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The *Journal of Biblical Perspectives in Leadership* (JBPL) is a refereed scholarly journal that aims to provide a forum for international research and exploration of leadership studies focused on the Hebrew and Christian scriptures. Representing the multidisciplinary fields of biblical, social-science, historical, and leadership studies, the JBPL publishes qualitative research papers that explore, engage, and extend the field of knowledge and understanding of the phenomenon of leadership as found within the contexts of the Hebrew and Christian scriptures. To stimulate scholarly debate and a free flow of ideas, the *Journal of Biblical Perspectives in Leadership* is published in electronic format and provides access to all issues free of charge.

FROM THE EDITOR

Greetings,

Welcome to the Winter 2008 edition of the *Journal of Biblical Perspectives in Leadership*. This edition of JBPL continues to build the base of scholarly perspectives and research on the phenomena of leadership in the Hebrew and Christian Scriptures. It is our hope that the articles in this edition will serve to further extend the base for rigorous and well-grounded exegetical research in leadership.

I want to thank the members of our international editorial board for their continued guidance and hard work. I also want to thank the dean and faculty of the School of Global Leadership & Entrepreneurship at Regent University for their continued interests and support of the journal.

We welcome any comments, suggestions, and correspondence from our readers. I look forward with great anticipation to our continued interaction.

Peace and all good,

Corné J. Bekker, D. Litt. et Phil.
Editor
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CHRISTOLOGICAL HYMN:
THE LEADERSHIP PARADOX OF PHILIPPIANS 2:5-11

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A paradox occurs when a situation or condition challenges popular beliefs or conventions. Philippians 2:5-11 provides an example of a paradox relative to the traditional beliefs of leadership. A cross-disciplinary approach that integrates current social definitions and theories of leadership demonstrates that the Pauline model of leadership as propagated in Paul's letters to the Philippians is a valid model for leadership study and application. Utilization of the principles of sacred textual analysis relative to socio-rhetorical criticism addresses application of organizational behavioral theories and extant leadership theories to Philippians 2:5-11.

A paradox is a situation or condition that typically arises when conditions challenge popular beliefs or conventions. Philippians 2:5-11 provides an example of a paradox relative to the traditional beliefs of leadership, such as the great man theory or trait theory. Generally, the traditional view of a leader is an individual with power, who has substantial control over others.[1] Early leadership models and theories, prior to the 1970s, concentrated on the behavioral styles associated with great leaders.[2] For example, writers routinely use the characteristics of confident, iron-willed, determined,

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[1] Gary Yukl, *Leadership in Organizations* (Upper Saddle River, NJ: Prentice-Hall, Inc., 2002), 142.

[2] Stephen Robbins, *Organizational Behavior* (Upper Saddle River, NJ: Prentice-Hall, Inc., 1998), 349.

and decisive to describe Margaret Thatcher, the former prime minister of Great Britain and an acknowledged leader.[3] In addition to the traits of determined and decisive, enthusiasm is another acknowledged leader trait. In some organizational cultures, being overtly expressive in both verbal and non-verbal body language demonstrates leadership ability. In such cultures, a quiet person with less expressive body language is unqualified to lead. For those subscribing to the traits of leadership associated with Margaret Thatcher, or expressiveness, a quiet unassuming individual in a leadership position may appear as a paradox.

Few would probably question the leadership abilities of individuals such as Margaret Thatcher, Ronald Reagan, Sir Winston Churchill, or Theodore Roosevelt. Yet many might question the leadership ability of a mild-mannered waiter, performing menial tasks of servitude. Certainly, many would question a modern day business leader, possessing the power and ability to orchestrate events, folding when faced with stiff competition. However, if the reader agrees with the two latter cases, then the reader would have to question the leadership ability of Jesus Christ. In fact, certain portions of scripture, such as Philippians 2:5-11, when interpreted through the lens of traditional leadership theory, challenge the image of Christ as a role model for leadership. In essence, Philippians 2:5-11 is paradoxical to the traditional view of how to effectively role model leadership behavior.

The purpose of this paper is to apply a cross-disciplinary approach that integrates current social definitions and theories of leadership and to demonstrate that the Pauline model of leadership as propagated in Paul's letters to the Philippians is a valid model for leadership study and application. Utilization of the principles of sacred textual analysis relative to socio-rhetorical criticism addresses the following points:

1. Scriptural analysis of Philippians 2:5-11
2. Historical analysis of Philippians 2:5-11
3. Application of organizational behavioral theories
4. Application of extant leadership theories

The purpose of using both a scriptural and historical lens in textual analysis, through socio-rhetorical analysis, conforms to Robbins' notion that socio-rhetorical criticism should explore a text in a broad, yet systematic manner that provides a meaningful platform of interpretation and dialogue.[4] Further, socio-rhetorical criticism focuses on the values and beliefs in the text as well as the world in which we live.[5] However, the world in which we live relative to our values and beliefs is not the same world of the Apostle Paul. In Philippians, Paul's writings may speak to present day values and beliefs that are not necessarily apropos to Paul's time. For example, in present times the word *rhetoric* encompasses connotations of falsehood or manipulation, while in Paul's time readers would have understood the term rhetoric to

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[3] Ibid., 347.

[4] Vernon Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 132.

[5] Ibid., 1.

mainly deal with craft of reasoned persuasion typified by the writings of philosophers such as Aristotle.[6] Ergo, to appreciate a scriptural analysis of Philippians 2:5–11 and its application to modern leadership and organizational theories, it is necessary to view the text in a historical context in order to understand the social factors that influenced both Paul and his audience.

I. SCRIPTURAL ANALYSIS

Most biblical scholars agree that Apostle Paul authored Philippians, a letter written to the congregation of the church he had founded in Philippi, the first Pauline church of Europe.[7] Philippians is a thank-you letter to the parishioners, who had made considerable sacrifices to establish and maintain the church in Philippi, to bolster the Philippi congregation's faith and their continued commitment to spread of the Gospel.[8]

Paul's letters to the Philippians illustrate the effective use of rhetoric, through a well-crafted letter, to promote a persuasive argument. Aristotle and other philosophers of antiquity were well aware of how the persuasive effect of communication depended on a careful arrangement.[9] Typical of such oration or argument were the use of the *exordium, narratio, propositio, probatio,* and *peroration.*[10] Philippians 2:1–3:21 represent the probatio portion of Paul's letters, with 2:1-11 being the centerpiece of Paul's communication.[11] Philippians 2:6-11, the *Carmen Christi,* is a poetic recitation of the story of Christ, and serves as a compelling example of how the Philippians should seek to serve each other as well as others outside the church.[12] Although Paul was not the author of the *Carmen Christi* or Christological Hymn, it was likely a byproduct of Paul's ministry, and used by Paul to make an emotional appeal to members of the church at Philippi.[13] Thompson posits that Paul recognized the complexity of communicative processes through written communication as evident in his use of emotion (*pathos*) and cognitive (*logos*) appeals in 2:6-11.[14] Paul's letters to the church of Philippi, through rhetorical effect, sought to promote a compelling vision that would offer the congregation a model of conduct.[15]

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[6] Joseph Marchal, "Expecting a Hymn, Encouraging An Argument: Introducing the Rhetoric of Philippians and Pauline Interpretation," *Interpretation* 61, no. 3 (2007): 245-255.

[7] Jay Gary, "Self-Sacrificial Leadership and Islam," JayGary.com, http://www.jaygary.com/sacrificial_leadership.shtml; Daniel Wallace, "Philippians: Introduction, Argument, and Outline," Bible.org.

[8] Wallace, *Philippians;* Jerome Murphy-O'Connor, *Paul: A Critical Life* (Oxford, UK: Oxford University Press), 216; James Thompson, "Preaching to Philippians," *Interpretation* 61, no. 3 (2007): 298-309.

[9] Thompson, "Preaching to Philippians*,*" 303.

[10] Ibid.

[11] Ibid., 305.

[12] Ibid.; Ronald Allen, "Between Text & Sermon: Philippians 2:1-11," *Interpretation* 61, no. 1 (2007): 72-74.

[13] Murphy-O'Connor, *Paul*, 226.

[14] Thompson, "Preaching to Philippians," 302.

[15] Ibid., 306.

In reading Philippians 2:6–11, it is crucial to remember that the hymn is part of a letter, in a series of letters that Paul wrote, which were intended to be read by an orator to the Philippi congregation. Scriptural text, such as Paul's letters, is an intricate tapestry of complex patterns and images, and concentrating on a single image or pattern may limit or distort the meaning of the narrative.[16] Paul's letters provide prayer (1:3-11), examples (2:19-30), the hymn (2:6-11), autobiography (1:12-26; 3:2-21), and exhortation or *paraenesis* (1:27-30, 2:12-18, 4:2-9) to establish a vision and guide for the congregation's behavior.[17]

Philippians 2:1-30 forms three distinct units (a) 1-11, (b) 12-18, and (c) 19-30, with verses 2:1-11 containing two narratological units (a) verses 1 to 4, and (b) verses 5 to 11.[18] Bekker posits that the rhetorical structure of Philippians 1:1-30 serves as the *probatio,* with three *exemplum* or role models presented to support Paul's argument with the first *exempla* being Christ in verses 5-11.[19]

In Philippians 2:5, Paul encourages his audience to "have this mind among yourselves, which you have in Christ Jesus*,*" following 2:4, where Paul explains that Christians should look to the interest of others, as one would seek to attend to one's own self-interest. Thompson posits that Paul's use of *phronein* or mind goes beyond simple cognition and promotes inner reflection to go beyond agreement to a level of shared mental models that promotes group loyalty or cohesiveness.[20] Paul's appeal to the Philippians early on to be like-minded has important implications. According to social cognitive theory, signs of status and power enhance the cueing function of modeled conduct.[21] The congregation of the Philippi church included members from all levels of society. If the upper class members of the church behaved in the manner that Paul desired, then the members of the church from the lower levels of the social strata would be also likely to model the desired behavior. Further, Paul's letters to the Philippi parishioners serves to stimulate the perspective-taking form of cognitive self-arousal. The perspective-taking form of cognitive self-arousal involves an individual experiencing the emotional state of others by adapting the perspective of others.[22] In Philippians 2:5-11, Paul proposes *downward mobility* for the more affluent members of the congregation and encourages communal or shared accountability.[23] It makes sense if the parishioners are motivated to be of like mind, by sharing the same perspectives of

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[16] Robbins, *Exploring the Texture*, 2.

[17] Thompson, "Preaching to Philippians," 308.

[18] Corne´ Bekker, "The Philippians Hymn (2:5-11) as an Early Mimetic Christological Model of Christian Leadership in Roman Philippi," (paper, Servant Leadership Roundtable, Regent University, August 2006), http://www.regent.edu/acad/sls/publications/conference_proceedings/ servant_leadership_roundtable/2006/pdf/bekker.pdf

[19] Ibid.

[20] Thompson, "Preaching to Philippians," 301.

[21] Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1986). 207.

[22] Ibid., 313.

[23] Katherine Grieb, "The One Who Called You: Vocation and Leadership in Pauline Literature," *Interpretation* 61, no. 1 (2007): 154-164.

Christ, as well as Paul, they are more likely to develop a greater degree of cohesiveness due to shared emotions and mental models.

In verses 2:6-8, Paul presents Christ as a role model for others to imitate, and reinforces his argument by illustrating two extreme measures that Christ took to humble himself. First, in verses 6–7, Paul reminds his audience that Jesus, "though he was in the form of God, did not count equality with God as a thing to be grasped, but emptied himself, taking the form of a servant being born in the likeness of God." A very compelling image given that Jesus was in the form of God, being from God, while men like the Roman emperors were only created in a physical likeness of God. Who other than Jesus would be better qualified to assume the mantle, title, office, or benefits of the throne to which every knee will bow. In stark contrast to the picture that Paul paints, is the reported behavior of the leadership of the Pauline church in Corinth. It was during this time that Paul learned of the church leadership in Corinth taking advantage of their position to improve their living standards and prestige.[24] Further, both Greek and Roman societies promoted competition among society's elite to compete for civic honors equivalent to those paid to the gods.[25] Clearly, Paul is emphasizing that while entitled to the benefits of his birthright, Jesus willfully chose downward mobility, an action that would capture the attention of a class-conscious society. The re-telling of the hymn, particularly verses 6 and 7, provides a graphic example of the commitment that Paul believes that he and the followers of Christ must undertake. Unlike, servants or slaves living in involuntary conditions and lacking the freedom of choice, Jesus enters servitude by exercising his freedom of choice.[26] Therefore, it is incumbent upon the parishioners to follow Christ's example since the absence of such behavior eliminates the possibility of incarnation or covenantal community.[27]

Paul's second example of Jesus' downward mobility, in verse 8, involves Jesus choice to become "obedient unto death, even death on a cross." In ancient cultures, obedience to the point of death in the service of one's king or nation-state was honorable and acceptable. Ancient Greeks viewed Socrates choice of suicide with hemlock as a noble and brave gesture, unlike death on a cross, a form of execution reserved for criminals. In reminding the Philippians that Christ's behavior modeled the way, Paul uses verses 5 to 8 to emphasize Christ's act of "emptying" himself to achieve "exaltation" in verses 9 to 11.[28] While this work addresses only a portion of the tapestry, Philippians 2:6-11, the reader should extend these findings to a complete reading of Paul's letters.

In general, Paul's writings, which promote a Pauline model of leadership, challenge the reader with numerous paradoxes. For example, Paul's concept of the church avoided hierarchical and large-scale bureaucracy in favor of a self-organizing

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[24] Grieb, "One Who Called You," 159.
[25] Marchal, "Expecting a Hymn," 248.
[26] Ibid.
[27] James Gilman, *Fidelity of Heart: An Ethic of Christian Virtue* (New York, NY: Oxford University Press, 2001), 64.
[28] Wallace, "Philippians."

and adaptive congregation.[29] In today's world of mega churches and global religious organizations, Paul's model would likely appear unnatural as it may have appeared to those in Paul's time, who followed state religions such as practiced in Rome. Further in light of the recent allegations of greed and avarice among noted televangelists, Paul's words in 2:7 that Christ "emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature," stands in stark contrast to the recent revelations of greed and avarice among noted televangelists.

The message of servitude, of humbling oneself, is a message that is consistent with the writings found in other books of the New Testament. In both Matthew and Paul's teachings, we learn through Christ that a relationship with God, as the Father, is not for gaining an advantage (*harpagmos*) and that total submission, or self-emptying (*kenosis*), even to the extreme of death, results in exaltation and great reward.[30]

To present-day Christians, the message may seem simple enough to comprehend and understand, at least from a scriptural perspective. Yet applying the principles in secular pursuits, such as climbing the corporate ladder, may seem incomprehensible to others. To appreciate fully the sociological context of Paul's message, one can look at Philippians 2:5-11 from a historical perspective, relative to the time when Paul wrote his letter to the Philippians.

II. HISTORICAL ANALYSIS

Paul wrote the letter to the Philippians while a prisoner of Rome, around 60 to 63 C.E.[31] This means that Paul wrote to the Philippi congregation during the reign of the Roman Emperor Nero, who ruled Rome from 54 to 68 C.E.[32] During Paul's lifetime, up to his imprisonment, he lived under the rule of a number of Roman emperors of the Julio-Flavians dynasty: Augustus, Tiberius, Caligula, Claudius, and Nero.[33,] Both Paul and the Philippians would have been familiar with the excesses of Roman society, particularly the habit of emperor worship.

While Augustus, Tiberius, and Claudius did not actively encourage emperor worship, they did not discourage the imperial cults that worshipped them as gods, a practice initiated during the rule of Julius Caesar.[34] Conversely, the Emperors Caligula and Nero actively sought to have themselves acknowledged and worshipped as living gods.[35] For example, Caligula ordered his likeness placed in synagogues and temples

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[29] Ibid.

[30] Ibid.

[31] Henry Bullock, "Study Helps to the Understanding of the Bible," in *Holy Bible* (RSV) (New, NY: Williams Collins Sons & Co., Ltd., 1952), 1-35.

[32] Richard D. Weigel, *De Imperatoribus Romanis: An Online Encyclopedia of Roman Rulers and Their Families*, http://www.roman-emperors.org.

[33] David Seeley, "The Background on the Philippians Hymn (2:6-11)," Institute for Higher Critical Studies, http://www.dpets.drew.edu./jhcseelyphl.html; Weigel, *De Imperatoribus Romanis*.

[34] Seeley, "Background on the Philippian Hymn."

[35] Ibid.; Wallace, "Philippians."

throughout the Roman Empire, and only the intervention of Harold prevented Caligula from having his likeness set in the temple in Jerusalem.[36] The excesses of Caligula and Nero were significant enough to insure their assassinations by their own praetorian guard.[37]

In addition to the reaction of Roman citizens and other nationals to the excesses of Roman rulers, Roman scholars such as Dio Cassius Cocceianus and Marcus Annaeus Seneca advocated against the evils of self-promotion. Seneca stated that a good king would not demand the devotion of the state; instead, a good king would devote himself to the state.[38] Dio maintained that a good king

> shall plan and study the welfare of his subjects. He will by no means stuff or gorge himself with pleasure and power, but rather be just such a man as to think that he should not sleep at all the whole night through as having no leisure for idleness. So little does he wish for self-aggrandizement that the one pleasure in which he is insatiable, is granting benefits to others.[39]

Dio's writing essentially maintains that a king should see his role as that of a servant, laboring for others.[40]

It is likely that Paul was aware of the dissatisfaction held for the excesses of leaders like Caligula or Nero, and the outright genocide practiced by Nero and others against the early Christians. Further, in addition to the teachings of Christ, it is likely that Paul would have been familiar with the teachings of philosophers like Aristotle, Socrates, or Seneca. Therefore, it makes sense that the *Carmen Christi* highlighted in Philippians 2:5-11 would offer a more appealing message to many Jews and Gentiles than those propagated by the imperial cults.

In Philippians 2:6, the words "though he was in the form of God, did not count equality with God a thing to be grasped," reminds the Philippians that even though Jesus was the Son of God, he did not assume an imperial mantle, or claim any benefit afforded to a deity. Oakes notes that Paul's congregation would have their expectations shaped by the social and cultural perspectives of their time.[41] Subsequently, the image of Jesus in verse 2:7 emptying himself and "taking the form of a servant" and not claiming his rightful title, would stand in strong contrast to the claims of Nero, a mortal being, that he was a god. We see Jesus, a person of privilege, taking a subservient to elevate others, while the Roman emperors used their privilege to elevate themselves at the expenses of others. Further, in verse 2:8, the reader learns that Christ "humbled himself and became obedient unto death, even death on a cross." Paul utilizes the image of the cross to emphasize the extent to which Christ humbled himself, to the point of humiliation by submitting to crucifixion, a form of execution typically reserved for

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[36] Seeley, "Background on the Philippian Hymn"*; Weigel, *De Imperatoribus Romanis.*

[37] Weigel, *De Imperatoribus Romanis*

[38] Seeley, "Background on the Philippian Hymn."

[39] Ibid.

[40] Ibid.

[41] Peter Oakes, "Re-mapping the Universe: Paul and the Emperor in 1 Thessalonians and Philippians," *Journal for the Study of the New Testament* 27, no. 3 (2005): 301-302.

slaves and criminals. Unlike Caligula or Nero, in verses 2 through 8, Christ demonstrates that the first step to ascension (to God's salvation) is to engage in the act of self-emptying, becoming a model of humility.[42]

In Philippians 2:9-11, Paul essentially re-maps the political and social order of the time when he reminds his readers that Christ is above all earthly rulers. In verse 9, in recognition of his devotion and service, Christ is exalted and God "bestowed upon him the name which is above every name." Christ's name is above the name of all others who would claim the status of deity, such as Caligula or Nero. Subsequently, verse 9 would captivate the reader's attention, since Roman law and the practice of imperial cults prominently displayed the images and names of the current Roman emperor.[43] Therefore, Paul describes the name of Christ, the humble servant, being above that of Nero. In verse 10, Paul writes that "at the name of Jesus every knee should bow, in heaven and on earth and under the earth." Here Paul promotes the image of Christ being above the temporal rulers to an even higher level of awareness. First, bowing was not a standard Roman practice, even within the imperial cults.[44] Secondly, attempts by Caligula to institute such practices in deference to his self-proclaimed deification, created a contemptuous response among writers of that era.[45] Certainly, Paul and his readers would have known of the responses to Caligula's efforts at deification, if not outright sharing in the distain of such hubris. Yet, Christ, the Son of God is worthy of such adulation, and as cited in verse 11, his power is so great that it extends beyond the realm of any earthly ruler.[46] While Rome may have ruled much of the known world, most readers would have understood that not all peoples confessed to Nero being a god, yet the name of a humble servant would be on the tongues of all people.

