LIBERTY BAPTIST THEOLOGICAL SEMINARY

JUSTIFICATION FOR MASTER OF ARTS IN RELIGION WITH A
CONCENTRATION IN LEADERSHIP -- PROGRAM AND CURRICULUM
SUGGESTIONS

A THESIS RESEARCH PROJECT
PRESENTED TO
THE FACULTY OF THE
LIBERTY BAPTIST THEOLOGICAL SEMINARY

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

BY

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THEESIS PROJECT APPROVAL SHEET

A
GRADE

MENTOR

READER
A review of current literature reveals a critical need for Christian Leadership Development. The purpose of this project is to document, both Christian and secular literature, demonstrating that need. It also includes interviews with recognized Christian leaders in Leadership Development. The project examines the curriculum programs of other seminaries and theological schools in order to ascertain the contemporary teaching on the subject. The project surveys pastors throughout the United States to determine their opinions as to effective education and their suggestions of problem areas in which to focus curriculum. The conclusion shows an agreement with the stated thesis.
TO

Rev. Jerry K. Deans

Thank you for the sacrifice of a part of your body that made my physical life possible.

Only God can ever reward you for your selflessness, but I will be eternally grateful.
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CHAPTER 1
INTRODUCTION

The purpose and goal of this research project is to justify the need and to develop the initial curriculum topics for a concentration in Leadership within the Master of Arts in Religion (MAR) for Liberty Baptist Theological Seminary.

The nature of this research follows many of the same paths and objectives of the prolific writings on church-growth. Indeed, church-growth usually follows the principles of successful leadership. By necessity, the project will use resources from that discipline as proven examples of competent leadership development. This research, however, is not about church-growth. It is about leadership principles, methods, and techniques.

The purpose is to examine current leadership principles and to incorporate them within the framework of Christian philosophy and theology. In reality, many methods and techniques are benign within themselves and pose no problem fitting into the parameter of evangelical, fundamental, Christian ideology. Others, however, have to compromise certain terms and beg the issue to meet the test
of Christian motivation. Therefore, the purpose is to lay a foundation for spiritual growth, through biblical leadership models, as well as, proven leadership methods derived from the servant leadership teachings of the Bible.

Statement Of The Problem

Why do we need to teach leadership principles in a seminary? The answer lies in the issue of who leads the church. The Gospel of Matthew records the charter of the Christian church, as well as, the responsible person to build it. Jesus tells Peter that upon his “inspired confession of faith in Jesus as the Messiah, the Son of the living God,”¹ that “I will build My church,” (Matt. 16:18 NIV). Historically the interpretation or misinterpretation of this passage creates the first New Testament problem of leadership. Dr. Luke Kauffman writes, “It is interesting that Christ did not tell His disciples that ‘you will build my church,’ nor ‘I will build your church.’ He clearly announced that He is the builder of His church. Without apology He announced that He is both the designer-builder and the owner of the church He plants.”² This passage and subsequent exegesis by many commentators begins some of the

¹The NIV Study Bible (Grand Rapids: Zondervan Publishing House, 1985), 1865.

many comparisons and contrasts this research will involve. The passage, so familiar to most, actually begins in verse 16 of Matthew 16 as an answer that Simon Bar-jona gives in response to the question Jesus asked all His disciples. “Whom do men say that I the Son of man am?” (v-13) Jesus had asked His disciples, who do the general population say that I am? He was told what the disciples had heard others saying. However, in verse 15 Jesus asks His disciples specifically, “But whom say ye that I am?” In verse 16, Simon Peter answered, “You are the Christ, the Son of the living God.” Jesus then tells Peter in verse 18, “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.” Herein lies the confusion of the foundation of the church.

The NIV Study Bible states:

In the Greek “Peter” is petros and “rock” is petra. The rock on which the church is built may be Peter’s inspired confession of faith in Jesus as the Messiah, “the Son of the living God,” or it may be Peter himself, since Eph 2:20 indicates that the church is “built on the foundation of the apostles and prophets.”

The NIV Study Bible fails to continue the passage in Ephesians. Immediately following their Eph 2:20 quote without punctuation break the passage continues, “with Christ Jesus himself as the chief cornerstone.” Verse 21-22 states, “In him the whole building is joined together and

3The NIV Study Bible, 1865.
rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

Edward E. Hindson writes:

The Roman Catholic interpretation of this passage is that Peter was the foundation stone of the church, that he had a primacy among the apostles, that he became Bishop of Rome, and that his primacy was passed on to his successors, the popes.4

Hindson denies the Roman Catholic interpretation and goes on to state. “Therefore, the rock or foundation of the church is the confession (ultimately, the doctrine) of the apostles, which became normative for the true church. Protestant interpreters, with some patristic support (Chrysostom, Justin Martyr, and Augustine), have tended to identify the rock with Peter’s faith or confessions, or with our Lord Himself. The most straightforward interpretation seems to be that Peter is meant by the rock, but that he is not the exclusive foundation (J. Broadus).”5 Matthew Henry agrees with the Protestant viewpoint. He says that all the disciples had been answering in response to Jesus and that to the specific question of verse 15, Peter answered for all the apostles, primarily because Peter’s nature and temper caused him to speak forwardly, but all the apostles had


5Ibid.
concluded. Henry says, "So, that this is far from being a proof of such primacy and superiority of Peter above the rest of the apostles, as the church of Rome ascribes to him." Henry continues:

Upon occasion of this great confession made of Christ, which is the church's homage and allegiance, he signed and published this royal, this divine charter, by which that body politic is incorporated.

Henry also stipulates the prerequisite for Christian leadership within the answer one has to Jesus' question, "But who say ye that I am?"

Ye tell me what other people say of me; can ye say better? . . . The disciples had themselves been better taught than others; had, by their intimacy with Christ, greater advantage of getting knowledge than others had. Note: It is justly expected that those who enjoy greater plenty of the means of knowledge and grace than others, should have a more clear and distinct knowledge of the things of God than others. Those who have more acquaintance with Christ, than others, should have truer sentiments concerning him, and be able to give a better account of him than others. The disciples were trained up to teach others, and therefore, it was highly requisite that they should understand the truth themselves: Ye that are to preach the gospel of this kingdom, what are your notions of him that sent you? Note: Ministers must be examined before they be sent forth, especially what their sentiments are of Christ, and who they say that he is; for how can they be owned as ministers of Christ, that are either ignorant or erroneous concerning Christ? This is the question we should every one of us be frequently putting to

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7Ibid.
ourselves. Who do we say, what kind of one do we say, that the Lord Jesus is? Is he the Beloved of our souls? It is well or ill with us, according as our thoughts are right or wrong concerning Jesus Christ.⁸

It was indicated earlier that motivation is a major point of contention in leadership studies. Henry leads to the primary question of Christian leadership. John MacArthur supports Henry's thoughts in his convocation message as their President to The Master's Seminary. Quoting from 1 Timothy 3:1, MacArthur says "the call to become a pastor is a serious calling".⁹ He quotes Samuel Logan Brengle as saying, leadership,

is not won by promotion, but my many prayers and tears. It is attained by confessions of sin, and much heart-searching and humbling before God; by self-surrender, a courageous sacrifice of every idol, a bold deathless, uncompromising and uncomplaining embracing of the cross, and by an eternal, unflinching looking unto Jesus crucified. . . .It is not gained by seeking greater things for ourselves, but rather, like Paul, by counting those things that are gained to us as loss for Christ. That is a great price, but it must be unflinchingly paid by him who would not be merely a nominal but a real spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth and in hell. (The Soul-Winner's Secret London: The Salvation Army, 1918, p.22)¹⁰

⁸Ibid.


¹⁰Ibid.
So God looks for the noblest of men because the call to church leadership is a serious one.\footnote{Ibid.}

As the research will reveal, motivation is one of, if not the most differentiating characteristics of Christian leadership. "Motivation has to do with understanding the "why" of human behavior."\footnote{Donald C. Mosley, Paul H. Pietri, and Leon C. Megginson, Management Leadership in Action, 5\textsuperscript{th} ed. (New York: HarperCollins College Publishers, 1996), 358.} Why does a person want to be a leader? What type of ambition do they have? J. Oswald Sanders lists two verses in chapter one of his book Spiritual Leadership, "To aspire to leadership is an honorable ambition" (1 Tim. 3:1 NEB). and "Should you then seek great things for yourself? Seek them not" (Jeremiah 45:5). "No doubt, Christians must resist a certain kind of ambition and rid it from their lives. But we must also acknowledge other ambitions as noble, worthy, and honorable. The two verses at the beginning of the chapter provide a warning—and an encouragement—for sorting out the difference."\footnote{J. Oswald Sanders, Spiritual Leadership, 2\textsuperscript{nd} rev. (Chicago: Moody Press, 1994), 13.}

The project will presume that those aspiring to Christian leadership have examined their motives and have
been called by God. The question still persists, however, "Why teach leadership in seminary?"

Aubrey Malphurs, Professor and Chairman of the Department of Field Education at Dallas Theological Seminary, states that many leaders in churches and parachurch organizations are struggling in their roles as leaders. He says leaders are not leading.

This is clearly reflected in the fact that Christian institutions across the land have arrived at the end of the century exhausted and gasping for breath. Currently 80 to 85 percent of American churches are either plateaued or dying with no revival in sight. A considerable number of parachurch organizations are experiencing much the same.

A Gallup publication indicates that the number of unchurched Americans climbed to 44 percent as of 1988. Pollster George Barna sets the figure even higher. To make matters worse a number of cults and New Age religions are both filling the void and attracting their unchurched. In particular, the Mormons and Jehovah's Witnesses doubled their numbers between 1965 and 1985.14

A more recent survey by Barna Research in 1998 states that "one out of three adults is now unchurched" and that 10 million of them are born again Christians.15 John Maxwell states, "This year, one-third of all local church


pastors will consider resigning under the weight of the responsibilities. In America, one denomination alone sees an average of four pastors resign every single day because of discouragement, personal and professional failure, and loss of purpose."\(^{16}\) Dr. Joe McIntire, Pastor, Poplar Heights Baptist Church in Jackson, Tennessee tells the following story:

The classic film, *Ben Hur* contains an exciting chariot race. It was reported that in this movie Charlton Heston had great difficulty learning how to drive the chariot. Even after much work and practice, Heston went to director Cecil B. DeMille with his anxiety about the race. Heston said, "I think I can drive the chariot, but I'm not sure I can win the race." DeMille responded, "You just stay in the race - I'll make sure you win." As you stay in the race, focusing on Jesus for the power you need, Jesus will make sure you win.\(^{17}\)

Leadership exists. There is not a vacuum nor void. Leadership, in itself, is neither positive nor negative. It is a characteristic of an organization that exists implicitly, as well as, explicitly. Leadership exists, paradoxically, either by its presence or its absence. In all organizations, someone will take the reins of leadership. In the book, *Things They Never Taught You In Seminary*, James and Deborah Bushfield relate the following:


\(^{17}\)Ibid.
In the absence of a pastoral leader, a new leader will emerge. You want the pastoral leader to be you. If it’s not you, believe me, it will be someone, and may well be someone less qualified than you. Trying to assert leadership once someone else has already filled your role will guarantee you many headaches and heartaches.\(^\text{18}\)

John Maxwell, founder of Injoy Ministries, concurs. He states that “leadership is influence, nothing more, nothing less”. In his book, *Developing The Leader Within You*, Maxwell quotes James C. Georges, of the ParTraining Corporation, “What is leadership? Remove for a moment the moral issues behind it, and there is only one definition: Leadership is the ability to obtain followers.”\(^\text{19}\) Maxwell indicates:

> Therein lies the problem. Most people define leadership as the ability to achieve a position, not to get followers. Therefore, they go after a position, rank, or title and upon their arrival think they have become a leader. . . . Those who possess the “status” of a leader often experience the frustration of few followers.\(^\text{20}\)

Maxwell goes on to support Bushfield’s idea that someone will fill the role of leader, if weak positional leadership is present. It will be the person with influence, and as Bushfield proposes, that person may not be


\(^\text{20}\)Ibid., 2.
as qualified as the one who holds the position of pastoral leader, if he or she does not know how to exert the leadership characteristics to create influence. Maxwell clarifies;

The prominent leader of any group is quite easily discovered. Just observe the people as they gather. If an issue is to be decided, who is the person whose opinion seems most valuable? Who is the one others watch the most when the issue is being discussed? Who is the one with whom people quickly agree? Most importantly, who is the one the others follow? Answers to these questions will help you discern who the real leader is in a particular group.21

Dr. Woodrow Kroll ends his daily radio broadcast by saying, “Have a good and Godly day, for what lasting significance is a good day if it is not also a Godly day?” The same thought can be used concerning leadership. Be a good and Godly leader, for what lasting significance is a good leader if he or she is not also a Godly leader?

In this research there are a vast number of examples of “good” leaders who were not “Godly”. There is also found “Godly” leaders who were not “good” or effective leaders. The problem then is to examine the conjoining of both adjectives and use that result as the mark in which to strive. Christian leadership cannot do as Mr. Georges’ definition ascribes. We cannot remove, even for a moment, the moral issues behind leadership. Indeed, we must set a

21Ibid., 3.
boundary around the term “moral” to carefully define behavior and conduct that is biblically moral, not just accept the cultural morals as the parameters of Christian leadership.

Statement of Limitations

In order to study a subject, one must identify what the subject is, in other words, define the thing to be examined. Much of the research of this project will entail just that, defining, describing, and identifying “leadership”. As will be seen in the following chapters, this is a task analogous to untangling a knotted rope. There are so many tracks to follow and loops that overlap, that a single definition or description simply doesn’t get us to a conclusive end with a straight line from one end to the other. There are extremes such as a one-word definition, to a description of several pages.

Defining leadership involves the theology, philosophy, and psychology of our Christian heritage as a starting point. As Christians, we must start with the theology of leadership. We must know our place in God’s scheme and recognize Him as the leader we seek to imitate. Our psychological make-up considers the way we relate through emotional characteristics that makes us who we are inside. Finally, our philosophical mind-set or world-view will predetermine how we relate to other people and ideas.
There are many definitions of leadership espoused by Christian writers and even more proclaimed by secular authors. We need a comprehensive definition of leadership that will not simply "fit" the confines of biblical terminology, but begin with a biblical model as the deductive and inductive result from philosophical, psychological, and theological perspectives.

In its simplest form Dr. John Maxwell says, "Leadership is influence - nothing more, nothing less." James MacGregor Burns insinuates that leadership is power and authority. In fact, discussing leadership Burns cites "a recent study turned up 130 definitions of the word." Ralph Stogdill in The Handbook of Leadership adds control, position, and dominance to the definition. Stogdill states that "there are almost as many definitions of leadership as there are persons who have attempted to define the concept".

For sake of brevity, this paper will include all these as aspects of leadership and at least arrive at a working definition from a secular philosophy.

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22Ibid., 1.


25Ibid., 7.
Leader-Values is a recent addition to the Internet and proclaims itself to have as its goal "to become one of the best meeting places in leadership and value systems on the net." LV gives the following definition. "Leadership is the energetic process of getting other people fully and willingly committed to a course of action, to meet commonly agreed objectives." The business sector includes "organizational goal attainment with and through people." That is qualified by Andrew J. DuBrin, in Essentials of Management, where he states, "Because organizations have become more democratic, the term team member is now frequently used as a substitute for subordinate." In fact, many writers of leadership literature indicate a softening of the top down form of leadership in which Jesus accused the Gentiles in Matthew 20:25, where the leaders or rulers lord it over people. Robert K. Greenleaf states that, "the primary purpose of a business should be to create
a positive impact on its employees and community, rather than using profit as the sole motive."³⁰

Unfortunately, some organizations, secular and Christian alike, still follow the positional power model that is evident in military organizations. Dr. Robert Henry, Professor of Educational Leadership and Administration at Campbell University, is a West Point graduate and uses that military academy’s Leadership in Organizations as his primary text. That text blatantly eliminates the contemporary goals of other definitions. It states:

we can separate our definition from consideration of personal charisma, where the leader emerges to a leadership position by sheer weight of personality, motivation, or demand of the group. Instead, we will concentrate on leadership derived by organizational fiat or appointment. In our definition, the leader is in a position of leadership because the organization has designated him or her a leader. This qualification allows us to present a uniquely specific definition, . . . Leadership: the process of influencing human behavior so as to accomplish the goals prescribed by the organizational appointed leader.³¹

Dr. Charles McMillan Jr., Professor of Pastoral Leadership and Church Administration, at Southeastern Baptist Theological Seminary, rejects that idea. He states


³¹Leadership In Organizations The Department of Behavioral Sciences and Leadership, United States Military Academy (Garden City Park, NY: Avery Publishing, 1988), 7.
in his lectures that there are two predominant bases of leadership, positional and personal. The leader who uses positional power seldom holds the reins of an organization as long as the leader who develops personal leadership relationships. Dr. John Maxwell describes this as "The Levels of Leadership", in which "position" is the first level, where people follow you because they have to. The level progression moves up by steps through relationships, results, reproduction, and finally respect, which he calls "personhood". Here people follow you because of who you are, what you have done, and most importantly, because they want to. (See Appendix 3, Fig. 1)\(^{32}\)

Although the attempt to define leadership is at most tentative and at least semantic, a working definition is forthcoming. Charles Barron, founder and president of Dynamics of Leadership, Inc, in his "Dare To Lead" article states:

Leadership, like love is difficult to define. Both mean many different things to many different people. Let me offer a working definition of leadership that will guide the reader in this exploration of the dynamics of leadership development. By "working definition", I mean that this is not a conclusive definition. It's a definition in its developmental stages. It is also important to note that leadership is defined not only by what it is, but also by what it does. As a matter of fact, one can say that leadership is both action and being. Having said that let's then say that: leadership empowers, motivates, and organizes

\(^{32}\)Maxwell, Leader Within, 5-12.
people to achieve a common objective, and provides moral guidance. It is a service to the people and a vision for the future.\textsuperscript{33}

Lionel J. Beaulieu, Professor of Sociology at the University of Florida cautions,

The final definition of leadership has not been written. Perhaps it never will be. The final word has not been written for many reasons, one of which is that the concept of leadership cannot be studied in the precise way that many physical phenomena are. In other words, there are no gauges by which we can accurately measure the effectiveness of leadership. Leadership is often that intangible factor that makes one group more effective than another. It is difficult to pinpoint what one leader did that the other did not do to bring about his greater effectiveness.\textsuperscript{34}

\textit{Theological Basis}

The elusive gauges discussed above may be more evident when specifically defining Christian leadership. The authors of Churchlink narrows our working definition:

For the purpose of defining Christian leadership in the context of Churchlink, we need to have a quick overview of leadership from a Biblical perspective:

The Bible has a view of leadership quite different from that of the secular world. In many parts of the Church, there is a rigid process for producing a leader. In the New Testament, however, academics has


nothing to do with the development of a leader. Rather, a leader is defined by:

Gift - Leadership in the Church is not meant by God to be based on pyramidal structures or means of succession. It is based on gifting that comes directly from God which is then recognized and released by the Body.

Action - A leader leads. Like a shepherd, he or she sets the pace up in front, not from behind. A leader doesn’t just tell others what to do, but sets the example, both in pattern of life and in proactive lifestyle.

Maturity - A developing maturity is one of the foundations of true Biblical leadership. This has little to do with chronological age or academic qualifications. Rather, it has to do with recognized spiritual depth and a proven pattern of life.

Servant-hood - The mark of true Christian leadership is the heart of a servant. Jesus paved the way for a pattern of leadership that this world will never understand. Leadership in the Church begins with a recognition that there is only one true Leader - Jesus Christ Himself. All leadership is derived from the authority of Christ and must be expressed with the attitude of Christ.

Appointment - Ordination does not make a leader. Rather, when maturity and leadership giftings is recognized in a person, that person is then “set in place” in leadership.

Even when a person has not been appointed to a position of leadership, they can still be a recognized leader in the Body, based on the first four criteria of gift, action, maturity, and servant attitude. This is the definition of leadership we use in the broadest sense when we talk of Christian leaders.\(^5\)

This research, therefore, will use these descriptions of Christian leadership and examine contemporary leadership.

models, methods, and techniques to determine whether or not they are worthy of the characteristics of a good and Godly Christian leader.

Churchlink provides further guidance as a gauge with which to measure Christian leadership. "First, a good leader is someone whose followers are doing what they are supposed to be doing. Second, a good Christian or Godly leader must be someone whose followers are doing what Christians are supposed to be doing. Well then, what are Christians supposed to do?

The clearest direction which Jesus gave as to what the church should do is stated in the Great Commission:

Go, therefore into all nations and preach the Gospel, baptizing them in the name of the Father and the Son and the Holy Spirit, and teach them to do all that I have commanded you.\textsuperscript{36}

There are tangible measures of whether this is being done. Measure #1 - whether adults are being baptized, and Measure #2 - whether the baptized are doing "...all that I commanded you."\textsuperscript{37}

Methodology

The methodology used in this research project and thesis are varied. As stated, the purpose is to justify the

\textsuperscript{36}Ibid.

\textsuperscript{37}Ibid.
need and to propose curriculum topics for the Master of Arts in Religion with a concentration in Leadership. In the attempt to justify this concentration it was necessary to examine what other universities, colleges, and seminaries are doing. Realizing that imitating other schools is not the mission of Liberty Baptist Theological Seminary, it is prudent to be contemporary in our curriculum. This has and continues to involve interviewing other school officials as to their curriculum. It has and continues to involve extensive Internet research of other secular and religious schools. Of particular interest to the author was the purpose and motivation for training leaders. Although, the philosophies have narrowed, it is still evident that secular leadership development curricula have entirely different ends in mind when training leaders. Many give material rewards as a direct result of leadership training, while others still evidence a power motive to entice people into leadership development. By far, the majority show no doubt that personal and organizational objective attainment is the primary reason to be in a leadership position. Religious, especially Christian, schools exemplify in their mission statements that glory to God and eternal rewards are the motivating factors of effective Christian leadership.

The research methods also involved searching private and public organizations that provide leadership training
and development. The author stands amazed at the enormous quantity of organizations that exist solely for the purpose of leadership training. This pattern continues in the commercial sector just as in the educational institutions. The secular leadership development organizations stress personal and organizational achievements including income, profit, and positional power within the organization, as well as, the organizations' standing in their respective professions.

There are literally dozens of leadership development organizations dedicated to Christian leadership potential. Of special interest is the underlying motivation of these religious organizations as to whether they are following a mission led by God or mammon.

Then, there are what the author would call "hybrids". These organizations are trusts or philanthropical foundations that use accepted Christian terms while not expressly identifying themselves as Christian. They express terms such as ethics, morals, and humanitarian goals that fit nicely into Christian terminology, but give no direct Christian evidence for their motives.

Another method used to research this project is interviewing Christian leaders, recognized in the field of leadership. Their personal research and experiences are
very crucial to understanding the needs of concentrations in curricula.

Finally, a practical research instrument in the form of a survey was formulated. (See Appendix 1) This survey was sent out to many pastors and church staff in an attempt to seek their personal ideas as to where they need help. Phone interviews were also used to complete the surveys. The goals and objectives of this research are to randomly select pastors and staff in order to find out what they did not receive in their academic training.

An integral part of leadership development is vision casting. George Barna states:

Protestant seminaries in this country virtually ignore vision as a critical dimension of ministry. Although we rely upon those institutions to train leaders for our churches and to filter out those individuals who are unfit for important leadership roles, the evidence is quite convincing that our seminaries fail to treat vision with the respect and emphasis accorded to it even by our most average, secular graduate schools of business.38

Literature Review

Finally, the methods of research involves reading dozens of books, hundreds of articles from journals and Internet writings of leadership development. The bibliography includes books quoted in the project, as well

as, others that have influenced the author’s direction and thought processes. The articles and Internet writings are far too numerous to include, but those cited will be listed in the notes. The bibliography for this project will be divided into cited footnotes and “Suggestions for Further Reading”

Conclusion

As the research project will validate, the conclusion of the author is that Liberty Baptist Theological Seminary cannot afford to ignore nor overlook the tremendous potential we have in influencing tomorrow’s Christian leaders. While academically challenging to “develop” leaders, it is incumbent upon our institution to introduce as many principles of Christian leadership to those we are preparing to serve, as possible.

In fact, after conversations with the mentor for this thesis project, it was decided that the curricula be examined and developed at two levels. As already evident, there is need in a seminary concentration for this material. There is also considerable evidence that much of the curricula be considered for undergraduate concentrations or majors. As will be presented in the completed project, many undergraduate programs are already in place. There are many abundant topics that are crucial to Christian leadership that would be advantageous for the undergraduate level.
This would also give the opportunity for an advanced standing consideration for many of the foundational courses. The earlier the principles of Christian leadership can be established in the minds of young Christian leaders, the easier it will be to adapt methods and techniques to those principles.

Once established, the principles may be applied in all situations, whether in a church, a Christian organization, or a secular business or institution, guided by a Christian-principled leader. As Dr. Elmer Towns frequently says:

Methods are many,
Principles are few,
Methods may change,
Principles never do.\(^39\)

\(^{39}\)Elmer Towns, Class lecture, DMIN 951, Fall 1997, Liberty Baptist Theological Seminary, Lynchburg, VA.
Historical and Contemporary Research

Historically, the word "leadership" is a relatively new term. "The Oxford English Dictionary (1933) notes the appearance of the word "leader" in the English language as early as the year 1300. However, the word "leadership" did not appear until about 1800."\(^1\) Thomas Carlyle's *Heroes and Hero Worship* (1841) reinforced the nineteenth century concept of "Great Man" theories, which "attempted to explain leadership on the basis of inheritance and the leader as a person endowed with unique qualities that capture the imagination of the masses."\(^2\) Galton's study in 1879, *Hereditary Genius*, reviewed the background of great men and concluded that intermarriage and breeding "produces an aristocratic class differing biologically from the lower class. Thus, an adequate supply of superior leaders depends upon a proportionately high birth rate among the abler class."\(^3\)

\(^2\)Ibid., 17.
\(^3\)Ibid., 17.
The twentieth century brought many definitions and conceptions of leadership. Philosopher Donna L. McKereghan writes:

A definition expresses the essence, the "what it is to be." (Aristotle, Metaphysics, trans. 1991) We often turn to examples of Leadership, describe them, and attempt to identify what is common to them all, in order to abstract a definition of Leadership. It is no wonder that we conflate the terms "Leadership" and "Leader". Using this method, we must look at Leaders to find examples of Leadership. This implies that we already know the definition, else we would not be able to identify Leaders. Yet, if we already know the definition, there would seem to be no reason to need to extract the definition from examples of it. (Plato, Meno, trans. 1981)

Positing a definition and making identification are inseparable activities. Yet, before an attempt can be made to answer any question, one must decide on which referent to use. One must begin either with identification to arrive at a definition or begin with a definition in order to make an identification.

Identifying is a far easier task than defining. We are more familiar with the world of existence than with the world of essence. . . . I take the question "What is Leadership?" to be nearly synonymous with "What should a Leader be?" The individual referent, then, is also an ideal — the ideal Leader. He is the ideal against which I judge all actual Leaders and the conceptual role model to which I aspire.

Stogdill lists many conceptions of leadership, which basically identifies the term "leadership" as opposed to defining it. He identifies eleven classifications of leadership. They are listed and summarized below.

