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SHARED LEADERSHIP AS EXEMPLIFIED
BY THE APOSTLE PAUL

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SHARED LEADERSHIP AS EXEMPLIFIED
BY THE APOSTLE PAUL

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To my wife, Sara, who encourages me to persevere in my faith and in whom
keeping in love has been as easy as falling in love!

To Anna, Abigail, Joshua, Julia, Micah, and Mason, your sweet spirits, smiling
faces, and tender hearts make it a joy to be called your father!

Psalm 128

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PREFACE

This opportunity to study leadership theologically, methodologically, and systematically is a privilege that will impact my life and ministry for many years to come. I want to thank Dr. Michael Wilder and Dr. Timothy Paul Jones for having the confidence in me to undertake this project. Through their wisdom and knowledge, I have become a more effective leader and minister in the local church. Many others deserve a word of thanks.

First and foremost, I thank my Lord and Savior, Jesus Christ. Though these past thirty months have challenged me in a variety of ways, He has been there, as He always has, with a love that extends from the cross. He has provided for my needs in such a way that I have not lacked strength, endurance, direction, stability, or encouragement. He has truly been my all in all and to Him I owe my love and devotion!

It has been said that behind every great man is a better woman. This is absolutely the case in my life. I want to give my thanks to my wonderful wife, Sara. She has spent countless hours proofreading papers, encouraging me to press on, praying for me, and taking care of our children while I was in class or the library. I am beyond grateful that God led me to meet, marry, and spend the rest of my life with such a godly woman!

Beyond the Lord and my wife, the greatest blessings in my life are named Anna, Abigail, Joshua, Julia, Micah, and Mason. I pray that they will receive a great reward for the sacrifices that they made, even at their young ages, that afforded me this opportunity to complete this degree. Their sweet spirits, smiling faces, and tender hearts make it a joy to be called their father.

I have had many family members, including my parents, two brothers,

grandparents, in-laws, and numerous extended family members, who have supported me in countless ways as I have taken this journey. To all of them I offer my thanks! In particular, I thank my parents, who modeled ministry for me as a child. Their valuable wisdom, practical advice, and godly leadership have in many ways made me the man, father, and pastor that I am today.

Last, but certainly not least, I thank the Cornerstone Church families who have given me the opportunity to serve them. I am forever grateful to be able to serve a church that has taught me what can really happen when a church decides to listen to and obey the will of God.

To each of these, I pray, may God bless you in kind until you are fully paid!

Michael Atherton

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CHAPTER 1

INTRODUCTION TO RESEARCH PROBLEM

The word *leadership* evokes an expectation of expertise by anyone who serves or works in a leadership capacity. For as many leaders that there are in the world, there are definitions, theories, models, and books, all aimed at helping a leader become more effective. There does seem to be a preoccupation with the notion of leadership, evidenced by the fact that a recent internet search on the word leadership revealed nearly 440 million web entries dealing with leadership and its many facets and factors.

Corporate America is consumed with leadership competency and efficiency. Better leadership will inevitably render effective personnel management, clearer vision, more production, better time management, happier customers, and increased revenue. As increased revenue is what motivates corporate America, it makes sense to invest time and money in leadership development.

If one desires to gain insight into leadership by understanding its definition, they would quickly realize that for every book or article written on the topic, there is a definition given. Every quasi-expert to reputable practitioner who writes on the topic asserts that if one will follow their definition and theories, they will revolutionize their church or business. Nevertheless, within the church there is a lethargic view concerning the value of developing and maintaining strong leadership. The reasons are many: there may be diminished funds for the church to advocate the training of its leaders, there may be a lack of desire on the part of the leader to be developed, and undoubtedly there is not enough accountability by all parties to ensure the maturation of leaders. Regardless, church leaders must recognize that God's Word is not silent on this matter, and that by examining God's Word, a theology and theory of leadership can be developed. This is a

matter of importance. The results will not be measured in monetary terms, but in the eternity of souls. There must be renewed sense of dedication within the church to see the revitalization of leadership education and development.

Presentation of Research Problem

The literature base has a relatively minor number of documents available for the inquiring minds pursuing the topic of shared leadership. This is likely plausible in part because of a vernacular gap in vocabulary. Contemporary practitioners, Craig Pearce and Henry Sims prefer the “term shared leadership,” while Aubrey Malphurs, Will Mancini, and Efrain Agosto choose to use the term “team leadership.” Still others, like Erika Engel Small and Joan Rentsch use the terminology “shared team leadership.”¹ Admittedly, each will use the terminology that best suits their overall purpose, but generally speaking they seem to be using their choice phrase with some degree of a common thread that runs throughout each of the phrases. For the purpose of this thesis, the terminology “shared leadership” will be used.