Paul's writings might promote the image of a Thomas Paine or other early American Revolutionaries that wrote to encourage rebellion against a tyrannical government. After all, Grieb notes Paul's writings were not immune to the political and social conditions at the time, and Paul was a religious zealot prone to violent acts prior to his conversion.[47] However, while Philippians 2:9-11 broadly conflict with Rome's view of the world, Paul is not necessarily arguing against participation in Roman society; rather he is changing the social structure to encourage the parishioners to continue in their service.[48]

However, Paul urging his readers to remember the example of Christ and join him in following Christ's teachings may have a utilitarian motive related to insuring the survival and growth of the church. The church's existence and perpetuation is dependent not only on the good works of its parishioners, it also depends on their monetary donations. The practices and beliefs of the Christian church were counter to

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[42] Gary, "Self-Sacrificial Leadership"; Wallace, "Philippians."
[43] Seeley, "Background on the Philippian Hymn."
[44] Ibid.
[45] Ibid.
[46] Ibid.
[47] Grieb, "One Who Called You."
[48] Oakes, "Re-mapping the Universe," 301.

existing Greco-Roman social norms.[49] Further, the congregation of the Philippi church cut across gender and social strata.[50] The citizens of Roman cities like Philippi, particularly the wealthy citizens, would be expected to participate in celebrations of the imperial cult such as public contributions to the temple and handouts to the general citizenry.[51] Oakes points out that while Rome was the dominant political power, the population of Philippi was predominated by religions other than those of imperial cult worship.[52] Therefore, Christians, like so many others, could easily blend into the very public celebrations that required generally passive participation of the public.[53] However, Christians from the more affluent levels of society would have a more difficult time maintaining a low profile, particularly when it came to providing monetary gifts to the temple of the imperial cult. Oakes posits that Philippians 2:6-11 places Christ above all earthly rulers in accordance with the Isaianic view of God as sovereign over all nations.[54] Christianity, like many of the earlier religions practiced by Romans and Greeks, place deity above earthly rulers without threat to the offices of earthly sovereigns. After all, in Mark 12:17 Jesus says to the Pharisees, "render to Caesar the things that are Caesar's, and to God the things that are God's," clearly indicating that the followers of Christ posed no direct threat to the rule of Rome. Paul is not writing to encourage revolt, separation from participation in society; rather, he is writing to provide the parishioners with a vision and guide that encourages allegiance to Jesus to embrace norms and behaviors that are contrary to the prevailing status-related norms of Greco-Roman society.[55] Simply said, unlike imperial cult worship, Paul recognizes that the survival of the church will need more than passive participation; it will need both commitment and contribution. By advocating mutual accountability, Paul increases the likelihood that all members of the congregation will feel a greater need to commit and contribute, particularly those of means, who might be enticed by pressure of Greco-Roman society to contribute elsewhere. However, to engage members of an organization, particularly those that may feel marginalized by society, the organization will need a highly effective model of leadership. The last three verses, are a stark contrast to verses 5 to 8, and serve to reinforce the significance of the Pauline model of leadership. To appreciate how the Pauline model of leadership compares with current social definitions of leadership, one can utilize a systems perspective in conjunction with the chaos theory, and utilize extant leadership theories such as spiritual leadership.

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[49] Ibid, 310.
[50] Ibid.
[51] Ibid., 311.
[52] Ibid.
[53] Ibid.
[54] Ibid., 320.
[55] Ibid.

III. ORGANIZATION BEHAVIORAL THEORIES

Systems Thinking Theory

The system thinking approach is extremely effective for difficult problems such as those involving complex issues, those depending on the past or future actions of others, and those stemming from ineffective coordination among participants.[56] Examples of situations that would advocate a systems thinking approach would be situations were actors need help in relating their connection to the "big picture" or problems where the solutions are not obvious to the actors.[57]

Philippians 2:5-11 certainly fits the parameters of systems thinking as outlined by Aronson. For example, Paul points out that Christ is of two natures. First, Christ is of divine nature, being in the form of God as God's only begotten son. Second, while simultaneously being divine, Christ emptied himself to assume human nature.[58] In, addition to being of two natures, Christ was also of the estates humiliation and exaltation.[59] The form of humility, taken in the form of man, was that of a servant. Unlike the Roman emperors Caligula or Nero, Christ assumed the lower social status of a servant.

Being of noble statue and choosing to assume a lower social role, for Paul's audience, presents a paradox. Such behavior is contrary to the convention established by the rulers of the dominant political power of the Mediterranean world, the Roman Empire. Yet, Paul promotes understanding through a systems approach that makes the full pattern clearer, and is more likely to serve as a clear guide for the Philippians. Paul's message of duality would resonate with his readers for two reasons. First, they were familiar with Christ's story, and Paul reinforces the message of servitude. Second, the reader would have been familiar with the writings of Greek and Roman philosophers like Seneca and Cicero, who belittled the notion that a ruler could become a deity through greed and excessive behavior.[60]

Chaos Theory

In addition to the general theory of systems thinking, Philippians 2:5-11 also illustrates the chaos theory as it relates to the Pauline model of leadership. The chaos theory relates to the word chaos, which is "the irregular behavior of non-linear dynamic systems."[61] The theory, in part, is an attempt by management theorists to reinforce why

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[56] Daniel Aronson, "Overview of Systems Thinking," *Thinking Net*, http://www.thinking.net.

[57] Ibid.

[58] Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Peabody, MA: Hendrickson Publishers, Inc., 1991), 2323.

[59] Ibid.

[60] Seeley, "Background on the Philippian Hymn."

[61] Mark Hillon, "What is Chaos and Complexity," Storytelling Organization, http://business.nmsu. edu/~dbjoe/teaching/338/leader_model_boje.html.

organizations need to be agile in responding to changes in the external environment.[62] The chaos theory recognizes that organizations face both the negative and positive aspects of chaos, and the conditions of stability and instability.[63] Further, the chaos theory also embraces a paradox in that the instability becomes a source of order, and it is only through the disequilibrium that growth occurs, so that order arises from disorder.[64]

Philippians 2:5-11 does not outright address the chaos faced by the early church. However, Paul wrote to the Philippians while a prisoner of Rome. Additionally, the Philippians would have been very familiar with the persecution of their fellow Christians by the Romans and the turmoil in Judea under the cruelty of Herod and his heirs.[65] Therefore, the Philippians were faced with the chaos of the times or living on the edge of chaos. Chaos theorists believe in such conditions, to survive organizations and individuals require greater flexibility and autonomy in order to adapt to shifts in environmental forces.[66] As such small agile organizations, loosely connected to form a larger system, are more adapt at thriving on the edge of chaos. It is interesting to note that Paul's approach to spreading the gospel capitalized on "allowing the Christian communities to develop locally, without a hierarchical structure of church leadership."[67]

Further, Paul's Christian community mirrors the complex adaptive systems. According to chaos theorists, the complex adaptive system is a "system of individual agents, who are autonomous, yet are interconnected in such a way that the actions of one agent can change the context for other agents."[68] Subsequently, this optimizes system performance by allowing uninhibited interaction between the members of the organization, which helps promote a learning organization.[69] The unique nature of thriving in a chaotic environment or a system that promotes autonomous and uninhibited interaction among the actors requires a leadership that does not need a hierarchical and externally imposed model.

IV. EXTANT LEADERSHIP THEORIES

Through the perspective of systems thinking and the chaos theory, to the point of the complex adaptive system, the blueprint for Paul's churches did not conform to the traditional hierarchal structure associated with the Jewish religion or the state religions of Rome. In fact, the early Christian churches offered a glimpse of how Dee Hock, the founder of VISA, envisioned modern day organizations, as "the embodiment of

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[62] Ibid.

[63] Ibid.

[64] Richard Ascough, "Chaos Theory and Paul's Organizational Leadership Style," *Journal of Religious Leadership* 1, no. 2 (2002): 21-43.

[65] Ibid.; Seeley, "Background on the Philippian Hymn."

[66] Hillon, "What is Chaos."

[67] Ascough, "Chaos Theory," 30.

[68] Hillon, "What is Chaos."

[69] Ibid.

community based on shared purpose calling to the higher aspirations of people."[70] Subsequently, as pointed out earlier, a non-linear, non-traditional organization, would not flourish under a "top-down" or transactional management approach. Based on this condition, Ascough contends that there is no blueprint for creating Christian leaders, since there is no true model of Pauline leadership. If one tries to apply models of leadership based on transactional properties or relationships, then Ascough is correct. Such models would be more applicable to the socio-political model of the administration of the Roman Empire or leadership as modeled by Moses and the Pharisees.

Therefore, any leadership model or theory that best mirrors Paul's description of Christ in Philippians 2:5-11 must be compatible with Paul's design of the early Christian churches that he established. A number of newer models or theories have arisen that are less transactional such as the transformational theory of leadership and the spiritual leadership model.

Transformational Leadership Theory

The transformational leadership theory encompasses four basic tenets: idealized vision, inspirational communication, intellectual stimulation, and individualized consideration.[71] To implement transformational behaviors, a leader must:
1. Articulate a clear and appealing vision
2. Explain how the vision can be obtained
3. Act confidently and optimistically
4. Express confidence in followers
5. Use dramatic and symbolic actions to emphasize key values
6. Lead by example
7. Empower people to achieve the vision[72]

By contrasting the behaviors already associated with Paul's establishment and communication with the Philippi church and his description of Christ's behavior, much of the transformational behaviors identified by Yukl become apparent in the Pauline model of leadership.

First, there is little doubt that in verses 5 through 11 that Paul articulated a clear vision and explained how that vision was obtainable: simply follow Christ's example. Second, Paul wrote the letter from prison, and at no time did he express concern or personal suffering, instead he communicated a face of confidence and optimism. Third, throughout Philippians 2, Paul clearly indicates confidence in his followers, and uses dramatic imagery to emphasize how Christ set an example for his followers. Finally, the Hymn of Christ also emphasizes the need to follow the example set by Christ, to model the way.

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[70] Ascough, "Chaos Theory," 25.
[71] Robbins, *Organizational Behavior*, 374.
[72] Yukl, *Leadership in Organizations*, 263.

In addition to the specifics outlined above, the previous review of Philippians 2:5-11 from the historical perspective, as well as from the view of organizational behavior theories, supports the notion that the Pauline model of leadership sought to empower the early Christians to achieve the vision set down by Christ for the disciples. Additionally, transformational leader behaviors appear to be more suited for situations that have high levels of ambiguity, stress, or uncertainty.[73] However, transformational leadership behaviors outlined by Yukl do not appear to endorse the means of empowerment or leadership example modeled by Christ. Simply said, the transformational leadership model does not speak to sacrifice or leadership through subservient behavior. A more appropriate model to address that perspective is the spiritual leadership model.

Spiritual Leadership

According to Fairholm, the greatest problem that leaders face is not challenges associated with the organizational processes; the greatest challenges reside in the spiritual issues of the leader and followers.[74] The spirit concerns all aspects of a person's character, both positive and negative.[75] Further, the challenge for the leader is to address both the positive and negative aspects of spirituality for both the leader and the followers.[76] Once individuals identify both the positive and negative aspects, then they can formulate strategies and interventions to accentuate the positive, while suppressing the negative.[77]

The scriptural and historical analysis of Philippians 2:5-11 illuminates the positive and negative aspects of spiritual leadership. Christ sets the positive example of spiritual leadership by emptying and humbling himself, while the behaviors of the Roman rulers like Caligula and Nero underscore the toxic examples of spiritual leadership.

However, one may question whether Fairholm's application of the model of spiritual leadership to modern day organizations would also be applicable to Paul's ministry. Fairholm contends that historical management practices, and arguably traditional leadership models, are not follower focused, particularly in an era where work is more likely to involve the production of information, facts, and ideas.[78] Today's knowledge workers want involvement, responsibility, challenging work, and the opportunity to contribute.[79] Such dynamics are compatible to the early Christian church and its membership. Paul's ministry sought to establish a loose network of semi-autonomous churches, linked with a common mission of facilitating the spread of the

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[73] Yukl, *Leadership in Organizations*, 255.
[74] Gilbert Fairholm, *Perspectives on Leadership: From the Science of Management to Its Spiritual Heart* (Westport, Conn: Quorum Books, 1998), 125.
[75] Ibid., 125.
[76] Ibid.
[77] Ibid.
[78] Ibid.
[79] Ibid.

gospel.[80] Additionally, Paul's letter to the Philippians praised them for their good works and encouraged them to continue the ministry.[81] Clearly, the members of the Philippi church accepted challenging work, significant responsibilities, and made significant contributions.

Therefore, spiritual leadership is compatible with the leadership typified in Paul's writings. Further, while most readers may associate the term *spiritual*, with organized religion, it is also applicable to modern day secular organizations. Paul's churches, as evident in the analysis of Philippians 2:5-11, illustrate how modern day organizational theories are relevant to learning how modern day organizations can face the challenges of dealing with chaos. Fairholm's elements of spiritual leadership, while easily associated with biblical scripture, are relevant to the application of spiritual leadership in modern day organizations, as shown in table 1.

Table 1. Elements of Spiritual Leadership

Category	Elements
Community	Ceremony, Culture, Oneness, Wholeness
Continuous Improvement	Capacity, Corporate Health
Competence	Balance, Credibility, Trust, Power
A Higher Moral Standard	Positive Affirmation, Ethics, Heart, Integrity, Love, Presence, Meaning, Morals
Servant-hood	Liberation
Spirituality	Corporate Spirit, Emotions, Truth, Sacred, Non-sectarian Spirit, Relationships
Stewardship	Team, Trustee
Visioning	Values, State of Mind

Source: Reproduced by permission from Gilbert Fairholm, *Perspectives on Leadership: From the Science of Management to its Spiritual Heart* (Greenwood Publishing Group, Inc.: Westport, CT, 1998), 138. © 1998 by Gilbert Fairholm.

In addition to the elements of spiritual leadership, Fairholm also developed a model for spiritual leadership, which is centered on four task competencies of (a) teaching, (b) trusting, (c) inspiring, and (d) acquiring the knowledge needed for the actual work and tasks that the group is challenged with. Figure 1 illustrates the spiritual leadership model.

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[80] John MacArthur, "The Exaltation of Christ," *John McArthur Study Guide Collection,* http://www.biblebb.com.macsgm.html.
[81] Seeley, "Background on the Philippian Hymn."
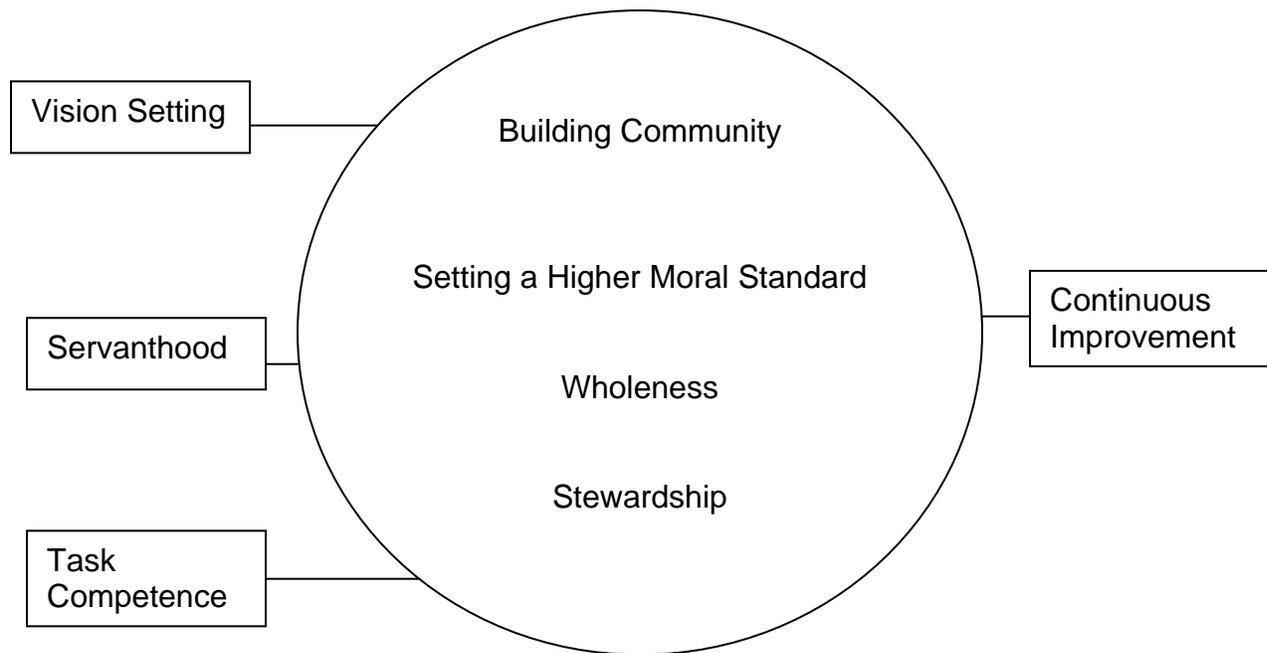
Figure 1. Spiritual leadership model, reproduced by permission from Gilbert Fairholm, *Perspectives on Leadership: From the Science of Management to its Spiritual Heart* (Greenwood Publishing Group, Inc.: Westport, CT, 1998), 139. © 1998 by Gilbert Fairholm.

Given the argument presented, it is concluded that Paul's ministry, as well as Philippians 2:5-11, clearly relates to the spiritual leadership tasks of vision setting, servanthood, and task competence. The examples of the process technologies of spiritual leadership exist in two points. First, Paul's establishment of community-based churches such as the Philippi church speaks to community building and stewardship. Secondly, the Pauline model of leadership as exemplified by Jesus, illustrates a leader setting a higher moral standard that those standards associated with the Emperors of Rome.

V. CONCLUSION

Writers and philosophers have struggled for centuries to provide a model or guide for effective leadership from Machiavelli to more extant writers such as Robert Greenleaf and Gilbert Fairholm. Yet, the example of leadership provided by Jesus

Christ and expressed in scripture like Philippians 2:5-11, clearly demonstrates that contrary to earlier leadership theories which centered on transactional relationships between the leader and the follower, more modern day theories that promote a transformational approach and recognize the spiritual component of leadership have already withstood the test of time. The Apostle Paul's approach to building community churches offers some insight into how leaders and organizations can establish organizations that are well suited for operating under chaotic conditions. The Pauline model of leadership, when framed in the context of spiritual leadership, offers a model of leadership that will serve organizations that must operate under chaotic conditions. The paradox promoted by the Pauline model of leadership is that under chaotic conditions the charismatic leader may not be as effective as the subservient leader.

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THE CHRIST HYMN AS A SONG FOR LEADERS

MARK E. HARDGROVE, D.MIN.

Through the use of hymn and homology, as well as the rhetorical dramatic use of language, Paul is able to illustrate the appropriate attitude for the believer. He also provides, through the example of Christ, a rubric for Christian leadership: humility, selflessness, and servanthood. This approach stands in contrast to the prevailing cultural context of the recipients of the epistle, and continues to be a powerful statement on a leadership paradigm that challenges many traditional leadership models. A socio-rhetorical examination of the text reveals as many questions as answers. Those questions challenge the exegete to take a broader view that takes into consideration the implications of the text in light of the prevailing culture of Philippi in the first century, as well as that of the twenty-first century. This text, in light of contemporary culture, is a corrective comment for modern human leadership endeavors.

Philippians 2:5-11 is a beautiful summation of the doctrines of Christ's deity, incarnation, sacrificial death, resurrection, and exaltation.[1] It should be among one of the most celebrated texts in scripture, but because of theological controversies surrounding this text,[2] it has not ascended to the heights of the Twenty-Third Psalm or the Lord's Prayer as a liturgical text. One reason for the absence of Philippians 2:5-11 in such lofty company is the numerous theological controversies and exegetical

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[1] David J. MacLeod, "Imitating the Incarnation of Christ: An Exposition of Philippians 2:8-8," *Bibliotheca Sacra* 158.631 (2001): 308.