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1. LEADERSHIP AS A FOCUS OF GROUP PROCESSES
2. LEADERSHIP AS PERSONALITY AND ITS EFFECTS
3. LEADERSHIP AS THE ART OF INDUCING COMPLIANCE
4. LEADERSHIP AS THE EXERCISE OF INFLUENCE
5. LEADERSHIP AS ACT OR BEHAVIOR
6. LEADERSHIP AS A FORM OF PERSUASION
7. LEADERSHIP AS A POWER RELATION
8. LEADERSHIP AS AN INSTRUMENT OR GOAL ACHIEVEMENT
9. LEADERSHIP AS AN EFFECT OF INTERACTION
10. LEADERSHIP AS A DIFFERENTIATED ROLE
11. LEADERSHIP AS THE INITIATION OF STRUCTURE

Early in the research Cooley (1902) stated Leadership As A Focus Of Group Processes. Various researchers found the leader to be the nucleus, preeminence, centralization, or polarization for group cooperation. Bowden (1926) equated Leadership As Personality And Its Effects where personality was the essential influencing agent in assuming dominance over others. In the 1930s Bundel regarded Leadership As The Art Of Inducing Compliance and was an instrument for molding the group to the leader’s will. Tead (1935) defines Leadership As The Exercise Of Influence in order to get people to cooperate toward some goal. Hemphill (1949) suggested Leadership As Act Or Behavior of an individual while he is involved in directing group

5Stogdill, 7-15.
activities. In the 1950s Koontz and O'Donnel (1955) viewed Leadership As A Form Of Persuasion to have people cooperate in achieving a common goal. Leadership As A Power Relation requires that one person act in conformance with the request of another and was the postulate of French (1956) and Gerth and Mills (1953). K. Davis (1962) defined Leadership As An Instrument of Goal Achievement and was the human factor which binds a group together and motivates it towards goals. In 1969, Merton viewed Leadership As An Effect Of Interaction in which others comply because they want to, not because they have to. Newcomb, Converse, and Turner (1965) viewed group members as making different contributions to the objectives and say Leadership As A Differentiated Role. Throughout the research of the 1900s - 1960s researchers increasingly viewed Leadership As The Initiation Of Structure where leadership was not simply a position, but a process of originating and maintaining role structure. ⁶

Leadership studies of the 1970s and 1980s once again focused on the individual characteristics of leaders, which influence their effectiveness and the success of their organizations. These characteristics combined with situations create leadership behaviors that may or may not be appropriate. The challenge is to determine the appropriate behavior in a given situation and to get

⁶Ibid.
extraordinary things done in an organization. The organization for the purpose of this paper is the church or other Christian organization. James Kouzes and Barry Posner in their book, The Leadership Challenge have identified five leadership practices and ten commitments that leaders, who perform extraordinary leadership achievements, have in common:

The Practices are listed in italics and the commitments itemized numerically below the category in which they belong.

Challenging the Process
1. Search for Opportunities
2. Experiment and Take Risks

Inspiring a Shared Vision
3. Envision the Future
4. Enlist Others

Enabling Others to Act
5. Foster Collaboration
6. Strengthen Others

Modeling the Way
7. Set the Example
8. Plan Small Wins

Encouraging the Heart
9. Recognize Individual Contribution
10. Celebrate Accomplishments

The term "leadership" has proven difficult to define concisely. The working definition proposed earlier, 

indicates many facets, including function, description, position, and status. Historically, leadership definition has concentrated primarily on the theoretical issues and only recently has the literature focused on practical experience or empirical research. The result has been confusion in linguistic terms and conflicting objectives. Ralph Stogdill writes:

the theorist may attempt to comprehend a problem in its entirety, the empiricist tends to concern himself with those aspects of the problems perceived as researchable in terms of availability of samples and measurability of variables.8

This has created or helped propagate the issue of nature versus nurture. Stogdill states:

The early sociological theorists tended to explain leadership in terms of either the person or the environment. Researchers during the past decades have tended to view leadership as an aspect of role differentiation and performance or as an outgrowth of social interaction processes.9

Theories abound concerning the issue of personality traits that state, leaders are born with genealogical characteristics that predetermine their ability to be leaders. Varying research precludes the situation as a critical factor of leadership abilities.

8Stogdill, Handbook Of Leadership, 5.
9Ibid., 6.
Initial investigations of leadership considered leaders as individuals endowed with certain personality traits which constituted their abilities to lead. The studies investigated individual traits such as intelligence, birth order, socioeconomic status, and child-rearing practices (Bass, 1960; Bird, 1940; Stogdill, 1948, 1974). Stogdill (1974) identified six categories of personal factors associated with leadership: capacity, achievement, responsibility, participation, status, and situation, but concluded that such a narrow characterization of leadership traits was insufficient: "A person does not become a leader by virtue of the possession of some combination of traits" (Stogdill, 1948, p.64). The attempts to isolate specific individual traits led to the conclusion that no single characteristic can distinguish leaders from non-leaders.10

The environment or setting was also found wanting when attempting to account for the success of leadership models.

Studies attempted to identify "distinctive characteristics of the setting to which the leader's success could be attributed" (Hoy & Miskel, 1987, p. 273). Hencley (1973) reviewed leadership theories and noted that "the situation approach maintains that leadership is determined not so much by the characters of the individuals as by the requirements of social situations" (p. 38). According to this research focus, a person could be a follower or a leader depending upon circumstances... Situational leadership revealed the complexity of leadership but still proved to be insufficient because the theories could not predict which leadership skills would be more effective in certain situations.11

A third leadership determinant ignores the origin of the leader’s traits and the setting, but focuses on the

11Ibid.
behavior of the leader. The behavior is measured in a two dimensional pattern. In an Ohio State University study in the 1950s, researchers centered their study on what leaders actually do. The two dimensions were called consideration and initiating structure. The terms were defined as follows:

Consideration reflects the extent to which the leader is likely to have job relationships characterized by mutual trust, respect for subordinates' ideas, and consideration of their feelings.

Initiating Structure reflects the extent to which the leader is likely to define his role and those of his subordinates toward goal attainment.\(^{12}\)

Dr. Bruce Powers identifies these measures as "low or high concern for personhood" (consideration), and "low or high control of others" (initiating structure). He calls "high control" authoritarian behavior and "low control" submissive behavior. Dr. Powers displays his measurements graphically by dividing a square into four equal quadrants. (See Appendix 3, Fig 2-3) The dividing line of the quadrants from left to right measures "low concern for personhood" to "high concern for personhood" respectively. The other dividing line from bottom to top measures "low

\(^{12}\)U.S. Military Academy, *Leadership In Organizations*, 229.
control of others” to “high control of others”, respectively.13

The Ohio State study uses the same graph but labels it totally different. The bottom left, identified as Quadrant 4 is the perimeter for “low consideration” and “low initiating structure”. The top left is identified as Quadrant 3 and encloses the area for “high consideration” and “low initiating structure”. The top right, identified as Quadrant 2 envelops “high consideration” and “high initiating structure”. Finally, the lower right, Quadrant 1 is “low consideration” and “high initiating structure”. In this graphic depiction, leaders are described as behaving within a certain quadrant.14

As a Christian educator and a leading authority on Christian leadership, Dr. Power’s objective is to identify an ideal balance based on a biblical model, where “high concern for personhood” is the only option. Therefore, his range is always within the top and bottom right quadrants. A careful balance must be maintained between “high and low control of others”.15 As stated several times, leadership is ultimately hard to define. It can be called a “slippery

14U.S. Military Academy, Leadership In Organizations, 229.
15Powers, 21.
slopes. Using these graphical descriptions can help to identify a leader’s behavior, but they do not define leadership. Trying to obey the biblical admonition to maintain a high concern for people (John 13:35), can quickly slip into a disregard of others when they fail to meet our expectations. Striving toward a goal, even an otherwise accepted Christian objective, is never an excuse to disobey the second greatest commandment. (Matt. 22:39)

This is where friction enters the picture concerning theory and practice. In theory, the graphical depictions of leader behavior seem plausible. The problem at this point lies in the Ohio State model. It places behavior as a constant, regardless of the circumstances. The measurement is done with a questionnaire to gauge leader behavior.

Based on the results of their initial studies, the researchers developed the Leader Behavior Description Questionnaire (LBDQ) to measure these two dimensions of leader behavior. This questionnaire normally asks subordinates to describe the behavior of their most immediate supervisor. Examples of some of the items contained in the LBDQ are as follows:

**Consideration**

- He does little things to make it pleasant to be a member of the group.
- He finds time to listen to group members.
- He backs up the members in their actions.
- He is willing to make changes.

**Initiating Structure**

- He assigns group members to tasks.
- He maintains definite standards of performance.
- He asks that group members follow standard rules and regulations.
Generally, consideration and initiating structure are considered to be independent variables – a leader can score high or low on either of the behavior scales regardless of the score on the other scale. This suggests a degree of flexibility for the leader (compare this to personal attributes or traits which assume consistency in behavior).16

The statement about suggesting a degree of flexibility is misleading. The object of the questionnaire is still labeled as belonging in one of the quadrants without any degree of how “high” or “low” his score fell within that quadrant. That is the theoretical fallacy. It leaves out too many variables that must be addressed in experiential situations.

A fourth model, called the Contingency Model, brings practical insight into the theoretical approach:

Other research efforts to identify leadership characteristics focused on the fit between personality characteristics, leader’s behaviors, and situational variables. The “situational leadership” approach contains an underlying assumption that different situations require different types of leadership, while the contingency approach attempts to “specify the conditions or situational variable that moderates the relationship between leader traits or behaviors and performance criteria” (Hoy & Miskel, 1987, p. 274).17

The Path-Goal Theory of Leadership acknowledges that situations vary and that variable is usually the group

16U.S. Military Academy, Leadership In Organizations, 229.

17Leadership Characteristics, History of Leadership Research, 2.
member, or employee. The leader may adopt certain behavior patterns that fit most physical situations, however, the human factor of subordinates has to be taken into consideration:

As we consider the behaviors of leaders in different leadership situations, the variable that repeatedly comes into play is the subordinate - the individual group member. . . . One assumption would be, therefore, that leader behavior affects organizational outcomes only to the extent that this behavior influences subordinates to do something in support of organizational goals.18

Paul Hersey and Kenneth Blanchard have designed a model under the heading of "Situational Leadership Theory" that allows a different approach to leading when concerned with the experience or "maturity" of subordinates. (See Appendix 3, Fig. 4) They label the two dimensions as "relationship" (consideration) and "task" (initiating structure). Instead of the quadrants identifying leadership characteristics, Hersey and Blanchard identify the subordinate "group maturity". Each quadrant is subdivided and identified as "Maturity of Followers" and labeled with a scale beginning on the left side of the grid, with M4 (or in some cases, R is used for Maturity), denoting high maturity. The scale moves right, under the grid to M3, M2, and M1. M1

18U.S. Military Academy, Leadership In Organizations, 236.
is labeled immature. The leader then adjusts his behavior according to the level of maturity of the subordinates.

Hersey and Blanchard state:

Task behaviors are oriented on task accomplishment and include the leader specifying what each subordinate is to do, as well as, how, when, and where it is to be done. Relationship behaviors are best described as actions the leader takes which indicate emotional support, communication, facilitation, and interpersonal relations. Group maturity, the situational variable in this theory, is currently defined by member ability to do the job (called job maturity) and member motivation or willingness to do the job (called psychological maturity). . . . By classifying subordinates as either high or low on each of the two dimensions, the authors create four levels of subordinate maturity labeled respectively, M1 (low maturity) through M4 (high maturity). . . . The levels are further defined as:

M1. Low maturity - group members are low in both job knowledge and willingness to do the job.

M2. Moderately low maturity - group members are low in job knowledge but high in willingness to do the job.

M3. Moderately high maturity - group members are high in job knowledge but low in willingness to do the job.

M4. High maturity - group members are high in both job knowledge and willingness to do the job.  

The model now inserts a bell-shaped curve through the grid, starting with the lower left, (Quadrant 4) up through the upper left, (Quadrant 3) across to the upper right, (Quadrant 2), then down to the lower right, (Quadrant 1). As the level of maturity rises in group knowledge and motivation, the leader exhibits less control and more

19Ibid., 232-3.
concern, until he reaches Quadrant 4, where Hersey and Blanchard consider the group members at full maturity. "The leader need not pay particular attention to either relationship or task behaviors. . . . In effect, the leader can 'delegate'."\(^{20}\)

John J. Westermann supports Hersey and Blanchard in his book *The Leadership Continuum*. He states:

leaders ought to manage their leadership approaches to fit the task, situation, and people involved: Manage in this context means selecting the appropriate leadership approach and applying it; application requires delegating; delegating requires communicating the assignment and maintaining accountability.

Herein, I present a model for effective leading called the Leadership Continuum. It consists of six leadership approaches: Authoritarian, Consultative, Participative, Visionary, Supportive, and Hands-Off.\(^{21}\)

In his book, Westermann builds on the foundation of Robert Tannenbaum and Warren Schmidt, who wrote a classic article in the *Harvard Business Review* (May-June 1973), where they provide an illustration they call the Continuum of Leadership Behavior. In this article Tannenbaum and Schmidt describe a continuum of "Leader-Dominant" and "Worker-Dominant" leadership characteristics. (See Appendix 3, Fig 5) Westermann combines their seven categories into four and adds two of his own. (See Appendix 3, Fig. 6)

\(^{20}\)Ibid., 234.

first four given above are products of Tannenbaum and Schmidt, while Westermann adds Supportive and Hands Off. Westermann’s book is written as and subtitled as “A Biblical Model for Effective Leading”. After describing his leadership approaches Westermann says, “we have the foundation upon which to answer these questions: Which is the right leadership approach for your church? Which leadership approach is biblical? If more than one is biblical, which ones and under what circumstances should each be used?”

John Maxwell has written “Great leaders produce other leaders. . . . Those closest to the leader will determine the success level of that leader. . . . The determination of a positive or negative outcome in my leadership depends upon my ability as a leader to develop those closest to me.”

Myron Rush indicates basically the same attitude in a less self-serving way by saying: “The Christian leader is to serve those under him by helping them to reach maximum effectiveness.”

It is not the purpose of this project to point out the nuisances of the terms, leadership, administration, or

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22Ibid., 25.


management. In the author’s mind, they all incorporate the same basic functions with a few semantic differences. Therefore, these terms will be used interchangeably. The research will point out the primary similarity in definitions, while contrasting radically opposing views.

Secular Versus Sacred


Historically most of Christendom has received its management philosophy and principles from the secular business world. Unfortunately, the secular management philosophy is often both humanistic and materialistic. Authority and power are seen as a means of manipulating, using, and controlling people.

Most management textbooks, university professors, and management trainers and consultants define management as getting work done through others. This is the popular approach. Such a concept is very appealing to man's sinful nature because it gives managers and leaders the "right" to control and exploit those under them.

It is tragic that so many Christian organizations have accepted the world’s philosophy of management. They are attempting to accomplish God’s work using a management philosophy diametrically opposed to biblical principles.25

Others agree with Rush. “The Bible has a view of leadership quite different from that of the secular world”,

25Ibid., 10-11.
states the writers for Churchlink, an Internet resource for Christian leadership development.  

William D. Lawrence, Associate Professor of Pastoral Ministries at Dallas Theological Seminary states:

Christian leadership is different from other kinds of leadership because no Christian leader can assume the position of being "number one", that is, the leader. This is true because those who believe in Christ know there is only one "Number One", namely, the Lord Jesus Christ.

Therefore a Christian leader must know who the Leader is. He must know who is in control and that he is not in control.

Christian leadership is unique in that it requires Christian character. Other kinds of leadership speak ideally of the leader's character but none of them require Christian character. Though business puts a value on the family (a large number of successful executives have never been divorced), it is sadly true that many leaders in business, politics, education, and other fields of life lack self-control, are lovers of money, and have lost the respect of their children. The standards stressed in 1 Timothy 3:1-7 deny leadership to any believer who does not exhibit Christian character.

While some Christian writers and researchers of leadership development clearly disdain secular leadership motives, others see them as benign and readily adaptable to practically all situations, including the church and other

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26 Churchlink/definitions Accessed 19 November 1998

Christian organizations. John J. Westermann, author of *The Leadership Continuum, A Biblical Model for Effective Leading* writes:

For years I have had the privilege to both study and train managers in the fundamental leadership principles and skills. These fundamental principles and skills are generic in the sense that they apply to any leading situation. Whether that situation is a church, business, family, government, or school, these fundamental principles and skills apply.

Selection of the appropriate leadership approach is a principle I first understood through business literature. Yet it is one that Scripture teaches through examples. You may be reluctant to introduce business ideas into the Church, but I reaffirm that Scripture teaches the principles presented in this book. The good and successful principles for leading business people are the same God-designed truths for leading church people. Businesses, in their lust for money, simply have learned much more about leading than we Christians.

Many Christian leaders have recognized these last two points. It was at the advice of the *Moody Monthly* magazine that I took up the study of management and leadership. Carl F. George, former pastor, church consultant, and director of the Charles E. Fuller Institute of Church Growth, also believes that Christian leaders could glean much biblical truth from business sources. Consider his remarks in an interview with Leadership editors:

**Leadership:** But when something comes from the chairman of Intel, or from Peters and Waterman, many pastors say, "Well, that's different from how things are in the church."

**George:** Well, I would say their theology is deficient at that point. The God of creation is the one who has provided the abilities of every human being. He’s the one who made organization both necessary and possible. When a fallen world makes organization work, it does so with the principles of truth provided by the Creator. The fact that these
books don’t happen to have Bible verses sprinkled throughout doesn’t mean there is less truth involved.\textsuperscript{28}

Kenneth Gangle, former director of the school of Christian Education at Trinity Evangelical Divinity School, agrees by saying:

It seems to many of us that Christian leaders are, in the science of human relations. Far behind our non-Christian friends who fulfill leadership roles in business, education, and the professions.\textsuperscript{29}

After discussing the secular studies of leadership during the first part of the twentieth century, Gangle stipulates:

If Christian leaders and administrators can learn the basic principles of management science which have emerged from this seventy-five year history, run those principles through what I have often called the "funnel of biblical revelation", then apply them flexibly to varying kinds of administrative tasks and situations, we can begin to see a renewal of leadership and administration in the work of churches and Christian organizations.\textsuperscript{30}

Kennon L. Callahan, renown church consultant and prolific author, seems to indicate that it is not a question of secular or sacred, but one’s philosophy of life that gives credence to one’s understanding of leadership. He says, “Each understanding of the nature of leadership draws

\textsuperscript{28}Westermann, vii-viii.

\textsuperscript{29}Kenneth O. Gangel, Competent To Lead (Chicago: Moody Press, 1974), 5.

\textsuperscript{30}Ibid., 73.
on an underlying philosophy of life, is affected by its perception of the major trends emerging in the culture, and is influenced by a distinctive theology of the church.”

William D. Lawrence states that one’s philosophy is dependent upon one’s theology. He asks: “What makes Christian leadership unique? In what distinctive ways does following Christ mark leadership? . . . There is a kind of leadership which is Christian and which unbelievers can talk about but never accomplish. The distinctively Christian marks of leadership form the foundation for Christian thinking about this subject.”

Lawrence writes in an article titled “Distinctives of Christian Leadership” (Bibliotheca Sacra / July - September 1987) that there are seven aspects that are unique to Christian leadership, that is, leadership that seeks to pursue the purposes of the Lord Jesus Christ:

CHRISTIAN LEADERSHIP IS DISTINCTIVE AS TO ITS POSITION - The chief characteristic of a Christian leader must be submission to Christ, and only those who have learned that submission is the key to power can be effective Christian leaders.

CHRISTIAN LEADERSHIP IS DISTINCTIVE IN ITS CHARACTER REQUIREMENTS - Leadership requires authenticity and authority. Authenticity of commitment to Christ’s lordship, recognizing Him as “Number One”, enables the leader to carry out one of his major tasks, that of being a model of Christ-like maturity for those whom he


leads. This authenticity makes the leader a living statement of all God wants His people to be.

Authority is also required and grows out of authentic Christian character. Such character means congruence between attitude, word, and action, a congruence that speaks of integrity and serves as a magnet to draw others who listen and respond to the leader.

CHRISTIAN LEADERSHIP IS DISTINCTIVE AS TO ITS SOURCE – The debate about whether leaders are born or made continues on, but there can be little doubt about the source of the raw materials for Christian leadership ability: Christian leadership is a gift from the Holy Spirit...Leadership then is more than a skill to be learned, though it certainly includes this. Unless the basic capacity to lead is present as a gift from the Holy Spirit, one cannot be a Christian leader. This gift, like other spiritual gifts, is sovereignly distributed by the Spirit at salvation and is not a matter of human choice or human effort. Human beings can neither choose their gifts, take credit for their gifts, nor assume that their gifts make them superior.

CHRISTIAN LEADERSHIP IS DISTINCTIVE AS TO ITS ENABLEMENT – Christian leadership is empowered by the Holy Spirit, and only Christian leaders can count on His presence and power. Christians who possess this gift may exercise it in secular settings such as business, politics, or education, but non-Christian leaders in those areas cannot claim the Spirit’s power. This truth is one of the most unique elements in Christian leadership. Christian leaders have many things in common with non-Christian leaders: both must use their abilities effectively in providing leadership. But only Christian leaders can count on the Holy Spirit to accomplish their purpose of affecting and changing others in the spiritual realm. The Spirit’s power will not make their leadership perfect, but it will guide them in a model of growing Christian maturity as well as enable them to have a spiritual impact that cannot be had in any other way or by any other kind of leader.

CHRISTIAN LEADERSHIP IS DISTINCTIVE AS TO ITS AMBITION – Few characteristics generate more reaction among Christians than ambition. This is because many people think of ambition as a self-centered seeking for more power and authority. There is no place for this attitude in any kind of leadership, least of all in Christian leadership.
But ambition is a desirable attribute when understood and exercised properly, though many missed the proper perspective of ambition and equate all expressions of it with ego and arrogance. Ambition is essential in a leader for it provides the drive and the desire necessary to carry the burdens and responsibilities of leadership; ambition is the fuel of leadership. There is no problem with ambition in itself; the problem with ambition lies in its aim, not in its strength and its presence, as Mark 10:35-45 makes clear.

CHRISTIAN LEADERSHIP IS DISTINCTIVE IN ITS MOTIVATION - Ask someone for the marks of leadership and somewhere in the response may be the characteristics of dominance, control, and power. Such attributes are often synonymous with leadership, but never with Christian leadership. Once again, Christian leadership is different, . . . True, Christian leaders are seen to be up front, at the head, in the lead, but not in a domineering power play.

Leadership, then, is the developed gift of giving direction to others out of care and concern for them and their needs and is not the result of position or title, . . . Thus leadership is not taken or given, but is earned through service that puts the needs of others first. This must be one of the key marks of the Christian leader. His leadership is empowered by the Holy Spirit through a gift He has given, and it is also the product of care for others at the sacrifice of self. The regeneration of ambition into self-sacrifice produces a love which is others-centered.

CHRISTIAN LEADERSHIP IS DISTINCTIVE AS TO ITS AUTHORITY - The Christian leader is a servant leader. This is the inevitable result of the other characteristics, particularly as it relates to the unique aspects of ambition and motivation. Self-sacrificial, others-centered leadership must be servant leadership. It can be nothing else.

But how can a servant leader exercise authority? This is a significant issue because a failure to exercise necessary authority is one of the major problems of leadership.

The servant leader under the Lord Jesus Christ cannot be negligent if he is to represent the interests of his Lord responsibly. However, his authority does not come from his position or his power or his dominance, but
from his commitment to the Leader, his reflection of the Leader’s glory, his redirected ambition, his motivating love, and his faithful exercise of authority. In essence, the servant leader serves by leading, by providing direction, by holding others accountable, by planning, by organizing, and by equipping others to do the same. 33

Counterfeits and Cautions

Lawrence goes on to say that much of leadership literature today suggests that this kind of leadership is what all want, both Christian and non-Christian. He gives examples such as The One-Minute Manager, In Search of Excellence, and Leaders. 34 Another example is The Power of Servant Leadership, a book of essays by noted leadership author, Robert K. Greenleaf. Greenleaf admittedly uses the term “servant-leadership”, not from a biblical reference, but as a result of reading a short novel by Herman Hesse, Journey to the East, in which a group of people take a mythical journey in search of a spiritual quest. 35 Although Greenleaf uses Scripture references scattered throughout his essays, he quickly acknowledges that he is no theologian, nor even particularly religious (p. 112). Using Christian terms pertaining to ethics, morals, and honesty does not make the ambition and motivation behind the objectives meet

33Ibid
34Ibid., 9.
35Greenleaf, Servant Leadership, 3.
the unique Christian requirements brought out by Dr. Lawrence.

Stephen R. Covey, chairman of the Covey Leadership Center and the nonprofit Institute for Principle-Centered Leadership, is recognized as a leading mover and shaker in the leadership development research field. He is an adjunct professor in the Marriott School of Management at Brigham Young University. His books *The 7 Habits of Highly Effective People* and *Principle-Centered Leadership* are among the top best sellers in all book stores. They are also among the leading sellers in Christian bookstores. Yet, in his book *Principle-Centered Leadership*, Covey discusses that being “principle-centered” is analogous to having a moral compass where the principles are “true north”. He then states, “In effect, each person may have his or her own compass; each may be empowered to decide objectives and make plans that reflect the realities of the new market.”

This idea does not meet the criteria of Christian leadership. In fact, it sounds more in line with the situation found in Israel in Judges 17:6. “In those days there was no king in Israel, but every man did that which was right in his own eyes.” (KJV) Edward Hindson says “this recurring statement appears throughout this section of the book of Judges and is

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intended to explain the moral relativism of the times.\textsuperscript{37}
The examples of Greenleaf and Covey are only given to indicate that distinctive Christian leadership must have the one and true God as its moral compass and that “true north” is always God’s principles. Covey states the following in chapter eight of his book:

Principles are proven, enduring guidelines for human conduct. Certain principles govern human effectiveness. The six major world religions all teach the same basic core beliefs - such principles as “You reap what you sow” and “Actions are more important than words.” I find global consensus around what “true north” principles are.\textsuperscript{38}

Without belaboring this caution, this author feels genuine concern for the moral and ethical decline in our modern culture. Counterfeit substitutions for godly principles that have a definite purpose to infiltrate and replace our Christian heritage and morals are evident in much of the research and writing that is being done in all fields, especially leadership. New Age and Secular Humanism are using the same terms and vocabulary that Christians use but they mean different things. In the introduction of this project the statement was made quoting Matthew Henry, who stipulated that the prerequisite for Christian leadership lies in the answer one has to Jesus’ question in Matthew

\textsuperscript{37}Hindson, KJV Commentary, 506.

\textsuperscript{38}Covey, 94-95.
16:15, "but whom say ye that I am?" In an article in the Christian Research Institute Journal, titled "The Christ of the New Age Movement", Ron Rhodes writes:

"Who do you say I am?" (Luke 9:20, NIV) the question was first asked of Peter by Christ nineteen centuries ago, and has continued since then to the present day to be the litmus test of spiritual authenticity. Perhaps never in the history of the Christian church has this question been more relevant than it is today. One reason for this is that New Agers have taken the New Testament sculpture (if you will) of Christ, crafted an esoteric/mystical chisel, and hammered away at this sculpture until a completely new image has been formed.

The new sculpture is one that fits nicely on a display shelf with sculptures of Budda, Krishna, and other "holy men". This Christ is broad-minded and nonjudgmental. He is a "Master" among "Masters", who - with the others - is leading the human race into a New Age of enlightenment and harmony.39

M. Scott Peck is the author of The Road Less Traveled. His endorsement is used on Covey’s books and Greenleaf states that “The sixth application of servant-leadership . . . has ties to the ideas of M. Scott Peck (The Road Less Traveled).”40 Dr. David Jeremiah relates the following:

The New Spirituality is tolerant of all the religions of the world, even those that are diametrically opposed to one another. Its deception comes when no line is drawn between right and wrong. Someone may proclaim to be a Christian and yet embrace an incompatible non-Christian pluralism, like M. Scott Peck, author of the


40Greenleaf, Servant Leadership, 12.
best-selling book The Road Less Traveled, who frequently uses Christian terminology and considers himself a convert to Christianity and yet who inconsistently proclaims in the sequel, Further Along the Road Less Traveled:

God, unlike some organized religions, does not discriminate. As long as you reach out to Her, She will go the better part of the way to meet you. There are an infinite number of roads to reach God. People can come to God through alcoholism, they can come to God through Zen Buddhism, as I did, and they can come to God through the multiple “New Thought” Christian churches even though they are distinctly heretical. For all I know, they can come to God through Shirley MacLaine. People are at various stages of readiness, and when they’re ready, virtually anything can speak to them.  

1 Thessalonians 5:19-22 says:

“Quench not the Spirit.  
Despise not prophesyings.  
Prove all things; hold fast  
That which is good.  
Abstain from all appearances of evil. (KJV)

Benjamin C. Chapman, former Professor of Religion at Liberty University, comments on this passage in the KJV Parallel Bible Commentary:

Quench means in this context to “suppress”. It is, in fact, a synonym of the word despise in verse 20. The work of the Spirit should never by quenched, stifled, or suppressed. Verse 20 is parallel to verse 19; a gift like prophesying is not to be despised or belittled. Yet, in spite of the fact that the Thessalonians are quite literally called upon to stop these kinds of activities, they are encouraged to continue “testing” all things, that is, applying Christian principles to all situations, and to continue

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holding fast to that which is good. The idea is that, while they should not hinder someone who is genuinely working for God, neither should they be guillible and accept anyone who claims to be religious. Paul also reminds them that they should continue to abstain from every possible kind of evil. What Paul is calling for here is balance; Christians should neither be overcritical nor guillible.42

This writer finds it extremely difficult to approach this area without appearing to be on a “witch hunt”. However, it is important that we not incorporate, what could be compromises into our “distinctively Christian leadership” development.

