanding that no one is an island, least of all the leaders. "Pauls" need to know that they are less effective without their "Barnabases." "Barnabases" need to know that although they might look good as leaders, they do not have the whole picture and their ministry is incomplete without their respective "Pauls."

There is another obvious application to this simple two-by-two pairing that is needed. Any future leadership teams who are commissioned need to bear these differences in mind. It is foolish to continue to ignore the need for two-by-two and the facts concerning "Pauls" and "Barnabases." Once a person knows who he or she is, this person can begin to look for their respective partner. Leadership developers need to be looking for these pairs and pairing them

[1] Rosengren and Bondas, "Two-Getherness."

[2] Howard Hendricks, lectures on leadership, Dallas Theological Seminary, 1994.

together, as well.

Identification of Leaders

There seems to be some question with respect to the initial identification of leaders. After all, the question goes, since everyone cannot lead and there are only limited resources, who should receive the leadership training? How do these leaders surface? What qualities should be seen in individuals as leadership attributes that are the base elements of potential leaders?

One of the first questions that must be asked and answered on the subject of leadership development is where they come from are they born or made? In secular circles this is a question that polarizes those who have knowledge on the subject. The person who would argue that leaders are born into leadership would point to the plethora of evidence that some great leaders begin leading from early childhood. They seem to come out of the womb with a scepter in their little hands. These people exhibit the classic, outward signs of leadership from very young ages and begin leading in earnest in their early teens. Some of the greatest political and military leaders from history may be seen in this light.

Alexander the Great, Cesar Augustus, and others were great leaders from their teens and would be good arguments for the “leaders are born” camp. However, biased, leader-worshipping followers wrote the records on these, so they may be suspect. There may have been not a few legends on how these men became leaders in order to bolster their greatness. Leaders who fall into this category also had the very best tutors (Alexander had Aristotle) and this is a very good argument for the “leaders are made” camp.

All of this banter goes out the proverbial window when considering leaders in the Christian camp, however, because all Christian leaders are both born and made. Christians are born in Christ and made into His image. Christian leaders are to have already been through these phases before they begin training. One of the most effective environments for this to take place is that of the small group. Most real spiritual growth happens in one-on-one mentoring or in small groups. There is no substitute for this intensive nursery.

The most important goal for the small group leadership team is that of making disciples. The second goal is to multiply groups. Developing the next generation of leaders does this. However, the question remains, how is the future leader identified? The answer lies in the natural group dynamic.

After the group starts up, the leadership team must immediately begin the process of identifying future leaders. Apparently there are two types of biblical leaders, the answer may be found in identifying who is the Paul and who is the Barnabas. The clue to which is which may be found in their natural strengths and corresponding weaknesses.

The second generation untrained leader will exhibit certain characteristics inherent to his or her bent. For example, the raw Paul will question everything, while the future Barnabas will seem very caring and sensitive. Most small group leaders see untrained "Pauls" as problems. Not a few have secretly hoped that they would quit coming to the group. Conversely, the Barnabas of the next generation will be so into others that it is often difficult for the group leaders to draw them out and help them with their own growth.

Development of Leaders

Once they have been identified, future leaders may be placed in their own small group for leadership training. This group will consist of between three and ten individuals with a leader who has experience at making equipping leaders. At the outset, all participants in this new group would be informed that they are being groomed for leadership. The fact that they will someday make their own groups is part and parcel of their future as a Christian leader. No one will be given a group; they will build their own.

The group that these new leaders will build will consist of the various people in their worlds that are not already in a Christian small group. Most of these individuals will first need to be introduced to the Savior. They will need to be taught to hear the Lord's voice for themselves and begin to obey this voice when they identify its source as that of Christ. For this reason, the leaders themselves will need to become firm in their own faith so that they will be able to train others on knowing and following the voice of the Lord.

One of the many checks and balances that must accompany this kind of group in order to avoid deformity will be the requisite deployment of the new leaders in pairs. One of these leaders will naturally check his or her partner when the other begins to lean toward error. The error may take one of many forms, not the least of which will be pride. This confrontational discussion can be kept in confidence so that the group will not need to suffer. Many of the errors that leaders currently fall into would be averted if the leader had someone to talk to that was on their perceived level. For this reason alone, the need to send leaders out in leadership pairs is obvious even to the casual observer.

Based on the needs of the church and the new leader, the new leader will officially plan to stay in this new group for six to eighteen months. In reality, however, this group becomes a haven for most leaders, and it never disbands until the members of it move or graduate to their final home. The curriculum that is utilized must fit the leader and those who are being developed as leaders. It must also be transferable. A transferable curriculum must not only be able to be used by the new leaders when making disciple makers of their own, but it must also be available when the time comes for them to do so. One that has a track record for being successful on both of these levels is the *Design for Discipleship* by the Navigators.[3] This is a very helpful resource for this purpose.