[2] Andrew J. Bandstra, "'Adam' and 'the Servant' in Philippians 2:5ff," *Calvin Theological Journal* 1.2 (1966): 213.

conundrums that surround it. Hawthorn notes, "It quickly becomes apparent . . . that although much has been written on these verses there is little that can be agreed upon."[3]

Unfortunately, the hymn has suffered much in the hands and minds of scholars, skeptics, and saints. In form criticism, this text is identified as an early Christian hymn, perhaps one of the very earliest Christian examples of this form.[4] Once identified as a particular form, it is often stripped from its context and put under the microscope of anachronistic interpretation with little consideration of the intent of Paul in quoting the hymn. Murphy-O'Conner, for example, attempts to interpret the hymn independent of its Pauline context.[5] Many have become so focused on breaking it down, dissecting, and fleshing out the nuances in the hymn that they have divorced it from Pauline Christology. More recently scholars have begun to consider the context and function of the hymn in the epistle,[6] as well as the socio-rhetorical function employed by Paul in using this hymn.[7] This approach provides needed balance to the atomistic approach of earlier form-critical scholars and opens up important theological considerations that go beyond the text and into intent and social impact. From this perspective, important leadership lessons can be gleaned.

Understood against the social backdrop of first-century Philippi and the rhetorical intent of Paul, the hymn gains new life as a fitting lesson in leadership and the importance of the willingness to embrace the example (mind/attitude) of Christ, even when (or especially when) it runs counter to popular and religious culture.[8]

I. THE STRUCTURE OF THE HYMN

From Johannes Weis (1899) to the present, there is much agreement this text is a hymn of the early church. However, a minority maintain that it is of Pauline authorship, representing "exalted prose" and is not necessarily a hymn at all. For example, Fee asserts that despite the majority of scholarship that view this text as a hymn, "it almost certainly is not."[9] Even Silva, who views this passage as hymn, admits that "one can hardly prove that verse 6-11, in whole or part, constitute a formal poem or hymn."[10]

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[3] Gerald F. Hawthorne, "Philippians" in *Word Biblical Commentary* (Waco, TX: Word Books, 1983), 76.

[4] Corne´ Bekker, "The Philippians Hymn (2:5-11) as an Early Mimetic Christological Model of Christian Leadership in Roman Philippi," (paper, Servant Leadership Roundtable, Regent University, August 2006): 1-19, http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadership_roundtable/2006/pdf/bekker.pdf

[5] Jerome Murphy-O'Connor, "Christological Anthropology in Phil., II, 6-11," *Revue Biblique* 83 (1976): 46.

[6] Moises Silva, "Philippians" in *Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2002).

[7] Bekker, "Philippians Hymn."

[8] Ibid.

[9] Gordon Fee. "Philippians 2:5-11: Human or Exalted Pauline Prose?" *Bulletin for Biblical Research,* 2 (1992): 30.

[10] Silva, "Philippians," 93.

Gloer, who provides a synopsis of sixteen common elements of a Christian hymn,[11] maintains that Philippians 2:6-11 qualifies as a Christ hymn. Notably, it contains language that is rare for the author, for example, the single biblical occurrence of ρπαγμν is found in this text, as well as the two uses of μορφ which occur only in this passage (vv. 6, 7) in the New Testament. In addition, the passage contains a chiastic structure, demonstrates antithesis use of the relative clause introduced by *os*, and it can be divided into verses or strophes, which are other common elements of a hymn.

Therefore, Fee notwithstanding, I would agree with the majority view that this is, in fact, a Christ hymn. A "Christ hymn," says Gloer, "is defined as a passage 'whose contents deal with Christ and His work (mostly his humiliation and exaltation),'"[12] and this passage certainly does that.

As to how this hymn is structured, Lohmeyer's[13] six three-line stanzas is useful.

6 Who, being in very nature God,
did not consider equality with God
something to be grasped,

7 but made himself nothing,
taking the very nature of a servant,
being made in human likeness.

8 And being found in appearance as a man,
he humbled himself
and became obedient to death—even death on a cross!

9 Therefore God exalted him to the highest place
and gave him the name
that is above every name,

10 that at the name of Jesus
every knee should bow,
in heaven and on earth and under the earth,

11 and every tongue confess
that Jesus Christ is Lord,
to the glory of God the Father.

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[11] W. Hulitt Gloer, "Homologies and Hymns in the New Testament: Form, Content and Criteria for Identification," *Perspectives in Religious Studies* 11.2 (1984): 124-129.

[12] Ibid., 123.

[13] Ernst Lohmeyer, "Kyrios Jesus: Eine Untersuchung zu Phil. 2,5-11" (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-Historische Klasse, Jahrg. 1927-28, 4. Abhandlung, 18. Heidelberg: Winter.)

Corne` Bekker illustrates the chiastic structure of this passage as shown in figure 1.[14]

A   Christ Jesus is God (vv 5-6a)

       B   He descended to earth and became subservient to humanity (vv 6b-7)

             C   He died a horrible death (v 8)

       B   He ascended to heaven and became a superior to humanity (v 9)

A   Jesus Christ is acknowledged as God (vv. 10-11)
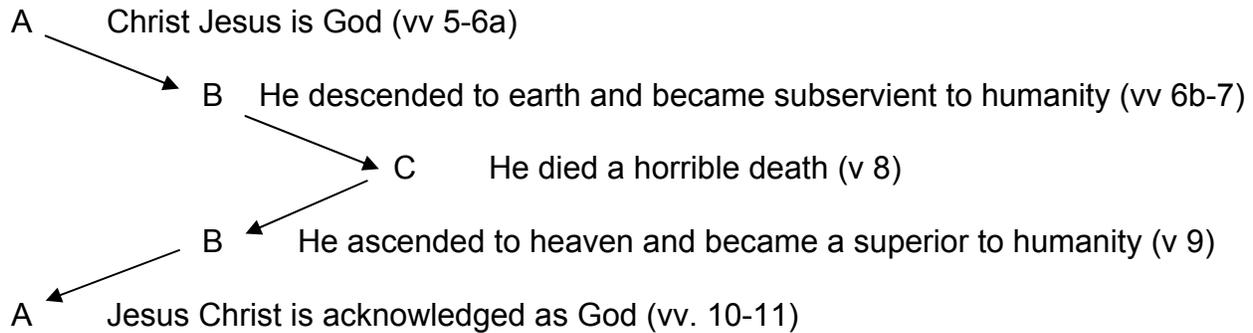
Figure 1. The chiastic structure of Philippians 2:5-11. Reproduced by permission from Corne` J. Bekker 2006.

II. EXEGESIS OF THE HYMN

Verse 5

The exegetical maze begins at verse 5 where the Greek phrase, τοτο φρονετε ν μν κα ν Χριστ ησο (Your attitude should be the same as that of Christ Jesus) leaves open several questions. First, is φρονετε passive or active? Is the believer exhorted to simply allow this mind or attitude of Christ to come upon them, or are they to actively embrace this attitude? According to Melick, "Most Greek texts have the active form, and that is the better reading."[15] However, Hawthorn[16] takes the position that the passive form should be preferred. Melick notes Hawthorn's minority opinion and adds, "Almost no one agrees with him."[17] The significance of the active over the passive is that that active indicates that Paul is instructing the Philippian believers to do "this," to think like Jesus with respect to their relationships with others. Whereas the passive view is that the mind of Christ is already resident within them as believers and all that is required is to allow it operate within them.

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[14] Bekker, "Philippian Hymn," 6.

[15] Richard R. Melick, Jr., *An Exegetical and Theological Exposition of Holy Scripture: Philippians, Colossians, Philemon* (Nashville, TN: Broadman Press, 1991), 100.

[16] Hawthorne, "Philippians," 80.

[17] Melick, *An Exegetical and Theological Exposition,* 100.

A second question is what is meant by μν κα ν Χριστ ησο (as that of Christ Jesus). Is this phrase advocating that they discern and adopt the same mindset that Christ had, or does it mean that as believers the mind of Christ that is already in them should be the standard for their attitude and conduct? A rather awkward translation adopting the active view has been proposed by Silva: "Think among yourselves as it is necessary to think in view of your corporate union with Christ."[18]

One thing seems certain, verse 5 is intended to link the hymn to previous instruction concerning unity. MacLeod posits that τοτο (this) points back to verses 1-4,[19] meaning that they were to have the mind of Christ that Paul has described in those verses.

> If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.[20]

In MacLeod's view, verse 6-8 represent an illustration of the attitude of Christ bathed in humility, as do the examples of Timothy and Epaphroditus.[21] Thus, the purpose of the passage is to affect the attitudes or the mindset of the Philippian believers.

Verse 6

> 6 Who, being in very nature God,
> did not consider equality with God
> something to be grasped,

Verse 6 also holds two issues of debate. The first is the meaning of μορφ (nature) and the second is the meaning and result of the word ρπαγμν (to be grasped).

Since the exposition of J. B. Lightfoot in 1886, many commentators have adopted his view that μορφ referred to the essential nature of something or someone without respect to the outward manifestation. It is, as such, a metaphysical nature.[22] Silva notes this is the classical use of the term as it was technically used in Aristotelian philosophy.[23] If μορφ is used in the classical sense in this passage, then Paul understands it to mean that by "being in the form of" Jesus was "the expression of the divine essence."[24] It is not as much as statement about the external form of

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[18] Silva, "Philippians," 95.

[19] MacLeod, "Exaltation of Christ," 309.

[20] NIV.

[21] Bekker, "Philippians Hymn," 6.

[22] MacLeod, "Exaltation of Christ," 313.

[23] Silva, "Philippians," 100.

[24] Charles M. Horne, "Let This Mind Be In You," *Bulletin of the Evangelical Theological Society* 3.2 (1960): 37-44.

essential attributes. This then, is as explicit a statement on the deity of Jesus as can be found in scripture. Furthermore, Melick points out that the "nature of God" parallels the phrase "equality with God."[25]

However, others such as Hawthorn[26] and Bandstra[27] have rejected the classical usage in favor of a Jewish background for interpretation. From this perspective, μορφ is used by Paul as a reference to Adam being formed in the image and likeness of God. As such, it says nothing of the deity of Jesus, but is further evidence of his humanity. Robbins observes, "From one angle, the NT writings exhibit an invasion of Hebrew Bible discourse into Mediterranean biographical historiography, epistle, and apocalypse. From another angle, they exhibit an invasion of Mediterranean biographical historiography, epistle, and apocalypse into Hebrew Bible discourse."[28]

Context, however, prevails as Paul intends to communicate the ultimate act of humility and obedience, namely, Deity who empties himself, takes on human form, becomes a servant, and dies an ignominious death. There is, as the chiastic structure illustrates, an intention on the part of Paul to begin at the highest point, Deity in every sense of the Word, and then show the depth of humility through a downward progression to servanthood (δολου, "slave") and ultimately death itself, on a cross, no less. Out of that humility and obedience Jesus is exalted by the Father, restored to his rightful place, the "highest place," and given a name above every name, so that every knee will bow and every tongue confess that Jesus is Lord. Out of this drama, God the Father is glorified through his Son.

It is worth noting that Paul may have been intimately familiar with dramatic productions during that time. An article on the word σκηνοποιο (often translated "tentmaker") in *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* is very intriguing. In this article, the author notes that this word occurs only once in the New Testament (Acts 18:3), and can be found in extra-biblical sources only twice in the writings of Pollux (7, 189) and Hermes (515, 10f=Stob. I, 464, 7f). In Pollux, it refers to "one who moved stage properties" or a "manufacturer of stage properties." In Hermes, the word is used "to express production for a dwelling appropriate for the soul."[29]

Why challenge the prevailing view that Paul was a tentmaker? First, because there is no compelling reason for adopting this translation, and second, because there is also no compelling reason for rejecting the use of σκηνοποιο by Pollux. Some have argued that Jews did not attend such productions and such a conscientious Jew, such as Paul, would not have engaged in such an association with the theater. However, it is

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[25] Melick, *Exegetical and Theological Exposition,* 101.

[26] Hawthorne, "Philippians," 82-85.

[27] Bandstra, "'Adam' and 'the Servant,'" 213-216.

[28] Vernon K. Robbins, "The Invention of Christian Discourse" (a working draft, Department and Graduate Division of Religion, Emory University), http://www.religion.emory.edu/faculty/robbins/SRC/ICD/IntroExpressibleJan2007.pdf

[29] William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1979), 755.

also believed that Jews did not attend the Roman games, and yet Paul appears to have an intimate knowledge of and appreciation for athletic events.

Why is this important? It suggests that Paul was very familiar with the rhetorical use of language in spoken form and knew firsthand the power of the structure of language to affect an audience. Robbins argues that too often the biblical scholar is focused on the grammatical textual aspects of the scripture and therefore one forgets that this was predominately an oral/rhetorically oriented culture (the Epistles were written to be read in the churches), and we may be missing something by not hearing the scriptures.[30]

This may also be an insight into why Paul would be fond of using hymns, homologies, doxologies, and other forms of rhetorical recitations as important parts of his epistles. It also suggests that Paul had a heightened appreciation of the drama of the life and death of Christ, and how that drama continues to be lived in the lives of believers.

In order for this drama to unfold, Jesus had to voluntarily empty himself by becoming a servant. Verse 6 states, οχ ρπαγμν γσατο τ εναι σα θε (did not consider it robbery to be equal with God).[31] The word ρπαγμν, used only here in scripture, creates as many questions as answers. Is the word talking about actively grasping (robbery) or is it referring to holding on to something one already has? The meaning is negated by the word οχ (not). Should the Greek be translated, as the Authorized Version does, to say Jesus did "not consider it robbery to be equal with God"? Or should it be translated as the NIV does, to say that Jesus "did not consider equality with God something to be grasped"? (Presumably meaning, "grasped and held on to.") Wilson concludes, Jesus "emptied himself of self by allowing the outward expression of his deity to become that of a servant rather than that of glorified deity."[32]

Verse 7

> 7 but made himself nothing,
> taking the very nature of a servant,
> being made in human likeness.

Verse 7 also introduces questions. Specifically the word κνωσεν, translated "made of himself nothing" from the root κενω (to empty) which is from κενς (empty), gives rise to the question: What did Jesus empty himself of? The rest of the verse, through verse 8, defines the κνωσεν. "It includes all the details of humiliation which follow, and is defined by these. Further definition belongs to speculative theology."[33]

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[30] Robbins, "Invention of Christian Discourse."
[31] NKJV.
[32] Robert E. Wilson, "He Emptied Himself," *Journal of the Evangelical Theological Society* 19.4 (1976): 281.
[33] Silva, "Philippians," 104.

Jesus was deity in essence and form, but he "made himself nothing, by taking the very nature of a servant, being made human in likeness." This was a voluntary act by Christ in which he relinquished divine rights to assume a servant's role and take on the likeness of humanity.

Verse 8

8 And being found in appearance as a man,
he humbled himself
and became obedient to death—even death on a cross!

In verse 8, the full measure of Jesus' attitude of self-abnegation, servanthood, humility, and obedience is completely exhausted. Bruce says "the rock bottom of humiliation was reached."[34] He became "obedient to death."

Silva believes that the phrase "even death on a cross" is an insertion by Paul into the hymn for the purpose of emphasis,[35] meaning, not just that Jesus died, but he died one of the most degrading forms of death known to the Roman world. However, Bruce disagrees that it is Paul's insertion, arguing instead that this phrase is essential to the sense and the rhythm of the hymn[36] and is therefore original to hymn that Paul quotes.

Verses 9-11

9 Therefore God exalted him to the highest place
and gave him the name
that is above every name,

10 that at the name of Jesus
every knee should bow,
in heaven and on earth and under the earth,

11 and every tongue confess
that Jesus Christ is Lord,
to the glory of God the Father.

These verses depict the exaltation of Christ following his humiliation. The word "therefore" (Gk. $\delta\iota o$, meaning, "consequently") suggests that this exaltation was a response by the Father for the obedience of the Son. However, it might be also be translated, "subsequently," implying that the exaltation was the next step in the

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[34] F. F. Bruce, *New International Biblical Commentary: Philippians, Vol. 11.* (Peabody, MA: Hendrickson Publishing, 1989), 71.
[35] Silva, "Philippians," 108.
[36] Bruce, *New International Biblical Commentary,* 71.

progression and therefore not a reward, but a rightful restoration to the natural (μορφν) state of being.

III. THE MESSAGE OF THE HYMN TO THE PHILIPPIAN BELIEVERS

By employing a hymn, Paul was incorporating the power of the homology (early Christian confessions) of the faith community, and hymn (a homology set to music) that the believers in Philippi would be familiar with, to make a powerful point concerning the proper attitude of a representative of Christ. Bekker notes that such hymns had three functions in the early church, "[T]hey were employed in mutual teaching of new converts by antiphonal singing (Bruce and Simpson 1957, 285), they were the preferred medium of theological training (Selwyn 1969, 274) and they served as mnemonic, pedagogical devices in the formation of communal members (Guthrie, 1970, 551)."[37]

Bekker looks at the social context of the Philippians, noting the obsession of that society with upward mobility and social status in Philippi. This very attitude had invaded the church, as evidenced by Paul's words in 1:15-17:

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.[38]

As well as 2:3, "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves." Paul's exhortation not to operate out of selfish ambition and vain conceit suggests that this was already a problem in the church. The believers were not behaving as the counter-culture that they were called to be, but they had become enmeshed in the social and cultural ethos of the pagan community around them.

The purpose of Paul's use of the hymn, then, is to challenge the Philippian believers to follow the example of Jesus, to empty themselves of "envy and rivalry," "selfish-ambition," and "vain conceit" and be filled instead with the attitude of Christ, who is the ultimate example of self-renunciation, humility, obedience, and service. This, and not demanding one's rights and privileges, is the road to the approbation of the Father and the hope of eternal reward, including our exaltation (cf. 2 Tim. 2:12; Rev. 2:26-28, 3:21, 5:10).

Paul makes a similar statement in Galatians 5:22-26, referring to what he calls the fruit of the Spirit:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.[39]

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[37] Bekker, "Philippian Hymn," 2.
[38] NIV.
[39] NIV.

The parallel of the Christ hymn may not be obvious at first, but Paul is also challenging the Galatian believers to avoid conceit, provocation, and envy (v. 26). Rejecting this lifestyle is done by those who "belong to Christ" and therefore have "crucified the sinful nature with its passions and desires." That is, they have emptied themselves of those passions and desires, which are evident in "conceit, provocation and envy," and have instead been filled with the "fruit of the Spirit" and therefore exemplify the attitude of Christ.

IV. THE MIND OF CHRIST IN THE MIND OF THE LEADER

Some of the would-be leaders of Philippi (as well as at Galatia) were driven by selfish ambition, that is, they had their own personal agendas, which had less to do with humility than it did with pride, and less to do with serving than it did with being served. They were guilty of envy and rivalry with one another, all while claiming to preach Christ.

However, far from building up the church, or expanding the kingdom of God, they were merely mirroring their surrounding environment when they should have exemplified Christ. Paul provides the example of Christ in this hymn as a "mimetic Christological model."[40] In taking on the mind of Christ, they would be the types of leaders who would be effective in expanding the kingdom and in glorifying God. Agosto states that "humble sacrifice on behalf of the community is what Paul requires of leaders and all believers in Philippi."[41]

Through the years of leadership study, there have been those who have studied "great leaders," and many of these so-called great leaders were ambitious, envious, and conceited. Indeed, these attributes are sometimes identified in what is called charismatic leadership.[42] Such leadership, while sometimes proving beneficial in an organization, is noted for the abuses as much for its success. Leaders like Hitler, Hussein, Manson, and Jim Jones come to mind as negative examples of this leadership style.

Existing in such a competitive global market as organizations are experiencing in this era, a competitive spirit and an "eye of the tiger" mentality are often desirable attributes in CEO candidates. However, after abuses in Enron and other business and political enterprises at the highest levels of leadership, there is a growing chorus of voices who would like to see more humility in the leader and a servant-leader

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[40] Bekker, "Philippian Hymn," 7.

[41] Efraim Agosto, *Servant Leadership: Jesus & Paul* (St. Louis, MO: Chalice Press, 2005), 115.