Warren Bennis, Distinguished Professor, Marshall School of Business at the University of Southern California, and a leading researcher and writer on leadership, endorses both Greenleaf’s and Covey’s books. In The Power of Servant Leadership, he writes:

Bob Greenleaf was the first author on leadership to emphasize that human institutions mean far more than results or success or profits. He believed that we exist in order to cooperate with others to achieve purposes beyond ourselves, for some greater collective good.43

In Principle-Centered Leadership, Bennis states:

Stephen Covey has written a remarkable book about the human condition, so elegantly written, so understanding of our embedded concerns, so useful for our

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43Greenleaf, Servant Leadership, (endorsements).
organizational and personal lives, that it's going to be my gift to everyone I know.\textsuperscript{44}

Dr. Bennis is the author of \textit{Leaders}, \textit{On Becoming A Leader}, \textit{Why Leaders Can't Lead}, and \textit{The Unconscious Conspiracy}, as well as several other books and articles. In his book \textit{On Becoming A Leader}, his publishers and apparently Bennis, accepted an endorsement from an organization that publishes \textit{Brain/Mind Bulletin}, which is produced by Marilyn Ferguson - futurist, educator, spellbinding lecturer, and author of \textit{The Aquarian Conspiracy}. Endorsements grant implicit approval of something and printing the endorsement on the jacket cover of a book appears to acknowledge gratitude and agreement with the endorsers' position. In \textit{How To Respond To Secular Humanism}, Philip H. Lochhaas, author and professor at Concordia Seminary, writes:

Marilyn Ferguson's \textit{The Aquarian Conspiracy}, which in current literature serves as almost a bible for some Secular Humanist, in spite of the fact that Ferguson identifies herself with the New Age Movement, a movement akin to Secular Humanism but in many ways also contradictory to it. Ferguson's humanism centers in her contention that man is the sole architect of his own destiny, "a product of evolution and an instrument of evolution" (p. 412).\textsuperscript{45}

It should be expected that some of the students doing graduate work in Liberty Baptist Theological Seminary will

\textsuperscript{44}Covey, \textit{Principle-Centered Leadership}, 4.

\textsuperscript{45}Philip H. Lochhaas, \textit{How to Respond to . . . Secular Humanism} (St. Louis, MO: Concordia Publishing House, 1990), 7.
become involved in the Christian school movement that is especially prevalent in the Southern Baptist Convention. In this writer's experience as Admissions Counselor and Faculty Advisor at LBTS, many people inquire as to what degree program should they enter in order to teach or administer at a Christian school.

As more churches start schools, they will be looking for teachers and administrators with Christian credentials. They must be grounded in Christian principles of teaching and leadership. The majority of the students in seminary today come from public schools, where the ideas of God and Christianity were targeted as ridiculous. What Secular Humanism could not totally dispel, the New Age Movement tried to counterfeit. Lochhaas writes:

In order to become the religion of the next century, Secular Humanism must counteract the effects of the primary transmitter of cultural and religious values: the family. The most productive route for that is the school system - illustrated by a brash statement made by Dr. C.M. Pierce of Harvard University at a childhood education seminar in 1973. (The content was reaffirmed in 1983 in a telephone conversation with Caryl Matrisciana, Gods of the New Age, p. 170).

Every child in America entering school at the age of five is mentally ill, because he comes to school with certain allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural Being, toward the sovereignty of this nation as a separate entity. It's up to you teachers to make all these sick children well by creating the international children of the future.
About the same time, Secular Humanist John Dunphy emphasized a similar point in The Humanist journal (January/February 1983, p. 26):

I am convinced that the battle for humankind’s future must be waged and won in the public school classrooms by teachers who correctly perceive their role as the proselyters of a new faith, a religion of humanity. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level – preschool day care to large state university. . . . the classroom must and will become an arena of conflict between the old and the new - the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of Humanism, resplendent in its promise of a world in which the never-realized Christian idea of ‘Love thy neighbor’ will finally be achieved.

And Marilyn Ferguson . . . affirms in her book, The Aquarian Conspiracy (p. 280), “You can have a new society, the visionaries have said, if you change the education of the younger generation.46

These citations were written by people who signed Humanist Manifesto I & II. Lochhaas points out that, “the most familiar name attached to Humanist Manifesto I is John Dewey, the educator and philosopher who strongly influenced America’s public school system.47

Christian authors must be careful in whom they endorse, as well as, from whom they publicly acknowledge endorsement. They must use caution in whom they quote.

46Ibid., 22-23.

47Ibid., 10.
This writer was surprised to read Kenneth Gangel’s agreement with a quote by John Dewey, in *Competent To Lead* (p. 73). It also creates a cautious reaction when Dr. John Maxwell, quotes Warren Bennis in his book *Developing The Leader Within You* (p. 4).

If Christian leaders indeed do filter leadership principles through what Gangel has called the “funnel of biblical revelation”, many may be generic, benign, and perfectly agreeable with Christ-like character, however, the more the church borrows from humanistic viewpoints, the more humanism will seep into the knowledge base of the church.

And the church must have a different philosophy and theology in which to base its principles. Dr. Gangel points out:

> There is, in some local churches today, the great curse of a one-man ministry, which looks like the worldly leadership condemned by our Lord in Luke 22. If we are to serve our own generation with power and effectiveness, we must stop pretending that being a Christian leader is like being a king of the Gentiles.

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**Christian Leadership Is Two-dimensional**

In an interview with Dr. Elmer Towns, Dean of the School of Religion at Liberty University, he indicated that church leadership has two facets. One is spiritual leadership, in which the leader feeds the flock and

48Gangel, 73.

49Ibid., 17.
shepherds them toward their spiritual walk with Christ. The other is the administrative organization of the church, in which the leader or leaders guide the management function of daily operations. His analogy is that just as a bird needs two wings to fly, a man needs two legs to walk, and a train needs two tracks on which to run, the church needs both spiritual leadership and management leadership to function properly.\(^5^0\) Dr. Gangel affirms this theory in his book *Competent To Lead*. He says the church has two dimensions to its existence. He states:

It is both organization and organism. Because of its dual nature, the church faces two kinds of problems—administrative and spiritual. Too frequently, church leaders attempt to give spiritual answers to organizational problems and organizational answers to spiritual problems. The difficulty is compounded by some unfortunate misunderstandings of the nature of administration. Consider for example, the following three myths:

1. Administration is nonessential. Some pastors think that the work of the local church will be carried on purely by an emphasis on pietistic endeavors, without a concern for the dreary, paper-shuffling tasks frequently associated with the work of administration.

2. Administration is uninteresting. After all, the real glory of Christian leadership is in preaching, teaching, counseling, and similar interpersonal ministries.

3. Administration is not spiritual. Perhaps this is the most dangerous myth of all, for it attempts to drive a wedge between crucial ministries of the Christian leader. It suggests that some ministries

\(^{50}\)Elmer Towns, interview by author, Lynchburg, VA., February 16, 1999.
are "sacred" and others are "secular". People who think this way tend to gravitate toward unbiblical views of church leadership because they misunderstand the crucial, New Testament function of administration as a spiritual gift.\(^{51}\)

Reverend Gordon Sebastian, Pastor of Peace Church in Wilson, North Carolina and prominent leader in the National Association of Free Will Baptists, has stated that Bible colleges and seminaries should teach more business administration. This writer was Professor of Business Administration at Southeastern Free Will Baptist College at the time and the conversation revolved around justifying the program at the college in spite of low enrollment. Rev. Sebastian, who now had his son on staff at the church as Minister of Administration, said, that "had he been taught the administrative skills that his son had, Peace Church would be much larger and much more effective in ministry throughout the city and county." His son had been graduated from Liberty University.\(^{52}\)

As indicated earlier, the terms "leadership, administration, and management" are used interchangeably. However, administration is a part of leadership, just as management is a part of administration. The most obvious differences became evident to this writer while holding a

\(^{51}\)Gangel, 18.

\(^{52}\)Gordon Sebastian, personal conversation, Wilson, NC., 1995.
position of Christian School Principal. During the years of acquiring the Master's Degree in Educational Administration, the training assumed, correctly, that the budget was set and curriculum was chosen in the public school system. Basically, public school administrators managed what resources were given, be it human, physical, or financial. An administrator in a privately funded Christian school had to generate the financial resources by visionary leadership. Human resources, God's people, were managed by team spirit and the realization that they were called, by God, to teach and minister in the school. The pastor of a church faces the same problem in that he is not a positional boss where people have to do what he says. He must lead, guide, and direct from his personal leadership skills. He must develop a team to share leadership and to carry on the work of the church. He must be an Ephesians 4 enabler.
CHAPTER 3
BIBLICAL AND THEOLOGICAL BASIS

Many facets of the theology of leadership have already been discussed. It has been acknowledged that Christian leadership must be different and distinctive. Lawrence O. Richards gives a systematic theology of leadership in his book *A Theology Of Church Leadership*. He draws together much of the thoughts previously discussed. He says:

The basic reality that Scripture presents is that the church is a living organism with Jesus Christ Himself functioning as head. In seeing Jesus as head, we must take seriously the notion that He is not head "emeritus". He is not some titular "chairman of the board" who is given nodding acknowledgment while others run His organization. He is not the retired founder of the firm. No. God has appointed Jesus "to be head over everything for the church, which is his body" (Eph. 1:22-23).

Dr. Richards continues by saying that, "Our struggle to understand leadership must begin with the recognition that in the church we are dealing with a living Christ; that

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this Jesus acts in ‘the present age’ as well as ‘the one to come’”; He adds:

Whatever role human leadership may play in the church, it must not intrude into the realm of Jesus’ headship or claim His prerogatives. Jesus, and Jesus alone, is head of the body.\(^2\)

Dr. Richards explains the term “headship” as it applies to the Old Testament. He says that the term “head” applied to human leaders as judicial authorities and they were organized into hierarchies, such as the system set up by Moses in Exodus 18:21. The leaders or elders held permanent positions of headship. Richards also points out that, “The hierarchical ‘headship’ pattern of leadership, demonstrated so clearly in the institutions of Old Testament Israel, does not find expression in the New Testament.”\(^3\)

Business uses a term, “corporation” as “a business owned by its stockholders; a corporation is a legal entity with many of the rights, duties, and powers of a person, but separate from the people who own and manage it.”\(^4\) The United States government recognizes the corporation to be a legal entity. All branches of the government, executive, legislative, and judicial consider it to be a “person”. In

\(^2\)Ibid., 15.

\(^3\)Richards, 17.

reality, it is an organization that is treated like a person in many respects. In contrast, the church is a “person”, a living organism, not an institution. Dr. Richards says, “The Greek word for body, . . . has no real equivalent in Old Testament usage. When body is used by the translators of the Septuagint, it seems to reflect the general Greek understanding of ‘body in the sense of the whole person’. Thus, ‘body’ is used virtually in the sense of ‘person’. ”

One of the distinctives mentioned earlier of Christian leadership is the enabling power of the Holy Spirit. Dr. Richards says, “One of the major drawbacks to working with the church as though it were an institution is that an institutional approach to Christian life gradually robs us of our awareness of the supernatural.” Church leaders, in their daily roles of administrators or managers of resources, get so absorbed by these functions, just to keep the organization afloat, they get discouraged. Dr. Richards cautions:

As our focus shifts to problem solving and organizational maintenance, we feel an increasing need for better management skills. And the more managerial training we have, the more we tend to view the church of Jesus as an institution and the more we minister in the “institutional leader mold.”

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5Richards, 31.
6Ibid., 75.
7Ibid.
One must recall at this point, the quote by Myron Rush, that most Christian leaders have received their management and leadership philosophy and training from the secular business world. Current statistics support the problems that "institutional leadership" create. Union University's Dr. Joe McIntire cites a Fuller Institute survey of pastors in the 1990s that reveal the struggles pastors face. The survey revealed:

- 80 percent believe pastoral ministry has affected their families negatively.
- 33 percent say that being in the ministry is an outright hazard to their family.
- 75 percent report a significant stress-related crisis at least once in their ministry.
- 50 percent feel unable to meet the needs of the job.
- 90 percent feel they were inadequately trained to cope with ministry demands.
- 70 percent say they have a lower self-image than when they started in the ministry.
- 40 percent report a serious conflict with a parishioner at least once a month.
- 33 percent confess having been involved in some inappropriate sexual behavior with someone in the church.
- 70 percent do not have someone they consider a close friend.\(^8\)

J. Oswald Sanders writes, "However spiritual a leader may be, he cannot translate vision into action without executive ability. It is true that subtle dangers lie in organization, for if it is over zealous it can be an

\(^8\text{McIntire, Victory in Adversity, Union University Homepage. 1998. Accessed 12 March 1999.}\)
unsatisfactory substitute for the working of the Holy Spirit. But lack of method and failure to organize have spelled doom for many promising ministries.”

This is the balance in which Dr. Towns referred. It does take two tracks on which a train must run, but those tracks must be parallel, heading for the same goal. The organization cannot be led with different motivations and ambitions than the organism. Both must have the glorification of Jesus Christ as their destination.

In practically all the literature on Christian leadership, the fact that God has gifted each Christian and the church with supernatural gifts is the primary basis for the functioning of Christian leaders. This is revealed in several passages of Scripture, but is especially evident in Romans 12, 1 Corinthians 12, and Ephesians 4. In these passages the gift of leadership is discussed, either as a trait or an office. It is worthy of repeating that this enabling by the Holy Spirit is, alone, enough to make Christian leadership distinctive and unique in the world. Although alluded to earlier, the evidences of Christian leadership may be seen in business, government, or education, but the gifts of leadership, as well as, the other gifts were given solely for the building up of the church as the Body of Christ. That is why the admonition

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5Sanders, Spiritual Leadership, 74.
Jesus gave His disciples about the motivation and ambition of the Gentiles in Mark 10:42-44 is so important. If the gifts are not used for the building up of the Body, then they are not the right motivation and will not be blessed by the Holy Spirit. Ephesians 4:12 makes it clear that the spiritual gifts were given by the Holy Spirit "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." That is why Christian leadership, as a supernatural gift of God, is so desperately needed in the church. Dr. Ken Hemphill, President of Southwestern Baptist Theological Seminary and leading researcher of Christian leadership and spiritual gifts has written:

The incredible truth of who we are in Christ forms the basis for the requirements of (Ephesians, chapter 4). It is the foundation for unity, mutual service, the demand for moral integrity, and unity in the home. . . . Don't fall into the trap of trying to produce these virtues by human striving. When we try to be patient or kind on our own, we simply become more discouraged in our inability to change. The virtues are the divine work of the Spirit and thus come through surrender. 10

Dr. Larry Gilbert, founder and chairman of Ephesians Four Ministries, stresses the increased need for laity, teamed with leadership and spiritual gifts, teamed with the right methods in order to have a balanced church and

ministry. "A church where the pastor leads and equips his people to do the work of the ministry instead of burning himself out trying to do the work of the ministry for them." Dr. Hemphill writes, "A spiritually gifted body and pastoral leadership are not conflicting but complementary concepts. " Hemphill quotes noted church growth and leadership author, Peter Wagner, "the ignorance concerning spiritual gifts may be a chief cause of retarded church growth today. This is where the dual dimensions of Christian leadership come together. Dr. Richards explains:

Ephesians 4:12 reflects this concept of the leadership role in the term chosen for ministry - "equipping" (katartismos). Leaders are to "straighten out the disjointed" and put the body in order for growth and service. And the leaders spoken of in this passage are both the "whole church" and "local church" leaders. There is no distinction between the goals of spiritual leaders in their ministry to the body, even though there may be differences in gifts and differences in areas in which their ministries are carried out.

Dr. Paige Patterson, President of Southeastern Baptist Theological Seminary and current President of the Southern Baptist Convention is well known for his outspoken position that the pastor is the earthly leader of the

11Larry Gilbert, The Team Philosophy Of Ministry (Forest, VA: Church Growth Institute,), 1.

12Hemphill, 21.

13Ibid., 143.

14Richards, 92.
church. During one of his Wednesday chapel services at SEBTS he stated that the committees, boards, and various groups in the church are secondary to "God's man" placed in his position by God to see to every aspect of the mission of the church. Referring to his writing (in progress at that time) of the commentary on Revelation, he used the text of Revelation 1:20 where the letters to the seven churches were written to the "angels of the seven churches" indicating that they were the ones in charge.\textsuperscript{15} He does not see this as a dictatorial position but a responsibility of leadership. The pastor is to draw wisdom from others that make up the gift mix but when someone has to answer for success or failure, it ultimately falls on the pastor's shoulders. This is the office of "overseer" of "bishop" as referred to in 1 Timothy 3. C. Peter Wagner of Fuller Theological Seminary views the term "pastor" as one of the spiritual gifts. In the \textit{Wagner - Modified Houts Questionnaire}, one of the most extensive listings of spiritual gift inventories, Wagner describes the spiritual gift of "pastor" as, "the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group

\textsuperscript{15}Paige Patterson, \textit{God's Man} Sermon on Pastoral Leadership, Southeastern Baptist Theological Seminary, Chapel Service, 1995.
of believers."\textsuperscript{16} Wagner distinguishes the gifts of "leadership" and "administration". Leadership, "is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God."\textsuperscript{17} He says "the gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals."\textsuperscript{18} Dr. Gilbert, on the other hand, states spiritual gifts in terms of the offices or positions. In his Team Ministry Spiritual Gifts Inventory, he describes the Pastor/Teacher as, "The Spirit-given capacity and desire to serve God by overseeing, training and caring for the needs of a group of Christians; The shepherd who leads and feeds; the coach of the 'Team'." and the Administrator as, "The Spirit-given capacity and desire to serve God or organizing, administering, promoting and leading the various affairs of

\textsuperscript{16}C. Peter Wagner, Wagner-Modified Houts Questionnaire, (USA: Gospel Light, 1995), 8.

\textsuperscript{17}Ibid., 9.

\textsuperscript{18}Ibid.
the church; The person who leads the church and its ministries."  

Gilbert does not have a category for "leadership" specifically. It is worth noting that Dr. Gilbert lists only nine spiritual gifts, while Dr. Wagner lists twenty-five. Dr. Lawrence Richards states the leadership role differently; "Whatever titles we give leaders in churches today, and whatever roles they play, their common mission is an equipping, shepherding one."  

He continues:

The responsibility of leaders is not to manage the church. They are not to be God's voice of authority in the body. The responsibility of leaders is the care and nurture of believers. Human leaders in the church use their wisdom and maturity to guide the congregation and individual members into growing ways of life so that when Jesus speaks, His body will be healthy and responsive.

Ken Hemphill indicates that leadership is a "function rather than a title". He says, "Official titles did not seem to concern the first-century church as much as they do the twentieth-century church. An individual can claim whatever title he likes, but if the biblical functions of pastoral leadership are not being accomplished, the title has little meaning. . . . The leader must labor among,

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19 Larry Gilbert, The Team Ministry Spiritual Gifts Inventory (Forest, VA: 1986), Score sheet.

20 Richards, 92.

21 Ibid.
provide leadership, and give instruction. These three functions are still central to the work of the pastor and to the maturity of the church family."^{22}

Another distinctive of Christian leadership is motivation. Paul states in 1 Timothy 3:1; "To aspire to leadership is an honorable ambition." (NEB) J. Oswald Sanders puts the motivation of leadership into perspective:

Most Christians have reservations about aspiring to leadership. They are unsure about whether it is truly right for a person to want to be a leader. After all, is it not better for the position to seek out the person rather than the person to seek out the position? Has not ambition caused the downfall of several otherwise great leaders in the church, people who fell victim to "the last infirmity of noble minds"?

No doubt, Christians must resist a certain kind of ambition and rid it from their lives. But we must also acknowledge other ambitions as noble, worthy, and honorable.

Paul urges us to the work of leading the church, the most important work in the world. When our motives are right, this work pays eternal dividends. In Paul’s day, only a deep love for Christ and genuine concern for the church could motivate people to lead. But in many cultures today where Christian leadership carries prestige and privilege, people aspire to leadership for reasons quite unworthy and self-seeking.

Ambition that centers on the glory of God and welfare of the church is a mighty force for good. . . . The word ambition comes from a Latin word meaning "campaigning for promotion." The phrase suggests a variety of elements: social visibility and approval, popularity, peer recognition, the exercise of authority over others. Ambitious people in this sense, enjoy the power that comes with money and authority. Jesus had

^{22}Hemphill, 25.
In examining the theology of leadership, Dr. Richards also stipulates that the issues that were presented in the historical research should be addressed. In determining that the church is both organization and organism, the question of priority is raised. In earlier research, it was presented that historically leadership research has been theoretical and only recently has empirical issues been reviewed. The models looked at earlier, presented a tension between how leaders behaved according to “consideration” and “initiating structure” or what others called “relationship” and “task” orientation. Dr. Richards takes the position that an organization or enterprise has as it’s objective the provision of products and services for people, and that the quality of service provided through an enterprise is directly related to the accomplishment of tasks. He says the “very reason for the existence of any enterprise is the accomplishment of its task objectives. Part of a leader’s moral obligation is to give the project his highest priority. His resources include people as well as facilities, money, and materials.”

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24 Richards, 152.
There is therefore a very basic difference between leadership in an enterprise and leadership in the body of Christ. The body is a living organism, with each member a vital part of Jesus Himself. The moral obligation of the leader in Christ’s body is to give people his highest priority.

In other words, an enterprise and an organism have by their very natures two different priorities. .. . Organizations consist of members with independent wills, each of whom can and does exercise his separate will independently. Organisms, on the other hand, are not made up of individual, purposeful entities or members. Only in the supernatural relationship existing between Christ, the head, and the church, His body, to which He is linked by the Spirit, can human beings be found together in an organism relationship.

We can only conclude that the kind of order in an organization and the kind of order in an organism are intrinsically and essentially different. Thus not only is the first priority of an enterprise/organization in essential contrast to the first priority of the church as a body/organism, but there is also an essential difference in the way the members must be organized to function effectively in each type of structure. 25

Dr. Richards presents the studies of Fremont E. Kast and James E. Rosenzweig, called “General Systems Theories”, from the **Academy of Management Journal.** Vol.15. No. 4 (December 1972), pp 447-65 in which they present distinctions between organisms and social organizations. In Appendix 3 Dr. Richards lists the characteristics of an enterprise and ask the reader to list the contrasting characteristics of an organism such as the church. He has also created a graphic of a continuum similar to those presented earlier. He calls it a “Watershed Diagram” in

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25Ibid., 155.
which one can chart the present situation of the church.

(See Appendix 3, Fig 7) He does this because he says,

the leaders of the church operate with only the best of motives, but with little or no awareness that "organization" order and priorities conflict with "organism" order and priorities. Yet an understanding of enterprise makes that contrast clear. We cannot be both enterprise and body. We must be one - or the other.\(^{26}\)

Qualifications

Thus far the research has suggested either a one dimensional or a two dimensional aspect of leadership. Leadership is relational to an organization or an organism or both. The philosophy one holds concerning these aspects is difficult to determine and should be impossible in which to be dogmatic. Dr. Elmer Towns says it is definitely two-sided. It takes two tracks on which to run a train. Dr. Gangel agrees that there are administrative and spiritual aspects of Christian leadership. Dr. Richards stipulates that there are two aspects, but says that theologically one has to choose which one the church is to be, enterprise or organism. Both sides have sufficient support on which to justify their respective positions. The argument is between task/project orientation or people/relational orientation, in how one develops their leadership behavior.

\(^{26}\)Ibid.
This author submits a third dimension. It must be admitted from a practical standpoint that there are organizational matters that must be addressed in Christian organizations, whether it be a church, a school, a publishing company, or a parachurch organization, etc. Biblically, it must also be acknowledged that the church is the Body of Christ and therefore, a living organism. The seeking of a leadership position has been discussed and the ambition and motivation that provokes that aspiration has been examined. Theological aspects have been reviewed pertaining to all these areas. One area that was only touched on briefly in the introduction is the “calling”. Theologically and historically, God has called out the person He wants to lead His people and the ways and means to lead.

Dr. John MacArthur addresses this issue in the article, “The Call to Church Leadership”, referred to earlier. In this article MacArthur brings out the following:

God has always called upon leaders to guide His people. In 1 Samuel 13:14 we read, “The Lord has sought out for Himself a man after His own heart.” God told Ezekiel, “I searched for a man . . . who should build up the wall and stand in the gap before Me for the land, that I should not destroy it; but I found no one” (Ezek. 22:30).27

MacArthur begins his article with a familiar passage, used several times in this project, "It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do." (1 Tim. 3:1 NAS) He goes on to say, "The call to become a pastor is a serious calling. That is made evident by the way 1 Timothy 3 begins. The apostle Paul used the formula, "It is a trustworthy statement" or "This is a true saying" five times in the pastoral epistles. . . . Apparently that formula identifies an obvious fact, so we see the early church held the conviction that when a man aspires to serve in leadership, he desires a noble task. Those early Christians knew that leadership is an essential part of church life."

J. Oswald Sanders qualifies the objection some may have toward seeking leadership. He says "Part of that tension is the difference between Paul’s situation and ours. We may understand his statement in terms of the prestige and respect given to Christian leaders today. But such was far from Paul’s mind." Sanders adds:

In his day, a bishop faced great danger and worrisome responsibility. Rewards for the work of leading the church were hardship, contempt, and rejection. The leader was the first to draw fire in persecution, the first in line to suffer.

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28Ibid.

29Sanders, 14.
Seen in this light, Paul's encouragement does not seem so open to misuse by people merely seeking status in the church. Phonies would have little heart for such a difficult assignment. Under the dangerous circumstances which prevailed in the first century, even stout-hearted Christians need encouragement and incentive to lead. And so Paul called leadership an "honorable ambition." 

MacArthur stipulates that because the call to leadership is such a serious one, God looks for the noblest of men. He indicates the prerequisites for the calling of God to leadership:

**A LIMITED CALLING** - You'll notice in 1 Timothy 3:1 the apostle Paul wrote, "If any man aspires to the office of overseer, it is a fine work he desires to do." The office of church leadership - specifically a pastor or an elder - is limited to men. The conclusion is supported by Paul's use of the masculine gender in the context. . . . God has given women a different role in the church. Men and women are equal in spiritual privilege, capacity, blessedness, and promise. Both are able to serve the Lord effectively. But the responsibility of overseeing a church is limited to men.

**A COMPELLING CALLING** - Paul used two forms of the word desire in 1 Timothy 3:1: "If any man aspires to the office of overseer, it is a fine work he desires to do." "Aspire" (Gk. orego) means to "reach out" or "stretch", and refers to external movement. "Desires" (Gk., epithumeo) means "a passionate compulsion," and speaks of an internal drive.

The pastorate is a calling to men who have a passionate desire to minister. I never compel anyone to go into the ministry. A man must sense the calling of God as a consuming desire in his heart. He is not fit for ministry if he hasn't sensed the call or if sin in his life is muffling the call.

Commentator Patrick Fairbairn said, "The seeking here intended . . . must be of the proper kind, not the

30 Ibid.
promoting of a carnal ambition, but the aspiration of a heart which has itself experienced the grace of God, and which longs to see others coming to participate in the heavenly gift" (Pastoral Epistles [Minneapolis: James and Klock, 1976], p. 136).

Jeremiah 45:5 says, "Are you seeking great things for yourself? Do not seek them." I fear there are people today becoming church leaders for their own benefit. That wasn't likely to happen in Paul's day because the risks associated with ministry then included death, hard work, little to no pay, and tremendous persecution.

The desire is not to be for the office or title of overseer, but for the work itself. Paul ends 1 Timothy 3:1 with the words, "It is a fine work he desires to do." If you merely want the position or title of pastor, your desire is wrong. Your passion should be for the doing of the work of God.

Ambition for office corrupts, but the compulsion to do God's work for the welfare of His church and the glory of His name is worthy of commendation.

A RESPONSIBLE CALLING - Paul referred to a church leader as an "overseer". The Greek word, episkopos, has also been translated "bishop", which is unfortunate because the latter carries the modern ecclesiastical implications that are not consistent with the intended biblical meaning.

It's a great responsibility to serve as the pastor. Acts 20 says overseers "shepherd the church of God which He purchased with His own blood" (v.28). The position includes preaching, teaching, caring for, and discipling everyone the Lord places under him.

In Greek culture an episkopos was a city administrator or financial manager. But a better analogy for one who oversees a church would be the episkopoi, leaders of a monastic group of Jews known as the Essenes or Qumran community near the Dead Sea. Those leaders preached, taught, and exercised care and authority over their people - they had a broad range of spiritual responsibilities.