Although this Bible study workbook series covers many topics that concern the Christian walk and discipleship, much of the series is devoted to propagating the four basic disciplines of the Word of God, prayer, witnessing, and fellowship. These are seen as the foundation that causes the follower of Christ to walk correctly. The leaders in training must so incorporate these activities into their lives that they become second nature. These are the capacities that they will need to model for the people they will lead in the future. A special attention needs to be paid at this juncture concerning the motivation of the leaders in training.

The mentor needs to be especially attentive as to why the new leaders are keeping these disciplines. The sense that a person may read their Bible or pray simply to put the proverbial check in the box is not acceptable. They need to keep the disciplines to please Christ. Not seeing Him as a taskmaster that demands certain activities, but as a friend that wants to spend time with them. The former motivation will lead to legalism; the latter motivation will lead to a walk with Christ that will survive until the end.

Once the new leaders are into the curriculum to some level, they must be deployed into service so that the cycle may continue. This may be best begun very early in their training so that they may use and retain what they are learning. The timing for full deployment is ill defined because it is different for every individual. By definition, a leader is no longer a follower (at least when he is leading). However, followers of Christ never stop following Him. There is an ever-present tension that should never fade in the mind of the leader over the course of his or her life. With this in mind, one of the indicators that a person is ready to be given Christian leadership responsibilities is when he or she begins to listen to and obey the voice of the Lord.

---

[3] Chuck Broughton, *Design for Discipleship*. 6 vols. (Colorado Springs, CO: Navpress, 1973).

14 Steps for Transitioning a Ministry to the Two By Two Leadership Model

It is very important at the outset of any activity in Christian ministry to pray. This not only causes the creator and sustainer to help in the activity, it also causes the individual that prays to enter into a proper understanding of his or her role. The correct understanding of the role of the Christian leader is that of a responding facilitator. Jesus said, “Without me, ye can do nothing. (John 15: 8, KJV)” While prayer is the fifth step, it is very important to bathe this whole process in prayer.

Step 1 is the understanding that Jesus Christ is the chief designer and builder of His church (Matthew 16: 18). It would behoove any who would aide Him in church leadership to remember this. With this in mind, it is only fitting that those who lead do so His way. One of the keys to this is to remember that He never sent His followers into any ministry situation except two by two. If a Christian leader is found in any other situation, he should amend this situation.

Step 2 is the recognition that the leader needs to not do the ministry alone. Howard Hendricks said, “Never go anywhere without somebody.”[4] There needs to be another leader that joins the solo leader in ministry. Doing ministry alone is not the way Christ intended it.

The third step is for the leader to recognize what kind of leader he or she is. This is difficult and it takes some time. If the leader is focused on rules and requirements, then there is an easy case to be made that this leader is a Paul type. Conversely, if the leader is almost entirely concerned with the growth of individuals then this leader is a Barnabas type. The problem is that people do not tend to fall strictly into one of these two parameters. There are shades of the two types of leaderships in most leaders. The requirement in this step is for the leader to determine his or her primary, natural bent. This bent may be seen in interactions with other leaders. If the

[4] Howard Hendricks, Lectures on leadership, Dallas Theological Seminary, 1994.

leader has worked well with people who are like Paul then this leader may be a Barnabas type. The same is true in the converse. A natural Paul will tend to not work well with other Paul types.

Step four is for the leader to recognize possible partners that are in or around his or her ministry. If the potential partner is untrained as a leader, he or she will be easier to identify. Untrained Paul types tend to question every answer. In small groups, this person is the proverbial thorn in the leader's side. People who lead like Barnabas tend to reach out and comfort others in small groups, even before they have been trained in leadership. This makes them easier to identify as Barnabas types.

Because of the important upcoming decisions to be made, step five is a season of prayer. The leader must pray for courage and wisdom. The next few steps may shape his or her effectiveness in ministry and should be clearly in subjection to the specific direction of the Holy Spirit. Prayer is key to gaining this insight. Prayer also shows that the leader is dependent upon the Lord. Prayer is a significant barometer of the faith level of the leader. It is also an indicator of the object of the leader's faith.

Step six is the proclamation of this model in public settings. Sermons should begin with the biblical mandate that it is not good for man to be alone. It would not be wrong to spend a good deal of time preaching on this topic from the pulpit. People need to understand that there have been some failings in previous church leadership models. People also need to understand that Jesus provided His way of leadership.

Step seven is for the leader to approach God's choice for the co-leader. The leader should humbly ask for assistance from this person. The leader must remember that this person will tend to not be in perfect subjection to the first leader's values. If the first leader is a person who leads like Paul then the co-leader will be a person who leads like Barnabas. The key to this step is respect. If the first leader truly respects the ministry of the co-leader then it will work. If not, it will not.