[42] Iiris Aaltio-Marjosola and Tuomo Takala, "Charismatic Leadership, Manipulation and the Complexity of Organizational Life," *Journal of Workplace Learning: Employee Counseling Today* 12.4 (2000): 146-158.

mentality.[43] One leadership management and change consultant observed, "I sense that there is a mood change when it comes to effective leadership. Hugely charismatic individuals with exceptional communication skills are being replaced by people who are finding their voice and, by virtue of their humility and quiet will, are inspiring others to find their voices."[44]

The observations of this consultant are precisely what Paul is promoting—people who inspire others, not by virtue of ego and ambition, but by virtue of "humility and quiet will" encourage others to "realize their potential, and to make a difference."[45] As a trainer he says that what really annoys him "is the arrogant, unteachable spirit." Not only does such a person resist learning, he or she often impedes the learning of others around them.

Morris, Brotheridge, and Urbaniski define humility by three distinct, yet connected dimensions: (1) self-awareness—understanding one's own strengths and weaknesses, (2) openness—open to new ideas and ways of knowing, and (3) transcendence—exceeding one's usual limits so that one can forge a connection to a larger perspective.[46]

When considering the attributes that Paul lists as the example of Jesus gave the church—servanthood, humility, obedience—one finds that there are some current leadership models that approach that example. Servant leadership, for example, is one such model. Russell and Stone's literature review identified nine functional attributes of servant-leadership:

1. Vision
2. Honesty
3. Integrity
4. Trust
5. Service
6. Modeling
7. Pioneering
8. Appreciation of others

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[43] Dwight Friesen, "Hubbing: The 'Being' and 'Act' of Leadership Within Dynamic Christ-Clusters" (Unpublished paper, 2004): 1-40, http://www.dwightfriesen.com/Dwight-Friesen-HubbingLeadership.pdf; Jeremy Francis, "Say Goodbye to Charisma and Hello to Humility and Integrity," *Training & Coaching Today* (March 2006): 18; Bob Gunn, "Level Five Leaders," *Strategic Finance* 83.8 (2002): 14, 16; Leonard Hjalmarson, "Theological Reflections on Leadership" (Unpublished paper, 2006): 1-11, http://nextreformation.com/wp-admin/resources/reflections.pdf; J. Andrew Morris, Celeste M. Brotheridge, and John C. Urbaniski. "Bringing Humility to Leadership: Antecedents and Consequences of Leader Humility," *Human Relations* 58.10 (2005): 1323-1350.

[44] Francis, "Say Goodbye to Charisma," 18.

[45] Ibid.

[46] Morris, Brotheridge, and Urbaniski., "Bringing Humility to Leadership," 1331. (cf. Peter B. Vaill, *Learning As A Way of Being: Strategies for Survival in a World of Permanent White Water* [San Francisco: Jossey-Bass, 1996], 179.)

9. Empowerment [47]

Dennis and Winston produced an analysis of Page and Wong's servant leadership instrument, which produced twelve categories, with the first three—"integrity, humility, and servanthood"—seen as fitting the "personality (being/character) component of the servant-leadership instrument."[48] These three categories, especially humility and servanthood, are clearly seen in the Christ hymn.

Likewise, Dennis and Bocarnea analyze the leadership assessment instrument developed by Patterson,[49] and find support for five of her seven factors. Her factors are: (1) *agapao* love, (2) acts with humility, (3) is altruistic, (4) is visionary for the followers, (5) is trusting, (6) is serving, and (7) empowers followers.[50]

The analysis of Dennis and Bocarnea supported five of the seven factors but "failed to measure the factors of altruism and service."[51] Love, humility, vision, trust, and empowering others remain viable factors in the servant leadership model and, therefore, the servant leadership model is closely aligned with the example of Jesus in the Christ hymn. There is, however, perhaps one more rung on the ladder as one descends toward leadership.

Hjalmarson notes that servant leadership is about more than serving. He quotes an unknown source as saying, "We have many leaders who serve . . . what we need are servants who lead."[52] This level of leadership enters into the realm of *kenosis*, that is, of emptying one's self so as to become more receptive. Frederiks, who explores the implications of *kenosis* in the field of missiology, defines *kenosis* as the "voluntary act of self-emptying of that enables people to cross boundaries of power, caste, class, culture and religion."[53]

To go to the *kenotic* level is risky. Frederiks notes that it embraces the risk of rejection, of suffering, and of having to give up pre-conceived ideas. "But taking the risk is necessary, in order to be truly other."[54] The willingness to take this risk requires trust, both trusting the followers and trust in God. Many leaders never descend to greatness in leadership because they do not trust those who follow enough to lift them above themselves. Jesus took the risk and was rejected, yet in the act of obedience and humility he was triumphant and ultimately exalted.

How does *kenotic* leadership translate into practice? It is a leadership that models the right behavior, empowers others, and engenders trust by promoting and praising others. It is leadership that knows what needs to be done and is willing to roll

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[47] Robert F. Russell and A. Gregory Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23.3 (2002): 147.

[48] Ibid.,145-157.

[49] Kathleen Patterson, "Servant Leadership: A Theoretical Model" (doctoral dissertation, Regent University, 2003).

[50] Robert S. Dennis and Mihai Bocarnea. "Development of the Servant Leadership Assessment Instrument," *Leadership & Organization Development Journal* 36.8 (2006): 601-602.

[51] Ibid., 610.

[52] Hjalmarson, "Theological Reflections," 3.

[53] Frederiks, "Kenosis as a Model," 216.

[54] Ibid.

up one's sleeves to get into the trenches with the employees to get it done. It is a leadership that maintains core values without sacrificing care and compassion for others. It is a leadership that can receive correction with grace, even when the corrective voice comes from the followers who trust the leader enough to voice correction. Finally, this leadership is motivated by the good of the people and the organization, and not by selfish ambitions and vain conceit.

The Philippian believers needed this letter of correction and counsel, and it is a very applicable model for modern leadership as well.

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JESUS AS AGENT OF CHANGE:
TRANSFORMATIONAL AND AUTHENTIC LEADERSHIP IN JOHN 21

LAURIE MCCABE

Leadership is preemptive to the reality of human existence. Leading change is one of the most important, and still difficult, aspects of leadership. This paper utilizes a socio-rhetorical analysis of the twenty-first chapter in John's gospel to explore the Johannine figure of Jesus as an agent of change and guidance. The data is extracted using the inner textual aspect of the model, which does not consider the translation of the words used in a context, rather the placement of the words to derive communication intent. The data is then compiled using two different, yet similar, models for change. First, is the Gestalt model for a cycle of experience. Second, is the still popular force field model postulated by Kurt Lewin in the 1950s, which defines behavior as a function perception experience. The textual data also supports that Christ's function, as an agent of change, is representative of two emerging trends of leadership theory: transformational and authentic. Bass and Steidlmeier argue that truly transformational leaders are grounded by moral foundations, and that lasting change is representative of the moral development of the followers.[1] The data presents practical implications that effective change agents, such as Jesus, also exist among the elusively high stages of moral development.

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[1] Bernard M. Bass and Paul Steidlmeier, *Ethics, Character, and Authentic Transformational Leadership* (Binghamton, NY: Center for Leadership Studies, School of Management Binghamton University, 1998), http://cls.binghamton.edu/BassSteid.html.

Jesus is arguably the most effective leader and change agent the world has ever known. Stories, such as the one told by John in the twenty-first chapter of his gospel, retell the life, words, and interaction Jesus had with his disciples when he walked the shores of Galilee more than 2,000 years ago. The following analysis uses Robbins' socio-rhetorical model of exegesis to extract textual data from the NIV scripture translation.[2] The model provides the necessary archetype for the derivation of the text's intended meaning from anthropological and sociological resources, and ascertains sensual methods of influence. Robbins' model incorporates these five elements of analysis: (a) inner textural, (b) intertextual, (c) argumentative, (c) social and cultural, (d) ideological, and (e) sacred text.[3] This review uses only data from the inner textual node of the Robbins' model.

The data collected from the analysis is first mapped to Nevis' approach to the Gestalt cycle of experience.[4] A second demonstration is also conducted using one of the earliest, and still popular, change process theories called the force field model, developed by Kurt Lewin in 1951.[5] The analysis of the textual data with both models allows the reader to witness the effectiveness of Jesus as an agent of change through the influence of transformational and authentic leadership. It also provides the opportunity for leaders to become even more influential by giving them an understanding of the effect of authentic transformational leaders as it relates to their state of moral development and the potential to influence others in their state.

I. INNER TEXTURAL ANALYSIS

The inner textural analysis node of the broader socio-rhetorical model does not consider the translation of the words used in a context, rather the placement of the words, to derive communication intent. The method reveals relationships among words and phrases which develop patterns. Such patterns are often are used to evoke emotion and logic in the text. Likewise, references to sensory aesthetic elements are often used. Ultimately, the text presents patterns of narration which present the opening-middle-closing scenes of the text. The socio-rhetorical model established by Robbins identifies five specific areas of exploration in the study of the inner texture of the text.[6] They are:

- Repetitive-progressive texture and pattern
- Opening-middle-closing texture
- Narrational texture
- Argumentative texture

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[2] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996).

[3] Ibid.

[4] Edwin C. Nevis, *Organizational Consulting: A Gestalt Approach* (New York: Gardner Press, 1987).

[5] Gary A. Yukl, *Leadership in Organizations,* 5th ed. (Upper Saddle River, NJ: Prentice-Hall, 2002).

[6] Robbins, *Exploring the Texture.*

- Sensory aesthetic texture

Each aspect in the model is established with discretionary means and differentiated perspective. Once established, the discrete aspects of the model are brought together to form an integrated matrix. A bilateral approach, such as this, allows the exegete to derive the most comprehensive analysis of the text.

Narrational Units

The narrational texture and pattern resides in the voices of the text. Narrational units are separated by transitions in voice and represent partitions within the entire data, along with the other derivatives of the model. Narrational commentary regularly sets the stage for the actual data analysis because it creates a relational foundation from which the meaning of data is ultimately expounded.

The opening-middle-closing patterns are evident in the narrational units separately as well as collectively. These sub-sections of the unit are often marked by their repetitive and progressive word trends as well as argumentative and sensory aesthetic patterns. The purpose of the socio-rhetorical model, including the inner texture analysis dimension, is to use all aspects to derive the intended meaning in the data.

The first narrational unit identified in the text is verses 1-14. The second unit is verses 15-19. The third unit is verses 20-25. The opening-middle-closing of the entire chapter is set across the three units and are marked by points of progression through the scene. The scene opens with the disciples on the boat. The scene transitions to its middle stage when the disciples come ashore and features an exchange between Jesus with Peter directly. The closing scene of the text engages with a transition of ownership to the author, John, from the discourse which occurs mainly between Peter and Jesus.

Repetitive and Progressive Word Patterns

In the NIV translation of the Bible, the first narrational unit is identified by several repetitive word trends. *Fish* appears eight times, as does the name *Jesus*. The word *disciples* appears six times and the words (a) *said*, (b) *them*, (c) *Peter*, (d) *you*, and (e) *net* each appear five times. This equates to approximately 30 percent of the total translated words in the text. The words *fish* and *net* are unique to this narrational unit. The word *disciple* is used only in the first and third units, and is only half as frequent in the third unit.

The progressive word patterns demonstrate motion through the story as well as progression through the opening, middle, and closing parts of the unit. The repetitive and progressive use of the word *appear* is notable as the opening of the unit transitions to middle, and then the middle of the unit to the end. The opening phase foretells of Jesus' appearance, the middle is when it actually occurs. In the closing section, there is reference that this was Jesus' third appearance after being raised from the dead.

In the second unit, when the disciples come ashore and Jesus engages Peter directly, repetitive word trends continue. The repetition is more for expression than it is individual words. The text has the expression *Jesus said* six times, *he said* (referring to

Jesus) is shown two times, and the expression *Jesus asked* one time. Each time Jesus speaks, he speaks with Peter. The first three times, he is asking Peter if he loves him. The Greek word used the first two times is *agapao*, meaning sacrificial, committed love like the kind God has for us. Each time Jesus asks Peter this, he responds in the affirmative that he has *phileo*, or an affectionate love for the Lord. The third time Jesus asks, he too uses the word *phileo* and once again Peter responds in the affirmative with *phileo* love. Each time after Peter replies, Jesus repeats his answer with some progression in the choice of similar words. He says "feed my lambs," "take care of my sheep," and "feed my sheep."

The repetitive and progressive word trends in the third unit demonstrate a progress of motion whereby Peter is commanded to follow and then does. As he follows, he turns and sees John. In the middle section, Jesus repeats to Peter the question, "What is that to you?" The word *you* appears several times significantly in this middle section as Jesus makes it clear he is talking to Peter. The middle section of the unit is also significant by the reference to those who remain alive (used twice) would not die (also used twice). The closing section of this final unit concludes with the repeat of John's referral to himself as the disciple who testifies by what he has written of the things Jesus did.

Argumentative Texture Pattern

The repeat and progress of Jesus' appearance displays the trend in both emotion and logic of the scene as well. The disciples were by trade fishermen. For them to spend a night at sea without catching anything was perhaps illogical, discouraging, or frustrating. As the middle of the unit approaches, the disciples are instructed by a stranger on shore to drop their nets on the right side of the boat. Finding the net full of fish shifts the emotion and logic of the beginning section of the unit from downtrodden to the excitement which exudes in the middle of the unit. This is the first time in the text where John, the author, refers to himself as the disciple whom Jesus' loved. He reveals that it was himself who recognized the Lord and who informed Peter who it was. Realizing that John, as the author, refers to himself in the third person is perhaps itself illogical because it suggests he is writing from outside of the experience. The excitement is compounded with the disciples' realization that it was the Lord on shore and the illogic of the 153 fish that were in the net that did not break.

The second narrational unit features the exchange between Jesus and Peter. The third time Peter responds to Jesus prompting, "Do you truly love me?" is the first notable shift in emotion. Some readers, however, may discern that the repetitive action itself allowed the logic of the situation to affect the emotion before it is clearly identified in the text. The solemn response of Peter is confirmed by Jesus when he assures Peter he will have to ultimately surrender to a death which glorifies God. Before the anguish over the news settles in, Jesus issues a commandment to Peter to follow him. This, perhaps a distraction, creates a break in the logic and emotion and leads to the third unit of the text.

This third unit is once again primarily an exchange between Peter and Jesus, told intimately through the lens of John. Peter is aware of John's presence and seems somewhat preoccupied with John, wondering what will happen to him. Jesus reaffirms that what happens to John is of no concern to Peter; yet Jesus does confirm that he did not say that John would not also die. The closing of the unit is captured by John's confirmation that his testimony, which this is, is true.

Sensory Aesthetic Texture Pattern

The downtrodden emotion of the first phase is confirmed by the darkness of the night. As dawn breaks, the sensory trend starts to shift. The sun has not fully risen and the disciples cannot see clearly to the shore. As the sun rises, the shift to the middle of the unit is confirmed with the capture of many fish and the realization that the man on shore is the Lord. The transition to the middle of the unit is compounded with the indication of a fire on shore where food is cooking. This serves as a natural pivot point to the closing of the unit, which features sensory aesthetics of the food Jesus has prepared for the disciples along with indication of a specific number of fish, 153. This in particular, creates a visual image of the net that was so full, yet did not break.

The second narrational unit presents its sensory aesthetics through the progressive and repetitive use of words Jesus uses to refer to sheep. Sheep are gentle animals that require protection and feeding; Jesus is asking Peter care for his sheep out of love for him. The aesthetics of the scene shift from Peter's position of responsibility over the sheep to one of submission as Jesus informs him of the future death he will endure.

The third narrational unit uses the placement of people to help create the scene. Peter is following Jesus as he was commanded to do in the closing section of the previous unit. As he follows, he notices John, another disciple, behind him. John refers to himself as the disciple whom Jesus loved, the disciple who was at Jesus' side, and the only one in whom Jesus' confided the truth of who would betray him. The text presents what will later be seen as John's attempt to identify himself in a position of kinship with Jesus, preferable to that of Peter's. The use of the repetitive words *live* and *dead* in the middle section of the unit allow for the two disciples to become once again equal. Another provocative use of sensory aesthetic text is the conclusion where John suggests that, had every one of the things Jesus did been written down, there would not be enough room in the whole world for all the books.

II. GESTALT POINT OF INFLUENCE

The Gestalt approach to organizational consulting was initiated by Richard W. Wallen and Edwin C. Nevis during sensitivity training and team development workshops. Both men were students of Fritz and Laura Pearls, who along with Paul

Goodman, are accredited with the established theories of Gestalt therapy.[7] In the Gestalt view of therapy, several assumptions are made and referred to here as clusters. Cluster one perceives humans holistically. They are whole, self-regulating systems that are parts of other whole systems. The second cluster, called field theory, creates a psychological field of experience on a personal realm relevant to the individual. Field theory builds on the notion of self-regulation within a range of polarities where each individual feeling and reaction are paired with their opposite. Some polarities become prominent figures over others. The third cluster, called cycle of experience, is where the aforementioned figure of prominence is formulated. This cluster, along with the fourth called contact, is where the most attention is paid in this analysis because they are considered pivotal in converting Gestalt theory for use in organizations. The fifth cluster, called interruptions to contact, is sometimes referred to as resistance. Except in Gestalt practice, resistance is not the negative opposition to the experience, it is simply the opposite from which Beisser derives his theory for paradoxical, perhaps also radical, change.[8] The fifth and final cluster of the Gestalt point of influence is the six plausible interruptions of contact as displayed in the steps of the model.

Cycle of Experience

The purpose behind this model is to highlight the punctuation points in the experience that the learner is engaged.[9] In the circular model, there are seven main points given in order: (a) sensation, (b) awareness, (c) energy/mobilization, (d) action, (e) contact, (f) resolution/closure, and finally (g) withdrawal of attention. Mapping the exegetical data to this model of experience, the reader becomes aware that Jesus' guides the participant through the entire cycle of experience with the author's portrayal of the events.

The sensory aesthetic aspects to the exegesis model demonstrate the sensual arousal as required in the first phase of experience. Having light shed on the seen allows for the continuation of the experience. The obstruction or lack of light may have interrupted the experience by what is called desensitization.[10]

Progression to the second stage of experience, awareness, is confirmed by both the sensory aesthetic data, as well as the progressive and repetitive trends of the word *appear*. The argumentative textual data confirms awareness and provides the energy to mobilize towards the next stage, action. Specifically, the data is the illogical response to follow an illogical command from a stranger: dropping the nets to capture many fish.

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[7] Morley Segal, *Points of Influence: A Guide to Using Personality Theory at Work* (San Francisco: Jossey-Bass Publishers, 1997).

[8] Arnold Beisser, "The Paradoxical Theory of Change," in *Gestalt Therapy Now: Theory, Techniques, Applications,* eds. Joen Fagan and Irma R. Shepherds (Palo Alto, CA: Science and Behavior Books, 1970), http://www.gestalt.org/arnie.htm.

[9] Kieran Duignan, *Coaching and Gestalt* (Leicester, England: The British Psychological Society, 2005), http://www.bps.org.uk.

[10] Segal, *Points of Influence*.

The excitement upon realizing that there are fish is in continuum with the realization that the man on the shore is the Lord. The emotion demonstrated in the data provokes the energy to mobilize to the next stage: the action of Peter leaving the boat to swim to shore.

Once on shore, the next stage of contact ensues. The data in this stage of contact includes the repetitive and progressive exchange of question and answer between Jesus and Peter. According to Pearl, it is in this stage where something becomes figural in the field of experiential polarity of the subject. Once contact is established between the subject and the figure, neither remains the same.[11] The organism cycling through the experience is Peter. The figure of his attention becomes Jesus during the stage of contact. Contact does not necessarily mean that a need has been satisfied nor a problem solved, this is perhaps explicatory of why the same exchange occurred three times with striking similarity. As the agent of change, Jesus must affect Peter beyond any affect on him in his human experience.

Withdrawal and closure are the two aspects of ending the cycle, and are often not differentiable.[12] A key aspect to this phase of experience is the removal of the focus of attention and energy away from the figure. The data are the progressions of Jesus' commands "follow me" facilitate the transition from the second to the third narrational unit. The progression of the tense also portrays that Peter is starting to extract his attention from Jesus, and ultimately that the stage of contact is complete and that closure is taking place.

Closure is where meaning is extracted from the contact and is anchored in the cognitive repertoire of the subject. The data shows Peter's involvement in the final narrational unit as less active. Peter's only activity, besides following, is asking Jesus what would happen to John. The data leading up to this moment includes a rather profound use of sensory aesthetic text and argumentative text that confirm a position of ultimate surrender and death that Peter will endure for the purpose of glorifying God. Data in the middle of the third narrational unit remains vivid with argumentative elements. Peter experience nears completion as his attention is removed from the figure to himself, as confirmed with Jesus' introspective question, "What is that to you?" The closing of the unit and the entire data set is established with the introduction of new repetitive elements. It is the first time in the data set that Peter is no longer present as datum. Peter's experience reaches completion with John's assertions that he is the disciple who testifies that what has been written is true.