Although some might be tempted to suggest that shared leadership is a rather new phenomenon, one must resist the temptation. Samuel E. Waldron, in the book *Who Runs the Church: Four Views on Church Government*, participates in performing a study of church government throughout history, dating back to the beginning of the New Testament church. He asserts little evidence to suggest that the early church fathers knew of a church government that was single; arguing church leadership historically has had its

¹See Craig L. Pearce and Henry P. Sims, Jr., “Vertical versus Shared Leadership as Predictors of the Effectiveness of Change Management Teams: An Examination of Aversive, Directive, Transactional, Transformational, and Empowering Leader behaviors,” *Group Dynamics: Theory, Research, and Practice* 6 (2002): 172-97; Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of your Church* (Grand Rapids: Baker, 2004); Aubrey Malphurs, *Leading Leaders: Empowering Church Boards for Ministry Excellence* (Grand Rapids: Baker, 2005); Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis: Chalice, 2005); and Erika Engel Small and Joan R. Rentsch, “Shared Leadership in Teams: A Matter of Distribution,” *Journal of Personnel Psychology* 10 (2010): 203-11.

roots in a plurality of elders.² Far more recently, Follett in 1924, argues against blind vertical leadership in favor of leadership being exerted by the one who has the most knowledge of a particular situation or desired outcome; a notion encompassed in the shared leadership discussion.³ Similarly, Bowers and Seashore conducted a study to show that peer leveled leadership often produced greater group outcomes than formal managerial leadership.⁴ At a minimum, it must be acknowledged that the tenets (which will be explored in greater detail in chap. 2) of shared leadership are woven throughout the fabric of the leadership discussions that have taken place dating back many generations (ultimately as far back as the time in which Scripture was written).

It should be noted at this juncture that though there is sufficient evidence to suggest that shared leadership and its tenets is not a new concept, it has been left relatively unexplored, at least formally within the church. Though to be fair, it appears that the church has preferred the verbiage of team leadership against that of shared leadership. As such, there are many who have expounded upon team leadership, but their insight is not important to review at this point.

When one uses the terminology “shared leadership,” what is he or she describing? Pearce and Conger define shared leadership as “a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both.”⁵ Though Pearce

²Paul E. Engle, ed., *Who Runs the Church: Four Views on Church Government* (Grand Rapids: Zondervan, 2004), 1994-98.

³Mary Parker Follet, *Creative Experience* (New York: Longmans Green, 1924), 3-30.

⁴D. G. Bowers and S. E. Seashore, “Predicting Organizational Effectiveness with a Four Factor Theory of Leadership,” *Administrative Science Quarterly* 11 (1966): 238-63.

⁵Craig L. Pearce and Jay A. Conger, eds. *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage, 2003), 1.

and Conger do not adequately define the term dynamic, they have adequately captured the plurality of shared leadership. Within the construct of shared leadership, one finds that all parties involved must take up an active role in leading each other to achieve the shared goal.

While examining this notion more practically, Ziegert says that “shared team leadership exists when multiple team members exert downward, upward, and lateral influence on their fellow teammates in an effort to realize team goals.”⁶ Accordingly, shared leadership is dichotomous to vertical leadership because in the latter the leadership structure has one leader exerting this influence on the entire group of team members to achieve said goals. In the former, all team members have the ability, opportunity, and responsibility to exert this effort.⁷ That is not to say that there is not a senior leader present to help form the parameters in which the shared goals are set and established. However, to expect any single leader to be able to address all of the leadership needs of an organization, is an unreasonable expectation for the best of leaders. Therefore, a shared leadership model becomes imperative.⁸

The Biblical Expectation to Follow Scriptural Principles

As it will be shown throughout this thesis, the shared leadership model becomes not only a great model to follow, but as implored through Scripture, there is a responsibility on the part of the practitioner to implement and utilize these tenets in an appropriate manner. James tells the believer,

But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man

⁶Jonathan Ziegert, “Does More Than One Cook Spoil the Broth? An Examination of Shared Team Leadership” (Ph.D. diss., University of Maryland, College Park, 2005), 1.

⁷Ibid., 1-2.

⁸Small and Rentsch, “Shared Leadership in Teams,” 203.

who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (Jas 1:22-25)⁹

In verse 22 James begins by encouraging the believer to prove themselves by being doers of the Word. The Greek verb *Γίνεσθε* (be/become) is interpreted as a present imperative, signifying the continuous action that James is calling the believer to exhibit. The force by which James is using this word is quite significant. He does not give a simple “to do,” but rather gives a command that manifests itself in the believer as a habitual occupation.¹⁰ Believers are to be doers of the Word.

The antithesis of James’ exhortation is that the believer would be content simply hearing the Word of God. The word *ἀκροαται* (hearer) was common among the Greeks. It was used to describe a person who attended a lecture, but was not a student of the lecturer.¹¹ In today’s terms it would be like an auditor of a college class. The student would attend the classes, but never be asked to put the gained knowledge into practice through the process of writing a paper, taking an exam, or completing an assignment. James was warning the believer not to be guilty of having such a callous attitude towards living a sanctified life. One who knows the Word is expected to abide by the Word.