The eighth step revolves around small group ministry. If there is not a small group element to the existent ministry, one must be started. The reason for this is that leaders are developed in small group settings. The eighth step is to begin the process of transferring two-by-two model to the next generation. People who lead like Paul and people who lead like Barnabas must be identified. They must be taught their specific strengths and weaknesses. They then will be able to see how having a partner with complimentary strengths is important.

Step nine is pairing up the two types into tentative partnerships. People who lead like Paul need to be paired with people who lead like Barnabas. If Frank is of the first type he should be paired with Joe of the second type. It is important that both Frank and Joe understand their roles in this partnership. This cannot be overstated. If Frank or Joe thinks they are solely in charge of the ministry, or subservient in this partnership, it will not work. It should be noted that the two types do have differing strengths, and should take charge in certain circumstances. People who lead like Paul should lead in Bible studies and discussions about responsibility. People who lead like Barnabas, conversely, should take over when individual needs are expressed in the small group. They also should lead discussions about practical applications that arise from Bible studies.

There are two elements to the model that must be understood at this point. First, the two leaders should consider their partner, their leader. The first leader should consider the second leader to be his leader and visa versa. This will provide a confidence level that will rarely be shaken. Second, the two of them should begin to champion each other’s messages. The leaders who lead like Paul will begin to preach the grace, which is the natural message of the Barnabas types. Conversely, the Barnabas types will publically articulate the message of responsibility, which usually comes from Paul types.

The tenth step is deployment. Beginning with small assignments, the leadership pairs should begin to spread their proverbial wings and lead in small group settings. When they experience success in small things they should be given larger responsibilities. Not every leadership pair will be able to lead in every circumstance. Some leaders are not destined to lead large numbers of people. However, early failure at leading large numbers of people does not necessarily disqualify leaders for this task.

Step eleven is monitoring and evaluating the teams that have been deployed. Jesus did this in His first two campaigns. He sent His disciples out in two-by-two pairs, and then brought them back for times of debriefing and refreshment. During these times of debriefing He acknowledged their excitement over their success, and spoke of His insight into their unseen success (Luke 10: 18). It is important to be positive if there is any success at all. This is not a model, which should be tried and discarded quickly. This is the model that Jesus employed.

Step twelve is to make changes that are needed. Even utilizing the two-by-two model, some individuals will not be partnered correctly. Leaders are not foolproof. There should always be the realization that mistakes are made. The fact that two people are not successful together does not diminish the need for solo leaders to have a partner. The original Paul and Barnabas actually parted ways in anger. In Acts 15 Paul took Silas and went on the second missionary journey. Barnabas took John-Mark and went on his own missionary journey. The fact is that these two examples in the faith were angry enough that they did not work together again. The wonderful fallout from this was that one team became two.

Step thirteen is to realize that there is a need for many more echelons of leaders in fulfilling the great commission. If the leaders of subsequent generations begin to train leaders in their own right, this is very good. Paul mentioned the need for four generations of leaders in 2 Timothy 2: 2. Paul was the first level, Timothy was the second, reliable men were the third level, and others were the fourth level. This is a good goal with respect to the subject of discipleship effectiveness. If someone who has never even met the original leader brings people to Christ, the effectiveness of the discipleship effort is no longer contingent upon the first leader's effectiveness. This discipleship effort will continue well beyond the ministry of the first leader.

The last step revolves around the original leader leaving that ministry. It is natural for a strong leader to feel the need to replace his or herself. Obviously someone needs to step into the leadership role that will be vacated. However, if the co-leader was firmly established as leader, then there will not be a felt vacuum in the leadership structure of that ministry. There will be time for the co-leader to identify and replace the original leader according to the direction of the Holy Spirit. It is acceptable for the original leader to leave with a junior of the opposite leadership type. According to the previously mentioned schism between Paul and Barnabas, both leaders left Antioch with a co-leader.

These fourteen steps are not set in proverbial granite and may be amended to fit the individual needs. The ideas behind these steps do need to be employed, however, the order and essence of the steps is open for broad application according to the specific leading of the Holy Spirit. This list of steps is not to be seen as exhaustive either. There will probably be other steps that are necessary as the model begins to be enacted. The goal is for the two by two model to be taken seriously and for every ministry to examine itself with respect to how it is to be fully employed.

Summary

It has been shown that partnerships in leadership in the church are to be preferred over solo leadership models. Further, it has been shown that the specific personalities that are best paired are those of who have been labeled "Pauls" with those who have been labeled "Barnabases." When properly understood, the idea that some leaders are "Pauls" and others are "Barnabases" will be a great help in furthering the identification, development and deployment of future leaders.