Interruptions in the Cycle

Jesus' effectiveness as a change agent can be seen by the lack of interruptions in Peter's cycle of experience. Interruptions may occur at any point in the cycle. In addition to the one already mentioned, desensitization, there could also have occurred

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[11] Segal, *Points of Influence*.
[12] Ibid.

introjections. Jesus asks Peter two times if he had *agapao* love for him. To which Peter responds, that he has *phileo* love for the Lord. Rather than force Peter into a position of uncritical acceptance to what Jesus knew Peter was not capable of, the third time he asks, he uses the term *phileo*.

     Another possible break in the cycle could have occurred when Peter projected the unwelcome impulse to question what would happen to John. Jesus overcame the possibility for interruption in the experience by addressing Peter's concern twice, "What is that to you?" This is confirmed again by the logical assertion that indicates Jesus did not say John would not die. Jesus also did not allow Peter to deflect the experience. Nor did he let him erase the reality of the boundary of the situation, demonstrated perhaps with the repetitive use of the word *fish* in the opening section.

III. LEWIN'S FORCE FIELD MODEL OF CHANGE

     One of the earliest change process theories was Lewin's force field model, a three stage model also referred to as unfreezing–change–refreezing. The central phase of change may be achieved by two actions: one directly increases the driving force toward the change, the other reduces the restraining forces that resist change.[13] The two different points of influence that create change, work within the figurative field of the individual, group, or organization. The field theory indicates that the entity has its own field of influence at any given moment, which he called life space. Within the field, there exist action triggers. These create behavioral outcomes whereby behavior (B) is a function (*f*) of perception (P) and experience (E) [B=*f*(P,E)].[14] In essence, how we interact with our surroundings is directly influenced by our prior beliefs, attitudes, and encounters. From this, one could infer that perception is truth as defined within the individual's own *Gestalt*, or pattern of reasoning. There, in fact, exists a strong Gestalt learning background to Lewin's theory, which allows for the practical use of the models together. One difference between the two models of change is the episodic versus continuous change approach. As mentioned, the Gestalt cycle of experience model allows for counter-actions to the possible interruptions to the cycle. The traditional Lewinian model approaches mainly rely on an episodic conception of change processes as described below.[15]

Textual Data Mapped to the Model

     Episodic change is often depicted with the influence of inertia, which triggers change.[16] In the first narrational unit, Jesus interrupts the field of the disciples experience by presenting himself on the shore. This triggers change and inertia when

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[13] Yukl, *Leadership in Organizations*.

[14] Segal, *Points of Influence*.

[15] Ronald E. Purser and Jack Petranker, "Unfreezing the Future," *The Journal of Applied Behavioral Science* 14, no. 2 (2005): 182-203.

[16] Ibid.

Peter jumps out of the boat into the water. Peter's action not only changes the auditory setting of the experience, it also stimulates new directive behavior for Peter, as well as the others. The disciples were professional fisherman, therefore we can hypothesize that when they perceived (P) not to have caught anything, they would have decided to stay out to sea and fish (B) because their experience (E) tells them they would eventually catch something.

The second narrational unit shows little or no episodic change, unless one infers the emotional change within Jesus, and more so, Peter. The quasi-stationary equilibrium of Peter's behavior is the main impediment to change in this unit. It is, however, broken at the end, as Jesus commands Peter "follow me" after indicating to Peter that his death would glorify God.

The third and final narrational unit verges on continuous change, yet still shows evidence of episodic change with Peter's behavioral outcome functioning of his perception and experience. As Peter begins to follow Jesus as he was told, he turns and notices John approaching. Just as described with the Gestalt model, Jesus interrupted Peter's normal behavioral reaction to what was his likely perception that John might experience something better, or less devastating, than he. This presents another interesting demonstration of Lewin's change model. It uses inertia to create the linear progressive development of disequilibriums that Jesus sought after. The disequilibrium itself becomes a motivator to influence Peter's behavior, along with the opportunity Jesus created to rebalance Peter with new a perception. A new perception, along with the shift of polarity of experience, ultimately creates in Peter changed behavior, precisely as Jesus intended.

IV. LEADERS AS AGENTS OF CHANGE

The process of initiating and facilitating change is one of leaders' highly critical roles.[17] Bennis describes change as the metaphysics of our age, and cautions leaders against imposing change. He encourages them to inspire change.[18] Christ's role as an agent of change through Peter's cycle of experience is representative of two emerging trends of leadership theory: transformational and authentic.

Transformational Leadership

A synonym for change is transformation. Transformational leadership as a construct is identified by four characteristics. They are (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration. The Gestalt cycle of experience, which earlier described the process of change for

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[17] Barbara Kaufman, "The Leader as Change Agent: The Power of Purpose, Passion, and Perseverance," *University Business* 8, no. 3 (2005), http://universitybusiness.ccsct.com/page.cfm?p=753.

[18] Warren G. Bennis, *Managing People is Like Herding Cats* (Provo, UT: Executive Excellence Publishing, 1999).

Peter, fulfills each of these characteristics. Evident early in the text is Peter's awareness that Jesus is his idealized influence. Peter admits three times that he loves Jesus beyond the common love humans share for one another. The emotional response during this interaction and progressive profession of love, prepares Peter with the energy, intellectual stimulation, action, and inspirational motivation, to experience the remaining components of transformational leadership. The contact with Jesus compels Peter into the state of individualized consideration that exists through all sections of the text; often elusive, the sustainability of change is prepared.

Jesus continues to use the established idealized influence, individualized influence, intellectual stimulation, and inspirational motivation to prepare Peter for the duration of the transformation cycle, which endures presumably beyond the text and the data. Despite the discontinuity of Peter's cycle of experience beyond the text, the enablement of sustainability during and after the process of transformation is an important discussion. There is evidence of Jesus' use of repetitive, progressive, and argumentative or emotional influence to avoid the interruption to the change experience. Transformational leadership to describe this interaction alone is not sufficient because the construct does not account for the enablement of sustainability. Sustainability is realized when the follower influence is discussed in the context of cognitive development. Bass and Steidlmeier[19] argue that truly transformational leaders are grounded in moral foundations and that lasting change is representative of moral development of the followers.

Moral Development

The reference to moral foundations alone misleads the reader away from the cognitive reality of the phenomenon. Understanding moral foundations requires the reader to then consider moral development. A detailed review of the literature on moral development is not the purpose here. Rather, the purpose is to provide some theoretical basis for understanding morality as it pertains to leaders' as change agents. Arguably, the seminal work in the past several decades is Kohlberg's stage theory of moral development. The theory is cognitive because it is an iterative progression of moral reasoning where individuals assess decisions, and accommodate and balance perspectives of self and others.[20] The progression beyond stage 1 (ego-centric orientation) and stage 2 (a quid pro quo), is stage 3 and the first encounter with interests beyond self. Stages 4 and 5 are a continuation of the willingness to consider beyond self in order to consider the direct group, followed by a larger sphere of influence, including unknown parties. Finally, at stage 6, the moral development takes on a universal influence; arguably, the most illusive of the stages, as per its lack of participants.

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[19] Bass and Steidlmeier, *Ethics*.
[20] Anne Colby and Lawrence Kohlberg, *The Measurement of Moral Judgment* (Cambridge, England: Cambridge University Press, 1987).

Authentic Leadership

Moral development allows for authentic transformational leadership and what Bass and Steidlmeier[21] refer to as a more reasonable and realistic concept of self. This self is connected to friends, family, and community whose welfare is also taken into consideration. They also state that authentic transformational leadership is more consistent with the transactions of Judeo-Christian philosophies and teachings. Consistent with these statements are the definitions of authentic leadership, a construct introduced only in 2005. Authentic leaders are individuals guided by explicit and conscious values that enable them to operate at higher levels of moral integrity.[22] Inherent to the models of authentic leadership is the definition of authenticity of the person—which is acting in accordance with true self-consistent with thoughts, feelings, and values—and the authenticity of the relationship with followers. Also present in several introductory models of authentic leadership is a hedonistic and eudemonic component of well-being; also referred to as positive psychological states and positive moral perspective.[23] This hedonistic reference also describes stage 2 of the Kholbergian moral development theory. This hedonistic tendency among leaders is why some suggest it is not enough to know ones values, but require further reflection to understand the development of preferred values from life experiences.[24] Transformational leadership also lends itself to amoral puffery since it makes use of impression management.[25] These self-satisfying transformational tendencies are what some refer to as pseudo-transformational leadership.[26]

V. CONCLUSION

It is important for the leader as a practitioner of change to understand the contrast between episodic and continuous change, as well as the internal psychological process that occur in relationship with followers. This understanding enables the practitioner to fine tune relationships, interactions, and the applications of change

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[21] Bass and Steidlmeier, *Ethics.*

[22] William L. Gardner and others, "'Can you see the real me?': A Self-Based Model of Authentic Leader and Follower Development," *Leadership Quarterly* 16 (2005): 343-372.

[23] Ibid.; Remus Ilies, Frederick P. Morgeson, and Jennifer D. Nahrgang, "Authentic Leadership and Eudaemonic Well-Being: Understanding Leader-Follower Outcomes," *Leadership Quarterly* 16 (2005): 373-394.

[24] Christopher Branson, "Effects of Structured Self-Reflection on the Development of Authentic Leadership Practices Among Queensland Primary School Principals," *Educational Management Administration & Leadership* 35, no. 2 (2007): 225-246; Boas Shamir and Galit Eilam, "'What's Your Story?': A Life-Stories Approach to Authentic Leadership Development," *The Leadership Quarterly* 16 (2005): 395-417.

[25] Mark Snyder, *Public Appearances, Private Realities: The Psychology of Self-Monitoring* (New York, NY: W. H. Freeman & Co., 1987).

[26] Bass and Steidlmeier, *Ethics.*

according to the situation.[27] The exchange between Jesus and Peter in the text is described best by the modern theories for transformational and authentic leadership. The characteristics of transformation explain the means and progress of the change cycle. The authenticity evident in Jesus, Peter, and in their relationship, provides the just reasons for change and its sustainability. Leaders' should also lead with caution in the realization that change and authenticity alone are not enough; accompanying them ought to be progressive development of a leader's moral foundation. Continued research will show the final stage of moral development, assuming that is the goal, is only achievable through the same humble and obedient nature which the Apostle describes as the nature of Christ (Phil 2:5-11).

About the Author

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[27] Segal, *Points of Influence.*

SET THEORY AND LEADERSHIP:
REFLECTIONS ON MISSIONAL COMMUNITIES IN THE LIGHT OF EPHESIANS 4:11-12

JACK W. NIEWOLD, PH.D.

In this article, I attempt to ascertain the significance of set theory for leadership. In so doing, I strive to accomplish three objectives: first, to introduce set theory in a general way as a means for understanding churches; second, to develop the five-fold leadership model of Ephesians 4:11 within the framework of set theory; and third, once I have defined biblical leadership within the centered-set context, to discuss how a martyriological understanding of leadership can help distinguish biblical leadership from secular ideas of leadership on the one hand, and from pseudo-biblical ideas on the other. I close the article by discussing the educational implications that arise from viewing leadership from the vantage of set theory and martyriological self-understanding.

In this article, I attempt to ascertain the significance of set theory for leadership. I am not here referring to set theory as it is applied in mathematics or the hard sciences, but as it is used in missiological and ecclesiastical contexts. In this sense, set theory is the creation of the late Mennonite missiologist Paul Hiebert. In the 1970s and 1980s, Hiebert, who taught at several institutions including Fuller Theological Seminary,

formulated a number of keen insights, among them the idea of the "excluded middle"[1] and the idea that is reviewed here, set theory.[2]

I strive to accomplish three objectives with this paper. First, I introduce set theory in a general way as a means of framing the conversation to follow. In this first section, I briefly review how set theory is being used in contemporary discussions of the relationship of church and society, especially by those who represent the so-called "missional church" school of thought. Second, I develop what is called APEPT leadership theory[3] within the context of set theory. Though these two concepts are sometimes treated in the same body of literature, they are strangely not correlated. I hope to show that the centered-set construct helps make the functions of APEPT leaders clearer than has been possible up to now. Third, once biblical leadership is defined functionally in the centered-set context, the martyriological nature of leadership, which I have developed elsewhere,[4] comes into clearer focus. I hope to show that *martyria*, or witnessing presence, takes specific form in the apostolic, prophetic, and (most especially) evangelistic functions of the church. In the conclusion, I suggest some implications of set theory for the education of leaders.

I. OVERVIEW OF SET THEORY

Set theory, or social set theory, describes the relationship between organizations and their cultural and social environments. My discussion of set theory primarily concerns the church. In concept, set theory is quite simple and easy to grasp. When one leaves the abstract level, however, set theory rapidly becomes much more subtle and complex.

As formulated by Hiebert and others, social set theory postulates that organizations fall into one of three models: bounded, centered, and fuzzy sets. We will not consider fuzzy sets, which are organizations lacking in both firm boundaries and strong centers. Fuzzy sets are usually loose associations of individuals who have common interests, often casual. Insofar as churches are fuzzy sets, they would represent liberal, mainstream churches that have lost their theological moorings, and as a result have become voluntary associations of people of disparate beliefs.

Bounded-set organizations are those marked by firm outer boundaries that must be crossed by those wishing to belong to the organization. Hiebert lists a number of characteristics of bounded sets: the groups within the boundaries are homogeneous, static, and defined by their status within the group boundaries. Furthermore, members of the set are essentially identical, with hard criteria of self-definition. Bounded sets have strict rituals, rules, and language that make it possible for others to know who is in

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[1] On the "excluded middle," see Paul Hiebert's "The Flaw of the Excluded Middle," in *Missiology* (1982): 35-47.

[2] Hiebert's discussion of social set theory and mission is located in chapter 6 of his *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994).

[3] APEPT is an acronym for the so-called five-fold leadership model of Ephesians 4:11, where Paul speaks of apostles, prophets, evangelists, pastors, and teachers.

[4] See Jack W. Niewold, "Incarnational Leadership: Towards a Distinctive Christian Theory of Leadership" (Ph.D. Dissertation, Regent University, 2006), and Jack W. Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives of Leadership* (2007): 118-134.

and who is out. Though not strictly closed systems, bounded sets mark themselves off from the surrounding environment at the boundaries in such a way that there are ontological distinctions between those in the set and those without. Those wishing to traverse the boundary must do so through prescribed methods and rites and must demonstrate ontological change in their lives, language, and values. Conversion, usually instantaneous and dramatic, characterizes many of those within the bounded set. One of the chief concerns of those in the set is preserving the boundary, which in turn maintains and defines the category. No boundary, no set; no set, no organization. In spite of their hard boundaries, however, these kinds of organizations tend to have soft centers. If asked, many bounded-set members would have only the most general notion of their core values.

Centered sets, on the contrary, are dynamic rather than static. The chief characteristic of centered sets is that one's position in relationship to the organization has to do with one's direction towards or away from the center of the set, which is often an articulated vision or set of beliefs. Boundaries are self-imposed to some degree, but it is one's relationship to the center that is significant. Objects are viewed as distant from or close to the center, or as moving towards or away from the center. Members are not viewed so much as things in themselves, or autonomous beings in collectivity, but as persons in relationship with others and with the center of the set. Furthermore, those "within" the centered set (it is difficult to speak in terms other than "in" and "out," even of centered sets) are not identical with each other, but differ in their direction towards or away from the center and their distance from the center. Though the concept of conversion is important in the centered set, people are seen as moving along a continuum towards the center. The primary concern of those "in" this set is to bring others into relationship with the center, in this case, with a particular understanding of the person and work of Jesus Christ. Centered sets, unlike bounded sets, have hard, well-articulated centers.

It is important to realize that these are ideal types, and that actual organizations rarely exist in such purified states. Most organizations, even tightly controlled bounded sets, exhibit some of the characteristics of centered-set entities. No organization that exhibits any growth can be completely walled off from its environment. New members must come from outside, even where replacement birth rates are adequate to maintain cognitive populations. Contrariwise, centered-set organizations find it necessary to establish some kind of borders in order to establish at least minimal definitions so as to unite the various members of the group. A strong cognitive conceptual center is itself something of a bounded set. It is in the main tendencies of these two models that their respective types become identifiable, even when they demonstrate a mixture of types. Thus, it is generally possible to recognize the bounded-set nature of, say, a group of missionary Baptists or Mennonites, in spite of any openness to newcomers that might be in evidence. On the other hand, the most porous seeker-friendly churches, which would readily fall into the category of centered-set organizations, have certain structures, hierarchies, and cultural traits that mark subtle but real boundaries between them and their social environments.

Nevertheless, the types do hold true most of the time, and are therefore useful on a number of levels, especially when paired in a polarity with each at opposite extremes

of a spectrum of mixed types. When this is done it becomes possible to think of organizations as more or less centered or bounded rather than having to force unwilling organizational structures into one mold or another. We are also able, by the use of a polarized spectrum, to see that organizations, especially churches, tend to move from centered-set organizations to bounded sets over time. This has happened with the Anabaptist churches in their long tradition, and has been the experience of many other evangelical and Pentecostal churches and denominations. It may be that the natural life cycles of churches lead, almost inevitably, to the drawing of boundaries and the formation of doctrine, polity, and group culture.

It is useful to remind ourselves that there are other sociological models relating to organizational types and their evolution. Ferdinand Tönnies spoke of the *Gemeinschaft* vs. *Gesellschaft* distinction, where high-touch communities (centered sets) stand in contrast with contractual human arrangements (bounded sets). Using yet another model, Rodney Stark distinguishes sects from churches in a most interesting way. Sects, he writes, start as groups of people in high tension with the surrounding society, but tend to evolve into churches, where such tension is reduced. "The transformation of sects into churches and the formation of new sects can be observed in all historical instances of monotheism," he writes.[5] Stark's typology would seem to be at odds with centered-set vs. bounded-set paradigms, but this may be a false impression. Groups that are in high tension with society, that is to say sects, may actually exhibit a centered-set mentality rather than a bounded set in that they have a firm core of beliefs but a low threshold for those wishing to belong, or join. This is in keeping with Hiebert's definitions of centered sets,[6] where boundaries are fluid but core beliefs are "hard." These kinds of organizations, Stark says, ultimately become bounded sets, where the center becomes softer while the boundaries become harder. This is, when one thinks of it, close to the definition of a typical Christian denomination, whether evangelical or mainline. Denominational churches form boundaries that include membership, catechisms, routinized leadership, and liturgies, while the hard center, which in the sects is often experientially defined, recedes.

No doubt other schemes exist that are helpful in explaining the phenomena of human groupings and their relationship to the dominant culture. To settle on just one, therefore, would probably be a mistake. However, there is something elegantly simple about Hiebert's typology that gives it great utility for our purposes. Like all good social models, his gives rise to creative speculation regarding application. One of the most interesting of these has come from the missional church literature of the past decade, where a creative combination of centered and bounded-set concepts has appeared. We will look at two examples where missional church literature uses these ideas to develop its ecclesiology.

In 1998, the volume titled *Missional Church: A Vision for the Sending of the Church in North America*[7] came onto the scene. This work, a composite effort edited by Darrell Guder, set in motion what we have come to know as the missional church

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[5] Rodney Stark, *For the Glory of God* (Princeton, NJ: Princeton University Press, 2003), 25.

[6] Hiebert, *Anthropological Reflections*, 124.

[7] Darrell L. Guder (Ed.), *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998).

movement and its close relative, the emerging church movement. The basic thesis of this book is that the breakdown of the old synthesis of church and culture, known as Christendom, is now a fait accompli, and that the church must sever its remaining ties with the old social order and take on the role of a missionary movement within that culture. This is an imperative both of its central role in the *missio dei* (mission of God) and of its unique character as, in a sense, the continuing incarnation of Christ in the world.[8] It is in chapter 7 of this work, "Equipping God's People for Mission," that set theory comes into play. In this chapter, Alan Roxburgh develops a model of leadership for the missional church that consists of a relatively small bounded set of individuals in covenant relationship within a larger centered-set congregation (see figure 1). This covenant community of leaders, along with the congregation, moves together towards the reign, or kingdom, of God.