One should not pursue the pastorate lightly. The pastor must understand the responsibility of ruling, preaching, teaching, caring for, loving, and building up leadership in the church. He must set a pattern by
example. So serious is the responsibility that Hebrews 13:17 says overseers must give an account to God for their work.

**A WORTHY CALLING** - The highest calling a man can have on earth is to preach the Word of God. Paul says a man who desires to become an overseer desires "a fine work". He aspires to a noble task. That is a high estimate of the pastorate.

British pastor Martin Lloyd-Jones said, "To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called (Preaching and Preachers [London: Hodder and Stoughton, 1973], p. 9). The pastorate is truly a noble calling.

**A DEMANDING CALLING** - A pastor is not merely an honored dignitary; the Lord has called him to a lifelong task. Paul told Timothy, "Do the work of an evangelist" (2 Tim. 4:5). Ephesians 4:12 says church leaders are to equip the saints "for the work of service". Serving the Lord is hard work and requires diligence.

**A HOLY CALLING** - "An overseer, then, must be above reproach." Only a holy man can fulfill the requirements of church leadership.\(^{31}\)

Dr. Lawrence Richards has formulated a table for the "Qualifications For Leadership" that lists the Scripture reference, the qualification, and the explanation. (See Appendix 3, Fig 9)\(^{32}\)

Many people do not understand the concept of a "calling". This writer recalls having to "explain your call" on the application to Southeastern Baptist Theological Seminary. An explanation from the writer's pastor was necessary. Rev. Gordon Sebastian stated that the acceptable

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\(^{31}\)MacArthur, 2-4.

\(^{32}\)Richards, 118-9
term for the "call" was "an abiding desire that would not go away." Still not sure of the exact nature of the "call" another opinion was sought from Rev. Harold Medlin, a long-time family friend. He said that it was something that one just had to do or else be miserable until it was done. He confused the issue further by saying that if there was anyway to ignore it, that would be advisable. At the time, this writer wasn't sure if it was a "call", or maybe it was just a "postcard". Bob Briner expresses this writer's first reaction concerning the "call". He states:

The idea of a "calling", particularly for those not employed in some sort of professional ministry, is often seen as archaic, impractical, or quaint, even by Christians.

This view is damaging, both to God's kingdom and to individual lives and careers. As Christians, we must understand that God has a call on our entire lives, including our careers. To see this any differently denies both allegiance to God as our Creator and an understanding of the unbelievable price Jesus paid for us on the cross. It keeps us from living fully integrated lives in which all things work in synergy for our good and for the building of God's kingdom.33

J. Oswald Sanders sheds further insight on the idea of the "calling".

Spiritual leaders are not elected, appointed, or created by synods or churchly assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office, taking course work in the subject, or resolving in one's own will to do this task. A person must qualify to be a spiritual leader.

Often truly authoritative leadership falls on someone who years earlier sought to practice the discipline of seeking first the kingdom of God. Then, as that person matures, God confers a leadership role, and the Spirit of God goes to work through him. When God's searching eye finds a person qualified to lead, God anoints that person with the Holy Spirit and calls him or her to a special ministry.\textsuperscript{34}

Earlier, spiritual gifts were discussed and it was stated that the "pastor", "leadership", and "administration" are spiritual gifts. If the study of leadership is to be complete, there needs to be an explanation between those "gifted" and those "called". Dr. Kenneth Gangel does a superb job of this in his book, \textit{Competent To Lead}, in which he states:

There is, in Christian ministry, a dynamic tension that must be maintained between the concepts of gift and call. We know from the New Testament that the Holy Spirit sovereignly gives to every Christian a spiritual gift which He intends for that individual to use in the service of Christ through the church. Some Christian leaders are given multiple gifts, and there seems to be evidence that these are the persons then called into positions of professional leadership in the various ministries of the church, both in its local congregations and in its outreach in education, literature, and world mission. An individual properly understands his relationship to the whole concept of Christian service only when he understands his spiritual gift and develops its capacity for implementation.

But the other dimension, the concept of call, is rather like the rudder that steers the ship. None of the spiritual gifts delineated in the New Testament has any geographical connotation. No one, for example, has the

\textsuperscript{34}Sanders, 18-19.
character, morals, and ethics

This third dimension places leadership behavior into a category that is not quite as black or white as “task” orientation or “person” orientation. Many biblical examples show that God called people to a specific task and they were to do that task regardless of the concerns of the people. “It was Jeremiah’s commission to lodge God’s indictment against his people and proclaim the end of an era.”36 “For the first seven years of Ezekiel’s ministry he faithfully relayed to his fellow Jews the harsh, heart-rending, hope-crushing word of divine judgement.”37 The third dimension should dictate the area in which we place the most emphasis. We are to love people unconditionally, but we are also to obey God’s assigned tasks for the Kingdom of God.

The “call” is from God, to those He finds worthy. It is not the character the world calls for that God wants. It

35Gangel, 40.

36NIV Study Bible, 1424.

37Ibid., 1564.
is character as modeled by Jesus. We can study that character, we can attempt to emulate that character, but we cannot develop that character without the filling of the Holy Spirit. The world thinks differently. Worldly opinions of character and values are derived from different sources than Christian character. The world and contemporary culture view character and values as variables dependent upon the situation. The New Age and Secular Humanism demand the right to create their own ethics. There is no absolute right or wrong. Everyone has the option to choose what is right or wrong for themselves. There is no foundation, no guiding principle by which to measure truth. Elliot Miller, Carl F.H. Henry, Phillip H. Lochhaas, and Douglas Groothuis, have written extensively on the New Age Movement (NAM) and Secular Humanism.  

Dr. D. James Kennedy makes the case for this line of thought in his book *Character & Destiny: A Nation In Search Of Its Soul*. He says that anyone studying America for the past twenty-five years would have to see a radical shift in our cultural values. He then goes on to explain how and why this has happened:

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Modern educators tell us they have examined the past and discovered evidence of malice aforethought. The founders, the great thinkers, the very culture and mind-set of all those "dead white European males" were perverse and imperialistic from the start. So teachers in our public schools and great universities have set out to "redefine" the world for our children and set the record straight. As Professor Allan Bloom has said, "openness" and "relativism" are the great insights of modern education. Students have been taught to believe that the most dangerous person in America is the "true believer" - the man or woman who actually believes in some standard of truth.\textsuperscript{39}

Seminaries have the obligation to reverse that thought. Even secular writers, who acknowledge the problem in today's society, are looking for someone to turn the trend. Robert Greenleaf writes, "Any seminary that performs well in this role will be truly a servant in our times... this achievement is unlikely to come unless the stated missions of seminaries require it - mission statements that have clarity and power and the ring of contemporaneity. Such mission statements are not likely to emerge until seminary trustees give a character of leadership that is not yet generally accepted."\textsuperscript{40}

In July of 1981 a Gallup Poll was taken in which a cross section of Americans were asked how they rated persons of various occupations in regard to honesty and ethical


\textsuperscript{40}Greenleaf, 170.
standards. Clergy were among a list of about thirty occupational categories. Sixty-three percent of those surveyed ranked clergy high or very high, twenty-eight percent average, and only six percent low or very low.\textsuperscript{41} In 1992, George Barna reported that over the past ten years the clergy has developed a tarnished image. Only three out of ten adults admit that they would seek help from a minister during a time of crisis. Barely half the adult population has a great deal of confidence in the clergy.\textsuperscript{42} In the book \textit{Ethical Dilemmas In Church Leadership}, Michael R. Milco states:

\begin{quote}
Today's minister is expected to understand the needs of every person in the congregation. We have discovered that our seminary and Bible school training does not prepare us for dealing with the ethical problems we encounter in ministry. The issues are tough because Scripture does not present clear and concise solutions for every human predicament. Combine difficult decision making with multiple personality types and differing theological and philosophical values, and the typical minister gropes for problem-solving options consistent with his training in theology and Bible.\textsuperscript{43}
\end{quote}

Admittedly, there are not solutions for every human predicament in the Bible or theology. However, the principles must be biblically based on which to find these

\textsuperscript{41}Michael R. Milco, \textit{Ethical Dilemmas In Church Leadership} (Grand Rapids: Kregel Publications, 1997), 13.

\textsuperscript{42}Ibid.

\textsuperscript{43}Ibid., 14.
solutions. Modern secular leadership literature seeks the answers in the "new science". Margaret Wheately writes in her book *Leadership and the New Science*, "Leadership, an amorphous phenomenon that has intrigued us since people began studying organizations, is being examined now for its relational aspects. More and more studies focus on followership, empowerment, and leader accessibility. And ethical and moral questions are no longer fuzzy religious concepts but key elements in our relationships with staff."

John and Paul Feinberg disagree with Wheatley and her "New Age" proponents. The Feinbergs teach ethics at Trinity Evangelical Divinity School. They state that because of new technology and modern developments, "some may think it impossible to address these topics from a Christian perspective. We strongly disagree. Though Scripture never addresses directly many of the topics covered...it sets forth enough principles about life and death, human sexuality and a citizen's relation to government that it is possible to evaluate contemporary practices in light of biblical teaching. Moreover, it is not only possible to

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address these matters biblically - it is mandatory to do so."\textsuperscript{45}

Christian leaders must base their morality, values, and beliefs on Christian values as set forth in the Bible. There must not be any wavering from that standard that could allow for the distrust that people seem to be developing in Christian leaders. Individual Christians must stand guard over their own personal values and not let the world see a weakening in a united front regarding Christian morals, values, and character. The result of neglecting that effort is evident in secular leadership development as espoused by John Baldoni of Leadership Communications for the 21\textsuperscript{st} Century. In an article by Baldoni, he states that, "Character is essential to effective leadership. Character is the reflection of the inner-self. While the external self may be scarred and pitted from years of hard knocks, the inner self remains vigorous, vibrant, and resilient."\textsuperscript{46}

He is right as far as that statement goes. The source of character is where he is confused. He adds:

Character, however, is not perfection. All of us make mistakes, some minor, some major. Character gives us


the insight to know which is which, i.e. right from wrong. Often good character stems from redemption. The story of St. Paul is a marvelous example.

Character also may emerge from trial by fire. A case in point is Harry Truman. . . .That character was formed in his hard-scrabble days as a poor farmer in Missouri; . . . .Character, to my way of thinking, is the essence of an individual. It is the reflection of the soul, the sense of depth that one conveys. Character emerges from personal values and beliefs. (By extension, the culture of an organization is the sum of its norms, behaviors, and values. In other words, its character.)

Personal values are a reflection of cultural values. Much of the Western world pays credence (or at least, lip service) to the Judeo-Christian tradition of doing good for others as you would for yourself. Whether or not you ascribe a transcendence to the goodness is a matter of religious faith. Christians may argue all goodness stems from God. Humanists argue that goodness is a reflection of man’s inner self. Others argue that goodness emerges from social Darwinism; e.g., we don’t kill one another because the species would die out.

Frankly, it does not really matter from where leadership emerges, what matters is the character of that leadership. And that stems from personal values and sense of conviction. 47

For a Christian, personal values must come from obedience and sacrifice to God’s will. Roman’s 12:1-2 makes this clear. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may

47Ibid., 5.
prove what is that good, and acceptable, and perfect will of God." (KJV)

This is the basis for the modern trend of "transforming" leadership as proposed by Christian leaders such as Leighton Ford and Phillip Lewis. Ford says, "transformational leaders motivate us to do more than we expected to do, by raising our awareness of different values, by getting us to transcend our self-interest for the cause and by expanding our portfolio of needs and wants." 48

Phillip Lewis, Dean and Professor of Management at Azusa Pacific University contrasts what Christian leadership should be, as opposed to the secular traditional "transactional" leadership:

Transformational leaders change reality by building on the human need for meaning. They focus on values, morals, and ethics. They are proactive and encourage human potential. Their goal is to transform people and organizations - change minds and hearts; enlarge vision, insight, and understanding; clarify purposes; make behavior congruent with beliefs, principles, or values; and bring about changes that are permanent, self-perpetuating, and momentum building.

Transactional leaders promise rewards to followers in exchange for performance. They are reactive, not proactive. Transactional leaders attempt to build on their follower's need to make a living. They concentrate on power and politics. They are reactive and focus on tactics. 49


(See Appendix 3, Fig 10)

Jesus calls us to be "transformational" leaders as prescribed in Romans 12, not "transactional" leaders such as those described in Matthew 20.
CHAPTER 4

METHODOLOGY

As stated in the introduction, the research consisted of surveying pastors and church staff. This involved asking them questions concerning their opinion and suggestions of areas in leadership that should be targeted and mentored in seminary education. (See Appendix 1) This survey consisted of questions that required a summative rating or an attitude rating scale on some questions. Other questions were designed to give nominal scale measurements used to reveal common characteristics of the participant’s strengths and weaknesses in leadership. Some questions were asked specifically to give the participant the opportunity to specify observable characteristics of their peers. There are questions in the survey that are designed to indicate the participant’s interest or apathy toward the subject. These questions force the participant to reveal their knowledge or degree of concern toward the subject. These questions also allow the rater to determine correlation or discrepancies in answers. They may be classified as diagnostic questions that give the researcher a handle on the participant’s attitude and expertise on the subject.
These questions are not a classical "Forced-Choice Format"\(^1\), but they do require the participant to indicate familiarity with the subject that can then be correlated to the arbitrary ratings on other questions. Research indicates that participants generally resent closed in questions without at least some questions that allow them the opportunity to vent their frustrations and suggestions. Therefore, open-ended questions were asked that allowed the participant "in-put on record". Finally, questions were asked that simply asked for information in order to classify the participants.

The survey type is a "Sample Survey of Intangibles."\(^2\) It is basically an opinion survey of attitudes and experiences. "Opinion is not directly observable, but must be inferred from responses made by the subject to questionnaires or interviews."\(^3\) A sample survey studies only a portion of the population as opposed to a census that covers the entire population. Because of the impossibility of surveying every pastor in the United States, it is necessary to select a sample of our population (U.S. population).

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\(^3\)Ibid.
pastors). From this sample survey, the research then depends on inferential statistic. "Inferential statistics involves making predictions of values that are not really known." Richard C. Sprinthall states the following concerning an estimate of the height of the average American male.

This process of inference is obviously risky. The small group of observations from which the inference will be made must be representative of the entire group. If not, the predictions are likely to be way off target. A person who takes a small amount of blood for analysis knows that the sample is fairly representative of all the blood in the entire circulatory system. But when a researcher takes a sample adult males, no one can be absolutely sure that true representation has been achieved. Also, the researcher seldom, if ever, gets the chance to verify the prediction against the real measure of the entire group. . . . Despite the riskiness of the endeavor, statisticians do make predictions with better than chance accuracy (actually, far better than chance) about the characteristics of an entire group even though only a small portion of the group is actually measured. Inferential statistics is not an infallible method. It does not offer eternal truth or immutable reality carved in stone. As one statistician said, "There is no such thing as eternal truth until the last fact is in on Judgement Day." It does offer a probability model wherein predictions are made.

The nature of the population and the goals of the survey were taken into consideration when determining the sample population. As indicated throughout the research

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5Ibid., 14.
project, the objective is to justify the need for and suggest a curriculum base of a Master of Art in Religion with a concentration in Leadership for Liberty Baptist Theological Seminary. While the seminary does not discriminate against denominations, it is logical to direct the curriculum to Baptist faith and beliefs. In most cases there is no discernable problem in training pastors from all denominations. The uniqueness lies in the congregational governance of most Baptists churches as oppose to most mainline denominations. This difference is the educational requirements for ordination. Many mainline denominations have specific requirements and minimums in education for pastors, usually a Master of Divinity. Baptists, in general, do not have minimum standards for ordination because of the autonomy of the local church and its freedom to call anyone it chooses as pastor. Therefore, the survey was conducted with SBC Baptists pastors and staff.

Ary, Jacobs, and Razavieh use the term accessible population, “that portion of the population to which one can have access”, from which the sample population is chosen. The “accessible population” for this project was selected from Southern Baptist Convention churches. First of all, the “Statement of Faith” of the SBC is comparable to most

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6Ary, Jacobs, and Razavieh, 170.
Baptists groups. Secondly, the Southern Baptist Convention is the nation's largest Protestant denomination and representative of Baptists in general. Thirdly, the resources were more readily available to this researcher.

The methodology used for this research involved "systematic random sampling", a division of probability sampling.

"Probability sampling is defined as the kind of sampling in which every element in the population has a non-zero chance of being selected. The possible inclusion of each population element in this kind of sampling takes place by chance and is attained through randomization. When probability sampling is used, inferential statistics enable researchers to estimate the extent to which the findings based on the sample are likely to differ from what they would have found by studying the whole population. The four types of probability sampling most frequently used in educational research are simple random sampling, stratified sampling, cluster sampling, and systematic sampling."  

The variation from "simple random sampling" and "systematic sampling" lies in two distinct areas. First, the author uses the term Baptist generally, since, for the purpose of this research, no distinction is present in organized fellowships of Baptists. Secondly in order to get a broad representation, two participants were selected from each state, with the exception of Alaska and Hawaii. The "accessible population" was taken from The Directory of 

7Ibid., 71-2.
Southern Baptist Churches, 1996. Although questionnaires were mailed out and received back, the predominant method of acquiring answers was by telephone interviews. The questionnaires from phone interviews allowed more focused responses.

The size of the sample was determined by the general absence of absolute precision within the parameters of the project’s confidence level and a fairly high tolerance for standard error. As will be shown by the survey evaluation, this proved to be satisfactory. Ary, Jacobs, and Razavieh state, “The main consideration when deciding on sample size is the degree of accuracy one wants in the estimation of population values. How much error is the researcher willing to tolerate in generalizing from the sample statistics to the population parameter?” In this case precision was not the objective. General attitudes and opinions, from a representative group of pastors was the goal desired.

This writer chose the telephone interviews as the primary data gathering system for the instrument. As one of three methods, its advantages were greater for the scope of the research. The other two types, personal interview and the mail-out questionnaire, seem to culminate with the telephone interview as the most logical compromise. Ary, Jacobs, and Razavieh state, “its major advantages are lower

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cost and faster completion with relatively high response rate. Telephone interviews can be conducted with persons scattered over a large geographic area in a short period of time." The advantage the telephone interviews had over a mailed questionnaire became obvious during the research. As stated earlier several of the questions forced answers from the respondent. The telephone interview required an immediate answer to questions that revealed a basic familiarity with the subject matter, without the opportunity to check out resources, in an attempt to appear more knowledgeable. The telephone interviews produced more spontaneous responses.

Validity is a crucial factor in research methods and instruments. In order for an interview or questionnaire to be valid, it must measure what it is intended to measure. This research project has the presupposition that a Master of Arts in Religion with a specialization in Leadership is needed. The survey was written to determine whether or not pastors and staff in the church would benefit from such a program. The original realization and suggestion came from the Dean of Liberty Baptist Theological Seminary, who has traveled extensively, speaking with pastors who indicated this need. The President of Liberty University and Dr.

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9Ibid., 433-4.

10Ibid.
Lovett met with the staff of the Southern Baptist Convention’s leadership development department heads, who also acknowledged a need in this area. Several authorities in Christian leadership have indicated a severe lack of leadership expertise in Christian ministry. Aubrey Malphurs says 80 percent of churches are dead because leaders aren’t leading. George Barna says seminaries are not teaching visionary leadership. Myron Rush says Christian leaders have little training in leadership and management principles. Robert Dale says, “The old approaches to leadership are becoming outmoded and increasingly ineffective.” Elmer Towns says “unique circumstances call for unique leadership.” Question 3, alone, in the survey gives evidence of validity to the questionnaire by simply realizing that leadership development is “tremendously” important in the respondents

16  Elmer Towns, interview by author, Lynchburg, VA. February 1999.
ministry. Dr. Luke Kauffman, a recognized Christian leader, and Coordinator of the Distance Learning Program for LBTS viewed the survey as asking valid questions. Dr. Don Clark, Associate Professor of Christian Education at LBTS, implied approval with two or three qualifying suggestions. In their book, *Introduction To Research In Education*, Ary, Jacobs, and Razavieh state the following:

"The most obvious type of validity evidence needed is content-related, which may be gathered by having some competent colleagues who are familiar with the purpose of the survey examine the items to judge whether they are adequate for measuring what they are supposed to measure and whether they are a representative sample of the behavior domain under investigation.

Some studies have used direct observation of behavior to provide criterion-related evidence of the validity of responses. After responses were obtained, observations were made to see whether the actual behavior of the subjects agreed with their expressed attitudes, opinions, or other answers. Other data sources, such as third parties, may also be used as criteria.

Some variables that influence the validity of a questionnaire are (1) How important is the topic to the respondent? We can assume more valid responses from individuals who are interested in the topic and/or are informed about it, and (2) Does the questionnaire protect the respondents' anonymity? It is reasonable to assume that greater truthfulness will be obtained if the respondents can remain anonymous, especially when sensitive of personal questions are asked.  

This writer spent several years at Campbell University, earning a Master of Education in Administration.

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17Ary, Jacobs, and Razavieh, 434.
degree. Much of that degree program consisted of designing surveys and questionnaires, under the direction of Dr. Robert Henry, former director of the Ed.D. program at Campbell. Validity, reliability (the ability to reproduce the same results) and practicality were the central themes in developing surveys, questionnaires, and tests measuring content-related evidence of validity, criterion-related evidence of validity, and construct validity.

One of the primary functions of the author’s career with John Deere Company’s Insurance Division was with the Safety-Control Department. In that capacity, one of the primary responsibilities was to generate and develop reliable, valid, and practical surveys and questionnaires to determine compliance with OSHA and EPA regulations and company underwriting guidelines. With millions of dollars at risk, valid and reliable questionnaires were crucial, therefore, understanding these concepts as preventative measures in risk control was not simply an academic exercise. Dr. Henry, of Campbell University, a retired U.S. Army Colonel, and extremely straight-forward in his lectures, frequently said while teaching, “Contrary to popular beliefs, asking straight-forward, honest questions does not take a brain surgeon or rocket scientist.”
The survey itself, consists of sixteen questions. Questions 1, 2, and 3 asks respondents to rate their agreement or disagreement with the statement on a graphic depicted Likert Scale.\textsuperscript{18} Basically, this asks them to rate their answers on a scale from 1 to 10, with 1 being "strong disagreement" and 10 being "strong agreement". The rating scale was deliberately designed with an even number of steps.\textsuperscript{19} The scale was not explained to the participants except to rate from 1 to 10 explained above. The scoring is set up to correspond with the following rating: 1 & 2 are "strongly disagree"; 3 & 4 are "mildly disagree"; 5 & 6 are "generally agree"; 7 & 8 are "mildly agree"; and 9 & 10 are "strongly agree". It is customary to use a 5 step scale, but research has found that many people will choose 5 as a neutral position instead of taking even a mild stand. The respondent may truly be neutral or simply not have an opinion. The participant may not understand the question and not want to admit it or just simply play it safe for expediency.\textsuperscript{20}

\textsuperscript{18}Thorndike, and others, 313.

\textsuperscript{19}Ibid., 314.

\textsuperscript{20}Ibid.
Survey Results

Statement 1 states, “If applicable, during my seminary education, I was introduced and trained within all the disciplines I found necessary in my practical ministry.” Twenty-two percent of the respondents strongly agreed. Thirty-seven percent mildly agreed. Fourteen percent generally agreed. Nine percent mildly disagreed and seven percent strongly disagreed. (See Appendix 2) Ten percent reported not having any formal education in ministry. The interviewer introduced the subject, according to the top of the questionnaire, explained its purpose and expanded on any ambiguity the statement may have proposed. According to Ary, Jacobs, and Razavieh, this is one of the main advantages of the interview method. The answers were skewed unexpectedly. After the author’s literature review and subsequent research, it was surmised that the majority of people in ministry positions would acknowledge their practical experience as "shock therapy". Many informal interviews with ministers and staff led this writer to expect a negative response. James Bushfield writes in the book, Things They Never Taught You In Seminary, “Being a pastor requires leadership, but not just spiritual leadership. It also requires a kind of practical leadership

\[21\text{Ary, Jacobs, and Razavieh, 418.}\]
of resources, staff, and volunteers that isn’t taught in seminary.”22 A very popular and helpful book by a similar title What They Didn’t Teach You In Seminary, by Christian counselors Paul Meier and Frank Minirth indicates the abrupt jolt many ministers get when they first start to try to manage personal and pastoral demands successfully.23 Dr. Hanz Finzel, Executive Director of CB International, a church planting and leadership training ministry, states that today’s leaders lack formal training and are frequently confused “over the conflict between secular and biblical leadership values.”24 W. Stanley Mooneyham, President of World Vision International, writes in Ted Engstrom’s book, The Making Of A Christian Leader:

Where were you, Ted Engstrom, when I needed you?

What I would have given for a book like this when, fresh out of college, I was called to shepherd a little congregation in southern Oklahoma. Or, when at age 27, I was suddenly thrust once again into leadership waters far over my head. I had studied Bible. Had taken lots of courses in religious education. Had finally majored in religious journalism. None of which, I discovered, qualified me to lead a congregation or to be executive secretary of a denomination of 200,000 members.

22 Bushfield, 48.


Yet there I was, holding the title by virtue of an election at a church convention, and possessed with a strong urge to shout, "Help!"

Where were you, Ted?

I stumbled through. Struggled to stay afloat. Specialized in trial-and-error experiments. Made abundant mistakes.

I needed you then. I needed this book. Your advice and counsel would have been like a firm hand on my shoulder, a kindly voice in my ear saying, "Try this. It's a tested and proven principle of leadership."

But maybe you yourself didn't know the principles then. After all, you were still on the front edge of your own career - a career that would mark you as one of the most gifted and effective Christian leaders of our generation.

Maybe you couldn't have written this book when I was struggling with my own leadership responsibilities. But now you can write it. You can be the firm hand and the kindly voice because you have lived what you have written. If anybody knows that, I do. Through our intimate daily association over seven years, I have watched those fantastic leadership qualities of yours mature and come to full fruit....

Now all those valid principles stated with such lucidity in this volume are weighted and warmed by your personality and experience. For me that's what makes the book so valuable. The book is you. Leadership problems are tackled, not in a vacuum, but in the crucible of personal encounter....

The apex of your career is indeed an appropriate place from which to share something of what you have learned - of what you have been taught by life, by the Holy Spirit, by others. Just as I needed you then, an emerging generation of Christian leaders need now to hear the salutary word you say.

Sadly...tragically...the church has been so slow to train and qualify those on whom it has trust leadership. Often we've thrown them into the deep waters of responsibility with little regard for instruction in the techniques and principles of not
only staying afloat but, hopefully, inducing some forward motion.\textsuperscript{25}

Book after book, article after article indicates that Christian leaders feel they were ill-prepared for the responsibilities they faced when beginning their careers. Dr. Joe McIntire quotes a Fuller Institute survey that reported 90 percent of pastors feel they were inadequately trained to cope with ministry demands.\textsuperscript{26} Therefore, a survey that reports 74 percent of ministers feel they were adequately trained for their responsibilities, did not match the literature. Further reading revealed the probable answer to this discrepancy. In summative ratings, especially instruments such as the Likert Scale, there is a phenomenon known as the "acquiescence tendency". This is a "tendency of respondents to agree with most statements presented to them."\textsuperscript{27} The research also has already presented evidence that honest answers are more likely to be given when total anonymity is present. Perhaps this is also a reason for the difference in the percentages. In fact, item 3 will prove the fallacy of the position taken in item 1.


\textsuperscript{26}McIntire, \textit{Victory in Adversity}, Accessed 12 March 1999.

\textsuperscript{27}Thorndike, and others, 313.
Statement 2 states, “I find that on-the-job training is the best teacher and no advanced training is needed.” Ten percent of the participants strongly agreed. Eight percent mildly agreed. Twenty-one percent generally agreed. Seventeen percent mildly disagreed and forty-four percent strongly disagreed. (See Appendix 2) (A direct correlation will be shown between this statement and item 11.) It is interesting that fifty percent of those who had no formal religious education agreed with this statement. Sixty-one percent rejected this statement and indicated that formal education is needed. The responsibilities that ministers face are too important to be cast into a “sink or swim” situation. Item 11 will indicate that the majority, by far, recognize the need for a balance. Experience is a good teacher, but an inappropriate beginners course. No one wants to get into an automobile with a new driver that has never even been taught the rules of the road.

Statement 3 is the “watershed” statement in the survey. It states, “A course of study in general leadership development and techniques would be tremendously beneficial in my ministry.” Dr. Don Clark indicated that the word “tremendously” is a very subjective adjective. In their book, Measurement and Evaluation in Psychology and Education, the authors stipulate that adjectives such as this “should be used with care and moderation in writing
statements."28 The authors also indicate that, "In attitude measurement, we are interested in obtaining a reliable score that can represent the intensity (italics mine) of an individual's sentiments toward or against something."29 Including the word "tremendously" in this statement is intended to place a degree of desirability to the statement. Few respondents would answer negatively to any statement that proposed study as simply beneficial.