There are a plethora of innovations that are being fostered as ways to reach the new generation for the cause of Christ.[5] These are being implemented by many church leaders in the hope of finding the magic ingredient that will help them to really make a dent in the ever-increasing gap between western general population and church growth. This gap is real and will not go away as a result of innovating the tired cultural norms and expectations from previous generations. The only way to reach this generation for Christ is to revisit the directives of Scripture and amend the church of today accordingly. This paper has included a call for the leaders of the church to do this. In doing so they will legitimize and nurture the efforts of the next generation to find and follow the Lord's directives for reaching their generation. If they fail to do this, they will squelch the vine work for the next generation.

The Lord Jesus Christ urged His followers to pray the Lord of the harvest for more laborers (Matthew 9: 36-38). This was just after He saw the multitudes and had compassion on them because they were like sheep without a shepherd. The church today needs to throw aside her prideful ways and come back to biblical directives. Her leaders need to come back to the example and commands of Christ and lead together to reach this lost and dying world for the

[5] Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations.*

cause of Christ. There is no time for the status quo when the masses are still like sheep without a shepherd.

BIBLIOGRAPHY

Barna, George. *Growing True Disciples.* Colorado Springs, CO: Water Brook Press, 2001.

________. *The Power of Team Leadership: Finding Strength in Shared Responsibility*. Colorado Springs, CO: Water Brook Press, 2001.

Bennis, Warren. *Essential Bennis.* Hoboken, NJ: Jossey-Bass, 2009.

________. *On Becoming a Leader*. Reading, MA: Addison-Wesley Publishing Company, 1994.

Bennis, W. and Burt Nanus. *Leaders: Strategies for Taking Charge.* New York, NY: Harper and Row, 1985.

Bentley, Chuck. “A Pastor’s Salary.” Crown Financial Ministries. Accessed September 14, 2012. http://www.crown.org/library/viewarticle.aspx?articleid=148.

Blackaby, Henry and Richard Blackaby. *Spiritual Leadership: Moving People on to God’s Agenda*. Nashville, TN: B&H Publishing Group, 2001.

Broughton, Chuck. *Design for Discipleship.* 6 vols. Colorado Springs, CO: Navpress, 1973.

Burge, Gary M. *Interpreting the Gospel of John.* Grand Rapids, MI: Baker Books, 1992.

Cairns, Earle E. *Christianity through the Centuries: A History of the Christian Church.* 2nd rev. ed. Grand Rapids, MI: Zondervan, 1981.

Carson, D. A. *The Gospel According to John*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991.

Cartledge, Samuel A. “The Gospel of Mark.” *Studia Biblica* (1955), 188. Accessed July 6, 2013. http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=XXIX.+The+Gospel+of+Mark&rft.jtitle=Interpretation%3A+A+Journal+of+Bible+and+Theology&rft.au=Cartledge%2C+S.+A&rft.date=1955-04-01&rft.issn=0020-9643&rft.eissn=2159-340X&rft.volume=9&rft.issue=2&rft.spage=186&rft.epage=199&rft_id=info:doi/10.1177%2F002096435500900206&rft.externalDBID=n%2Fa&rft.externalDocID=10_1177_002096435500900206&paramdict=en-US.

Cawthorne, Jon E. “Leading from the Middle of the Organization: An Examination of Shared leadership in Academic Libraries.” *The Journal of Academic Librarianship* 36 (January, 2010). Accessed June 9, 2013. http://www.sciencedirect.com.ezproxy.liberty.edu:2048/science/ article/pii/S0099133310000078.

Cole, Neil. *Organic Leadership: Leading Naturally Right Where You Are*. Grand Rapids MI: Baker Books, 2009.

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

Covey, Stephen R. *The 8th Habit: From Effectiveness to Greatness*. New York, NY: Free Press, 2004.

________. *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change.* New York, NY: Simon & Schuster, 2004.

Cowan, Steven, *Who Runs the Church?: Four Views on Church Government.* Grand Rapids, MI: Zondervan, 2004.

De Roest, Henk. "The Precarious Church: Developing Congregations in an Individualized Society." *Ecclesiology* 4 (2008). Accessed June 9, 2013. http://rx9vh3hy4r.search. serialssolutions. com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id= info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx: journal&rft.genre=article&rft.atitle=The+Precarious+Church%3A+Developing+Congregations+in+an+Individualized+Society&rft.jtitle=Ecclesiology&rft.au=de+Roest%2C+Henk&rft.date=2008&rft.pub=BRILL&rft.issn=1744-1366&rft.volume=4&rft.issue=2&rft. spage=204&rft. epage=204&rft.externalDBID=n%2Fa&rft.externalDocID=n%2Fa& paramdict=en-US.

Driscoll, Mark. *Confessions of a Reformissional Reverend.* Grand Rapids, MI: Zondervan, 2006.

Duin, Julia. "Just in: Latest Church Growth Statistics." *The Washington Times*, February 12, 2010. Accessed September 14, 2012. http://www.washingtontimes.com/blog/belief-blog/2010/feb/ 12/latest-church-growth-stats-in/.