> Thus the bounded-set style of the covenant community is not closed to the outside but constantly invites others to come and see that they too may participate. The covenant community has a missional ministry to those who are journeying within the contered-set congregation. People can enter the covenant process at many points along the journey as they see the way of Jesus and choose to follow him.[9]

In this context, leadership takes on an apostolic function in that it is oriented to turning the missional church as a whole towards the world as the community "sent" with a message of hope and humanization. The five-fold leadership model of Ephesians 4:11 is invoked by Roxburgh, but it is the apostolic calling that is most in need at present, both for the conversion of the church and the redemptive mission to the world. "Today apostolic leadership's function is to reestablish the reality and vitality of missional congregations," writes Roxburgh.[10] Missional theorists acknowledge that much of the early work towards this end will take place *within* the North American church, in order to effect its conversion from chaplain to Christendom to vanguard of God's reign.

A second book has appeared in recent years that uses set theory for charting the course of the missional church: *The Shaping of Things to Come* by Michael Frost and Alan Hirsch.[11] "We suggest that in the centered set lies a real clue to the structuring of missional communities in the emerging global culture and the corresponding missional church," write Frost and Hirsch.[12] These authors do not locate a bounded-set covenant community within the congregational centered set, as Roxburgh does, but in their elaboration of the hard core of the centered set they seem to be describing something very close. In a formulation that has gained considerable notoriety, they use the metaphor of "sinking wells" to describe the attraction of the centered set, to which they oppose the metaphor of building fences for bounded sets. The authors are both Australian who use images from the outback to illustrate their ecclesiological model. If one sinks a well in the outback, they say, the cattle are free to move about without

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[8] Ibid., 13.

[9] Ibid., 209.

[10] Ibid., 215

[11] Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* (Peabody, MA: Hendrickson, 2003).

[12] Ibid., 207-208.

fences, but they will not stray far from the source of water. "We allow people to come to Jesus from any distance and from any direction," they write. "The person of Jesus stands at the epicenter of what we do. He must shape everything."[13] Recently, Kyle Wingfield, European editor for the *Wall Street Journal*,[14] wrote of his experience in Brussels, where he and his wife attend a Christian church called "The Well." With 120 "members," this decentralized church sounds as though it has taken the Frost and Hirsch model to heart.

In a chapter titled "The Genius of APEPT," Frost and Hirsch develop what they consider a new kind of leadership. APEPT is an acronym that comprises the five-fold vocational enumeration of Ephesians 4:11: apostles, prophets, evangelists, pastors, and teachers. The apostolic calling is primary, the authors contend, though prophets and evangelists are also much needed today. "Paul actually sees APEPT ministry as *the* very mechanism for achieving mission and ministry effectiveness and Christian maturity," they write. "Pastors and teachers have had more than their share of responsibility in church leadership. It's time for the recovery of some sense of balance."[15] They go on to make the argument that, based on an exegesis of the entire context of Ephesians 4, Paul was not talking about a special class when he developed his ministry model, but *all* Christians. "Paul was not primarily describing, as is so often quoted, the official leadership of the church in this text, but rather the church itself, which we agree with. . . . There are no clergy or laity in the New Testament—all are ministers. . . . all would in some way fit into APEPT."[16]

The authors take pains to distinguish APEPT callings from leadership per se, saying:

> Leadership is a different thing altogether from APEPT giftings. . . . One can be a good minister and a terrible leader. . . . Leadership is that added something that enables one to influence and get others to follow. In short, leadership must be viewed as conceptually distinct from gifting and ministry. In some people they do overlap, but not in all.[17]

Nor should we think that the democratic processes by which ministers are chosen and hired in the free churches is adequate for the missional church in the new era. Though the authors do not identify how giftings will be identified, they emphasize that in the more egalitarian (a term they use, but dislike) church structure of the missional church the various callings will somehow come into effective play.

Frost and Hirsch do not correlate their model of ministry with set theory, except insofar as they assume that it will take apostolic leadership to form centered-set missional churches. Recall that, unlike Roxburgh, Frost and Hirsch do not have a formal role for bounded sets within their view of the missional church. I have taken the opportunity to discuss APEPT at this juncture because in the next section I hope to draw on their insights into ministry along with the ideas of Roxburgh in order to present

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[13] Ibid., 208.

[14] Kyle Wingfield, "The Well Spring," *Wall Street Journal*, November 23, 2007, D8.

[15] Frost and Hirsch, *Shaping of Things to Come*, 169.

[16] Ibid., 171.

[17] Ibid., 172.

a picture of Christian ministry and leadership within a centered-set community that surrounds a covenant community bounded set.

Set theory has given rise to a vigorous debate, and as part of missional church thinking will continue to provide an impulse for church planting.[18] One must recognize that much missional church energy comes from the direction of a renewed Anabaptist movement, which explains the prevailing countercultural ethos of the discussion. Not all theorists agree that the North American context represents a functional Christendom that is now passé, and that even if the term Christendom is granted for purposes of discussion, the modern (as opposed to the postmodern) cultural context should not necessarily be repudiated.[19] This caveat has less to do with my subsequent discussion of the relationship between apostolic leadership and set theory than with the need to identify dominant objectives of those already active in the missional church scene. On the other hand, the Anabaptist voice is a legitimate one and may contribute greatly to our understanding of the extent to which many traditional evangelical preoccupations may constitute idolatry.

II. THE RELATIONSHIP OF SET THEORY TO APEPT

The APEPT model of Christian ministry is worked out in chapter 10 of Frost and Hirsch's volume.[20] As mentioned above, the process for selection of ministers is not identified by the authors, although they do indicate that such leadership is both functional (rather than ontological) and charismatic (rather than elected or appointed). One can only conclude that such ministry, or leadership, will emerge from the dynamic processes of the missional church as it encounters the exigencies of its time and place. "If we read the passage [Ephesians 4:1-16] as a unit, the church's inherent capacity to mature is inextricably interwoven with its capacity to foster a full-fledged APEPT-style ministry and leadership system."[21] Nothing is more important for the effectiveness of the missional church than the development of such ministry. "We believe that leadership must intentionally build an organic human system *before* actually triggering the activities of that system."[22] In other words, leadership does not seem to emerge from a church already actively confronting the powers and principalities, but must be identified at some time and in some setting prior to the founding of a church. At the same time, one must ask how leaders can be identified until there are those who can so identify them. The

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[18] See the following URL for a discussion of these issues: http://www.3dff.com/php/viewtopic.php?t=386.

[19] Most missional church theorists are eager to pronounce the now-classic formulations of H. R. Niebuhr's *Christ and Culture* irrelevant for today's post-Christian context. Others do not agree that the church should abandon efforts to influence the general culture and political realm so quickly. For a contemporary restatement of Niebuhr's thesis, see T. M. Moore, *Culture Matters: A Call for Consensus on Chrstian Cultural Engagement* (Grand Rapids: Brazos, 2007). Writers across a broad spectrum, from the late Jacques Ellul to the contemporary social analyst David F. Wells, have argued, like the Anabaptists, that the Western church must beware of too cozy a relationship with the techniques and values of the age, but this does not always lead to a renunciation of Western culture, in either its modern or postmodern expressions. One is inclined to think the word "Christendom" is, for some church theorists, a code word for any non-missional church.

[20] Frost and Hirsch, *Shaping of Things to Come*, 165-181.

[21] Ibid., 168

[22] Ibid., 211

only answer seems to be that missional churches must come from other missional churches as satellite bodies of sent individuals, primarily apostles, who set up local churches and begin the process of ingathering.

To help in the identification of potential leaders, Frost and Hirsch provide brief descriptions of the functions of the various callings that Paul names in the passage. The authors emphasize that such callings are not mutually exclusive, meaning that any Christian in such a church may at any time exhibit any, or even more than one, of the functions, though each will at the same time demonstrate a dominant functionality.

The APEPT callings are as follow: apostles, who are pioneers who plant and oversee missional churches; prophets, who discern the times and forces at work in the world surrounding the church and explain the meanings of things to both the church and to the world;[23] evangelists, who proclaim the gospel to the world such that people are turned toward the center of the church's life; pastors, who are concerned with the harmony and spiritual growth of the inner core; and teachers, who open the Word of God in such a way that discipleship ensues and others are brought into the inner core of the church from the centered-set, ever-fluid larger congregational pool. Frost and Hirsch do not address other ministerial roles that we find in the New Testament, such as elders, bishops, and deacons. It may be that these are considered housekeeping roles of an impromptu nature, intended to deal with specific issues such as the feeding of widows (Acts 6:1-7), occasional preaching and teaching (I Tim. 5:17) by those who may wear other leadership mantles, and for performance of other day-to-day activities.

Though Frost and Hirsch discuss bounded vs. centered-set churches in chapters 3 and 12, and leadership in chapters 10, 11, and 12, they do not go the next step to delineate how APEPT leadership functions within their model of the church. Like the contributors to the Guder volume, especially Roxburgh, Frost and Hirsch come to the conclusion that the only viable structure for the church is an inner, bounded core of believers within a larger community with a porous and shifting periphery.[24] They enumerate the qualities of leaders needed for such churches, including entrepreneurial, sociological, communication, and marketing expertises.[25] They conclude by writing that "the church needs to recover the apostolic, prophetic, and evangelistic functions to be an authentic missional church."[26] Once again, they state that the pastoral and teaching functions are overrepresented in the church. But one is left to wonder how these various functions and competencies of leadership interact with one another, and how they relate to the various boundaries and peripheries of the missional church. I would like to

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[23] Frost and Hirsch do not say that the prophet has a public function, but it can hardly be doubted that this is central to the calling. Evangelists promulgate the gospel to the public world, but the prophet's role is the explication of historical and theological values and insights to both popular and high culture. Francis Schaefer exercised a prophetic gift that crossed religious, cultural, and philosophical lines. It cannot be denied that the NT prophet, such as Agabus, also foretold the future, and served the church in this manner. There must be, however, a prophetic leadership place for Christian intellectuals, those who question, disturb, agitate both the church and the host society of the church. For a general overview of the prophet and the prophetic gifting, see Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton, IL: Crossway, 2000).

[24] Frost and Hirsch, *Shaping of Things*, 208-210.

[25] Ibid., 219

[26] Ibid., 222.

advance the discussions of these two insightful books one further step by exploring how the two concepts—set theory and APEPT leadership—work together. My purpose in doing this is to help individuals struggling with their own callings, on the one hand, and churches struggling to formulate the roles for their various leaders, on the other.

The five-fold ministry of Ephesians 4:11, abbreviated here as APEPT, has been the subject of much discussion, and a full bibliography of relevant studies would exhaust many pages of small print. Furthermore, as already noted, there are other terms in the New Testament related to ministry and leadership, variously rendered as bishop, priest, deacon, servant, elder, witness, etc. Making things even more complicated are the catalogs of spiritual gifts, or *charismata*, which overlap to some extent the functions of the five-fold ministry but go beyond these in some respects. Nevertheless, in spite of this apparent confusion, the Ephesians passage provides a *locus classicus* for church "origin, order and destiny," as Marcus Barth contends in his commentary on Ephesians.[27] According to Barth, the five-fold callings of verse 11 are meant to edify the entire church in such a way that the latter itself becomes the witness of Jesus Christ. He writes:

> All the saints (and among them, each saint) are enabled by the four or five types of servants enumerated in 4:11 to fulfill the ministry given to them, so that the whole church is taken into Christ's service and given missionary substance, purpose and structure. . . . [T]he dignity and usefulness of the special ministries given to the church are as great or as small as their effectiveness in making every church member, including the smallest and most despised, an evangelist in his own home and environment.[28]

Barth goes on to indicate that all of the titles listed in 4:11 have one thing in common: their foundation in verbal communication.[29] This sets these leaders apart from the larger number of saints who, though receiving the ministry of the apostles, etc., do not necessarily replicate that work. The saints at large take the teaching and exhortation given them and carry forth the work of the church indicated in verse 12: the building up of the body of Christ into a mature spiritual community. It is possible that in the fellowship of the saints the various other leadership ministries, those of overseer, elder, deacon, and so forth, come into play as a kind of second echelon. This understanding preserves the special status of the five-fold ministry while at the same time providing a place for the much wider, even universal, giftings and callings of all the member saints. Such an understanding also permits the casting of the five-fold ministry, and especially the functions of apostle, prophet, and evangelist, as expressions of *martyriological* leadership, a category of leadership very special in the New Testament. The essentially verbal, or *kerygmatic*, nature of the five-fold ministries marks them out as occupying a particular role in the early church, as I have attempted to show elsewhere,[30] and may offer clues as to their place in the contemporary context where the church encounters the wider world, a subject taken up in the next section. For the moment, let us continue

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[27] Marcus Barth, *Ephesians 4-6: A New Translation with Introduction and Commentary* (New York: Doubleday, 1974), 477-484.

[28] Ibid., 479.

[29] Ibid., 483.

[30] Niewold, "Incarnational Leadership," 243.

our discussion of this special group of APEPT leader functions, placing them in a church structure where set theory is brought to bear for the purpose of clarifying their roles.

Figure 1 shows the nature of a centered-set organization where a hard center of committed believers is surrounded by a larger congregation of believers, half-believers, or seekers. The periphery of the centered-set church is porous and imprecise, as indicated by the broken boundary line, while the arrows indicate individuals in the process of moving toward or away from the center. Those moving toward the center would be individuals coming into an increasing awareness of, and a more articulated response to, the claims of Jesus Christ on their lives. Those moving away might be those who are losing their hold on the center, those who are not ready for the commitment of those at the center, or those who are confused or temporarily thrown into doubt and unbelief. In the centered-set church the two realms, center and congregation, are not static categories, and it is possible for individuals to leave even the committed center, as shown in the diagram. Neither is the "church" as a whole,
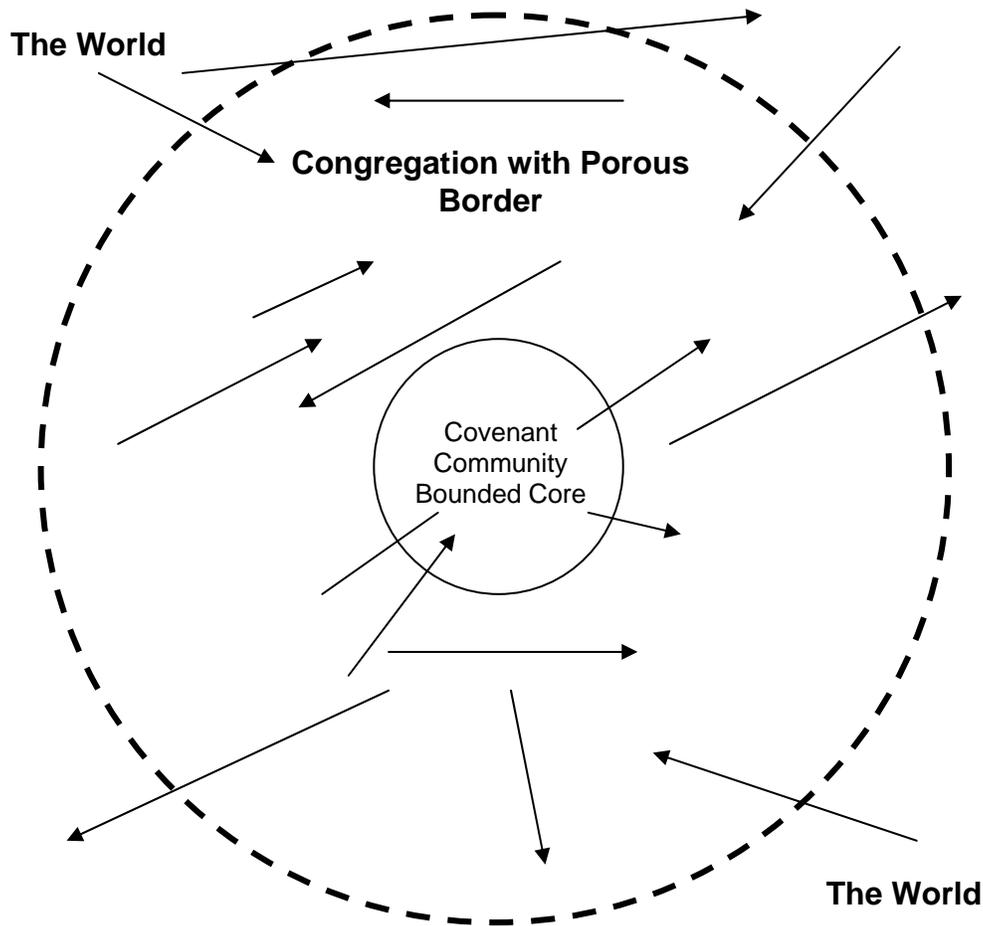

Figure 1. Centered-set organization with bounded core.

The World

**Prophets: On the
Boundary for the
World**

Centered-Set Church With Bounded Core

**Covenant
Community
— Pastors
& Teachers**

**Evangelists:
On the
Boundary
for the
Church**

**Apostles: In
the World for
the Church**

The World
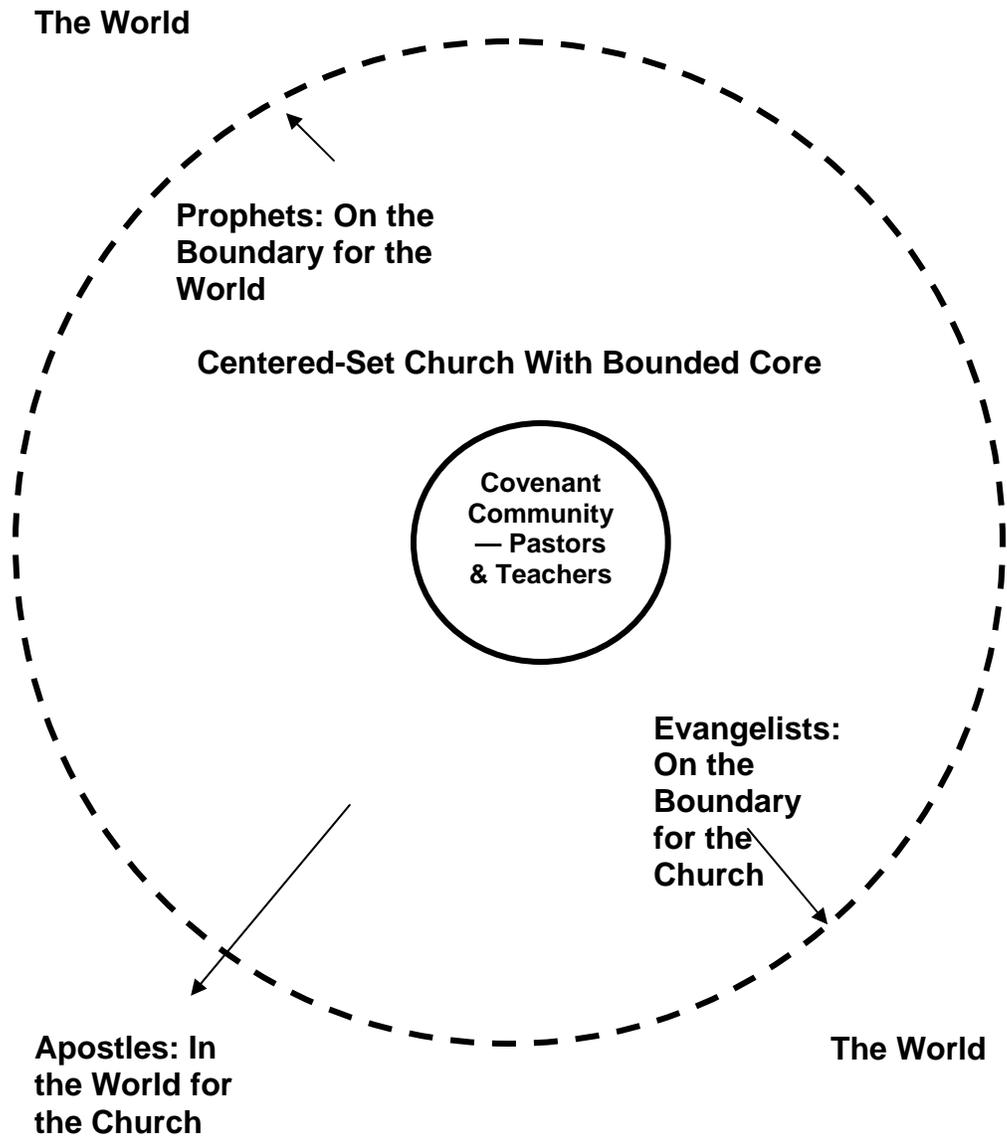
Figure 2. Centered-set church showing positions of APEPT leaders.

when the two realms are taken in combination, static in relationship to its greater context. As Roxburgh shows in his graphics,[31] the church is on the move, pilgrim-like, through the world on its way to "God's reign."