In Statement 3, forty-four percent responded as strongly agree. Thirty-three percent mildly agreed. Thirteen percent generally agreed. Only four percent mildly disagreed and six percent strongly disagreed. (See Appendix 2) One hundred percent of those with no formal education agreed, and sixty percent of those strongly agreed. This is in contrast to their responses concerning experience being the best teacher in item 2.

Statement 4 ask the participants to, "Please point out areas you feel are strong in your leadership training and development." Twenty-six percent included discipleship as one of their strengths. Seventeen percent stated preaching was a leadership strength. Twenty percent indicated teaching and ten percent said evangelism. Five percent said Sunday School was their strength in teaching

28Ibid.

29Ibid., 312.
leadership. Seven percent said organization and administration and fourteen percent said people skills were their leadership strength. Fifteen percent said they had no leadership strengths. Other areas mentioned were visitation, deacon ministry, programs, counseling, spiritual gifts, adults, youth, children, music, education, and Bible knowledge.

As stated in the introduction, leadership is difficult to define. It is sometimes described by what one does as opposed to what it is. In almost all definitions, descriptions, and depictions, however, leadership includes administration, organization, and people skills. Without duplication this statement revealed twenty-one percent of ministers feel resource management and people skills are among their strengths.

Item 5 asks for the other side of the coin. It asks participants to, “Please point out areas you feel are weak in your leadership training and development.” Sixteen percent said their weak area was motivating people. Twelve percent said equipping was weak. Ten percent said teaching, while twelve percent stated discipleship was weak. Ten percent named administration and organization as their weak areas. Fifteen percent said evangelism. Six percent said conflict management was their weakness. Other areas mentioned were Sunday School, spiritual gifts, Bible
knowledge, leading committees, children and youth, time management, tolerance, and goal setting. Using the description of leadership functions and characteristics, motivation, equipping, people skills, conflict resolution, administration, organization, and goal setting were indicated as weaknesses by forty-seven percent of participants. Recall that the description of validity included anonymity. These were answers from people openly admitting, to a stranger on the phone, areas where they felt lacking. The author suggests an even higher percentage of admitted weaknesses, had they known no one would know. As it was, eight percent said they had no weak areas. (Three percent said they were weak in every area.)

As most people learned in junior high civics, the system of law and justice, established by the Constitution, entitles us to be examined and judged by our peers. Stretching this point, most people examine others in the same field as themselves and are in a better position to point out their weaknesses. Jesus spoke of this human tendency in Matthew 7:1-5. Verse 5 tells us that we are to cast out the log in our own eye and then we can more clearly see the mote in our brother’s eye. Edward Hindson says that, “This does not mean that a Christian should never render judgement of any kind under any circumstances...
Nor are we to use ourselves as the standard of judgement.”\footnote{Hindson, \textit{KJV Commentary}, 1901.} Items 6 and 7 of the survey ask the respondent to examine his peers. Many of the participants pleaded Matthew 7 as a reason not to participate in these questions. Others were more than happy to be led down the “broad way” and picked their brothers apart. Statement 6 asked the respondent to, “Please state your findings of weaknesses observed in other pastors that you would consider common weaknesses in leadership style.” Twenty-one percent said others were weak in evangelism. Thirteen percent said discipleship, while six percent indicated authoritarian or dictatorial. Nine percent said some were not committed. Seven percent said others had weak training programs. Ten percent said some were untrustworthy, not called, and not spiritual. Eight percent said preaching was weak and thirteen percent said many lack people skills. Seventeen percent said others had weak administrative and organizational skills and five percent said conflict management. Twelve percent pleaded Matthew 7.

Item 7 asked participants to, “Please state your opinion of strengths and weaknesses found in assistant and associate pastors within your organization.” Most secular or lay occupations require supervisor evaluations periodically. The church seldom requires these. They are
seen as a breach of the supposed prohibition of judging others. Supervisor evaluations, however, can be one of the most useful tools available to superiors for constructive training. They can also be extremely helpful to subordinates for learning. They are biblical. Proverbs states time and again, that a wise man will learn from constructive reproof. (Prov. 1:5; 6:23; 9:9) Sixty-eight percent of the participants gave very shallow answers, speaking of the subordinates youth or inexperience. Lack of commitment, accountability, and dependability were among the weaknesses. The strengths included loyalty, faithful, cooperative, and energetic.

Items 4, 5, 6, and 7 provide basic nominal data. They give the researcher a nose count of the number of occurrences or frequencies an attitude or opinion occurs.31 This is in contrast with items 1, 2, and 3, which provide interval scale data that provides meaningful measures. "From this kind of scale, we get information not only as to greater-than-or-less-than status, but also as to how much greater than or how much less than.32 An attempt was made in items 4 through 7 to provide ordinal data or ranked data. To a degree this was done as a group in which certain characteristics or adjectives were listed most often. They

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31Sprinthall, Basic Statistical Analysis, 15.
32Ibid., 17
were not individually ranked according to the order of priority however.33

Implicitly and explicitly, items 4 through 7 indicate a concern for leadership training and development by a large percentage of the participants. In all four items, the basics of leadership characteristics were noticeable by the respondent’s explicit response as their own strengths and weaknesses, as well as those seen in their peers. Item 4 revealed characteristics or traits implicitly by a conspicuous absence of strengths.

Most leadership definitions or descriptions include a reference to “human resource management” in one form or another. People skills may be a lay term for this function.

The most common one-word description of a leader and a recurring theme in primarily all the literature is the word “influence”. Secular writers use the term in most every case. Christian writers also use the word as the single characteristic of leadership. J. Oswald Sanders, Charles Swindoll, and John Maxwell, just to name a few, all refer to leadership as influence.34 Charles Swindoll writes in his book Leadership:

33Ary, Jacobs, and Razavieh, 122.

I have mentioned a lot of things about the value of leadership, about its essential nature in a business, a church, a team, a home. But I haven't defined it. Actually, it is difficult to define. It's much easier to describe what leaders do than to describe what they are. Good leadership is, more often than not, elusive. We know it when we see it, yet we have a tough time identifying and capsulizing the concept.

At the risk of oversimplifying, I'm going to resist a long, drawn-out definition and settle on one word. It's the word influence. If you will allow me two words - inspiring influence.

Those who do the best job of management - those most successful as leaders - use their influence to inspire others to follow, to work harder, to sacrifice, if necessary. Elusive though it may be, such inspiring influence generates incredible results. When a team finds leadership in the coach, it is remarkable how the players will strive for and achieve almost impossible feats to win. When a teacher has leadership abilities, the cooperation and accomplishments of the class border on the astounding. When a sales force finds leadership in their manager, they will knock themselves out to reach their quotas month in, month out.

This is a good time to clarify something, lest you get the false impression that all leaders must have the same temperament. Not so. Some are hard-charging types whose style is bold, loud, and strong. But others, equally effective, may be much quieter. They seldom lift their voices above a conversational level. I know leaders who employ extrinsic methods of motivation with a great degree of success. But I'm also acquainted with those who loathe that approach. They would much rather motivate the inner person with intrinsic appeals. Then there are leaders who remain aloof while others roll up their sleeves and get personally involved with those they lead. Some leaders are highly intelligent, widely read, and scholarly in their approach. Others are not as bright intellectually, but they are seasoned, wise, and resourceful - yet just as respected as their brilliant counterparts.

Obviously, a leader's temperament (some may prefer to call it "style") will differ from one personality to the next. However leadership style may come across, those who respond with cooperation and commitment do so because of the inspiring influence that leader emits.
For the sake of further clarification, I should also mention that regardless of temperament, the leader whose influence proves most effective is the one who gets along well with people. The great American entrepreneur, John D. Rockefeller, once admitted, "I will pay more for the ability to deal with people than any other ability under the sun." The value of this single quality can hardly be exaggerated. According to a report by the American Management Association, an overwhelming majority of the two hundred managers who participated in the survey agreed that the single most valuable ingredient - the "paramount skill" - was the ability to get along with people. Managers rated this ability above intelligence, decisiveness, job knowledge, or technical skills.

Before moving on to an outstanding biblical example, I want to add a comment to those who are in vocational Christian service. All too often (especially among those getting started in ministry) the importance of getting along well with people is played down. It is erroneously assumed that people will automatically respect and follow one's leadership simply because of a mutual commitment to the same Lord or a mutual agreement to the same doctrine - regardless of the leader's ability to deal with people. That is a most unhappy delusion! Time and again I have spoken with disillusioned individuals who began their service for the King with that mentality. Although they were called, schooled, dedicated, excited about their future, and faced with a choice opportunity to lead a group of people, they ultimately found themselves forced to face the fact that the one ingredient they thought could be overlooked was the very one they could not do without. How often I have heard the words, "If only . . . ." More about that later.

So then, let's expand our definition to include these all-important characteristics. Effective leaders are those whose inspiring influence prompts others to follow. While their style, level of intelligence, methods of motivation, and personal involvement with the tasks may differ widely, those people who are most successful possess the same trait - the ability to get along well with others.\(^\text{35}\)

Dr. Bruce Powers identifies "life-giving leadership" and relates how the concerns for "personhood" and "relationship" are the essential qualities of Christian leadership.

Life-giving leadership defies all the traditional concepts of what being a leader is all about. It is what might be termed eclectic in style, since a life-giving leader may at times appear authoritarian and at other times overly democratic. The life-giving leader is a person for all seasons, adjusting as the demands of a situation change. However, while leadership techniques and methods may vary, there is much beneath the surface that is unchanging.

**Basic Values**

Life-giving leadership is based on commitments in three interdependent areas: ministry, mission, and relationship. Only as a person develops an understanding of and commitment to these areas can he come to understand the principles and implications of life-giving leadership.

**A Commitment to Ministry**

Great leaders customarily exercise authority over others. But Jesus said that his followers must adopt different values: Whoever would be a leader must also be a servant (see Matt. 20:26). Thus, basic to life-giving leadership are Jesus' teachings regarding the role of a Christian leader as minister, that is, he is to serve.

**A Commitment to Mission**

The second principle relates to the intent of one's ministry. All leadership efforts are focused on a purpose. For the life-giving leader, however, purpose must not be tied up in seeking profit or public acclaim but in pursuing the same task pursued by Jesus: helping people to become all that they can become under God. Or as it is said so beautifully in Ephesians 4:13: "Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (RSV).
This mission must be goal oriented and process oriented. That is, bringing mankind to a saving faith in Jesus Christ is only the first part of the mission. To grow fellow Christians toward full maturity is the complementing part of the mission that reinforces and provides additional resources to accomplish the first part. Thus the process becomes an integral part along with the goal in the mission of life-giving leaders.

**A Commitment to Relationship**

The third principle in life-giving leadership is that it is dependent on close, personal relationships with God and with fellow believers.

Life-giving leaders cannot function effectively in isolation. They are dependent on a personal relationship with God. As a part of this relationship they have the responsibility and the freedom to develop and exercise God-given talents. These leaders also must be part of a loving, caring, supportive body of believers in which they may develop and use their talents to serve others.

Thus the commitment to relationship becomes the foundation for a Christian community in which one is encouraged and supported as he pursues ministry and mission. It is such an environment that is nurturing ground for life-giving leaders.

Three principles, all necessary, and when interrelated, become the simple commitments that undergird a fascinating, life-changing approach to Christian leadership.  

Secular management and leadership models present a much different picture of how people are to be viewed. For the scope of this research, detailed explanations of the different methods of "people skills" are far to numerous to cite. This author will provide theories and models by means of brief listings and content of the major models that

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secular styles use to manipulate people. Most are listed as a means of motivation, but when viewed as a contrast from a biblical mind-set they will be seen as manipulation. Motivation is usually described in dual context, "process" and "content". "Process theories of motivation are explanations of motivation that emphasize how individuals are motivated." "Content theories of motivation are explanations of motivations that emphasize internal characteristics of people."\(^\text{37}\) Under the process theory is the needs-goal theory. "The needs-goal theory is a motivation model that hypothesizes that felt needs cause human behavior."\(^\text{38}\) This theory has become evident in the seeker-sensitive church movement. Another process theory is the Vroom expectancy theory, "a motivation theory that hypothesizes that felt needs cause human behavior and that motivation strength depends on an individual’s degree of desire to perform a behavior.\(^\text{39}\) The Equity Theory of Motivation is an explanation of motivation that emphasizes an individual’s perceived fairness of a situation and how perceived inequities can cause certain behavior.\(^\text{40}\)


\(^{38}\)Ibid.

\(^{39}\)Ibid., 377.

\(^{40}\)Ibid., 378.
pastor can relate to this theory. The "Porter-Lawler Theory of Motivation is a motivation theory that hypothesizes that felt needs cause human behavior and that motivation strength is determined principally by the perceived value of the result of performing the behavior and the perceived probability that the behavior performed will cause the result to materialize."  

As may be evident when viewed in this order, the process theories build upon each other to a point to where people are trained to behave a certain way. They are not led, they are conditioned.

The other concept of dealing with people is the "content theory". This deals more with intrinsic rewards or internal satisfaction as opposed to extrinsic rewards or external satisfaction of the process theories.

The most frequently cited model of this theory is Maslow’s Hierarchy of Human Needs. Maslow’s model is so common that this project will not detail it except to say that human needs are prioritized from the most basic to the self-actualized state.  

(See Appendix 3, Fig 11) The fallacy lies in the thesis that man’s primary aim is to satisfy his needs. Philippians 4:19 gives the Christian the

\[41\text{Ibid.}
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\[42\text{Ibid., 380.}\]
freedom to focus on glorifying God, rather than worrying over himself.

A theory related to Maslow’s is Clayton Alderfer’s ERG Theory. This theory classifies three categories as opposed to Maslow’s five. Alderfer says existence needs, relatedness needs, and growth needs make up the human’s drive. These three areas give the theory its name, ERG.43

Another model is Argyris’s Maturity-Immaturity Continuum, “a concept that furnishes insights on human needs by focusing on an individual’s natural growth progress from immaturity to maturity.”44

The final theory in this discussion is McClelland’s Acquired-Needs Theory which “is an explanation of human needs that focuses on desires for achievement, power, and affiliation as needs that people develop as a result of their life experiences.”45

The process and content theories described all encompass the person as a resource to be manipulated in order to achieve organizational goals. Myron Rush states, “Authority and power are seen as a means of manipulating, using, and controlling people.”46 All these theories and

43Ibid., 381.
44Ibid., 382.
45Ibid.
46Rush, 10.
models presuppose that organizational leadership is the goal. The entire foundation is based upon that assumption. The problem lies in the issue of enterprise/organization or body/organism as Dr. Lawrence Richards suggests. Dr. Richards refers to the ultimate answer to the issue as "The Watershed Decision" in which he says:

Typically, local churches are ordered and organized as multiperson organizations. And church leaders function in the same way as enterprise leaders, organizing and using people as resources to reach the goals they set. Thus the institutional church tends to give priority to tasks, and its human leaders utilize principles for ordering the members to accomplish tasks that are utilized in enterprise management.

Typically, too, the leaders of the church operate with only the best of motives, but with little or no awareness that "organization" order and priorities conflict with "organism" order and priorities. Yet an understanding of enterprise makes that contrast clear. We cannot be both enterprise and body. We must be one— or the other. 47

Dr. Richards uses a chart "Contrasting Characteristics Of Enterprise And Of Organism" to illustrate the differences. 48 (See Appendix 3, Fig. 8) He also uses a diagram that "suggest critical differences between organizational and organismic leadership approaches, called the "watershed diagram". 49 (See Appendix 3, Fig. 7)

47 Richards, Theology, 155.
48 Ibid., 156.
49 Ibid., 157.
graphic is a variation of the managerial grids discussed earlier.

Ultimately, Dr. Richards settles the issue, for himself at least, by stating that the church is an "organized organism". He says that the enterprise or organization is a ministry tool. The deciding factor then on how the organism is led depends on the concept Dr. Powers called "personhood". Secular texts have many ways of describing people - human resources, organizational members, etc. In each case the person is viewed as a means to accomplish a task. In all situations there is the assumption of a superior motivating a subordinate. As the Body of Christ, that assumption is misdirected. Paul explains this very clearly in 1 Corinthians 12. Only the Head is superior as the part of the organism. Although much of secular literature speaks of a decline in the top down leadership strategies, there is little evidence of equality in organization. Secular leadership theorists, since the 1960s have proposed several "behavioral theories of leadership that emphasize favorable treatment of employees rather than their output or performance. Douglas McGregor's classic book The Human Side of Enterprise has had a tremendous impact on organizational leadership. In this

\[50\text{Ibid., 191.}\]

\[51\text{Mosley, Pietri, and Megginson, 397.}\]
book McGregor’s thesis is “that leadership strategies are influenced by leader’s assumptions about human nature.” He labeled two such assumptions Theory X and Theory Y. “Theory X assumes “that workers dislike work and must be coerced, controlled, and directed in order to achieve company objectives.” Theory Y assumes “that workers accept work as natural, seek responsibility, and will exercise self-direction and self-control to achieve company objectives.” When Theory X and Theory Y assumptions are applied by management leadership, it is elementary that the leadership style used would be directed by that assumption to place Theory X leaders on the Leader-Dominant side and Theory Y leaders on the Worker-Dominant side of the Leadership Continuum of Tannenbaum and Schmidt, modified by Westermann, that was discussed earlier. Theory X would use an authoritarian or autocratic style, while Theory Y would be a more democratic or hands-off style. (See Appendix 3, Fig. 12)

Rensis Likert, whose scale was used to rate summative measurements on the research survey, is also known for a

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52Ibid.

53Ibid.

54Ibid.
leadership theory. Likert’s Four-Management System is similar to the Leadership Continuum with variations.

System 1 (Exploitative-Authoritative). Top management primarily uses an autocratic style, makes all the decisions, and relies on coercion as the primary motivating force.

System 2 (Benevolent-Authoritative). Higher management makes most of the decisions, although some minor implementation decisions may be made at lower levels. A condescending attitude is usually displayed in communicating with subordinates, which results in a subservient attitude toward superiors.

System 3 (Consultative). Although higher management still reserves the tasks of direction and control, ideas are at least solicited from lower levels. As a result, up-and-down communications are superior to those in Systems 1 and 2. Although there is very little cooperative teamwork, certain delegated specific decisions are made at lower levels.

System 4 (Participative Groups). Under System 4, higher management views its role as ensuring the best decisions are made through a decentralized participative-group structure. These groups overlap and are coordinated by multiple memberships (linking pins). There is a high degree of trust, which allows both superiors and subordinates to exercise greater control over the work situation.\(^{55}\)

There are several variations of people skills or management/administration/leadership styles that correspond to the Ohio State University model presented earlier. The Leadership Grid by Robert Blake and Jane Mouton "focuses on task (production) and employee (people) orientation of

\(^{55}\)Ibid., 400.
managers, as well as, combinations of concerns between the two extremes.”

It has long since become painfully obvious to this writer and, without doubt, to the reader that there are almost as many theories concerning people skills or management styles as there propose to be definitions of leadership. It seems as though anyone with access to a printing press has published a theory. One more series of examples is worth mentioning simply to see the evidence of Solomon’s statement that “there is nothing new under the sun.” (Eccles. 1:9)

The Industrial Revolution provoked organizations to seek better methods of producing goods and services with better quality at a lower cost. Frederick Winslow Taylor, said to be the Father of Scientific Management began his formation of the scientific theory of management in the late 19th century. “In the introduction to his book, the Principles of Scientific Management, Frederick Winslow Taylor states “In the past the man has been first; in the future the system must be first.” His models are based on assumptions about a “typical, economically, motivated” worker linked to notions of worker-management relations and enterprise as a social organisation. “Taylor’s diagnosis of industrial ills can be reduced to one theme. Inefficiency
is rife - the wastage of resources and time in the workplace is appalling!”

Taylor’s work was carried on by Frank Gilbreth in the early 20th century where the style was used by “many industrial corporations such as Ford . . . with considerable success.” Thus far, Taylor and Gilbreth’s theories were based on this fact. Encourage work-people to grow in ability/skill by giving suitable incentives to attain targets set. Taylor, in particular, encouraged the creation of specialist jobs and “thinking departments”. These concepts and theories made the United States an industrial giant during the first part of the 20th century. “Planning departments took responsibility for planning away from line management, . . . organisational conflicts and ambiguities began to emerge between specialists and generalists.” W. Edwards Demming carried on the work of Taylor and Gilbreth, but put people back as first priority. Demming, trained as a statistician, was used during World War II to assist the United States in its effort to improve the quality of war materials. He was invited to help revive the Japanese


57 Ibid., 2.

58 Ibid., 3.

59 Ibid.
economy after the war. He became known as “the father of the Japanese post-war industrial revival and was regarded by many as the leading quality guru in the United States.”

His theory was summed up in his 14 Points. Based in most areas on the theories of Frederick Taylor, concerning quality, Demming built quality into the Japanese industrial economy. Eventually, Demming’s quality programs made their way back to the U.S. His 14 points were referred to by Demming, as “the transformation.”

Meanwhile, labor unions and liberal government agencies began a systematic shut down of productivity and quality in the United States. In the late 1970s and early 1980s, the “Quality Circle” concept, taken to Japan in the 1950s by Demming was reintroduced in the United States. American management was unable to fully accept the Quality Circle “thinking departments”, because of its bottom-up approach, therefore they used most of its methods, made it a top-down approach and called it TQM (Total Quality Management).

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61 Ibid.

Peter Drucker described the transition in an article in the *Wall Street Journal*.

To start this turnaround thus requires a willingness to rethink and to reexamine the company's business theory. It requires stopping saying "we know" and instead saying "let's ask". And there are two sets of questions that need to be asked. First: Who are the customers and who are the non-customers? What is value to them? What do they pay for? Second: What do the [successful companies] do that we no not do? What do they not do that we know is essential? What do they assume that we know to be wrong?63

Between the Quality Circle Concept established by Demming in Japan and the reintroduction of quality by TQM in the United States, came a method known as "Robust Quality (The Taguchi Method) named after Genichi Tagucchi, a concept from the Japanese industrial revival. The principle was a quality control measure to surpass in-process inspection. This out growth of Demming's Quality Circle concept was utilized by Ford Motor Company and Mazda Motor Corporation. Both companies built the same parts under the same specifications, but the Japanese factory out performed Ford's factory in the United States. Ford adopted "robust quality", a design in quality that a process can withstand changes on the production line without a loss of quality."64


64DuBrin, 446.
Ford learned the lesson of efficiency that it had first learned from Frederick Taylor over a half century earlier.

Finally, "William Ouchi, in his book, Theory Z, contrasted Japanese and American industry and concluded that some Japanese corporations could serve as models for American firms. (See Appendix 3, Fig. 13) Ouchi felt that Japanese industrial success was a result of better management, an approach he called Theory Z, which emphasizes long-range planning, consensus decision-making, and strong mutual worker-employer loyalty.\(^{65}\) "Since the Ouchi book was published in 1981, many American firms have significantly improved their leadership and management practices. Nowhere is this more evident than with the Big Three American automobile corporations."\(^{66}\) Ford just keeps on learning the same lesson. (NOTE: To avoid confusion, there are two Theory Z descriptions and theorists. 1. Samuel C. Certo’s Modern Management describes Theory Z as proposed by Reddin [no other identification] and says “Theory Z is the effectiveness dimension that implies that managers who use either Theory X or Theory Y assumptions when dealing with people can be successful, depending on their situation”\(^{67}\) 2. Mosley, Pietri, and Megginson in Management Leadership

\(^{65}\)Mosley, Pietri, and Megginson, 401.

\(^{66}\)Ibid., 403.

\(^{67}\)Certo, 385.
in Action, describe Theory Z as theorized by William Ouchi.

"Theory Z - A theory of leadership that emphasized long-range planning, consensus decision-making, and strong mutual worker-employer loyalty."68)

To complete the circle from the late 19th century when people became a resource, according to Fredrick Taylor, the "progress" of the science of people management continues. Margaret Wheatley writes in Leadership and the New Science in a chapter titled "The New Scientific Management":

This relationship between business and science goes back many years. Although in many ways Newtonian thinking unwittingly inspired organizational design, science was brought deliberately into management theory and credited with giving it move validity in the era of "scientific management" in the early years of this century. Fredrick Taylor, Frank Gilbreth, and hosts of their followers led the efforts to engineer work, creating time-motion studies for efficiencies and breaking work into discrete tasks that could be done by the most untrained workers. Though we may have left behind some of the rigid, fragmented structures created during that time, we have not in any way abandoned science as the source of most of our operating principles. Planning, measurement, motivation theory, organizational design - each of these and more bears the recognizable influence of science.

We need to link up once again with the vital science of our times, not just because of our historic relationship, but because, by now, scientific concepts and methods are embedded deep within our collective unconscious. We cannot escape their influence nor deny the images they have imprinted on our minds as the dominant thought structure of our society.69

68Mosley, Pietri, and Megginson, 401.

69Wheatley, 140-2.
The term Wheatley used "collective unconscious" should set off alarms to Christians. It is a concept of New Agers used to explain God. Stephen Covey writes in his book *Principle-Centered Leadership*,

In working with thousands of organizations and individuals around the world in preparing mission or value statements - assuming four conditions are present, namely 1) enough people; 2) interacting freely; 3) well informed about the realities of their situation; 4) feeling safe to express themselves without fear of censure, ridicule, or embarrassment - then the values or principles part of the mission statement all basically say the same thing, even though different words are used, regardless of nationality, culture, religion, or race.

Further, I believe God is the true name and source of the collective unconscious and is therefore the ultimate moral authority in the universe.70

This writer does not recall the Bible using that term "collective unconscious" as a name for God, nor does this writer believe the terms mean the same thing.

**People Skills**

People skills are by far the underlying objectives of all leadership literature. John Maxwell relates the following story. "Andrew Carnegie, a fantastic leader, is reported to have paid Charles Schwab a salary of $1 million

70Covey, 323-4.
a year simply because of his excellent people skills. Carnegie had other leaders who understood the job better and whose experience and training were better suited to the work. But they lacked the essential human quality of being able to get others to help them, and Schwab could get the best out of his fellow workers. People may admire a person who has only talent and ability, but they will not follow him — not for long.”

Ted Engstrom writes in his book, The Making of a Christian Leader, “The emphasis on human skills was considered important in the past, but it is of primary importance today. The great American entrepreneur John D. Rockefeller stated, ‘I will pay more for the ability to deal with people than any other ability under the sun’.”

Several times, this writer has heard the humorous jesting, “Ministry would be a great job, if it wasn’t for all those people.” Thus far the research has provided leadership theories and models produced primarily by the secular world, designed to function in a secular environment. The philosophy of most organizations, including some churches and Christian parachurch organizations has been to localize John F. Kennedy’s speech,


72Engstrom, 67.
"Ask not what your country can do for you - ask what you can do for your country." At a grassroots level the church, as an organization, is called to develop and disciple the people. The people are called to prepare the Kingdom of God. In all but a few cases the pastor of the church and other leaders lead at the discretion of the people. Church leaders do not have the options of ultimate authority, as do heads of secular organizations. Therefore, secular models of leadership theory that indicate autocratic and authoritarian leadership styles are not a feasible choice. There are few corporations or institutions where the subordinate can vote to "fire the boss". Another reason pastors do not have the top-down option of leadership is that they are not the "head". Jesus Christ is the Head of the Body. Dr. Richards states the role relationship even stronger. "The responsibility of leaders is not to manage the church. They are not to be God’s voice of authority in the body. The responsibility of leaders is the care and nurture of believers. Human leaders in the church use their wisdom and maturity to guide the congregation and individual members into growing ways of life so that when Jesus speaks, His body will be healthy and responsive." 73 In many cases the leaders should tell the people "Ask not what you can do for the church - ask what the church can do for you."

73 Richards, 92.
Item 8, 9, 10, and 12 are designed for dual purposes. First of all they provide nominal data concerning basic familiarity with the subject. J. Oswald Sanders states that "one can only lead to the level in which one has attained. We can lead others only as far along the road as we ourselves have traveled. Merely pointing the way is not enough. If we are not walking, then no one can be following, and we are not leading anyone."74 Dr. John Hagee states this idea in a humorous way, "You can’t follow a parked car."75

People in all types of professions should be keeping themselves up-to-date on current issues concerning their respective professions. In this author’s experience in the following professions, teachers have staff development requirements, and real estate and insurance agents have continuing education requirements. In fact, practically all professions that maintain professional credentials have internal or external requirements placed upon them to maintain up-to-date information on trends, concerns, and issues in their fields. Items 8, 9, 10, and 12 provide

74Sanders, 28.

information concerning the interest and awareness of the importance of leadership development and training. Dr. Frank Schmitt writes, "Many pastors who wonder why their church is not growing, do not own a book on leadership. Bible study is vital, knowledge of how to take up an offering, perform baptisms, weddings, and funerals are important, but, a pastor or staff member must also learn leadership. Leadership can be learned by taking courses or seminars on leadership, reading books on leadership, by observing successful leaders, and by discussing the concepts of leadership with others."  