Duvall, Scott and Daniel Hays. *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible.* 2nd ed. Grand Rapids, MI: Zondervan, 2005.

Fee, D. G. and D. K. Stuart. *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible.* 2nd ed. Grand Rapids, MI: Zondervan, 1993.

Foster, Richard. *The Celebration of Discipline: The Path to Spiritual Growth.* New York, NY: HarperCollins, 1998.

Fuller, Jim. "Statistics in the Ministry." Pastoral Care Inc. Accessed September 14, 2012. http://www.pastoralcareinc.com/statistics/.

Gomez, Pamela Wesley. "Life's Lessons of a Lay Leader." *Anglican Theological Review*. 92, No. 1(2010). Accessed June 9, 2013. http://search.proquest.com.ezproxy.liberty.edu: 2048/docview/215262590.

Hesselgrave, David J. *Planting Churches Cross-Culturally: North America and Beyond*. 2nd ed. Grand Rapids, MI: Baker Publishing Group, 2000.

Iorg, Jeff. *The Painful Side of Leadership: Moving Forward Even When It Hurts*. Nashville, TN: B&H Publishing Group, 2009.

Jackson, Sandra. "A Quantitative Evaluation of Shared Leadership Barriers, Drivers and Recommendations." *Journal of Health Organization and Management* 14 (2000). Accessed June 9, 2013. http://www.emeraldinsight.com.ezproxy.liberty.edu:2048/ journals.htm? articleid=1411548&show=abstract.

Jessup, Harlan R. "New Roles in Team Leadership". *Training and Development Journal*, 44 (Nov. 1990). Accessed June 9, 2013. http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=New+Roles+in+Team+Leadership&rft.jtitle=Training+and+Development+Journal&rft.au=Jessup%2C+Harlan+R&rft.date=1990&rft.issn=0041-0861&rft.volume=44&rft.issue=11&rft.spage=79&rft.epage=83&rft.externalDocID=EJ416086&paramdict=en-US.

Kent, Homer A. Jr. *Jerusalem to Rome: Studies in the Book of Acts*. Grand Rapids, MI: Baker Book House, 1972.

Kerr, J. R. "Open Source Activists." *Leadership Journal* 30.3 (Summer 2009). Accessed June 9, 2013. http://www.christianitytoday.com/le/2009/summer/opensourceactivists.html.

Klein, William, Craig Blomberg, and Robert Hubbard. *Introduction to Biblical Interpretation.* Nashville, TN: Thomas Nelson, Inc., 2004.

Kouzes, James and Barry Z. Posner, ed., *Christian Reflections on the Leadership Challenge*, San Francisco, CA: Jossey-Bass Publishers, 2004.

Krejcir, Richard J. "What is Going on with the Pastors in America?" *Schaeffer Institute of Church Leadership Development,* 2007(research from 1989 to 2006). Accessed September 14, 2012. http://www.intothyword.org/apps/articles/default.asp? articleid=36562.

Lightner, Robert P. *Sin, the Savior and Salvation: The Theology of Everlasting Life*. Nashville, TN: Thomas Nelson Publishers, 1991.

LaSor, William S., David A. Hubbard, and Frederic W. Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament.* 2nd ed. Grand Rapids, MI: Eerdmans Publishing Co., 1996

Lausanne Committee for World Evangelization. "The Local Church in Mission: Becoming A Missional Congregation in the Twenty-First Century Global Context and the

Opportunities Offered Through Tentmaking Ministry." (Lausanne Occasional Paper No.39).

MacDonald, William. *True Discipleship*. Kansas City, KS: Walterick Publishers, 1975.

Malphurs, Aubrey. *A New Kind of Church: Understanding Models of Ministry for the 21st Century*. Grand Rapids, MI: Baker Books, 2007.

________. "Strategic Planning for Leadership in the 21st Century," Enrichment, Winter, 2010, accessed December 21, 2013, http://www.malphursgroup.com/images/Articles/EJW10_Malphurs_article.pdf

Marshall, Colin and Tony Payne. *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything*. Kingsford NSW, Australia: Matthias Media, 2009.

McGavran, Donald A. *How Churches Grow*. London, England: World Dominion, 1959.

________. *Understanding Church Growth.* 2nd rev. ed. Edited by C. Peter Wagner. Grand Rapids, MI: Eerdmans Publishing Company, 1990.

McGavran, D. A., and Win Arn. *How to Grow a Church.* Ventura, CA: Regal, 1973.

McGavran, D. and George C. Hunter, III. *Church Growth: Strategies That Work.* Nashville, TN: Abingdon, 1980.

McKenna, Robert B. and Katrina Eckard. "Evaluating Pastoral Effectiveness: To Measure or Not to Measure." *Pastoral Psychology* 58.3. (June, 2009). Accessed June 9, 2013. http://search.proquest.com.ezproxy.liberty.edu:2048/docview/199381371.