We turn now to a brief discussion of the interaction of APEPT leadership, or ministry, to the centered-set organization just presented. In figure 2, I have placed the various ministry functions of Ephesians 4:11 in the locations within and without the church where it is most likely their primary callings will be fulfilled. To help explain why I have placed them where I have it is necessary to identify the major characteristics of

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[31] Guder, *Missional Church*, 213.

each function. We look first at the graphic and then I describe the roles of the various players.

Apostles are those who, in a paraphrase of Barth,[32] go abroad as authorized preachers of Christ. In contemporary terms, apostles are church planters whose primary role is actually outside the sphere of *the* church in general, although like all leaders they are understood only in relationship to *an* existing church and are an expression of that church's missional impulse. Apostles work deep in the world, scouting out groups of people, preaching, laying the groundwork, asking questions, and establishing teams of people who become new "centers." They are led by the Holy Spirit to people, places, and opportunities often unseen by others. They are entrepreneurs who seem to make something take form when before there was nothing there. Like prophets, shortly to be discussed, they are the foundation of the church (Eph. 2:20, 3:5).

Prophets in the early church were of several kinds, and their roles included teaching, prediction, direct revelation, equipping of the saints, and consolation.[33] Their distinguishing mark, however, was that they spoke a word of the Lord with authority. "Their special charisma," writes Barth, "appears not only to have been in making predictions of the immediate future—as in the case of Agabus (Acts 11:28)—but above all in applying the gospel to specific contemporary circumstances."[34] In figure 2, I have placed modern prophets near the periphery of the congregation to indicate their ministry as being, when put missiologically, a cross-cultural one. Prophets are those who speak both to the church and to the world, the latter role encompassing an apologetic function.

Evangelists are closely related to apostles,[35] but their work is more specific. These individuals reach into the world and turn the hearts and minds of unbelievers to faith in Christ. Whereas apostles seek out opportunities to plant churches, evangelists bring people into the church once it is planted. I have placed them, like prophets, near the periphery of the church congregation, again to indicate that they work across the cultures that mark the line between world and church.

In a centered-set church, apostles, prophets, and evangelists function differently than they do in traditional bounded-set churches, where these functions are usually interpreted internally, if at all. Indeed, the only function of the three really recognized by bounded-set churches is the evangelist, who is often viewed as one calling to outsiders across the boundary to come into the church from the inside, or as the itinerant "guest speaker" or revivalist who calls wayward Christians back to the Lord. The apostolic and prophetic functions are not widely recognized to be active in traditional churches, which would find such individuals problematic for the maintenance of the boundaries. This does not mean that such individuals do not exist in traditional churches, only that their unique roles are not recognized, and their true callings are usually mediated through programs or para-church ministries. In centered-set churches, on the other hand, apostles, prophets, and evangelists would theoretically emerge within the committed

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[32] Barth, *Ephesians*, 437.

[33] André Lamorte and Gerald F. Hawthorne, "Prophecy, Prophet," in *Evangelical Dictionary of Theology,* 2nd ed., ed. Walter Elwell (Grand Rapids: Baker, 2001), 961-962.

[34] Barth, *Ephesians*, 437.

[35] Ibid., 438

core, from which they would be sent out to reach, challenge, and exploit the general host culture.

Pastors and teachers[36] function primarily within the core of the missional church rather than in the congregation, though of course their influence is felt there too. As any pastor will tell you, his work is also cross-cultural in that it has to span the boundary between the vital few on the inside and the larger, less committed congregation, where all levels of understanding and commitment prevail. In the missional church, the pastor works with what, in business, are known as the strategic assets, the 20 percent who do 80 percent of the ministry. These, he trains to work among the larger congregation, and it is their work that encompasses many of the roles and offices (overseers, priests, elders, deacons, servants, etc.) that we find in the letters of Paul and Peter. It goes without saying that these individuals are also busy within the core covenant community, where they serve to identify and raise up the apostles, prophets, and evangelists for the expansion of the church.

At one point, Frost and Hirsch put APEPT leadership in the context of secular leadership theory, asserting that the functions of apostle, prophet, evangelist, pastor, and teacher are exactly the competencies and gifts needed by any successful human organization. The apostle is the visionary groundbreaker, the prophet the disturber of the status quo, the evangelist the communicator and recruiter, the pastor the empathetic humanizer, and the teacher the systematizer and theorist.[37] I have been impressed how the first three of these functions, or those most needed by the missional church (and traditional churches), correspond with the three types of individuals necessary for what Malcolm Gladwell calls a *tipping point*, a social or intellectual "epidemic," or a sudden business success. First is the *connector*, the individual who spans different worlds through "some combination of curiosity, self-confidence, sociability, and energy."[38] We might call such people impresarios in public life; in the church we call them apostles. They bring people and things together in a way that initiates a movement. Gladwell's second indispensable player in the success of social phenomena is the *maven*. "[J]ust as there are people we rely on to connect us to other people," writes Gladwell, "there are also people we rely upon to connect us with new information. There are people specialists, and there are information specialists."[39] These are socially motivated experts who spread the message that the connector initiates, in the process making the message compelling and comprehensible. This is much like what the prophet does, at least in his public apologetic role: he shapes the gospel message so that it finds interest in the secular, unbelieving world, where it shatters indifference and false confidence. But there is one further step in the initiation of a tipping point. "Mavens are data banks,"

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[36] It is not clear from the Ephesians text whether these are two functions or a single category that Barth calls "teaching shepherds." The Greek wording and syntax is ambiguous, and it may be that we are really dealing with a four-fold ministry rather than a five-fold. In any event, as Frost and Hirsch write on several occasions, these two functions, whether taken together or separately, are much over-represented in traditional churches. Nevertheless, they are legitimate ministries that must be carefully cultivated in a church of any kind.

[37] Frost and Hirsch, *Missional Church*, 173-174.

[38] Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000), 49.

[39] Ibid., 59.

Gladwell writes. "They provide the message. Connectors are social glue: they spread it. But there is also a select group of people—Salesmen—with the skills to persuade us when we are unconvinced of what we are hearing, and they are as critical to the tipping of word-of-mouth epidemics as the other two groups."[40] Gladwell goes on to indicate that these charismatic persuaders are much more complex than we imagine, and that their ability to infect others with emotion goes well beyond motivational techniques. Nevertheless, is there not a kind of parallel between these persuaders and the evangelist, who has the gift for calling his hearers to repentance and faith?

The three types of individuals that Gladwell identifies are each needed in the life process of a tipping point, and there would be no breakthrough without the interaction of all of them. Gladwell goes on to show the other factors that must be present in the genesis of a social tipping point, but the lesson for us here is that the roles of the apostle, prophet, and evangelist are sociologically sound as well as theologically orthodox. Furthermore, they create synergy when they are present in the church. Any church that ignores these functions does so at its peril, and, sadly, too many of them do so. Finally, it is critical that these functions occur in the way provided by the centered-set church, near the periphery or outside the periphery of the church. If bounded-set churches attempt to incorporate the apostolic, prophetic, or evangelistic functions within the limits of their cognitive framework, the results are likely to be distortions of the biblical functions. Apostles may come to resemble autocratic cult personalities turned inward on the congregations that raised them up; prophets might turn churches into Pentecostal centers that cycle endlessly through internal demonstrations of signs and power; evangelists would come to resemble revivalists who show up for spiritual emphasis weeks, inviting the same crowds forward for "healing" or "recommitment" who come forward every few months. In short, the power of God will be turned inward and the field of mission largely unreached.

Let me summarize here. In the foregoing, I have drawn on the work of those in the forefront of the missional church movement who have fleshed out Hiebert's distinction between bounded-set and centered-set churches. I have attempted to suggest ways in which we can envision the work of the various New Testament ministries and leaders within the context of the centered-set church. I have suggested parallels between Paul's apostolic leadership functions and sociological insights provided by others, particularly Malcolm Gladwell. These insights may help to define the social functions of apostles, prophets, and evangelists and to show that such functions are at the heart of any successful movement, sacred or secular. It is time now to turn to the third objective of this study, which is to link APEPT leadership with the biblical concept of martyria. It is not enough to find commonalities between biblical concepts of leadership and non-biblical, secular constructs. If this is as far as leadership studies take us, we may be in danger of assuming that the application of sociological insights and marketing technology will ensure success within the church. This assumption underlies much church leadership literature and practice, and has in some instances led

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[40] Ibid., 70.

to less than satisfactory results.[41] We must, if we are to be faithful to the Holy Spirit, mark out the limits of what we can learn from the world and learn it, but go beyond it. The concept of martyria, explained below, allows us to do this by offering a category of leadership that is distinctively Christian in that it is grounded in an understanding of the *self in Christ*. I hope to show that martyria is a governing category for church ministry and leadership in that it provides a criterion to determine the authenticity of any particular expression of leadership by subjecting it to the test of "witness."

III. CHRISTIAN LEADERSHIP AND MARTYRIA

Martyria is a Greek New Testament term translated variously as "witness," "gospel," and "testimony" according to context. It is one of a word group that includes the more common *martys* (martyr) and several verb forms meaning "to testify." As I have argued elsewhere,[42] martyria has an even more general meaning that connotes one's presence or vocation as a witness, and is thus an ontological category. Martyria describes both the act of proclaiming the gospel and the content of the gospel proclaimed. It *describes* on one hand an activity and a message that stand apart from the general activities and communications that make up most of the church's mundane life, and *prescribes* a level of commitment, on the other. Central to martyria is the crucial dimension of public proclamation of the resurrection of Christ. The scriptures, particularly the Gospel of John and the Apocalypse, seem to suggest that martyriological leadership is limited to those who stand on the boundaries of two worlds, often endangering their own lives or welfare in the process. Martyria does not necessarily imply one giving one's life for the gospel, but the fact that so many early witnesses did so has marked the term martyr with the idea of self-sacrifice. In the Apocalypse, writes Verbrugge, "[t]hose who suffer and are killed because of their relationship with Jesus are likewise called faithful witnesses (see Antipas in 2:13; cf. 6:9; 11:3, 7). . . . To be sure, what stands in the foreground is not so much one's death but one's appearance as a trustworthy witness of Jesus."[43] Strathmann[44] agrees with this assessment while bringing a sharper focus to it. Concerning the meaning of martyrdom, Strathmann argues, one is not a martyr because he is put to death; one is put to death because he is a martyr, a witness to Jesus Christ. In the Johannine writings, Strathmann contends, martyria refers to a specific activity as well as the subject matter of that activity. And that activity is carried on by a special class of individuals that John calls "prophets." In fact, the testimony of Jesus *is* "the spirit of

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[41] The current flurry of interest in the apparent admission of failure of church and leadership models within Willow Creek Church by Pastor Bill Hybels may point to an instance of the misapplication of secular models of marketing. At this time the conclusions to be drawn from this episode are uncertain, but it does appear at the very least that Hybels has indicated that much that Willow Creek has thought to be discipleship over the years has been a "mistake." See the following link for some of Hybel's comments: http://blog.christianitytoday.com/outofur/archives/2007/10/willow_creek_re.html.

[42] Niewold, "Incarnational Leadership," 236-244; Niewold, "Beyond Servant Leadership," 118-134.

[43] Verlyn D. Verbrugge, ed., *New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 2000), 357.

[44] Hermann Strathmann, "Martyr, etc." in *Theological Dictionary of the New Testament, Vol. IV,* eds. Gerhard Kittel and Gerhard Friedrich (Grand Rapids: Eerdmans, 1967), 474-514.

prophecy" (Rev. 19:10). This testimony (martyria) of Jesus, Strathmann writes, "is the witness which they have, *not as Chistians, but as Christian prophets*. They have it, not as a secure possession, but as a task, i.e., in order that they may pass it on. . . . This is why they are prophets."[45] Not every Christian, in other words, is a martyr, even those who bear witness. The terms martyr and martyria are reserved for a particular group of individuals with a special task.

The early church seemed to recognize something that has subsequently been lost, that the designation "prophet" in the present age is attached to a discrete set of activities (i.e., those that take place on the border between church and world and have to do with the proclamation to the world of the gospel of salvation). These activities would seem to pertain to those apostolic leaders we have identified as apostles, prophets,[46] and evangelists. These, because of their liminal existence, would be carriers of the testimony of Jesus, hence of the spirit of prophecy. There would be no true Christian apostolic leadership that is not also prophetic martyria. To discuss Christian leadership in the absence of martyria, or witness, is to discuss something other than apostolic leadership.

In the centered-set church as developed above (figure 2), this prophetic calling would attach to the three functions just mentioned, but would not, it seems, apply to the functions of pastor and teacher, except indirectly when those callings relate to the training of the inner core of committed believers to enter into apostolic leadership roles.[47] In short, certain callings identify more closely with martyriological leadership than do others.

Finally, let us recall that Barth determined the common feature of the callings of Ephesians 4:11 to be their character of *verbal* witness.[48] Apostolic leaders were speakers, preachers, proclaimers, disputers, declarers, debaters, polemicists, and persuaders. They were also denouncers, rebukers, and censurers. One calls to mind the early church father Origen, who disputed with the philosopher Celsus, and who gave his life as a martyr in his mid-sixties for his witness to Christ. These early witnesses were only to a degree the empathetic, consensual figures so dear to modern sensibilities. They used words, often backed up with actions and sometimes miracles, to

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[45] Ibid., 501 (my italics).

[46] The spirit of prophecy need not conflict with the more specialized prophetic calling in Ephesians 4:11. It may be that the three designations, apostle, prophet, and evangelist, may all represent aspects of a single gifting, which the scriptures, especially the Apocalypse, but the OT as well, would recognize as prophetic. In the world of the OT, prophets carried on all of the functions of apostles, prophets, and evangelists associated with the NT. Elijah's work was in some respects apostolic in that he pioneered communities of prophets. Jonah was evangelistic, taking the Word of the Lord to the Assyrians. All prophets in the OT were prophetic in the narrow NT sense of challenging the Israelites as well as their pagan or apostate overlords and conquerors.

[47] This by no means devalues the latter two functions, which are critical to the good order of the church and to the cognitive education and training of the committed core. Failures in either of these functions can spell the end of any church's effectiveness in its environment. Furthermore, since the testimony of Jesus (martyria) is as much a task as a possession (Strathmann), any member of the church may, theoretically, assume the mantle of the apostle, prophet, or evangelist at any time, though we are not aware of this being the case except in the case of occasional prophetic utterances.

[48] Barth, *Ephesians*, 483.

win a hearing in the wild and dangerous arena of public life. They were not always well-received, and some, like Origen, paid the highest price a human can pay.

The verbal nature of apostolic ministry is in accord with the meaning of martyria, where oral witness is central. Almost all of the New Testament's instances of witness are verbal acts, sometimes called *kerygma*, meaning proclamation. Today, in our media-soaked world, kerygma or martyria would encompass the written and acted word as well.[49] There was little of the "lifestyle witness" so beloved by the exponents of servant leadership and related initiatives, though of course the letters of Paul are replete with instructions in holy living. But for the most part, the ethical instructions of the epistles served the peace of the believing community and were intended to bring glory to God rather than favor with the world. Towards the world, the church was more often instructed to adopt a stance of hostility and defiance (e.g., such as we find in the Epistle of Jude). The letter of Jude is not the exception in this regard, but more the rule, with its attitude of near-bellicosity. "Earnestly contend [*epagonizesthai*] for the faith," writes Jude (v. 3). This is what it meant to be a witness in the early church, and although there was little to be gained by pointless antagonism towards a host culture, there was, and is, almost nothing of profit in accommodating to it. At the heart of biblical leadership's approach to the world is the spoken word hurled forth like a summons to one's own trial.

To summarize, the biblical concept of martyria appears to modify, indeed to govern, the leadership callings of Ephesians 4:11, especially the first three. It puts vocal witness of one kind or another at the heart of these callings, and turns their focus towards the public square. Apostles, prophets, and evangelists are not primarily intra-ecclesial actors, but instead exist to engage the principalities and powers outside. Only incidentally will the prophet warn the church of the ways in which it compromises with those same principalities and powers. The latter is properly the work of the pastors and teachers, who will sometimes perform prophetic functions. It is sad but true that in our time many pastors and teachers have shown that they are ill-prepared for these endeavors, and prefer merely to carry on the management of congregations as an alternative. This indicates a loss of leadership in our time and its replacement with what David Wells calls the "passive agency of process." It will do little good to set in motion programs (more processes) to identify and position Christian leaders unless we simultaneously steep these people in the martyriological mindset.

IV. CONCLUSION

The early church had few spectators or tire-kickers among its adherents. The stakes were often very high, and those who threw in their lot with the curious band of Christ-followers needed to quickly ascertain their roles within and without the church. All adherents were in some measure activists, and it was important that each understood his or her own strengths and gifts. For those who signed on, there were extended periods of catechesis. Christian commitment was not for the faint of heart.[50] A Roman official might at any time decide to execute a few Christians in order to please emperor

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[49] See T. Francis Glasson, "Kerygma or Martyria?," *Scottish Journal of Theology 22* (1969): 90-95.
[50] See Robert L. Wilken, *The Spirit of Early Christian Thought* (New Haven: Yale, 2003), 36ff., and *The Christians as the Romans Saw Them* (New Haven:Yale, 1984), 23.

or subjects. Though circumstances have changed, at least in the West, there is still a need for Christians to discern their callings, particularly among those who aspire to leadership (I Tim. 3:1). Therefore, any effort to define the various leadership and ministry functions of the New Testament is potentially helpful to practitioners in understanding their callings within the church. Would it not be beneficial if aspiring ministers knew with some certainty, for instance, which of the APEPT callings, if any, they identified with? Might this not lead to a series of life choices that could multiply the effects of their efforts? In light of newer schools of applied psychology, such as programs that stress the cultivation of personal strengths rather than deficiencies, would there not be a better alignment of gifts, chosen occupations, perceived callings, and courses of study?

For instance, in the New Testament passages we have looked at with set theory in mind, pastors seem to have two main functions: nurturing the general spiritual health of the inner core group of believers, and helping to identify and prepare leaders for ministry in the congregation and, in a few instances, beyond the perimeter of the congregation. They share the latter work with the teachers.[51] Teachers have a more specific central function, that of providing grounding in cognitive and practical theology to those who will minister to the congregation, such as deacons and elders. Teachers also presumably train those who will go out as apostles, prophets, and evangelists, and with pastors perform ongoing ministry to these same individuals when then need refreshment and encouragement.

One can only dream of the day when all of these separate ministries are identified by local churches so that individuals can receive training that is appropriate for the needs of missional and traditional churches alike. Pastors could concentrate in the areas where they would actually be required to perform, such as counseling and psychological profiling, the devotional arts, and practical discipleship. Teachers would do the bulk of the public speaking in churches, which would mainly constitute instruction and systematic, active, and inter-active learning. The traditional sermon would fall away, or become more closely tied with events in the world and church. Worship, music, and praise would be the ministry of those so gifted, without this falling on pastors and teachers, as it all-too-often currently does.

Evangelists in such a setting would be trained in cross-cultural studies and communication arts and media. They would know how the various traditions have historically drawn unbelievers into faith.[52] They would understand worldview formation and the principles of spiritual warfare. Their training might include language skills, rhetorical arts, and dramatic presentation.[53] Evangelists would need close but critical awareness of popular culture to function well. It might be necessary for evangelists to have charismatic personalities.

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[51] Barth, *Ephesians*, 438. Here, Barth prefers to see four, rather than five, functions in Ephesians 4:11, with pastors and teachers being one calling, that of "shepherd teachers." In any event, as Barth himself admits, the Greek construction is ambiguous, and the issue not a critical one.

[52] See Rick Richardson, *Evangelism Outside the Box: New Ways to Help People Experience the Good News* (Downers Grove, IL: Inter-Varsity, 2000).

[53] In this connection one thinks of Rob Bell as an example of a contemporary evangelist. Bell's use of the media and his mastery of dramatic techniques have been very effective in reaching unbelievers as well as challenging the traditions of American evangelicalism.