There is a humorous analogy; "When you are up to your neck in alligators, it's hard to remember that your goal was to drain the swamp." This writer has heard the reasoning over and over from ministers, that they are so busy ministering that they do not have time for reading or seminars. Most of them have also heard the, often told story about the declining effectiveness of the lumberjack, who did not take time to sharpen his ax. In either case there should be an awareness by pastors and staff, of the problems facing the church. Congregations should be astute enough to know that pastors and staff need continuing education in order to be more effective. Everyone has room

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for improvement and everyone should take the time to improve.

Item 8 asks the respondent, “What books have you read that have helped you develop a more effective leadership style?” Twenty-two percent had read Rick Warren’s book, The Purpose-Driven Church. Seventeen percent had read books by John Maxwell. Eight percent had read Henry Blackaby’s, Experiencing God or had taken the course. Four percent had read Stephen Covey’s 7 Habits of Highly Effective People. Three percent had read Jesus on Leadership by C. Gene Wilkes. Two percent read Ken Blanchard’s One Minute Manager, and two percent read books by George Barna, Aubrey Malphurs. The same percentage had read Neil Wiseman’s Heart of a Great Pastor. Others listed one person’s material they had read, including, Schmitt, Powell, Hunt, Oates, Weirsby, Hoeldke, Dilbert, Anderson, Aimes, Spurgeon, Peterson, Schaller, Robinson, Callahan, Dale, Wilmington, Sweats, Collins, Marryman, Jones, MacArthur, Biehl, Swindell, Ford, Moeller, Graham, Hemphill, Lucado, Murray, Powers, Miller, Getz, Hayford, Williams, Grenz, and Packer. Twenty-six percent reported that they had read none. One of those said he read only the Bible.

Item 9 asked, “What seminars have you attended that have helped you develop a more effective leadership style?” Seventeen percent went to respective seminary conferences.
Seventeen percent went to Southern Baptist Conventions Conference Seminars. Thirteen percent went to State Association Conferences. Eight percent went to John Maxwell’s Leadership Seminars. Six percent went to Rick Warren’s Pastors Conference. Six percent went to First Baptist, Jacksonville Pastor Conference. Six percent went to Thomas Road Baptist Church’s Super Conference. Two percent had gone to Billy Graham School of Evangelism Conferences. Two percent went to Experiencing God Conferences. Two percent went to Military Leadership School. Other seminars and conferences attended by only one of those asked included Moody Pastor Conference, Ridgecrest Conference, Bill Hybels Conference, George Barna Conference, John MacArthur Conferences, World Shaper’s Conference in Canada, Promise Keepers, Business Leader’s Seminar, Innovative Church Seminar, Reformation Seminar, Witness Training Conference, James Robinson Crusade, and a Free-Will Baptist Conference. Twenty-six percent reported not attending any seminars or conferences.

Item 8 and 9 consisted of eight percent, who had read no books, nor attended any seminars or conferences. The percentage given from the sample survey, when applied to the summative inferential population is staggering. The 1997 Southern Baptists Convention statistics shows 40,887
churches. Assuming that each church has at least one pastor, indicates that 3271 pastors of the Southern Baptist Convention did not read one book or attend one conference in the past year. Carrying the inferences further to encompass a finding by George Barna, conducted in 1997, a random sample of 601 Protestant senior pastors from a population of 324,000 Protestant churches in the United States, 25,920 pastors did not read one book or attend one seminar in the past year. The apathy shown in leadership attitudes on the part of SBC pastors may have an effect on the 67.2% of church members that do not bother to show up on Sunday mornings. This increases to 87.7% that do not show up Sunday night. J. Oswald Sanders states:

The leader who intends to grow spiritually and intellectually will be reading constantly. Lawyers must read steadily to keep up on case law. Doctors must read to stay current in the ever-changing world of health care. So the spiritual leader must master God’s Word and its principles and know as well the minds of those who look to the leader for guidance. To do so, the leader must have an active life of reading.


Today the practice of reading spiritual classics is on the wane. We have more leisure today than ever before in history, but many people claim to have no time for reading. A spiritual leader cannot use that excuse.\textsuperscript{80}

In his book, \textit{Confronting Casual Christianity}, Charles Stanley says, "Apathy, complacency, indifference, spiritual drowsiness, and insensitivity are lulling the church of the Lord Jesus Christ to sleep."\textsuperscript{81} J. Vernon McGee made the statement that most American's Christianity is a mile wide and one inch deep.\textsuperscript{82} Douglas Groothuis states in his book, \textit{Christianity That Counts}, "Social critic Theodore Roszak pronounced American Christianity to be 'privately engaging, but socially irrelevant'."\textsuperscript{83}

Approximately seventy percent of Southern Baptist churches have either plateaued or declined and it is reported that "every year approximately 1000 pastors are dropping out of the ministry due to burn-out and moral breakdown."\textsuperscript{84} This does not include the 800-1200 forced terminations each year. Forced terminations are defined as

\textsuperscript{80}Sanders, 102.


\textsuperscript{82}J. Vernon McGee, radio broadcast, 1994.


"the severance of a formal relationship between a church and pastor either by coercion or vote,"\textsuperscript{85}

Norris Smith, a LeaderCare consultant for the Southern Baptist Convention said "the top reason for firing pastors is still one of control - who is going to run the church, . . . Following that, in order of frequency, are poor, people skills on the part of the pastor, the church’s resistance to change, a pastoral leadership style that is too strong, and a church already in conflict when the pastor arrived. . . . Other reasons cited by churches include a weak pastoral leadership style, the pastor’s administrative incompetence, declines in attendance, pastoral conflict with other staff, sexual misconduct, a tenure perceived as too long, ethical misconduct related to finances or other dishonesty, disagreement over doctrine, and rapid growth.\textsuperscript{86}

Question 10 asks, "What specific areas in leadership development would you like to see taught in seminary graduate programs that would benefit the senior leadership as new staff are added?" The senior pastor is the supervisor of staff pastors and personnel. The senior pastor is, to paraphrase Harry S. Truman, "where the buck stops". The senior pastor is the vision caster. John Maxwell indicates this fact in Developing The Leaders Around You, where he says, "that acquiring and keeping good people is a leader’s most important task. . . ." The leaders


\textsuperscript{86}Ibid., 2.
around me lift my load in many ways.”87 That is the purpose of a staff and that is why there is a “senior” pastor. He should be the most qualified to know what kind of people and skills are needed in the local “organized organism”.

The results of the responses will be listed as the terms given and then an attempt by the writer will categorize them into common groups. The highest single term response was “people skills”, with sixteen percent. Conflict management was named by fourteen percent of the respondents, as was the general term “leadership skills”. Eight percent said “personal spirituality”. Nine percent stated “vision” as their response. Administration, counseling, and organization received seven percent each. Motivation, outreach, and team skills, each received five percent. Communication skills were given by four percent of the participants and three percent said “respect for authority”. Cultural skills and theology each received two percent. OJT, field experience, and internship together was five percent. Other answers were Y2K, Baptism, Lord’s Supper, media skills, computers, reality training, mentoring, funerals, and Myers Briggs personality training. Eleven percent had no specific answer or said “I don’t know”.

87 Maxwell, Leaders Around You, 2-7.
If one accepts people skills, conflict management, leadership skills, communication skills, team skills, vision, motivation, administration and organization as subjects that make up any core of a leadership specialization, the suggestions total eighty-one percent. If as J. Oswald Sanders, among dozens of writers, suggest, spiritual leadership is the crucial foundation on which to build, the percentage goes to eighty-nine percent. As will be shown later a general core curriculum in a Master of Arts in Religion with a concentration in Leadership would definitely include these categories.

Item 11 was included to incorporate the theory of the writer, that a balanced curriculum of theoretical classroom training and field experience would be popular among pastors. In the same way most courses of graduate study include internships as a crucial part of the curriculum, the leadership specialization should be no different. After a discussion with Dr. Don Clark of LBTS, it is acknowledged that this will prove difficult to require. We do have other courses in the Master of Divinity level that makes use of mentors for such coursework that might be feasible for this project. Eighty-nine percent chose a combination, answering 5 or 6 on the scale. Six percent chose 1 indicating external degree. Four percent leaned strongly toward the resident classroom and one person did not answer. Some
criticism was received for the wording of item 11. Those in education understand the advantages and disadvantages of theoretical and experiential education. Most people, not in education need to have that distinction and should be made aware of those subjective terms, even if it does prejudice the wording.

Question 12 asks, "Who are some of the people you respect in the leadership development field?" This question also provided data that indicated the respondent's knowledge, as well as, their interest and awareness of the subject.

The results of the responses are ambiguous. While many people, known by their reputation and writing in the leadership field, were named, others were named because they were just well known preachers from radio or television. This is not to say that well known preachers aren't Christian leaders, however they are not commonly recognized as promoting Christian leadership theory.

John Maxwell was listed by twenty-nine percent of the respondents. Jerry Falwell was named by twenty percent. Thirteen percent named Rick Warren. Twelve percent indicated Charles Stanley and ten percent said Adrian Rogers. Henry Blackaby was named by nine percent and Charles Swindoll was named by seven percent, as was John MacArthur. Four percent said Billy Graham, James Kennedy,
and Elmer Towns each. Paige Patterson was listed by three percent of Southern Baptist pastors. Dr. Patterson is President of the Southern Baptist Convention! Jerry Vines also was named by three percent. Stephen Covey was named by three percent of the participants. Two percent named Gene Mims, Jimmy Draper, Tony Evans, Robert Dale, James Dobson, John Hagee, Jack Hayford, Zig Zigler, Ed Young, and Bill Hybels. The others named by only one participant is evidence of the lack of awareness toward the subject - W.A. Criswell, George Barna, Warren Weirsby, E.V. Hill, T.D. Jakes, Ron Canoly, Bill Bright, Gordon MacDonald, Stan Lott, James Robinson, Tony Campolo, C. Peter Wagner, Howard Hendricks, Kenon Callahan, Robert Dildy, David Jeremiah, A.L. Williams, and J.I. Packer.

As will be discussed later and has been briefly mentioned earlier, this project is not about church growth. Most of the literature on leadership, church growth, and spirituality, indicate that there is an inter-relationship among these areas. If churches are growing, in most cases, the leaders are doing something right. John Maxwell says over and over and it is echoed by Elmer Towns and others, that "everything rises and falls on leadership."88 J. David Hoke indicates that the loss of visionary leadership is responsible for church and even denominational decline. He

88Maxwell, Leaders Around You, 6.
say, "Some denominations were founded by visionary men. After these men passed from the scene, the denomination lost sight of their vision. They began to flounder and fail. Perhaps the vision has been replaced with organizational structures. An organization without a vision will eventually calcify and lose the flexibility to change and adapt. While the message never changes the methods must." In 1985 Charles Swindoll writes that he was surprised to find so little written on the subject of biblical leadership. Christian authors certainly heard this call to arms. There are hundreds of books, journal and magazine articles, audio and video tapes, and internet web sites dealing with the problems, issues, and suggestions of Christian leadership. In fact, one of the most difficult chores in writing this research project was sorting out and through the voluminous quantity of material on the subject and deciding what to include and what to discard. Then there are multiplied quantities of secular material. Warren Bennis says, "leadership is one of the most studied topics in American life." This writer would have to say, "Amen."


90Swindoll, Leadership, 8.

Leadership is analyzed from every viewpoint and world-view imaginable, from theology, philosophy, psychology, business, education, government and military. With the absolute overflow of available literature and teaching and learning material available, how could leaders in any field ignore the issue? How can almost fifteen percent of the pastors in this sample not even be able to name someone in the field of leadership? Many plead time restrictions, but this writer would wager that many could tell him the earned run average, the total yards rushing, or the free throw percentage of many sports stars, and probably a majority know "who shot J.R." "Just a thought!" (Danny Lovett)

Question 13 asks, "Would leadership development in a seminary program prepare ministers to recognize and develop leaders within the church?" Several of the respondents of the survey indicated member participation as a major problem in the church. George Barna states, "Most churches have about 4 percent of adults in leadership, . . . But effective churches have 8 percent to 12 percent of adults in leadership. . . . A church cannot be understaffed in leadership and make progress."92 Ninety-seven percent of the pastors responded positively to this question with three

percent saying they "don’t know". This statement speaks for itself. Sometimes people make the mistake of assuming that people always want to do the best they can do. The Theory X and Theory Y models of leadership discussed earlier do lend themselves to this assumption of Theory Z. The situational variable is the deciding factor. Followed logically, the results of this question deny the probability that pastors are doing their very best. If, as the survey says, that member participation is one of the major factors in a pastor’s effective leading of a church and if leadership development training would help those pastors recognize and develop other people in the church to lead, why are they not developing their leadership skills through either, reading, seminars, or formal training? This is more evidence why leadership concentrations are needed in seminaries. There must be a starting point in which to develop leaders and prepare them for the pastoral ministry. Maybe those in pastorates simply don’t know they need leadership training or what it will do for them. Lewis Grizzard, the late syndicated columnist for the Atlanta Journal states in his books and tapes, “Life is like a dog sled team, if you ain’t the lead dog, the scenery never changes.”

93Lewis Grizzard, "The Tonight Show" NBC Studios, Burbank, CA. 1990.
As will be discussed later most of the Southern Baptist Convention seminaries have begun such programs. People such as H. Doyle Chauncey, Executive Director and Treasurer of the Southern Baptist Conservatives of Virginia are depending on the six (SBC) seminaries, currently training more than 10,000 students, Liberty Baptist Theological Seminary, and other conservative seminaries, to produce "the finest conservative pastors and church workers I have ever seen."^94

Item 14 asks, "Does your church have a leadership development program for the laity?" Seventy-nine percent responded negatively and twenty-one percent answered yes. Many expounded on the question showing exasperation, discouragement, or aggravation, by stating that even if they had a program, people would not come.

Question 15 and 16 were asked simply to insure an appropriate cross-section of the population.

Question 15 asked for the average attendance of their congregation and Question 16 asked them their position and tenure.

The mean of the attendance is skewed by extremely high or extremely low numbers. Three pastors reported over 1000 in attendance, (one stated 1000, and two stated 1200).

Five indicated 30 or less. Two stated 30, two stated 25, and one said 18. Never-the-less the statistics show an average or mean of 276 people.

Eighty-seven percent were senior pastors with an average tenure of 8.3 years. This writer does not intend to judge the spirituality of anyone and would be among those who do not believe that God has called all churches to be large. However, some of the responses to these two questions have to present a suspicion of ineffective or inappropriate ministry styles. For instance, one pastor reported attendance of 25 and he had been senior pastor for 17 years. Another had 18 people after 7 years. After 18 years, a pastor reported 30 people and one pastor reported 84 people after being senior pastor for 28 years. These numbers speak for themselves.

The sample provided a good representation of different size churches. There were twenty churches with attendance from one to ninety-nine; twenty-eight from one-hundred to one-hundred, ninety-nine; fourteen churches from two-hundred to two-hundred, ninety-nine; ten churches from three-hundred to three-hundred, ninety-nine; ten churches from four-hundred to four-hundred, ninety-nine. There were fifteen churches over five hundred, but less than one thousand, and three churches, one-thousand and over.
As indicated, a sample survey is not fool proof, but it does give a good indication of the opinions, attitudes, and suggestions of the total population. Denominational factors would affect the results. The earlier discussion concerning the requirements for ordination and continuing education would have a major effect on the responses. This situation, however, has proven that the denominational organization has not benefited the organism as the Body of Christ. The mainline denominations present even more laxity in spiritual living, than do Baptists in general and Southern Baptists in particular.\textsuperscript{95}

This research thesis project's Introduction stated that its purpose and objective was to justify the need for and suggest basic curriculum proposals. In accomplishing these goals, the survey of pastor's opinions, attitudes, and suggestions was a major consideration. The research was driven by the responses to the survey. Another factor used to produce evidence for these goals was the literature review, establishing the pros and cons of leadership development from leading authors, teachers, and researchers. The next stage in the methodology is to determine what other seminaries, divinity schools, and theological schools are doing in this area. Included in that research is the proliferation of resources available from other parachurch organizations. Many parachurch ministries and organizations come into existence because there is a need not being met by the church and its educational institutions.

In researching other institutions both academic and professional, one may presume that research, such as this project, has been done by those proposing curriculum and
that the resulting programs were initiated. The following examples of the proliferation of leadership development concentrations in academia and professional parachurch organizations will demonstrate the philosophy, theology, and practical application of theoretical suppositions concerning leadership. This section will also provide information from secular academic institutions and professional corporations, because as George Barna has said:

The first morsel of evidence uncovered was that most Protestant seminaries in this country virtually ignore vision as a critical dimension of ministry. Although we rely upon those institutions to train leaders for our churches and to filter out those individuals who are unfit for important leadership roles, the evidence is quite convincing that our seminaries fail to treat vision with the respect and emphasis accorded to it even by our most average, secular graduate schools of business.¹

Kenneth O. Gangel agrees, "It seems to many of us that Christian leaders are, in the science of human relations, far behind our non-Christian friends who fulfill leadership roles in business, education and the professions."²

Many more citations could be given as supporting evidence that leadership development is needed just as crucially in Christian organizations as it is in other fields. As a result, it is also important to be aware of

²Gangel, 5.
the resources available to those outside the Christian arena and be able to use secular leadership models of enterprise as a ministry tool.\(^3\)

The following section will identify Christian academic institutions that have adopted leadership concentrations into their curricula and give examples of the course criteria, content, and construction. While not a conclusive listing, this writer does expect to provide enough examples of leadership development in Christian academia, to indicate the need for Liberty Baptist Theological Seminary to be a marketable contemporary, especially in the distance learning application. Liberty Baptist Theological Seminary will not be breaking new ground in offering a specialization or concentration in Leadership Studies. From the data that follows one will see many programs already established. The concentrations in Leadership range from diploma or certificate programs, associate degrees, bachelor degrees, many combinations of master’s degrees, to doctorate of ministry, education, and philosophy. The institutions range from little known non-accredited institutions to the largest Protestant seminary in the world, Southwestern Baptist Theological Seminary. For variety even some Catholic and Jesuit institutions have been included.

\(^3\)Richards, 194.
With only one or two exceptions, the information from the religious schools was obtained through an internet database site, known as Theological Seminary and School Index, provided by Fuller Theological Seminary Webmaster. The internet address is, www.Fuller.edu/seminaries/Sems_on_Web_Alpha.html.

Instead of listing the web site for each school, the Turabian Online Study Guide indicates using the information as a single source (Data Base). Turabian also indicates the need for access dates, when citing articles because the URL may change. In this case the data base will provide the new URL should it be necessary to located the files. This information was accessed over a period of 8 months and is impossible to indicate exactly what date certain school sites were accessed.

These academic institutions are listed in alphabetical order for ease of organization.

Abilene Christian University - has a Master of Science degree in Organization and Human Resource Development. While not expressly stated as religiously based, the program does correspond to the Christian mission of the school. The purpose and philosophy for the leadership degree is “to provide an advanced degree which synthesizes knowledge from diverse fields into a focused,
yet flexible plan of study that is useful to leaders in all forms of organizations.”

Asbury Theological Seminary – Beeson Institute offers a certificate program for Advanced Church Leadership. It is a 3 year, 9 module program designed to join together theoretical or practical knowledge with “vital piety”.

Assemblies of God Theological Seminary – has a Master of Arts in Christian Ministries with a Church Leadership Concentration. Its purpose and rational is “to provide advanced . . . practical training for individuals who desire to enhance their ministry skills.”

Azusa Pacific University – has a Master of Arts in Social Science with an emphasis in Leadership Studies. Included in the philosophy of the program is “social science and biblical values are operationalized into an informed ethic of leading”. The APU course is offered through the Christian Leadership division of the C.P. Haggard School of Theology.

Beeson Divinity School – (Samford University) offers a Master of Divinity degree with a Pastoral Leadership

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4 Theological Seminary and School Index, Available at, www.Fuller.edu/seminaries/Sems_on_Web_Alpha.html

5 Ibid.

6 Ibid.

7 Ibid.
track. This program "seeks a balanced emphasis between academic excellence and professional preparation."

Bethany College - California, offers a certificate program and a BA degree in Church Leadership. The program is designed "for anyone desiring to enhance their ministry for Jesus Christ." Bethel Seminary - has a Doctor of Ministry program in Church Leadership. The program is designed to "develop personal and spiritual well-being for ministry effectiveness and satisfaction by increased capacity for understanding congregations and leading effectively in situations of change."

Biola University - offers a BS degree and a Masters in Organizational Leadership. "This program for working adults focuses on a biblical worldview, a servant leadership model, intentional character development, and training in leadership skills."

Christian Leadership College - grants two year associate degrees in Pastoral Leadership. Their philosophy is "Leadership is developed, not discovered."

\[^6\]Ibid.
\[^9\]Ibid.
\[^10\]Ibid.
\[^11\]Ibid.
\[^12\]Ibid.
Christian Leadership University - (no affiliation with Christian Leadership College). President Mark Virkler, Ph.D. says the unique Hebrew method of learning, Lamad is their difference. They offer certificate, associate, bachelors, masters, and M.Div.\textsuperscript{13}

Columbia Biblical Seminary and Graduate School of Missions - offers Masters degrees for Ministerial Leadership and a Master of Divinity with a Pastoral Leadership track. Their purpose is "Ministry training for Bible school and seminary administration."\textsuperscript{14}

Criswell College - offers a Master of Arts in Christian Leadership that "prepares students to become leaders who affect lasting change, in the Church and in the secular culture."\textsuperscript{15}

Crown College - Graduate Studies offers M.A. degrees in Church Leadership. This degree is designed to "integrate theory and practice with an intercultural studies component."\textsuperscript{16}

Dallas Theological Seminary - Center for Christian Leadership offers a four part Spiritual Formation in leadership program required of all Th.M. students. It also

\textsuperscript{13}Ibid.

\textsuperscript{14}Ibid.

\textsuperscript{15}Ibid.

\textsuperscript{16}Ibid.
offers elective leadership courses for other master’s level degree programs.\textsuperscript{17}

Denver Seminary – offers a Leadership and Administration Core within its Master of Divinity program. Its philosophy is to “mobilize ministry”.\textsuperscript{18}

Drew University’s Theological School – has a Doctor of Ministry program in Leadership and Ministry Development. Its purpose is to minister to “the congregation as a social system in relationship to the larger community and global context.”\textsuperscript{19}

Eastern Mennonite Seminary – has a Master of Arts in Church Leadership for “persons contemplating specialized leadership roles in congregational or church agency settings.” The seminary also has a Master of Arts degree in Conflict Transformation in conjunction with Eastern Mennonite University’s Institute of Peace-building. The degree addresses the root causes of conflict from a non-violent viewpoint.\textsuperscript{20}

Emmanual College – has a Master of Science in Management. The “program maintains a focus on leadership

\textsuperscript{17}\textit{Ibid.} \textsuperscript{18}\textit{Ibid.} \textsuperscript{19}\textit{Ibid.} \textsuperscript{20}\textit{Ibid.}
and management of change throughout the entire curriculum."\textsuperscript{21}

Fuller Theological Seminary - has a Master of Arts in Christian Leadership that “seeks to prepare women and men who are called to intentional, non-ordained leadership roles with the church, parachurch organization, and the marketplace.”\textsuperscript{22}

Golden Gate Baptist Theological Seminary - has a Master of Divinity Concentration in Leadership Skills. GGBTS, one of the six SBC owned and operated seminaries, has established an endowed academic chair in Christian Leadership. With a gift of $2.75 million, “this endowment is funded by two irrevocable unitrusts which in turn funds other areas of emphasis in Christian leadership development.”\textsuperscript{23}

The Southern Baptists Convention takes Leadership development seriously. Gene Mims, Vice-President, Church Growth Group under the Baptist Sunday School Board says that “Church growth began with kingdom principles (of leadership) not with methods . . . God does not begin with methods. He begins with a divine process, and we must begin where He

\textsuperscript{21}Ibid.

\textsuperscript{22}Ibid.

\textsuperscript{23}Ibid.
begins. As one of the leading proponents of leadership development, Mims strongly supports the leadership programs in the seminaries. One such effort is the Honor Program in Advance Leadership Training. This program brings together students and faculty from five well-known and respected seminaries, “out of a desire to integrate vision, ministry skills, spiritual formation and personal discipline into the lives of tomorrow’s church leaders. The seminaries involved in this unique program are Golden Gate Baptist Theological Seminary in California, Midwestern Baptist Theological Seminary in Kansas City, Missouri, Southern Baptist Theological Seminary in Louisville, Kentucky, Gordon-Conwell Theological Seminary, South Hampton, Massachusetts, and Denver Theological Seminary in Colorado. Initiators of the program state, “The best way to develop spiritually qualified leaders for tomorrow is to create a learning environment in which the brightest future leaders are taught by the foremost available leaders today.”

Gordon-Conwell Theological Seminary offers a Doctor of Ministry Degree in Christian Leadership. The aim of this program “focuses on the character of the leader, the


biblical and theological paradigm that must undergird leaders, and the development of the skills needed to lead effectively."²⁶

Greenleaf University - has a Master of Pastoral Ministry and Servant Leadership. GU states the "program is designed to provide students with sufficient material to make them familiar with the concept of servant leadership, no matter what field they are in. The school does not provide theological training and this writer suggest the reader review the material presented earlier on Robert Greenleaf and Secular Humanism."²⁷

The International School of Theology - founded the International School of Leadership. Both are ministries of Bill Bright’s Campus Crusade for Christ. ISOT mentors at the graduate level and the ISOL offers classes for credit or non-credit. The philosophy of ISOT is 'to educate and train men and women to become servant-leaders who will develop others to love Christ, lead the Church and pursue the fulfillment of the Great Commission."²⁸

Lincoln Christian College and Lincoln Christian Seminary - has a Master of Divinity degree in which "every

²⁶Theological Seminary and School Index, Available at, www.Fuller.edu/seminaries/Sems_on_Web_Alpha.html
²⁷Ibid.
²⁸Ibid.
student majors in Christian Leadership ministry. They also have a bachelor degree and a master’s degree in Leadership Ministry. The purpose statement says they want “to equip Christian leaders so that they in turn can develop an equipping leadership ministry for churches and church-related institutions.”

Moody Graduate School – offers a Master of Arts in Ministry. The Management track “seeks to impact the skills of management (leadership, organization, and administration).”

Multnomah Biblical Seminary – offers a Master of Arts in Pastoral Studies with specialization in church leadership. The program is “designed to prepare graduates for part-time or full-time ministries in supportive staff positions in the local church or through parachurch organizations.”

New Orleans Baptist Theological Seminary, another of the six SBC institutions offers a Master of Arts in Christian Education with a concentration in Administration.

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29 Ibid.
30 Ibid.
31 Ibid.
32 Ibid.
Olivet Nazarene University - offers a Master of Church Management made up of 30 hours of primary leadership courses. The stated purpose is “to strengthen the professional competencies and to develop an increased understanding of human nature and Christian values.”

Pacific School of Religion and Hartford Seminary - have initiated a major three-year National Leadership Program for religious and educational leaders with a grant from Lilly Endowment. These two institutions are joined by, Howard University, School of Divinity and the Alban Institute. While not a specific degree program it “gives emerging religious leaders a unique opportunity to reflect together on the new possibilities being faced by the church and faith communities.”

Princeton Theological Seminary - offers a program in Leadership Development that proposes to “help you progress towards certification as a leader within the Presbyterian Church (USA).”

Regent University - offers a Master of Arts and a Doctor of Philosophy in Organizational Leadership. “The vision of the Center for Leadership Studies is to empower leaders to establish, renew, and invigorate the souls of

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33Ibid.
34Ibid.
35Ibid.
organizations through biblical leadership principles in order to bring glory to God and to His Son, Jesus Christ, through the Holy Spirit."

Southern Baptist Theological Seminary - School of Christian Education and Leadership offers Masters programs in Christian Education and Leadership. The ultimate degree is the Doctor of Education in Leadership.  