Mitchell, Michael R. *Leading, Teaching, and Making Disciples*. Bloomington, IN: Cross Books, 2010.

Neck, Christopher P. and Charles C. Manz. "Team Leadership in Practice." *Thrust for Educational Leadership*. 28, no. 2 (Nov/Dec 1998). Accessed at June 9, 2013. http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=Team+Leadership+in+Practice&rft.jtitle=Thrust+for+Educational+Leadership&rft.au=Neck%2C+Christopher&rft.au=Manz%2C+Charles+C&rft.au=Manz%2C+Karen+P&rft.date=1998&rft.issn=1055-2243&rft.volume=28&rft.issue=2&rft.spage=26&rft.epage=29&rft.externalDocID=EJ575259&paramdict=en-US.

Nelton, Sharon. "Team Playing is on the Rise." *Nation's Business* 84 (June 1996). Accessed June 9, 2013. http://search.proquest.com.ezproxy.liberty.edu:2048/docview/199817251.

Nurmi, Raimo. “Teamwork and Team Leadership.” *Team Performance Management* 2 (1996) Accessed June 9, 2013. http://www.emeraldinsight.com.ezproxy.liberty.edu:2048/journals.htm?articleid=882737&show=abstract.

Perkins, D. Clay and Dail Fields. “Top Management Team Diversity and Performance of Christian Churches.” *Nonprofit and Voluntary Sector Quarterly* 39 (2010): 827. Accessed June 9, 2013. http://liberty.summon.serialssolutions.com/search?s.q=Top+Management+Team+Diversity+and+Performance+of+Christian+Churches.

Poirier, Alfred. *The Peace Making Pastor: A Biblical Guide to Resolving Church Conflict*. Grand Rapids, MI: Baker Books, 2006.

Porter-O’Grady, Tim. “Whole Systems Shared Governance: Creating the Seamless Organization.” *Nursing Economics$* 12 (1994). Accessed June 9, 2013. http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rfr_id=info:sid/summon.serialssolutions.com&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&rft.genre=article&rft.atitle=Whole+systems+shared+governance%3A+creating+the+seamless+organization&rft.jtitle=Nursing+economic&rft.au=Porter-O%27Grady%2C+T&rft.date=1994-07-01&rft.issn=0746-1739&rft.volume=12&rft.issue=4&rft.spage=187&rft_id=info:pmid/8945273&rft.externalDocID=8945273&paramdict=en-US.

Putman, David. *Breaking the Discipleship Code: Becoming a Missional Follower of Jesus.* Nashville, TN: B &H Publishing Group, 2008.

Rainer, Thom S. and Eric Geiger. *Simple Church: Returning to God's Process for Making Disciples*. Nashville, TN: Broadman & Holman, 2006.

Reid, Alvin L. *Radically Unchurched: Who They Are and How to Reach Them*. Grand Rapids, MI: Kregel Publications, 2002.

Rosengren, Kristina and Terese Bondas. “Supporting “Two-Getherness: Assumption for Nurse Managers Working in a Shared Leadership Model.” *Intensive and Critical Care Nursing* 26 (2010). Accessed June 9, 2013. http://www.sciencedirect.com.ezproxy.liberty.edu:2048/science/ article/pii/S0964339710000674.

Schwarz, Christian A. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. St. Charles, IL: Church Smart Resources, 1996.

Stott, John R. W. *The Message of the Sermon on the Mount (Matthew 5-7): Christian Counter-Culture.* Downers Grove, IL: Inter-Varsity, 1985,

Thompson, Jr., Oscar W. *Concentric Circles of Concern: Seven Stages for Making Disciples*. Nashville, TN: Broadman & Holman Publishers, 1999.

Towns, Elmer, Ed Stetzer, and Warren Bird. *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future.* Ventura, CA: Regal Books, 2007.

Towns, E. L. and Ed Stetzer. *Perimeters of Light: Biblical Boundaries for the Emerging Church.* Chicago, IL: Moody Publishers, 2004.

Towns, Elmer and Vernon Whaley. *Worship through the Ages*. Nashville, TN: B & H Academic, 2012.

Tummillo, Michael. "Surviving an American Church Split." Accessed September 14, 2012. http://ezinearticles.com/?Surviving-an-American-Church-Split&id=161200.

Twigg, Nicholas W. and Bomi Kang. "The effect of leadership, perceived support, idealism, and self esteem on burnout." *Journal of Behavioral Studies in Business* 4 (2011). Accessed September 14, 2012. http://search.proquest.com.ezproxy.liberty.edu:2048/docview/928758842.

Verduin, Leonard. *Reformers and their Stepchildren*. Grand Rapids, MI: Eerdmans Publishing Co., 1964.

Vine, W. E. *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers*. Old Tappan, NJ: Revel Company, 1966.