Prophets, as speakers to the structures and powers of the world, would, like evangelists, need to understand worldview formation and analysis. These would be by far the most "educated" of the leaders, with the possible exception of teachers. Many of them would be academics and journalists. Wide reading in classics as well as contemporary *belles-lettres* and history would be essential. Prophets are the poets and litterateurs of the church, but their work would go beyond a mere aesthetic interest. These are the apologists for the faith, and they would be involved in the controversies that engulf culture and church (e.g., design vs. evolution). Their education would comprise creative writing, classic and modern languages, economics, and theology. Some of them would be trained in the hard sciences.[54] Their work, unlike that of the teachers, would be chiefly focused on impacting the world rather than the church. Much of their work would be characterized as *preparatio evangelium*, paving the way for the gospel. This group, unlike evangelists, would not necessarily need charismatic personalities.

Apostles are much like entrepreneurs, as noted above. They would "go native" in the sense that they would enter into the world as scouts, locating those places where God is at work, to bring the forces of the church into line with that divine work. These persons would have to have a high tolerance for ambiguity. As "connectors" (Gladwell), apostles would be the most "worldly" of the church's leaders, using that term to mean worldly-wise rather than secular. Many early missionaries were in actuality apostles, as was the original missionary, Paul the apostle.

Apostles would combine many of the functions and characteristics of the other leaders. Perhaps for this reason, APEPT leadership is often simply called "apostolic leadership." Like the prophet, apostles would have to understand the structures of the world and know how to communicate in that milieu. Like the evangelist, they would be involved in active witness as part of their exploratory work. They would probably be of charismatic personality, though not necessarily so. Their skills would have to go beyond those already mentioned. These persons would need business, law, real estate, managerial, finance, and leadership competencies, combined with solid analytical expertise in sociology and statistics. Cross-cultural survival techniques would be essential, as would education in urban missions.

Many APEPT leaders would most likely have careers in the professions and trades, and those proficiencies would contribute to their apostolic, prophetic, and evangelistic credibility. Like people everywhere, they would have their particular interests, hobbies, passions, and aspirations, all of which would make them unique personalities in their settings. Of course, every leader would need to live a life of exemplary moral rectitude and be a person of vibrant personal devotion.

The point of the foregoing exercise is simply to indicate that we should begin to think about the various roles and functions of leaders, and set about preparing to nurture such leaders. Such initiatives are not quick fixes, and nobody should expect an easy transition from the current pastor-centered traditional church to the diffused leadership that we have discussed here. There may be resistance, including resistance even to discussing these concepts. Seminaries are not yet equipped for the training of

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[54] Examples of contemporary prophetic voices are those of Phillip E. Johnson, Richard John Neuhaus, and the late Francis Shaeffer, but there are many such individuals in our time.

such ministers, even if they were conceptually agreeable to many of the concepts of the missional church. It is unlikely that many denominations will welcome the new paradigm offered here. Yet one can hope that all churches, whether they share the Anabaptist aversion to cultural renewal or not, will take seriously the imperatives of the times for a new kind of leadership. Perhaps the mainline and denominational churches will yet reinvent themselves, taking on some of the characteristics of the missional and emergent church models with their centered-set social personalities and decentralized leadership.[55]

About the Author

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[55] This seems actually to be happening in some locales. I know of a denominational Baptist church that has planted a satellite church that is very different in form and expression from the mother church. It remains to be seen how independent the younger church is allowed to be, but from all appearances the original church, which is now numerically smaller than its satellite, has shown complete restraint towards interfering with its newer plant.

LEADERSHIP REFLECTION:
EXCELLENCE IN CHRISTIAN LEADERSHIP

KENNETH O. GANGEL, PH.D.

This article neither describes detailed research nor offers practical advice for leadership procedures. Its intent is to emphasize the process and conditions that afford the best hope of achieving excellence in ministry leadership. Some may find it too theoretical, but as a famous educator once said, "There is nothing more practical than a good theory." Lurking in these paragraphs is the less than disguised notion that too many Christian leaders have made insufficient effort to rise above the level of mediocrity in churches, schools, missions, and other ministry categories. Several of the concepts appear in my book, *Coaching Ministry Teams,* first published by Word in 2000 and released again by Wipf and Stock.

A few years ago, a major news magazine conducted a survey among people it considered "distinguished Americans," asking them to rate thirty institutions according to their effect on decisions influencing the nation. On that list, ranked highest to lowest, positions twenty-four, twenty-five, and twenty-six were occupied by education, family, and church. In these days when everyone speaks about the culture wars and post-modernity, it may be worth reminding ourselves that what we celebrate as Christians is not our social or political impact on North American or global society. We celebrate what God has done through his pilgrims and strangers who have always had a relatively insignificant impact on the wider culture of the secular world.

Yet that impact, however small and inconsequential by the world's standards, must be carried out at a level of excellence that brings glory to God. Ministries that center in the absolute truth of the Bible become what today's leadership literature calls

learning organizations. Let's never forget that our commitment to absolute truth forms the major distinction between Christian thinking and secular thinking.

I. COMMITMENTS TO EXCELLENCE IN EDUCATIONAL LEADERSHIP

I once read about a physicians' banquet in which the guest speaker was scheduled to address the topic "Emergency Medicine." One of the guests choked on a piece of food during dinner and died because not one doctor in the room could correctly administer the Heimlich maneuver. The story seems a bit far-fetched, but the point should grab each of us. Competence to serve in ministry must characterize all Christian leaders. What are these commitments?

Integrated Thinking

Christian leaders hold a mandate to bring people to maturity, to spiritual adulthood, to a place at which they are no longer tossed about nor indecisive about the foundations of their faith.[1] We must determine what Christian maturity looks like, and how and where integrated thinking skills fit into that maturity. We teach people to think through what makes ministry effective. We challenge people to design better programs, more efficient organization, and improved ministries that will attract others in new and more dynamic ways. To do that we tap into creative thinking, throwing out old boundaries and approaching our challenges from a fresh perspective, asking questions that penetrate to the root of our mission and give impetus for an expanded vision*.*

Public Reputation

In 1 Timothy 3:2-12, Paul identifies numerous qualifications for church elders and deacons. These lists reveal the fact that we should not take lightly the business of serving the Lord. Serving as a Christian leader carries both deep responsibility and enormous challenge. Church leaders, Paul insisted, must have a reputation of integrity with the world, with those in the church whom they would lead, and with God himself. Quality ministry must be carried out by quality people known in the church and the community as true followers of the Lord.

Cooperative Service

When Christian leaders push teamwork, they do not necessarily buy into a secular business concept; rather, they affirm a basic biblical truth. Romans 12:5 reminds us that believers are united in Christ, "So in Christ we who are many form one body, and each member belongs to all the others." Why then do we applaud the lone ranger who builds a large church on the strength of his own personality? Why do we repeatedly affirm Christian superstars and ignore the millions who live out their faith day by day? Why do we accentuate competition among our students rather than urging

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[1] Eph. 4:13-15 (NIV).

cooperation and teamwork? When Christians learn to help each other, to make up for their own weaknesses with another's strength, they reflect the unity Christ desires of us.

Courageous Experimentation

We all know failure breeds success, since we learn so much from creative mistakes. Our ministries ought to build an environment that frees people to discover new approaches to serving God and new solutions to constantly changing problems. When we work at cross-purposes, it drains incentive for fresh ideas. Such a climate promotes lack of solidarity, rather than global or holistic thinking, and can quickly degenerate into turf protection.

Quality control in Christian leadership remains an unreachable goal without wide-angle thinking. Edward Deming repeatedly emphasizes the need to have the "big picture" in mind. He reminds us that "the only way to change or improve an organization is to view it as a whole and implement changes throughout the entire system."[2]

II. CHECKLIST FOR EXCELLENCE IN EDUCATIONAL LEADERSHIP

I'm told that on any given day, 4,855 AAA members are locked out of their cars. AAA receives 1,783,000 calls annually and reminds its members to remove their keys when they exit and keep one in a billfold or purse. Good idea. Our grandparents taught us that an ounce of prevention is worth a pound of cure. Let's apply that to protecting the quality of Christian leadership. Leaving facilities in disrepair because no one notices or understands the concept of excellence may represent the worst scenario. But only slightly less desirable is a leadership style that constantly practices crisis management, dealing with broken programs and broken people after the fact. How can we build in safeguards up front?

Clear Mission

The importance of an organization's mission cannot be overemphasized. As stated earlier, mission represents the purpose of a ministry, and vision is a picture of its future. A third component—values—describes how we intend to behave as we carry out the mission and pursue the vision. But there's a catch here, and Peter Senge describes it well:

> There is a big difference between having a mission statement and being truly mission-based. To be truly mission-based means that key decisions can be referred to the mission—our reason for being. It means that people can and should object to management edicts that they do not see as connected to the mission. It means that thinking about and continually clarifying the mission is everybody's job. . . . In most organizations no one would dream of challenging a management decision on the grounds that it does not serve the mission. In other words, most organizations serve those in power rather than a mission.[3]

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[2] Richard I. Miller, ed., *Applying the Deming Method to Higher Education for More Effective Human Resource Management* (Washington: CUPA, 1991), 4.

[3] Peter M. Senge, "The Practice of Innovation," *Leader to Leader* (Summer 1998): 17-18.

Competent Management

Though leadership and management are distinct, in Christian ministry we can hardly separate the two. Good coaches do not tell players what to do and then punish them if they don't do it; they coach. Coaching consists of helping people do a better job and learning by experience how to increase ministry quality. And part of effective coaching is recognizing and thanking team members who do well.

In their workbook, *The Leadership Challenge Planner*, Kouzes and Posner once again beat the now familiar drum for positive re-enforcement:

> "The climb to the top is arduous and long. People become exhausted, frustrated and disenchanted. They're often tempted to give up. **LEADERS ENCOURAGE THE HEART** so that their constituents carry on. If people observe a charlatan making noisy pretenses, they turn away. But seeing genuine acts of caring uplifts the spirit and draws people forward."[4]

Cooperative Attitude

Deming urges us to drive out fear and to break down barriers between staff areas. This is good advice for any leader. Too many team members are afraid to ask questions or seek help even when they do not understand how their organization works. The result is that people continue to do things ineffectively or do not do them at all. To perform with quality, people need to feel secure in their work.

Too often, boards and staffs compete between or among themselves, depleting precious resources. When one segment of a leadership team causes problems for another, we can almost feel excellence diminishing. I recall something Daisy Hepburn said in her book *Lead, Follow, or Get Out of the Way*, "Good, better, best, never let it rest—until your good is better and your better is your best!"[5]

Constant Improvement

In secular organizations, the phrase "constant improvement" refers to product enhancement or tweaking the techniques of marketing. In a ministry it more likely centers on what some would call "small wins," incremental steps toward higher quality in our educational programs. According to David and Mark Nadler:

> Organizational learning doesn't just happen—top leadership has to make it happen. There are informal ways to support learning that involves the way leaders treat risk-takers who don't always succeed, but learning can also be formalized. . . . The object isn't to criticize or lay blame; instead, senior executives—sometimes the CEO—make it clear from the outset that their only

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[4] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge Planner* (San Francisco: Jossey Bass/Pfeiffer, 1999), 51.

[5] Daisy Hepburn, *Lead, Follow, or Get Out of the Way!: A New Look at Servant-Leadership Roles for Women* (Ventura, CA: Regal Books, 1992).

objective is to learn from experience, so lessons can be applied appropriately throughout the company.[6]

Correct Targets

Focusing on correct targets offers a desperately needed corrective for many ministries—*eliminate [or minimize] numerical quotas.* Deming talks about an airline reservations clerk under a directive to answer twenty-five calls an hour, while being courteous and not rushing callers. "Sometimes the computer is slow in providing information. Sometimes it is entirely unresponsive and she must resort to directories and guides. Yet there is no leeway in the twenty-five-call mandate. What is her job? To take twenty-five calls or to satisfy the customer? She cannot do both."[7]

Too many ministries operate with "total quantity management." We number everything from enrollment or attendance to the dollars pledged at the annual advancement banquet. Then we measure success by rising numbers. Yet the biblical "bottom line" has very little to do with numbers of any kind—it deals rather with the quality of living and loving displayed in our schools and churches which make them attractive to present and potential families.

III. Components of Excellence in Educational Leadership

Leonardo da Vinci once worked for a long period of time on a great masterpiece. He had labored long to create this work of art and it was near completion. Standing near him was a young student who spent much of his time with his mouth open, amazed at the master with the brush. Just before finishing the painting, da Vinci turned to the young student, gave him the brush and said, "Now, you finish it." The student protested and backed away but da Vinci said, "Will not what I have done inspire you to do your best?"

Every Christian leader must be a model in speech, life, love, faith, and purity. Some have suggested that Timothy had a non-assertive personality, and they have criticized his leadership style. Even if that were true of Timothy, we should never confuse meekness with weakness, especially in serving the Lord.

Quality Control in Staff Recruitment

Just as a good basketball coach knows how to get his team ready for action, so a good leader knows how to prepare team members for their tasks. Several issues are important here as we strive for excellence:

We must always *field the best team*. One year I played the sixth-man position on a basketball team. When a game started I had no idea how soon I would break into the lineup or what I would be asked to do. But I knew the coach wanted the best team on the floor at any given moment in the game, and he made sure we knew our purpose as

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[6] David A. Nadler and Mark B. Nadler, "The Success Syndrome," *Leader to Leader* (Winter 1998): 49-50.
[7] Mary Walton, *The Deming Management Method* (New York: Perigree, 1986), 78-79.

a group. He trained us to play our positions, he showed us how to be serious at practice, and he gave us resources for solving problems on the floor.

We must *know our personnel*. You can't field the best team unless you know the skills of the players. Sometimes coaches have to play people without wide experience. Maybe an injury forces the use of a player who needed a few more weeks of seasoning in practice. But that's all part of coaching. And when those times come, coaches not only make important decisions, they also teach players how to make good decisions.

We must *call the plays*. Very rarely in basketball is play-calling done on the floor. Sometimes a point guard will initiate a play, but more likely he gets signals from the coach and passes the play to his team members while bringing the ball down the floor. But those hand signals are useless if players on the floor don't understand the play. Communication permeates every aspect of coaching. H.B. London, Jr., reminds us of the need for good communication in working with our leadership teams.

> Most leaders have little problem speaking, but severe limitations when it comes to listening. A majority of the problems we face occur because we usually communicate on a 'me' level. Sometimes we fall victim to conflict because we do not have a common vocabulary: We do not know how to describe what we are seeing and feeling without initiating an argument.[8]

We must *follow the game plan*. How often we hear sports announcers say, "No matter what the defense does, the coach is going to stick with his game plan." To be sure, if you're down twenty points with less than two minutes to go, it may be time to change the game plan and try a few drastic measures. But generally we have strategies for service and strategies for developing leaders in service. The game plan should be broad enough to allow for the following ingredients:

- Making sure the players know how to handle their positions
- Constantly keeping them informed
- Helping them know where the problems are and how to solve them
- Consistently widening the team's perspective as the game develops

When recruiting players, it may be prudent to select the best player in the draft. On a basketball team, for example, you may need a tall center, but if a great small forward is available, you may want to grab him and revise the makeup of the team to fit him in. Let's not just design empty slots and then try to find people who fill those positions. Instead let's focus on people and then design positions that will allow them to use their God-given gifts and talents in serving the Lord.

Quality Control in Communication

Good leaders understand the link between communication and motivation. A leader's comments have enormous impact on how team members feel about their positions, their teams, and their work. Positive conversation goes a long way toward lifting team spirit. I like the way William Plamondon put it:

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[8] H.B. London, Jr., "Being a Tough But Tender Leader," in *Leaders on Leadership* (Ventura, CA: Regal, 1997), 112-113.

When it comes to communicating with employees, I have never viewed communication as merely sharing information but as sharing responsibility. Rather than telling people what to do, I ask them what needs to be done and then do my best to remove any obstacles in their way. This not only generates the best ideas but also gives people a stake in the success of effort. One of our customer service representatives put it best when she said, "If you want me to be there for the crash landing, you'd better invite me to the launch."[9]

Quality Control in Relationships

Few evangelical ministries struggle over doctrine; our problems much more commonly develop over relationships. Teaching people how to live in love and unity can lead to significant progress in our quest for excellence. If obeyed, one New Testament passage could bring revival to some ministries almost overnight:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus.[10]

Quality Control in Strategic Planning

Almost every helpful management book emphasizes understanding why an organization exists, that is, its mission. Never confuse *mission* with *vision*. Judith Bardwick puts it this way:

Determining the business of the business is the first step in setting priorities. This is a major leadership responsibility because, without priorities, efforts are splintered and little is achieved. The best leaders get the organization to focus and to become involved only in what matters the most. . . . Achieving the mission against hard odds, hitting stretch targets in the business of the business—this is the glue that hold people together with the commitment to the good of all.[11]

As Kouzes and Posner repeatedly emphasize, effective leaders *challenge the process*. This doesn't mean they need be rebellious. Nor does it mean criticizing the behavior of other leaders. It simply requires us to continuously and unrelentingly asking, "Is there a better way to do this?" We achieve goals when we are willing to make adjustments along the way that enable the process to move ahead more competently and comfortably.

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[9] William Palmondon, "Energy and Leadership," in *The Leader of the Future* (San Francisco: Jossey-Bass, 1996), 275.

[10] Phil. 2:1-5 (NIV).

[11] Judith Bardwick, "Peacetime Management and Wartime Leadership," in *The Leader of the Future* (San Francisco: Jossey-Bass, 1996), 134.

Quality Control in Empowerment

Team leadership is an applied science and a useful art. We release people to serve by believing they are capable of using their freedom to enhance their ministry posts. Rather than thinking of meetings as a necessary evil, we value the act of convening as a primary part of our leadership roles, and we design those meetings for group decision-making rather than as a platform for our own speeches.

Peter Block talks about "the end of leadership" and describes his experience in organizational renewal. Revitalization, he says, commonly begins somewhere in the middle of an organization, not at the top. He disdains management which denies that motivation and responsibility can exist without the blessing of those in charge.

> We will always need clear structures, measures, and rules to live by. The workplace begins to change only when employees join together in choosing the structure, measures, and rules. Clinging to our attraction to leadership keeps change in the hands of the few. We need to transfer it to the many. This is the power of citizenship. The task of the boss, then, is to convene people and engage them in the everyday challenges of how to plan, organize, discipline, and insure that the right people are on the team and doing the job right. Bosses become conveners and clarifiers, not visionaries, role models, or motivators.[12]

Delegation is the old word; today we commonly speak of *empowerment*. This means learning to let go—of authority, finances, decision-making, control—and "decentralizing" ourselves in order to advance and enhance the ministry of others.

Perhaps for the first time in the history of management science several major spokespersons are lining up with what the Bible has commanded for two thousand years. C. William Pollard addresses the issue of empowerment in an interesting way.

> Will the real leader please stand up? Not the president, or the person with the most distinguished title, but the role model. Not the highest-paid person in the group, but the risk-taker. Not the person with the largest car or the biggest home, but the servant. Not the person who promotes himself or herself, but the promoter of others. Not the administrator, but the initiator. Not the taker, but the giver. Not the talker, but the listener.[13]

As Frances Hesselbein puts it:

> The leader of the future does not sit on the fence, waiting to see which way the wind is blowing. The leader articulates clear positions on issues affecting the organization and is the embodiment of the enterprise, of its values and its principles. Leaders model desired behaviors, never break a promise, and know that leadership is a matter of how to be, not how to do it.[14]

These paragraphs have not dealt with techniques and gadgets since excellence has no simple formula. I'm reminded of advice once offered by Will Rogers on the issue of national defense. He had just achieved fame in the Ziegfeld Follies at the time of

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[12] Peter Block, "The End of Leadership," *Leader to Leader,* (Winter 1997): 13.

[13] C. William Pollard, "The Leader Who Serves," in *The Leader of the Future* (San Francisco: Jossey-Bass, 1996), 241.

[14] Frances Hesselbein, "Journey to Transformation," *Leader to Leader* (Winter 1998); 6.

World War I when German U-boats were discovered in the Atlantic much too close to the American shoreline. Everybody was upset about the problem and, when approached for his solution, Rogers shrugged his shoulders and said, "It's really quite simple. You heat the Atlantic Ocean to the boiling point and the U-boats will float to the surface and you pick them off." The shocked reporter raised the volume of his voice a notch and asked, "How on earth do you heat the Atlantic Ocean to the boiling point?" To which Rogers replied, "You just asked me what I would do; it's up to you to work out the details."

About the Author

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