Southern Methodist University - Business Leadership Center offers a Master’s of Business Administration with a concentration in Leadership Training. Although denominational, the program shows very little evidence of Christian influence. Its stated purpose does not include Christian attitudes.

Southwestern Baptist Theological Seminary - has a Doctor of Ministry with a concentration in Church Administration. They also have The Center for Ministry Empowerment whose goal is the integrity of the minister/church system and preparation of people for effective ministry tasks."

St. Johns University - Graduate School of Arts & Sciences offers a graduate concentration in Leadership and

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36Ibid.
37Ibid.
38Ibid.
39Ibid.
Ministry Preparation with the pastoral theology specialization. “Its purpose is to orient those serving in campus ministries, parish schools, and church organizations.”

Talbot School of Theology - has a Master of Arts in Christian Ministry and Leadership. The curriculum is “designed to allow individuals to gain expertise in an area of practical ministry.”

Trevecca Nazarene University - has a Master of Arts specialization in Leadership, offered through seminars within the Speakers Bureau. The program has both religious and secular components, “which presents a Christian interpretation of the truths.”

Trinity College and Theological Seminary - offers a Bachelor of Arts and a Master of Arts in Christian Management and Leadership. Two programs make up the concentration, Human and Organizational Development and Human Resource Management Development. The “program sets forth the foundational principles of biblical leadership as applied to successful management of the local church and other types of Christian ministries.”

40 Ibid.
41 Ibid.
42 Ibid.
43 Ibid.
Trinity Evangelical Divinity School - offers a Doctor of Ministry in Leadership Management. They also offer a Doctor of Philosophy in Christian Educational Leadership.\(^4^4\)

Trinity Western University - in Canada, offers a Master of Administrative Leadership. Its goal is, "A biblical foundation for the critical and moral evaluation of society, the church, culture, and organizational change."\(^4^5\)

Union Theological Seminary - offers a Doctor of Ministry degree with a concentration in Pastoral Leadership. The program is designed for "contemporary professional development".\(^4^6\)

United Theological Seminary - offers a Master of Arts in Religious Leadership. The degree is offered for "ordained and lay ministry, academic vocations, and professional and personal enrichment."\(^4^7\)

Western Seminary - offers a Master of Christian Leadership and a Doctor of Ministry specialization in Christian Leadership. The goal is to prepare the student to

\(^{4^4}\)Ibid.

\(^{4^5}\)Center For Creative Leadership, *Leadership Education* (Greensboro, NC: Center for Creative Leadership, 1998), 22.

\(^{4^6}\)Theological Seminary and School Index, Available at, www.Fuller.edu/seminaries/Sems_on_Web_Alpha.html

\(^{4^7}\)Ibid.
"articulate and defend an advanced biblical philosophy of ministry." 48

Wheaton College – offers a Master of Arts degree in Educational Ministries with a certificate in Leadership, for Youth Ministry. The programs emphasize integrating principles of spiritual formation, human development, and servant leadership. 49

Two Jesuit schools, Loyola University and Gonzaga University offer Masters program in Leadership. Loyola offers a Master of Divinity in Ministerial Leadership and Gonzaga offers a Master of Arts in Organizational Leadership. Both are Christian based programs for decision-making with a liberal arts knowledge of organization and leadership. 50

Undergraduate

The research of religious institutions shows several undergraduate programs. As discussed in the Introduction, the foundational principles of biblical leadership should be taught as early as possible in an effort to overcome the Secular Humanistic values taught in public schools. In discussions with Dr. Luke Kauffman, Coordinator for the

48 Ibid.
49 Ibid.
50 Ibid.
Distance Learning Program for LBTS, Dr. Bruce Powers, Dean of Campbell University's Divinity School, and Dr. Elmer Towns, Dean of Liberty University's School of Religion, a graduate program could utilize the undergraduate education in certain areas. Advanced Standing may be offered to those who have had the biblical leadership foundations. The Advanced Standing Program, by necessity, needs to incorporate only those leadership courses that used a Christian world-view in the method of delivery. The whole purpose of Christian leadership is to provide that Godly foundation. Secular school courses should not be considered.

Secular Academic Institutions

In previous discussions, it was stated that secular schools are ahead of religious schools in teaching leadership. Also discussed has been the difference between the secular view-point and the Christian view-point. This study shall at least examine secular programs pointing out discrepancies in terminology and philosophy.

In practically all programs of leadership development, religious or secular, the philosophy discusses morals, ethics, and values. In Leadership Education - A Source Book of Courses and Programs, published by the Center For Creative Leadership, the listings of curriculum programs
from various schools of leadership discuss these concepts.\textsuperscript{51} Business school MBA programs almost unanimously discuss societal values and ethics, cultural morals, or professional codes and principles. The Greenleaf Center for Servant-Leadership uses the term “servant-leadership”, but as revealed earlier, it has an entirely different foundation that Christian servant-leadership. Greenleaf University’s program for ministerial training even admitted that they provide no theological training. The terms used are terms that sound familiar to Christians. They are the same terms Christians use to describe certain aspects of Christian character. Moral decision-making, ethical standards, civic and cultural values, servant-hood, and societal tolerance are all terms used throughout the literature of secular leadership schools. However, Christian leadership is unique. William D. Lawrence says, “There is a kind of leadership which is Christian and which unbelievers can talk about but never accomplish.”\textsuperscript{52}

Secular programs in leadership include the James MacGregor Burns Academy of Leadership at the University of Maryland. Its purpose is to foster future generations of political leaders for civic and community service. It provides graduate training with Masters and Doctorates in

\textsuperscript{51}Center For Creative Research,

\textsuperscript{52}Lawrence, Distinctives, 1.
Leadership Studies. Their “vision is to transform the theory and practice of leadership to help build a caring, just, and equitable world.”

Johnson and Wales University in Rhode Island proposes to train individuals to understand the moral and ethical responsibilities in society and to take their civic responsibilities seriously. This is an undergraduate program.

The Marshall School of Business, Management and Organization, of the University of Southern California houses “The Leadership Institute” founded by Dr. Warren Bennis. As part of The Leadership Institute’s underlying convictions is “leadership transcends gender, race, religious beliefs, socio-economic status and nationality. Dr. Bennis is a nationally known leadership development expert and prolific writer whose ideas and philosophy is often quoted by secular and Christian leadership writers.

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54 Johnson & Wales University, What is the Leadership Concentration, Available at, Johnson & Wales Homepage. No URL available. Accessed 1998.

The Kravis Leadership Institute of Claremont McKenna College is nationally known in the field of Leadership and Organizational Psychology. The institute focuses on leadership education and research and has graduate and undergraduate programs.\textsuperscript{56}

National-Louis University - has a Master of Science in Managerial Leadership Program that provides the conviction that professionals in business, non-profit, and government organizations, require more knowledge of the human side of organization ethics.\textsuperscript{57}

The J.L. Kellogg Graduate School of Management - at Northwestern University offers Masters and Doctorate programs in Management and Leadership.\textsuperscript{58}

The Leadership Institute of Seattle (LIOS) - and Bastyr University have an affiliation in their School of Applied Behavior Science. The Leadership Institute of Seattle formed the holistic focus on health and well-being of Bastyr, a mutually beneficial merger. Holistic health and well-being is a well-known field of study within the New


\textsuperscript{57}National-Louis University, "College of Management and Science" Homepage. Available at, http://www.nlu.edu

Age Movement as evidenced in the LHS, Leadership in Human Systems, used of self as an instrument of change. The project offers several Masters programs in Management and Leadership.\textsuperscript{59}

Bellevue University - has a Master of Arts in Leadership. They state their philosophy as assisting students in mastering a comprehensive understanding of leadership anywhere it might arise.\textsuperscript{60}

The University of Richmond’s - Jepson School of Leadership Studies offers an undergraduate degree with a major in Leadership Studies. Experiential learning is a central feature of the program.\textsuperscript{61}

These are a small percentage of secular leadership programs available. Practically every state university has Schools of Management, Business, Organizational Psychology, and Philosophy in their graduate programs, that profess to teach the new principles of leadership for today’s changing culture. Their ideas of situational leadership apply to whatever is popular in societal ethics and cultural values.


\textsuperscript{60}Bellevue University, Homepage, Available at, http://www.bu.edu.

Seminaries must promote leadership development that gives a pastor in the pulpit an apologetic when teaching, preaching, and counseling lay people who have been trained by or are a product of the secular models.

Dr. James Meredith related in a recent sermon, that Charles Spurgeon made the statement that “Morality may keep a man out of jail, but only the blood of Christ can keep him out of hell.”

INTERVIEWS WITH CHRISTIAN LEADERS

Dr. Bruce Powers, former Professor of Christian Education and Leadership at Southeastern Baptist Theological Seminary and presently Dean of The Divinity School at Campbell University gave this writer tremendous insights during this research project, both through his books and through personal interviews. He was also very influential in provoking the interest in this topic, while this writer sat under his teaching and guidance at SEBTS. He, and Dr. Robert Henry, former Professor of Educational Administration at Campbell University, with whom this writer also studied “leadership”, created an interest and made leadership come to life, as each one, in their different educational institutions, taught that “leadership is influence” truly

does make a difference in whatever organization, church, or school, one may be leading. Unfortunately Dr. Henry has retired and was unable to give an interview, however Dr. Powers helped give direction to this project.

The interview itself was guided by questions previously designed. Dr. Elmer Towns, Dean of Liberty University's School of Religion also graciously allowed a personal interview. Again, his writings and his personal conversation helped give this writer direction with this project. Both Dr. Powers and Dr. Towns were asked the same questions from the questionnaire. (See Appendix 4) The first interview is with Dr. Powers.63

Question 1 asked, "Do you consider a lack of leadership skills a major determining factor in a reduced spirituality in Christendom?" Dr. John Maxwell, as well as, many others have said that "Everything rises and falls on leadership."64 If that statement is true, then the decline in spirituality (part of everything) must be a lack of effective leadership.

Dr. Powers says "No!" to this question. Actually he said "No, not a major factor, but a contributing factor." He indicated the major factor in reduced spirituality is the

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63Bruce Powers, interview by author, Buies Creek, NC., February 12, 1999.

64Maxwell, Leaders Around You, 6.
“sense of call, spiritual passion and charisma” of pastors and church leaders, not technical skills.”

Question 2 asks, “Are there specific areas in which Christian leaders and pastor should be trained in order to reverse this process?” Dr. Powers said “diagnosis of problems and problem-solving skills should be studied more intensely” and he referred me to his book on the lifecycle of the church in his Christian Education Handbook, where a leader has to know where the church is in the lifecycle and follow the proposed remedies for the respective situation. Dr. Powers indicated that conflict and its causes are crucial for Christian leaders to understand.

Question 3 asked, “Would a Master of Arts in Religion with a concentration in Leadership be a viable means to train Christian leaders?” He said a solid based 15 hour program would be a “good start”. It will introduce students to leadership concepts and literature, which is the beginning point in any issue.

Question 4 asked, “Should the training come from an undergraduate program preparation for foundational courses?” Dr. Powers said that level of instruction should be a graduate program of academic quality, but a foundational undergraduate course could help.

Question 5 asked, "Would Advanced Standing be appropriate from the undergraduate courses into a MAR in leadership?" He said the advanced standing should be granted only upon passing an exam to verify the foundational knowledge.

Question 6 - not asked - It was not relevant from Dr. Powers’ perspective.

Question 7 asked, "What writers would you recommend in research on leadership, especially Christian leadership?" Dr. Powers suggested Lyle Schaller, Robert Dale, and Robert Greenleaf. This writer was very surprised at the inclusion of Robert Greenleaf. He said Rick Warren and John Maxwell were not appropriate academic foundational reading.

Question 8 asked, "Would a total program in Christian Leadership be more effective, if taught as a MA from the Liberty University school as opposed to the LBTS?" He indicated that the seminary would be the most appropriate delivery institution and gave Southern Baptist Theological Seminary’s School of Christian Education and Leadership as an example.66

In the process of the research, Dr. Elmer Towns was also kind enough to submit to a personal interview. The

66See note on SBTS. P. 161.
same questions already designed in Appendix 4 were asked of Dr. Towns.\textsuperscript{67}

Question 1. Dr. Towns said "no" and then expanded on his answer. He indicated that the times and culture in which we live are the major factors in reduced spirituality. He stated his well-known position that leadership has two facets, administrative and spiritual. Just as it takes two wings for a bird to fly, two legs for a man to walk, and two rails for a train to run, it takes two types of leadership to manage a church. He quoted J. Oswald Sanders as saying that "leadership is influence" and said that leadership skills can be an influence on spirituality.

Question 2. Dr. Towns spoke about the different motives of leadership. Business goals are to make a profit and military goals are to win battles. He said Christian leadership should have biblical principles set forth by precept and illustration.

Question 3. Dr. Towns said the MAR in Leadership would be a good foundation. Being able to formulate and apply biblical principles could keep pastors from making common mistakes. It would need a systematic application.

Question 4. Dr. Towns said the training should come from both undergraduate and graduate courses. The

\textsuperscript{67}Elmer Towns, interview by author, Lynchburg, VA., February 15, 1999.
undergraduate program should provide theoretical information and ideas while graduate courses should provide empirical and experiential training in addition to theoretical issues. He indicated that the Distance Learning Program would be most effective in experiential training.

Question 5. Dr. Towns indicated that certain foundational courses should be applicable to the MAR as advanced standing credit.

Question 6. Dr. Towns, a Church Growth consultant, said the programs should be interdependent. Basic courses could be shared or interchanged.

Question 7. Dr. Towns suggested reading John Maxwell, Kenneth Gangel, and Fred Smith.

Question 8. Dr. Towns indicated that a MA could provide more theoretical academic cognitive knowledge, while the MAR would be more action and vocational oriented. Either way the programs should have biblical foundations.
CHAPTER 6

CONCLUSION

Dr. John Maxwell makes the statement that, "Priority number one for the Church today is the development of effective leaders."¹ George Barna says that seminaries are the institutions on which we rely "to train leaders for our churches and to filter out those individuals who are unfit for important leadership roles."² These two men are among the most respected experts in the fields of "leadership development" and "Christian research" respectively. They are probably the most quoted authors by Christian writers in several categories. If the conclusions of these two men alone are true, then there is no question that seminaries in general, and Liberty Baptist Theological Seminary in particular, need to take their place in training effective leaders. Liberty Baptist Theological Seminary is a ministry of Dr. Jerry Falwell, probably the most well-known advocate and spokesman for the evangelical tradition, (the Biblical tradition). In that capacity, we should be on the cutting edge of practical Christian leadership training. There may

¹John Maxwell, What Is Priority Number 1 For The Church Today (Atlanta: EQUIP) Brochure.
be many ways to accomplish such a task, but experts in Christian education indicate that a Master of Arts in Religion with a Concentration in Leadership is the best place to start.

The research of literature, both secular and Christian reveals a desperate need for competent leaders in all spheres of our world. Daily headlines prove that leadership failure in government, business, education, and religion is rampant. Carl F.H. Henry writes, “a death warrant hangs over our heads.” The introduction of his book *gods of this age or. . .GOD of The Ages?* states:

As the modern world turns its back on the God of the Ages and clings ever more tightly to the gods of this age, judgment is already beginning to unfold.

Western civilization continues to turn away from fundamental biblical truths, making itself vulnerable to undermining forces that could eventually destroy it. This retreat from biblical Christianity creates a swelling moral vacuum, and ominous forces are rushing in to fill it with naturalism, relativism, subjectivism, and cultic religions from Asia and elsewhere.  

Dr. Albert Mohler Jr., President of The Southern Baptist Theological Seminary writes:

The twentieth century has been - in the main - and era of remarkable theological compromise. Churches and denominations which once stood as the mainline pillars

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4Ibid.
of historic Christianity have fallen to theological
abdication and doctrinal atrophy. Many seminaries,
colleges, and other centers of Christian learning have
long ago forfeited any claim to orthodox Christianity.5

The research of secular literature provides evidence
time and time again that the call to moral values and
ethical responsibility have their roots in cultural and
societal expediency. The servant-leadership and
participative leadership models that the quasi-religious
literature discusses has its foundation built on sand. It
is not built on "The Rock" of Matthew 7.

Failure in government, business, education, and
religion do not necessarily prove wrong methods, but it does
prove wrong motives. Calvin Miller writes in his book, The
Empowered Leader, that he wants "those sound leadership
themes that dominate current thinking to be linked with
scriptural insight."6 He says he has studied the literature
of secular contemporary writers and found truth and wisdom
in their theories. He indicates that he was not exposed to
leadership principles in his theological training. He
agrees with Kenneth Gangel, who finds truth and wisdom in
leadership theories proposed during the twentieth century,
but realizes that Christians must filter those theories
through "biblical revelation" to make sure that, as proposed

5Ibid., 5.

in the Introduction of this project, that we do not isogetically make them fit. Christian leadership must be inductively applied from biblical ideology not deductively narrowed to suggest that since there is no direct prohibition, then it must be Christian.

Dr. Lawrence Richards, who proposes the principle that the church is an “organized organism” says that organizational or enterprise theories are useful as a ministry tool. He says that if used with the right motivation, organization principles are beneficial in the “maintenance mission of the church”.

An analogy this writer used several years ago applies. Abraham Lincoln used an ax to split rails to build a log cabin for his family. Was it a “good” ax? “Lizzie Borden took an ax and gave her mother forty whacks.” Was it a “bad” ax? The ax was neutral. The purpose and motivation of the user is the critical factor that makes something “good” or “bad”. Dr. Richard says that, “At this point we have established enterprise and management as neutral tools that can be used in good or bad ways, depending on the motivation and commitments of the manager.”

The models, methods, and theories of management and leadership are beneficial as a tool. The terms and

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7 Richards, 194.

8 Ibid.
definitions used are just words, however, they should be terms with their root foundation in God's Word, not in the Humanist Manifesto. An evangelical Christian would be surprised and probably offended if he heard Jerry Falwell quote favorably, as support, something said by Charles Darwin, no matter how true the statement. Earlier, it was mentioned that this writer was surprised to find Kenneth Gangel quoting, favorably, something said by John Dewey. It is, in the least, in poor taste to draw support for one's position by using the agreements of those diametrically opposed to one's foundational beliefs. It is especially offensive for a Christian leader to justify a method, theory, or tool of neutrality explicitly or implicitly, of a Secular Humanist or New Ager. In many secular models and books, and even some Christian writings, is the endorsement of a non-believer. The old adage and paraphrased Proverb that “We are known by the company we keep.” remains operative. In preparing curriculum for a seminary program, one should be forewarned in using tools that are endorsed by people who do not have the same motives or beliefs that Christians have.

*Curriculum*

In this research project, literally dozens, even hundreds of curriculum models were examined. Secular models
were researched, as well as, Christian models. Leadership development training programs were examined from academic institutions, parachurch organizations, independent corporate training models, and in-house corporate training programs.

While this writer taught Business Administration and Management at Southeastern Free Will Baptist College and attended Southeastern Baptist Theological Seminary (no affiliation), an assignment in Supervised Ministry in the seminary, brought to light an unfortunate truth. The assignment chosen was to design Christian curriculum for the Business Administration program at the Bible College. In depth research of educational textbook publishers and interviews with professors of other Christian higher education institutions, revealed practically no resources to use as text for the courses. In fact, the companies and most of the professors were surprised and apathetic by the search. Dr. Bruce Barnes, Professor of Church Administration at the Bible College, and a Ph.D. graduate of Bob Jones University suggested calling BJU’s Business department. The chairman of BJU’s Business department said they used secular textbooks, (in fact, the same I was using) because there were no Christian based texts available. He indicated that he simply skipped over the offensive parts. It is difficult to teach examples of good and effective
management techniques, in Bible College, using Anheiser-Busch or Seagrams as case studies.

None-the-less, the basic core curriculum of secular programs and Christian programs, researched for today's project, were basically the same. The exception being that the Christian programs included the theological foundation of leadership along with the secular philosophical foundations present in practically all the secular programs.

In researching these programs, this writer arrived at basically the same conclusion of the proposed content of a concentration as the other programs. Logically, this should be the case. The word "concentration", according to Webster means "the relative content of a component". The component for the purpose of this research is leadership. Within that component is the "core" around which more general areas are studied. Webster further defines the "core" as, "a central and often foundational part usually distinct from the enveloping part by a difference in nature." When examining the core of like or similar components, one should see commonality.

After much of the research of actual courses and syllabi, a discussion with Dr. Don Clark provided subjective and objective agreement. Dr. Clark had used some of the same resources and had arrived at a five course basic core curriculum for the MAR Leadership Concentration. His choice
of the core courses is very contemporary and uses sound judgement, evidenced by other programs. This writer sees no need to attempt to change that proposal. (See Appendix 5)

In researching the curricula from other Christian schools, it was determined that the core program proposed by Dr. Don Clark included all the major topics that others are offering in a leadership program. A listing of other schools and their leadership program follows:

1. Abilene Christian University - Master of Science in Organizational and Human Resource Development. Their program includes Communications, Human Resources Management, Ethics, Change, Teams, Theories, Conflict Management, and Personnel Assessment.


3. Asbury Theological Seminary - Beeson Institute for Advanced Church Leadership. Courses include Visionary Leadership, Purpose Driven Churches, Lay Mobilization, Staff Teams, Balancing Your Personal Life, and Administration.


5. Beeson Divinity School, Samford University - Master of Divinity, Pastoral Leadership Track. Courses include Evangelism and Church Growth.


9. Dallas Theological Seminary - Center for Christian Leadership. Master of Theology. Courses include, Spiritual Formation, including spiritual giftedness, relational skills, character formation, developing vision, and personal worship.


15. New Orleans Baptist Theological Seminary - Master of Arts in Christian Education with specialization in Administration. Courses include, Church Staff Relations, Church Business Administration, Leadership Theory and Practice, and Church Growth.

16. Olivet Nazarene University - Master of Church Management. Courses include, Group Dynamics, Self
186

Development, Church and the Family, and Pastor and Church Finances.

17. Regent University - Center For Leadership Studies. PhD in Organizational Leadership and Master of Arts in Organizational Leadership. Courses include, Foundations of Leadership, Human Development, Organization Communication, Persuasion and Conflict Resolution, Leadership Values, Policy and Culture, Strategic Planning


23. Gonzaga University - Master of Arts in Organizational Leadership. Courses include, Organizational Leadership, Leadership and Imagination, Organizational Ethics, Organizational Theory, and Leadership and Diversity.9

As can be seen, practically all the areas or topics covered as subject matter within Dr. Clark’s proposal are representative of the topics taught in Leadership programs

9Theological Seminary and School Index, Available at, www.Fuller.edu/seminaries/Sems_on_Web_Alpha.html.
in these sample schools. This listing is representative of other schools researched. A close examination of these leadership programs show the common subject matter in practically all the programs. A "core" foundation appears evident. The most common courses involve curricula in the following areas, spiritual formation; communication; ethics; groups/teams; conflict management; vision; relationships; leader styles and development; change; administration; personal leadership development; problem-solving/decision-making; spiritual gifts; theological foundations; and church growth.

The courses provide foundations for learning and experiencing problem areas found by the Southern Baptist Convention as the reasons why pastors are resigning or being dismissed by forced terminations. These areas are worth reviewing: control; people skills; change; leadership style; conflict management; administrative incompetence; relationships; and ethics. Addressing these problems in seminary could very well provide a hedge or a forewarning to pastors before they are faced with the same or similar situations.

It was previously stated in chapter four of this research project that, "Using the description of leadership

\[10\] Willis, Facts & Trends, "Forced Terminations", 2.
functions and characteristics; motivation, equipping, people skills, conflict resolution, administration, organization, and goal setting were indicated as weaknesses by forty-seven percent of participants."

Finally, a major resource used in this project included *Leadership Education: A Source Book of Courses and Programs* developed by the Center For Creative Leadership. It has proven to be one of the most comprehensive sources of information available. The back cover of this book, which is volume one of the two volume set of resource material from this organization (volume two is *Leadership Resources: A Guide To Training and Development Tools*) states:

This is an essential tool for leadership educators who are planning a course or program, whether it be in higher education, secondary education, or the business, nonprofit, human service, or community sectors.

Drawing on a survey of colleges, universities, professional organizations, corporate universities, training organizations, and other sites, this edition presents selected descriptions of 230 leadership courses and programs that have come into existence or have been significantly revised since the sixth edition of *Leadership Education* was published in 1996.

Each description is richly detailed, including information on purpose, requirements, schedule, assigned readings, and more. In addition, *Leadership Education* features a list of frequently used texts and a complete index to people, institutions, and subjects.11

Leadership Education suggests the same subjects and topics, as required teaching, as the other research.

Therefore, in proposing a suggested curriculum for Liberty Baptist Theological Seminary's Master of Arts in Religion with a concentration in Leadership, the research has proven that a course in Leadership Theory and Development is necessary. A foundational, biblical or theological course is necessary to fully differentiate Christian authority and motivation, from secular theory is necessary. Conflict management courses that involve problem-solving, decision-making and change are essential. Vision-casting and communication is an integral part of leadership and should be in the core program. Personal leadership style, ethics, and spiritual formation, including spiritual gifts must be incorporated into a concentration. Team ministry with groups and other relationship situations is proposed as foundational to the program. Administration and organization is part of every leader's function and Christian leaders should be taught those basic theories.

The concentration in leadership should encompass all these areas, as well as others. Course names and specific content should be addressed by seminary professors and other curriculum professionals.

The Barna research, the Fuller research, the Southern Baptist Convention research, as well as, this research
project, point to a need to develop leadership for church and Christian organizations. The itemized needs of the pastor’s own statements in the survey, including the implicit lack of awareness in many cases, indicate a desperate need for leadership training. The sample listing of other theological institutions, that have already discovered the problem and have initiated programs are evidence of the need. The interviews with Dr. Powers and Dr. Towns, as well as, informal conversations with other Christian leaders and teachers all indicate a need to train effective leaders. The literature gives ample evidence of the responsibility in leadership the church faces. Bill Hybels writes in the Leadership Journal that “the church is the most leadership-intensive enterprise in society.”¹² Hybels relates that Church leadership is much harder than any other organization to lead. Speaking of running a business, he writes: “Church leadership is far more complex than that. The redeeming and rebuilding of human lives is exceedingly more difficult than building widgets or delivering predictable services.”¹³

This writer believes, and has documented this belief, that Liberty Baptist Theological Seminary has an obligation


¹³Ibid.
to its students, its supporting churches, and to the Kingdom of God, to develop and train future leaders of the living organism, the Body of Christ.


______. Why Leaders Can’t Lead The Unconscious Conspiracy Continues.


_____. *The Team Philosophy of Ministry*. Forest, VA: Church Growth Institute


Scoresheet.


Hayford, Jack. *The Leader That Jesus Trusts*. Audio Tapes


______. Personal Interview, 12 February 1999.


Towns, Elmer L. *Becoming A Leader.* Lynchburg, VA: Church Leadership Institute, 1986.


APPENDIX 1

Survey of Pastors and Staff

Of

100 Churches
OPINION AND SUGGESTION SURVEY

CONCERNING AREAS IN LEADERSHIP

THAT SHOULD BE TAUGHT AND MENTORED

IN SEMINARY EDUCATION

Ministry is such a broad topic, with a wide range of interests and responsibilities. There are, however, common duties and central areas that fall under the umbrella of “ministry”. The purpose of this survey is to determine those areas that can be grouped together where the objectives and goals may be guided by common leadership techniques.

Please rate the following within terms of (1) General agreement, (2) Strong agreement, or (3) Strong disagreement.

1. If applicable, during my seminary education, I was introduced and trained within all the disciplines I found necessary in my practical ministry.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Generally agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 9 8 7</td>
<td>6 5 4 3</td>
<td>2 1</td>
</tr>
</tbody>
</table>

2. I find that on-the-job training is the best teacher and no advanced training is needed.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Generally agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 9 8 7</td>
<td>6 5 4 3</td>
<td>2 1</td>
</tr>
</tbody>
</table>

3. A course of study in general leadership development and techniques would be tremendously beneficial in my ministry.

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Generally agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 9 8 7</td>
<td>6 5 4 3</td>
<td>2 1</td>
</tr>
</tbody>
</table>
4. Please point out areas you feel are strong in your leadership training and development.

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5. Please point out areas you feel are weak in your leadership training and development.

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6. Please state your findings of weaknesses observed in other pastors that you would consider common weaknesses in leadership styles.

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7. Please state your opinion of strengths and weaknesses found in assistant and associate pastors within your organization.

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8. What books have you read that have helped you develop a more effective leadership style?

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9. What seminars have you attended that have helped you develop a more effective leadership style?

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10. What specific areas in leadership development would you like to see taught in seminary graduate programs that would benefit the senior leadership as new staff are added?