Viola, Frank and George Barna. *Pagan Christianity?: Exploring the Roots of Our Church Practices*. Carol Stream, IL: Tyndale House Publishers, 2008.

Warren, Rick. *The Purpose-Driven Church: Growth without Compromising your Message and Mission.* Grand Rapids, MI: Zondervan, 1995.

Wenig, Scott. "The Power of Preaching Teams," *Leadership Journal* 32, no.4 (Fall 2011). Accessed June 9, 2013. http://go.galegroup.com.ezproxy.liberty.edu:2048/ps/i.do?action=interpret&id= GALE%7CA271990938&v=2.1&u=vic_liberty&it=r&p=AONE&sw=w&authCount=1

Willard, Dallas. *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco, CA: Harper and Row, 1988.

Willis, Avery T. and Henry T. Blackaby. *On Mission with God: Living God's Purpose for His Glory*. Nashville, TN: Broadman & Holman Publishers, 2002.

Wood, Michael Shane and Dail Fields. "Exploring the Impact of Shared Leadership on Management Team Member Job Outcomes." *Baltic Journal of Management* 2, no.3 (2007) Accessed June 9, 2013. http://search.proquest.com.ezproxy.liberty.edu:2048/docview/208674357.

VITA

Joseph Thomas Swanner IV

EDUCATIONAL

Attended- Northwest College, Kirkland, WA, 1982-1983.
B.S., Liberty University, Lynchburg, VA, 1994.
Attended- Dallas Theological Seminary, Dallas, TX, 1994-1995.
M.A.R., Liberty Baptist Theological Seminary, Lynchburg, VA, 2010.
M.Div., Liberty Baptist Theological Seminary, Lynchburg, VA, 2011.

MINISTERIAL

License: January, 1995, Chapel in the Woods, Dallas, TX.
Ordained: January, 2001, Princeton Bible Church, Princeton, WV.

PROFESSIONAL

Teacher, Vocational Technical School, Richmond, VA, 2011-2013
Teacher/Leader- Immanuel Baptist Church- Princeton, WV, 2008-2011
Youth Leader - Johnston Chapel Baptist Church- Princeton, WV, 2006-2008
Youth Pastor- Princeton Bible Church- Princeton, WV, 1995-2002
Youth Pastor- Chapel in the Woods- Dallas, TX, 1995
Youth Director, Suburban Christian Church- Virginia Beach, VA, 1988,1992-93
Lay Youth Teacher- Green Ridge Baptist Church- Roanoke, VA, 1989-1991
Leadership Team-Teacher/Trainer- The Navigators- Virginia Beach, VA, 1985-87

Appendix A
Survey Results

Question 1: How long have you occupied a Christian leadership role?

It's hard for me to say exactly, but I guess about eight years.
12/16/2012 8:46 PM

About 10 years
12/8/2012 8:40 AM

10 years
11/29/2012 6:58 PM

8 years
11/29/2012 11:09 AM

16 years
11/28/2012 8:42 PM

14 years
11/27/2012 7:24 PM

13 years
11/26/2012 10:55 AM

Since 1986; 26 years.
11/26/2012 8:46 AM

10 years
11/25/2012 4:57 PM

44 years
11/25/2012 3:36 PM

5 years
11/24/2012 2:27 PM

1 year
11/24/2012 12:29 AM

15 Years
11/20/2012 5:43 PM

Officially, a couple of months.
11/19/2012 2:38 PM

20+ years
11/19/2012 1:52 PM

Question 2: What is your current position in a Christian leadership role?

I'm a community group (small group) mission leader, responsible for planning citywide group mission projects and keeping members accountable to fulfill the personal mission of disseminating the gospel to individuals God has called them to evangelize.
12/16/2012 8:46 PM

I am currently serving as an Army Chaplain
12/8/2012 8:40 AM

Prayer Leader, Assistant Pastor
11/29/2012 6:58 PM

Children's Sunday School teacher and Hospitality leader
11/29/2012 11:09 AM

Church Planter
11/28/2012 8:42 PM

Pastor
11/27/2012 7:24 PM

Senior Pastor
11/26/2012 10:55 AM

Father Prior of a monastic retreat community, the head of an international monastic formation fellowship, and the rector of the monestary chapel.
11/26/2012 8:46 AM

Lead pastor
11/25/2012 4:57 PM

Senior Pastor
11/25/2012 3:36 PM

Senior Pastor
11/24/2012 2:27 PM

Mission/outreach leader for my community group.
11/24/2012 12:29 AM

Community Pastor (small groups and outreach efforts)
11/20/2012 5:43 PM

Hospitality leader of a community group.
11/19/2012 2:38 PM

Teaching preschool and elementary aged children. Also, mentor to young wives.
11/19/2012 1:52 PM

Question 3: What is your natural style of leadership? Please check the one that describes you the best.