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11. Would you consider leadership development to be best taught in a theoretical resident classroom setting or best learned in a practical program, from an external distance learning curriculum, provided at the place of ministry?

<table>
<thead>
<tr>
<th>Resident Classroom</th>
<th>Combination</th>
<th>External Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

12. Who are some of the people you respect in the leadership development field?

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- 

13. Would leadership development in a seminary program prepare ministers to recognize and develop leaders within the church?

Yes_________ No_________ Don’t know_________
14. Does your church have a leadership development program for the laity?

Yes_________  No_________

15. What is the average attendance of your church?

16. How long have you been pastor of your church?

Thank you for your time and attention in this survey. Dr. John Maxwell says that “everything rises and falls on leadership”. Servant leadership such as the example of Jesus is critical. To be a good leader, one must know how to follow. Jesus said in Matthew 20:25 that exercising authority over others requires a servant’s heart. The church has suffered greatly over the past few years because of a lack of disciplined leadership. I feel leadership is one of the major focuses that preparing to serve should include.

Again, thank you. Your opinion and suggestions are very important in order to create a leadership development program that works.

Please feel free to make copies of this survey for others whose professionalism and servant heart you respect.
APPENDIX 2

Bar Charts

Of

Survey

Statements 1-3

Results
STATEMENT 1 RESULTS

STATEMENT 2 RESULTS

STATEMENT 3 RESULTS
APPENDIX 3

Charts, Graphs, Tables, and Figures

Of

Leadership Models
Five Levels of Leadership

5 PERSONHOOD

Respect
People follow because of who you are and what you represent.

NOTE: This step is reserved for leaders who have spent years growing people and organizations. Few make it. Those who do are bigger than life.

4 PEOPLE DEVELOPMENT

Reproduction
People follow because of what you have done for them.

NOTE: This is where long-range growth occurs. Your commitment to developing leaders will insure ongoing growth to the organization and to people. Do whatever you can to achieve and stay on this level.

3 PRODUCTION

Results
People follow because of what you have done for the organization.

NOTE: This is where success is sensed by most people. They like you and what you are doing. Problems are fixed with very little effort because of momentum.

2 PERMISSION

Relationships
People follow because they want to.

NOTE: People will follow you beyond your stated authority. This level allows work to be fun. Caution: Staying too long on this level without rising will cause highly motivated people to become restless.

1 POSITION

Rights
People follow because they have to.

NOTE: Your influence will not extend beyond the lines of your job description. The longer you stay here, the higher the turnover and the lower the morale.

Fig. 1
Fig. 2
Hersey and Blanchard's Situational Leadership Model

Leader behaviors

High task and high relationship

High task and low relationship

Low task and high relationship

Low task and low relationship

Supportive behavior

Task behavior

Directive behavior

Follower readiness

Able and willing

Able and unwilling

Unable and unwilling

Unable and unwilling

High

Moderate

Low

Immature
<table>
<thead>
<tr>
<th>Leader-Dominant</th>
<th>Worker-Dominant</th>
<th>Involved in Decisions and Autonomy for Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authority Exercised by the Leader</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leader Decides</td>
<td>Leader Engages in Persuasion</td>
<td>Leader Explains Problem, Defines Boundaries</td>
</tr>
<tr>
<td>Then</td>
<td>Then</td>
<td>Gets and Asks Suggestions</td>
</tr>
<tr>
<td>Directs Group</td>
<td>Directs Group to Ask</td>
<td>Directs Group to Work Within</td>
</tr>
<tr>
<td>Then</td>
<td>Then</td>
<td>Then</td>
</tr>
<tr>
<td>Group to Buy into Decision</td>
<td>Group to Questions</td>
<td>Group to Suggestions</td>
</tr>
<tr>
<td>Decision</td>
<td>Revision</td>
<td>Decide</td>
</tr>
</tbody>
</table>

Authoritarian, Authoritarian, Authoritarian, Consultative, Consultative, Participative, Visionary

Fig. 5
Authority exercised by the leader | Involvement in decisions and autonomy for workers

<table>
<thead>
<tr>
<th>Leader-dominant</th>
<th>Group-dominant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authoritarian</td>
<td>Consultative</td>
</tr>
<tr>
<td>Participative</td>
<td>Visionary</td>
</tr>
<tr>
<td>Supportive</td>
<td>Hands-Off</td>
</tr>
</tbody>
</table>

**Authoritarian**
- Leader decides and directs
- Leader seeks input from group, then makes final decision and directs

**Consultative**
- Leader permits workers to decide and function within boundaries he has defined

**Participative**
- Leader presents vision and strategy; group decides how to execute

**Visionary**
- Leader helps group to accomplish what they decide to do

**Supportive**
- Leader helps group to accomplish what they decide to do

**Hands-Off**
- Leader doesn't communicate to or get involved with group

*Fig. 6*
<table>
<thead>
<tr>
<th>Authoritarian</th>
<th>Consultative</th>
<th>Participative</th>
<th>Visionary</th>
<th>Supportive</th>
<th>Hands-Off</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge and skill reside in leader alone</td>
<td>Leader has 99 to 90% needed knowledge and skill; people have some knowledge and skill</td>
<td>Leader has 89 to 50% knowledge and skill pertaining to task; people have moderate amount of knowledge and skill</td>
<td>Leader has 49 to 25% of knowledge and skill; people have most needed knowledge and skill</td>
<td>Leader has 24% to 1% of knowledge and skill; people have virtually all needed knowledge and skill</td>
<td>Leader’s knowledge and skill is zero, or to test workers</td>
</tr>
<tr>
<td>Development of the people isn’t a goal</td>
<td>Used for initial stages of development</td>
<td>Significant people development a goal</td>
<td>Development in ministry skills complete; context for developing leading skills</td>
<td>Full development accomplished; disciples able to fully develop others</td>
<td>“Torch” has been passed, to test for intended knowledge or skill, or development isn’t a goal</td>
</tr>
<tr>
<td>Minimum effort on the part of group is acceptable to leader</td>
<td>Moderate effort on part of group is acceptable to leader</td>
<td>High level of effort on part of group is important to leader</td>
<td>Wholehearted effort is required by leader and has been demonstrated</td>
<td>Wholehearted effort is required and is the norm</td>
<td>To test; or the persons have demonstrated wholehearted effort consistently, over a long time, to a specific task; or it doesn’t matter</td>
</tr>
<tr>
<td>Leader has low tolerance for ambiguity</td>
<td>Leader has low tolerance for ambiguity</td>
<td>Ambiguity is tolerable in methods, not goals and mission</td>
<td>Ambiguity is tolerable in methods and goals, not mission</td>
<td>High degree of ambiguity is tolerable even in mission</td>
<td>Total ambiguity is tolerable</td>
</tr>
<tr>
<td>People Factors</td>
<td>Leadership Approach Guide</td>
<td></td>
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<td>----------------------------------------</td>
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<tr>
<td>Authoritarian</td>
<td>Consultative</td>
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<tr>
<td>People don’t identify with and aren’t</td>
<td>People somewhat identify with church’s mission</td>
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<tr>
<td>committed to mission</td>
<td>People moderately identify with, are moderately</td>
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<tr>
<td></td>
<td>committed to church’s mission</td>
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<td>People aren’t willing to accept</td>
<td>People willing to responsibly obtain and share</td>
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<tr>
<td>responsibility</td>
<td>responsibility for outcome</td>
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<tr>
<td>People have dependent personalities;</td>
<td>People are very dependent; require much guidance</td>
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<tr>
<td>require total guidance</td>
<td>People are somewhat dependent; require some</td>
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<td></td>
<td>guidance</td>
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<tr>
<td>People are immature</td>
<td>People have some maturity</td>
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<td></td>
<td>People are moderately mature</td>
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<tr>
<td>People have no tolerance for</td>
<td>People have low tolerance for uncertainty</td>
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<tr>
<td>uncertainty</td>
<td>People have moderate tolerance for uncertainty</td>
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<tr>
<td>People are lazy</td>
<td>People show little dependence; can work with</td>
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<tr>
<td></td>
<td>minimal guidance</td>
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<tr>
<td>People have little of required skill</td>
<td>People aren’t dependent; will initiate without</td>
<td></td>
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<tr>
<td>or knowledge</td>
<td>People aren’t dependent; will initiate without</td>
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<tr>
<td></td>
<td>guidance</td>
<td></td>
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<tr>
<td>People are unable to make decisions</td>
<td>People are unable to make decisions as a group</td>
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<tr>
<td>as a group</td>
<td>People are able to decide some issues among</td>
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<td></td>
<td>themselves</td>
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<td></td>
<td>People able to decide operational decisions</td>
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<td>by themselves</td>
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<td></td>
<td>People able to make all decisions among and by</td>
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<td>themselves or to test</td>
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<tr>
<td>Authoritarian</td>
<td>Consultative</td>
<td>Participative</td>
<td>Visionary</td>
<td>Supportive</td>
<td>Hands-Off</td>
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<tr>
<td>Short-term task</td>
<td>Medium-term task</td>
<td>Long-term task</td>
<td>Long-term project</td>
<td>Long-term mission</td>
<td>Short-term test or task length varies with other factors important to decision</td>
</tr>
<tr>
<td>Creative ideas aren't required; innovation isn't necessary</td>
<td>Creative ideas and innovation aren't necessary, but are beneficial</td>
<td>Creative ideas and innovation are needed</td>
<td>Breakthrough paradigm shifts are sought</td>
<td>Breakthrough paradigm shifts sought</td>
<td>Not used to obtain creative ideas or innovation, though it can produce them</td>
</tr>
<tr>
<td>Closely coordinated action required</td>
<td>Closely coordinated action required</td>
<td>Loosely coordinated action is acceptable</td>
<td>Coordination is delegated</td>
<td>Coordination is delegated</td>
<td>Coordination is delegated, unimportant, or task is to test for coordination under no supervision</td>
</tr>
<tr>
<td>Task requires minimum commitment from church members</td>
<td>Task requires some commitment from church members</td>
<td>Task requires moderate degree of commitment from church members</td>
<td>Task requires high degree of commitment from church members</td>
<td>Task requires high degree of commitment from church members</td>
<td>Task is to test for commitment, commitment demonstrated, or commitment unimportant</td>
</tr>
<tr>
<td>No changes in work methods involved</td>
<td>Some changes in work methods</td>
<td>Many changes in work methods involved</td>
<td>Group can develop own work methods</td>
<td>Group can develop own work methods</td>
<td>To test how well persons cope with changes in work methods or no work changes involved</td>
</tr>
<tr>
<td>Task moderately important</td>
<td>Task highly important</td>
<td>Importance varies</td>
<td>Importance varies</td>
<td>Importance varies</td>
<td>Low to moderate task importance</td>
</tr>
<tr>
<td>Scope is small</td>
<td>Scope is between small and moderate</td>
<td>Scope moderate (e.g., involving community)</td>
<td>Scope is large (e.g., involving region)</td>
<td>Scope is very large (e.g., involving world)</td>
<td>Scope is small</td>
</tr>
<tr>
<td>Situation Factors</td>
<td>Leadership Approach Guide</td>
<td></td>
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<td>------------------</td>
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<tr>
<td><strong>Authoritarian</strong></td>
<td><strong>Consultative</strong></td>
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<tr>
<td>High risk involved</td>
<td>High risk; others' knowledge required</td>
<td></td>
<td></td>
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<tr>
<td>Immediate action required</td>
<td>Must complete within near term</td>
<td></td>
<td></td>
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<tr>
<td>Immediacy is more important than methodology</td>
<td>Near immediate action required and methodology somewhat important</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intrinsic commitment to leader's goals not needed</td>
<td>Some intrinsic commitment to leader's goals is desirable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>People's basic needs, status, and/or influence aren't involved</td>
<td>People's basic needs, status, and/or influence will be affected some</td>
<td></td>
<td></td>
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<tr>
<td><strong>Participative</strong></td>
<td><strong>Visionary</strong></td>
<td></td>
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</tr>
<tr>
<td>Moderate to high risk; others' expertise and involvement required</td>
<td>Moderate risk; others' expertise and involvement required</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Must complete within intermediate time or longer</td>
<td>Much time before one needs to complete</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Optimal methodology is more important than timeliness</td>
<td>Neither time nor methodology are critical, or can be managed well by delegates</td>
<td></td>
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<tr>
<td>Intrinsic commitment to leader's goals is important</td>
<td>Intrinsic commitment to leader's mission is essential</td>
<td></td>
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</tr>
<tr>
<td>People's basic needs, status, and/or influence will be moderately affected</td>
<td>People's basic needs, status, and/or influence are affected and are of a personal or emotional nature</td>
<td></td>
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<tr>
<td><strong>Visionary</strong></td>
<td><strong>Supportive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moderate risk; others' expertise and involvement required</td>
<td>Low to moderate risk and people have all necessary expertise to handle risks</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Much time before one needs to complete</td>
<td>Much time before one needs to complete</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Neither time nor methodology are critical, or can be managed well by delegates</td>
<td>Neither time nor methodology are important, unless testing for</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Intrinsic commitment to leader's mission is essential</td>
<td>Leader and group share common mission</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>People's basic needs, status, and/or influence are affected and are of a personal or emotional nature</td>
<td>People's basic needs, status, and/or influence are affected and leader has no jurisdiction</td>
<td></td>
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<tr>
<td><strong>Supportive</strong></td>
<td><strong>Hands-Off</strong></td>
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<tr>
<td>Low to moderate risk and people have all necessary expertise to handle risks</td>
<td>Low risk</td>
<td></td>
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<tr>
<td>Much time before one needs to complete</td>
<td>Time factor varies; either doesn't matter to leader or determined by leader</td>
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<tr>
<td>Neither time nor methodology are important, unless testing for</td>
<td>Neither time nor methodology are important, unless testing for</td>
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</tr>
<tr>
<td>Leader and group share common mission</td>
<td>To test for intrinsic commitment, it is assured, or it doesn't matter</td>
<td></td>
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</tr>
<tr>
<td>People's basic needs, status, and/or influence are affected and leader has no jurisdiction</td>
<td>Not applicable</td>
<td></td>
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</tbody>
</table>
### Other Criteria Worksheet

<table>
<thead>
<tr>
<th>Authoritarian</th>
<th>Consultative</th>
<th>Participative</th>
<th>Visionary</th>
<th>Supportive</th>
<th>Hands-Off</th>
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</table>
CONTRASTING OBJECTIVES: PEOPLE OR TASK ACCOMPLISHMENT

"God has called me to help this group be Christ's body

"God has called me to accomplish a divinely appointed task with this group."

BODY
- A person's needs are primary, his contributions secondary.
- People are valued as brothers and sisters in Christ.
- People are included in interdependent relationships.
- The development of people is the ultimate goal of the body's existence.

ENTERPRISE
- A person's contributions are primary, his needs secondary.
- People are valued for their performance and responsibility in the "ministry."
- People are included or excluded on the basis of their ability, aptitude, education, and necessity to the efficiency of the enterprise.
- People are used to reach the goal of the existence of the enterprise.

Fig. 7
## CONTRASTING CHARACTERISTICS
### OF ENTERPRISE AND OF ORGANISM

<table>
<thead>
<tr>
<th>ENTERPRISE</th>
<th>ORGANISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Participants.</em> An exclusive group of people, selected on the basis of</td>
<td></td>
</tr>
<tr>
<td>aptitude, technique, education, and ability to contribute to the</td>
<td></td>
</tr>
<tr>
<td>completion of the task.</td>
<td></td>
</tr>
<tr>
<td>2. <em>Termination.</em> People are terminated when their performance is</td>
<td></td>
</tr>
<tr>
<td>unsatisfactory or their abilities are no longer needed. For example,</td>
<td></td>
</tr>
<tr>
<td>the objectives of an enterprise may change, and a particular employee's</td>
<td></td>
</tr>
<tr>
<td>talents may no longer be required.</td>
<td></td>
</tr>
<tr>
<td>3. <em>Relationships.</em> The relationship of one person to another is generally</td>
<td></td>
</tr>
<tr>
<td>characterized by control; the one with greater responsibility controls</td>
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</tr>
<tr>
<td>the other for the purpose of completing tasks. The subordinate always</td>
<td></td>
</tr>
<tr>
<td>has less at stake and less responsibility with regard to the objective.</td>
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</tr>
<tr>
<td>4. <em>Compensation.</em> People involved are usually compensated in an amount</td>
<td></td>
</tr>
<tr>
<td>directly related to the market value of their contribution (sub-task) to</td>
<td></td>
</tr>
<tr>
<td>the completion of the overall task objective.</td>
<td></td>
</tr>
<tr>
<td>5. <em>Resources.</em> The resources of an enterprise are people, money,</td>
<td></td>
</tr>
<tr>
<td>material, and facilities, related in an appropriate mix for the</td>
<td></td>
</tr>
<tr>
<td>completion of the task.</td>
<td></td>
</tr>
<tr>
<td>6. <em>Priorities.</em> Completion of the task generally will take priority over</td>
<td></td>
</tr>
<tr>
<td>the welfare of the people contributing to the task.</td>
<td></td>
</tr>
</tbody>
</table>

*Fig. 8*
<table>
<thead>
<tr>
<th>SCRIPTURE</th>
<th>QUALIFICATION</th>
<th>EXPLANATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Titus 1:5-9</td>
<td>Above reproach</td>
<td>Not open to censure, having unimpeachable integrity.</td>
</tr>
<tr>
<td></td>
<td>Husband of one wife</td>
<td>A one-wife kind of man, not a philanderer (doesn't necessarily rule out widowers or divorced men).</td>
</tr>
<tr>
<td></td>
<td>Having believing children</td>
<td>Children are Christians, not incorrigible or unruly.</td>
</tr>
<tr>
<td></td>
<td>Not self-willed</td>
<td>Not arrogantly self-satisfied.</td>
</tr>
<tr>
<td></td>
<td>Not quick-tempered</td>
<td>Not prone to anger or irascible.</td>
</tr>
<tr>
<td></td>
<td>Not addicted to wine</td>
<td>Not overly fond of wine, or drunken.</td>
</tr>
<tr>
<td></td>
<td>Not pugnacious</td>
<td>Not contentious or quarrelsome.</td>
</tr>
<tr>
<td></td>
<td>Not a money-lover</td>
<td>Not greedy for money.</td>
</tr>
<tr>
<td></td>
<td>Hospitable</td>
<td>A stranger-lover, generous to guests.</td>
</tr>
<tr>
<td></td>
<td>Lover of good</td>
<td>Loving goodness.</td>
</tr>
<tr>
<td></td>
<td>Sensible</td>
<td>Self-controlled, sane, temperate.</td>
</tr>
<tr>
<td></td>
<td>Just</td>
<td>Righteous, upright, aligned with right.</td>
</tr>
<tr>
<td></td>
<td>Devout</td>
<td>Responsible in fulfilling moral obligations to God and man.</td>
</tr>
<tr>
<td></td>
<td>Self-controlled</td>
<td>Restrained, under control.</td>
</tr>
<tr>
<td></td>
<td>Holding fast the Word</td>
<td>Committed to God's Word as authoritative.</td>
</tr>
<tr>
<td></td>
<td>Able to teach sound doctrine</td>
<td>Calling others to wholeness through teaching God's Word.</td>
</tr>
<tr>
<td></td>
<td>Able to refute objections</td>
<td>Convincing those who speak against the truth.</td>
</tr>
<tr>
<td></td>
<td>Temperate</td>
<td>Calm and collected in spirit, sober.</td>
</tr>
<tr>
<td></td>
<td>Gentle</td>
<td>Fair, equitable, not insisting on his own rights.</td>
</tr>
<tr>
<td></td>
<td>Able to manage household</td>
<td>A good leader in his own family.</td>
</tr>
<tr>
<td></td>
<td>Not a new convert</td>
<td>Not a new Christian.</td>
</tr>
<tr>
<td></td>
<td>Well thought of by outsiders</td>
<td>A good representative of Christ among non-Christians.</td>
</tr>
</tbody>
</table>

Additional from 1 Peter 5:1-4

23. Willingly, not under compulsion | Not serving against his will. |
24. According to God (in some Greek texts) | By God's appointment. |
25. Not for shameful gain | Not money-motivated. |
26. Not lording it over the flock | Not dominating in his area of ministry (a shepherd is to lead, not drive the flock). |
27. As an example | A pleasure to follow because of his Christian example. |
28. As accountable to the Chief Shepherd | Motivated by the crown to be gained—authority to reign with Christ. |
**CONTRASTING LEADERSHIP APPROACHES**

<table>
<thead>
<tr>
<th></th>
<th>Transactional</th>
<th>Transformational</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Characteristics</strong></td>
<td>Exchange process</td>
<td>Relations orientation</td>
</tr>
<tr>
<td></td>
<td>Evolutionary ideas</td>
<td>Revolutionary ideas</td>
</tr>
<tr>
<td></td>
<td>Within existing structure</td>
<td>Emerges in crisis</td>
</tr>
<tr>
<td></td>
<td>Reactive</td>
<td>Proactive</td>
</tr>
<tr>
<td><strong>Motivation</strong></td>
<td>Contingent reward (extrinsic)</td>
<td>Inspiration; recognition (intrinsic)</td>
</tr>
<tr>
<td><strong>Power</strong></td>
<td>Traditional</td>
<td>Charismatic</td>
</tr>
<tr>
<td><strong>Focus</strong></td>
<td>Outcomes</td>
<td>Vision</td>
</tr>
<tr>
<td><strong>Leader</strong></td>
<td>Specifies task</td>
<td>Consultant, coach, teacher</td>
</tr>
<tr>
<td></td>
<td>Clarifies roles</td>
<td>Emphasis on empowering the individual</td>
</tr>
<tr>
<td></td>
<td>Recognizes needs</td>
<td>Gives autonomy; good listener; informal; accessible; model of integrity</td>
</tr>
<tr>
<td></td>
<td>Manages by exception</td>
<td></td>
</tr>
<tr>
<td><strong>Subordinates</strong></td>
<td>Seek security; needs fulfilled</td>
<td>Transcend self-interests for the organization</td>
</tr>
<tr>
<td></td>
<td>Separate organization from individual</td>
<td>Do more than they are expected to do</td>
</tr>
<tr>
<td><strong>Outcomes</strong></td>
<td>Expected performance</td>
<td>Quantum leaps in performance</td>
</tr>
</tbody>
</table>

"Leadership: Good, Better, Best." (Bernard Bass)

Source: George McAleer's presentation at APT Type and Leadership Symposium, Crystal City, Virginia, March 5-7, 1993.
Maslow's hierarchy of needs, in theory and as applied to managerial motivation.

**Physiological needs**
- Examples of the need: respiration, food, drink, elimination
- What the employer can do: pay, vacation, holidays, on-the-job rest periods, lunch breaks, rest rooms, clean air to breathe, water to drink

**Safety needs**
- Examples of the need: protection and stability
- What the employer can do: employee development, safe working conditions, seniority plans, savings and thrift plans, severance pay, pension vesting, insurance plans (life, hospitalization, dental), grievance (appeal) system

**Social needs**
- Examples of the need: association, acceptance, love, friendship, group feeling
- What the employer can do: formal and informal work groups, longevity clubs, company-sponsored activities

**Esteem needs**
- Examples of the need: status, self-confidence, pay, appreciation, recognition
- What the employer can do: power, ego, titles, status, symbols, recognition, praise, awards, promotion

**Self-actualization needs**
- Examples of the need: self-actualization, personal growth
- What the employer can do: provide challenging assignments and creative work in order to develop skills

**Fig. 11**
<table>
<thead>
<tr>
<th>Theory X Assumptions</th>
<th>Theory Y Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>The average person has an inherent dislike for work and will avoid it if he or she can.</td>
<td>The expenditure of physical and mental effort in work is as natural as play or rest.</td>
</tr>
<tr>
<td>Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, and threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.</td>
<td>People will exercise self-direction and self-control in the service of objectives to which they are committed.</td>
</tr>
<tr>
<td>The average person prefers to be directed, wishes to avoid responsibility, has relatively little ambition, and wants security above all.</td>
<td>Commitment to objectives is a function of the rewards associated with achievement.</td>
</tr>
<tr>
<td></td>
<td>The average person learns, under proper conditions, not only to accept but to seek responsibility.</td>
</tr>
<tr>
<td></td>
<td>The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.</td>
</tr>
</tbody>
</table>

Fig. 12

<table>
<thead>
<tr>
<th>Organization Type A (American)</th>
<th>Organization Type J (Japanese)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Short-term employment</td>
<td>1. Lifetime employment</td>
</tr>
<tr>
<td>2. Individual decision making</td>
<td>2. Collective decision making</td>
</tr>
<tr>
<td>3. Individual responsibility</td>
<td>3. Collective responsibility</td>
</tr>
<tr>
<td>4. Rapid evaluation and</td>
<td>4. Slow evaluation and</td>
</tr>
<tr>
<td>promotion</td>
<td>promotion</td>
</tr>
<tr>
<td>5. Explicit control mechanisms</td>
<td>5. Implicit control mechanisms</td>
</tr>
<tr>
<td>6. Specialized career path</td>
<td>6. Nonspecialized career path</td>
</tr>
<tr>
<td>7. Segmented concern for</td>
<td>7. Holistic concern for employee</td>
</tr>
<tr>
<td>employee as an employee</td>
<td>as a person</td>
</tr>
</tbody>
</table>

Combining significant American and Japanese management practices to form the Type Z organization

Fig. 13
APPENDIX 4

Interview Questions

Asked of

Christian Leaders
Do you consider a lack of leadership skills a major determining factor in a reduced spirituality in Christendom?

Are there specific areas in which Christian leaders and pastors should be trained in order to reverse this process?

Would a Master of Arts in Religion with a concentration in “Leadership” be a viable means to train “Christian leaders”?

Should the training come from an undergraduate program preparation for foundational courses?
Would advanced standing be appropriate from the undergraduate courses into a MAR in leadership?

How should a concentration in leadership be specifically differentiated from the Church Growth specialization?

What writers would you recommend in research on leadership, especially Christian leadership?

Would a total program in Christian leadership be more effective, if taught as a MA from the Liberty University school as opposed to the LBTS?
APPENDIX 5

Proposed Curriculum
For
Master of Arts in Religion
With
Leadership Concentration
By
Dr. Don Clark
FIVE COURSES FOR LEADERSHIP CONCENTRATION

(CLED 510) Biblical Foundations of Christian Leadership (3 HR)

This course explores the topic of leadership from a biblical and theological perspective. Essential biblical principles bearing on the purpose and character of leadership will be examined. Instances of leadership in the Old and New Testaments will be analyzed within their biblical context and in terms of contemporary understanding of leadership, with a special focus on the leadership of Jesus Christ as seen in the New Testament.

(CLED 520) The Life of the Leader (3 HR)

This course will focus upon the life of the leader and how the emotional, ethical, mental, moral, psychological and spiritual well being of the leader has an effect upon leadership effectiveness. Significant personal reflection will be undertaken in an effort to help the leader recognize the unique personal dimensions that hinder personal effectiveness as a leader.

(CLED 610) Team Leadership and Conflict Resolution (3 HR)

This course will focus on building and sustaining decision-making teams, mentoring, delegating, resolving conflict, and handling and overcoming opposition. Extensive time will also be devoted to improving the individual's and the group's repertoire of styles of communication skills with a view to functioning more effectively and efficiently as a team leader in handling routine and crisis situations. Team building should be the catalyst for all the leader wishes to accomplish.

(CLED 620) Vision and Strategic Planning (3 HR)

Effective organizations have learned how to sustain and implement a strong strategic vision that is based on core values. This course will examine how leaders can use creative and systematic processes to develop shared vision, communicate it to internal and external groups, and translate it to through strategic planning processes into effective action. Leading theories of vision and strategic planning in organizations will be examined.

(CLED 630) The Art of Developing Leaders (3 HR)

A truly effective leader understands the relationship between the organization's success and the ability to develop other's leaders within the organization. This course will examine how leaders are recognized and developed. Skills necessary for mentoring others as leaders will be explored and developed.
VITA

Jack Franklin Deans

PERSONAL
Born: May 25, 1948
Married: Carol Y. Batchelor, December 4, 1993.
Children: Jennifer Lee Barkley, May 12, 1970.
          Jennifer Carol Webb, April 19, 1982.

EDUCATIONAL
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M.Div., Southeastern Baptist Theological Seminary.

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Wilson, North Carolina.

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Territory Manager, John Deere Company.
Professor, Southeastern Free Will Baptist College.
Principal, N.E.W. Christian Academy.
Admissions/Faculty Advisor, Liberty Baptist Theological Seminary, Liberty University.