Visionary Leadership – Leader sets direction by creating a vision that engages people.
46.7%______

Coaching – Leader connects individual needs and wants with the organization's goals. Coaching explores the person's life and values beyond just the work. 20.0%______

Affinitive – The leader connects people to each other, thereby creating teamwork and harmony.
13.3%______

Democratic – Inclusion and participation show that each member is valued by this leader.
6.7%______

Pacesetting – Leader sets and achieves challenge goals. 0.0%______

Commanding – Leader provides clear direction and makes all decisions.
13.3%

Other (please specify) 0.0%

Question 4: Other than your spouse, do you have a recognized or unofficial partner in leadership?

Yes 86.7%

No 0.0%

Recognized 40.0%

Unofficial 20.0%

Question 5: On a scale from one to ten, how confident are you in making needed changes in your ministry?

2- 6.7%
5- 20%
7- 13.3%
8- 20%
9- 13.3%
10- 26.7%

Question 6: On a scale of one to ten, how confident are those to whom you minister in your ability to perform in all the roles that are required for your position?

7- 20%
8- 26.7%
9- 26.7%
10- 26.7%

Question 7: On a scale of one to ten, how comfortable are you in mentoring relationships in order to develop the next generation of Christian leaders?

2- 6.7%
6- 6.7%
7- 6.7%
8- 33.3%
9- 20%
10- 26.7%

Question 8: On a scale from one to ten, how satisfied are you in your current position?

5- 13.3%
6- 6.7%
7- 26.7%
8- 13.3%
9- 6.7%
10- 33.3%

Question 9: Would you recommend your status of leadership (solo or partner) to the next generation of leaders?

Yes 93.3%

No 6.7%

Question 10: Is there any information that you would like to add to this topic?

I don't believe that leadership can occur on a solo basis. Christian leadership requires a partnership, in which at least two siblings in Christ work together hand in hand and keep each other accountable and spurred on to the Mission.
12/16/2012 8:46 PM

This is a very thought provoking topic, as well as one that causes you to take a closer look at your individual ministry/leadership style.
12/8/2012 8:40 AM

No
11/29/2012 6:58 PM

No!
11/28/2012 8:42 PM

none
11/27/2012 7:24 PM

I use a strong team approach but with a clear understanding of final authority and decision making remaining with the solo leader.
11/26/2012 10:55 AM

I am an Anglican priest. We follow the episcopal model of leadership. The bishop stands in sole authority over the priest and the priest stands in sole authority over the congregation as an 'extension' of the bishop. The church board (or 'vestry') advises and makes recommendations to the priest, but the priest makes all final decisions. If there is more than one priest at a ministry,

the senior priest makes all final decisions--he alone is accountable to the bishop for carrying out the vision of the diocese and for operating within the framework of the Canons (i.e., church law). With reference to the idea of ministering in pairs as a type of leadership model, my I suggest that the "teams of two" which Jesus sent out weren't so much practicing a model (or principle) of leadership as they were practicing a model (or method) of missions and evangelism. They were under strict orders by their 'bishop' (Jesus) and were told exactly what to take, where to stay, what to eat, what to say, and when to move on. They weren't engaged in leadership; they were practicing submission, relinquishment, and obedience. The idea of being sent in pairs was for mutual encouragement and prayer (especially when things got difficult) as they fulfilled the mission of Another.
11/26/2012 8:46 AM

Team leadership is not without its difficulties however the added benefit to you and those you minister to outweighs the difficulties. Team leadership demands clarity of roles for maximum usefulness and it also demands humility.
11/25/2012 4:57 PM

Questions you have posed can be answered best by those with longevity... within the same ministry.
11/25/2012 3:36 PM

Discipleship is a key component. This helps develop the vision as you have people stepping into roles. This makes the pastors job much easier. If discipleship is not part of the vision, then the vision will not work.
11/24/2012 2:27 PM

The team leadership model has to be set on a foundation of grace and honesty. Identity is found in Christ (by grace), not in the constant affirmation of the other leader. Therefore, since we are not constantly fighting to make sure we're please the other person, we are free to confront, challenge, encourage, speak truth ... and also free to receive such, knowing that our worth is found in God's grace ... though our value to the organization can increase as we are willing to accept challenge/accountability!
11/20/2012 5:43 PM

N/A.
11/19/2012 2:38 PM

I would not like to lead alone.
11/19/2012 1:52 PM

APPENDIX B

LIBERTY
UNIVERSITY

The Graduate School at Liberty University

November 12, 2012

Joseph Swanner
IRB Exemption 1424.111212: Two by Two Leadership: A Description of Ideal Leadership Pairs

Dear Joseph,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2,4), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

> (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), **survey procedures**, interview procedures or observation of public behavior, **unless:**
> **(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects**; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.
>
> (4) Research involving the collection or study of **existing data**, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available **or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects.**

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

LIBERTY
UNIVERSITY

Liberty University | Training Champions for Christ since 1971