The consequence for one who is a hearer only is that they are susceptible of deluding or deceiving themselves. To delude or deceive oneself is to “be blinded to the reality of one’s true religious state.”¹² Remember the words of the Lord in the Sermon on the Mount found in Matthew 7, where He reminds that those who hear and obey are like

⁹Unless otherwise noted all Bible references are from the New American Standard Bible.

¹⁰Robert Johnstone, *Lectures on the Epistles of James* (Grand Rapids: Baker, 1954), 143.

¹¹D. Edmond Hiebert, *The Epistle of James: Tests of a Living Faith* (Chicago: Moody, 1979), 133.

¹²Douglas Moo, *The Letter of James*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 2000), loc. 1385, Kindle.

the wise who build their house on the rock. In opposition, those who hear and do not obey are like the foolish who built their house on the sand. The difference in the two houses becomes evident when the rains come down, the streams rise, and the winds blow; which house will remain standing? Clearly the house on the firm and solid foundation will be the one that stands. So it is true in the life of the believer.

In verses 23 and 24, James uses an illustration to show what a person who ignores the Word of God is like. He says they are like a person who looks at themselves in a mirror and goes away forgetting what they look like. Poteat helps to explain this illustration by noting that a mirror in ancient times was not made of glass, but rather was a polished metal.¹³ Therefore, when one looked into the metal, the image that was revealed was not a clear and polished image like one who would look into a modern day mirror. For a man to see his dirt on his face and the dishevelment of his hair, yet do nothing about it is like the man who reads Scripture and sees his folly, yet chooses to ignore it. It is important to recognize that just as the mirror reflects the outward appearance of man, so Scripture reflects the inward appearance of man.

It is reasonable to understand when one does not get a clear picture of themselves, why they would walk away and do nothing about it. Yet too often, the same calloused attitude is applied to one's revelation of Scripture. If one is only a hearer and the principles or precepts of Scripture are not applied in their life, they remain the same as they were prior to that new revelation; and yet God expects different, He desires the believer to be a doer of His Word.

The first word of verse 25, *δέ* (but), alerts the reader to the contrast found in verses 23 and 24. In short, the one who looks into the law of God and acts on that which he hears will be blessed in whatever he does. Notice the progression that takes place: first, the man looks intently into the perfect law. Second, he continues to look intently

¹³Gordon Poteat, *James*, in vol. 12 of *The Interpreter's Bible*, ed. George Arthur Buttrick (Nashville: Abingdon, 1957), 32.

into the perfect law, much like the man in Psalm 1 who meditates on the Word of God day and night. Third, the man does not forget what the Word of God says. Finally, the man puts the Word of God into action.¹⁴

James sets God's law apart from Mosaic law by using the words, νόμον τέλειον (perfect law). Danker interprets the word τέλειον as perfect, conveying the idea of the law being complete in nature.¹⁵ This is not to suggest that the Mosaic law was flawed, but rather now the law is complete and when obeyed, provides liberty and freedom. To be sure, for something to be perfect there is an absolute quality given to it. No longer can one view the law as being relative, for now that Christ had fulfilled the prophet's teachings, there was a fulfillment of the law.¹⁶ Though there are some who would argue that the law here is strictly a word that is describing a "norm of conduct."¹⁷ Nevertheless, this law is calling believers to respond in action.

For one to be obedient to the law of God brings about a tremendous assurance; one will be blessed. No doubt James was talking with an eschatological view in mind, yet the blessings that come from obedience are not reserved exclusively for the life to come.¹⁸ "The voluntary doing of God's will is the secret of true happiness," even in this

¹⁴Donald, W. Burdick, *James*, in vol. 12 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 175-76.

¹⁵Frederick William Danker, ed., *A Greek-English-Lexicon of the New Testament and other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), 995.

¹⁶Simon Kistemaker, *Exposition of the Epistle of James and of the Epistles of John*, New Testament Commentary (Grand Rapids: Baker, 1986), 8.

¹⁷Ralph P. Martin, *James*, Word Biblical Commentary, vol. 48 (Nashville: Thomas Nelson, 1988), 51.

¹⁸For an understanding for how and why this blessing should be seen solely through eschatological eyes, consult Peter H. Davids, *The Epistle of James*, The New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans, 1982), 100.

life.¹⁹ One must remember that the blessings of God are always preceded by the obedience of His children. At the conclusion of this work, the reader will have the opportunity and responsibility to decide how to put the biblical principles studied, into practice.

Current State of Research Problem

The following study was designed to take an in-depth look into the leadership strategy and theology of the apostle Paul as outlined in Scripture. Paul, by his example, propagates a philosophy of shared leadership within the church. Careful research and exegesis demonstrate that a shared leadership model is not only an effective strategy, but the preferred biblical strategy for carrying out leadership within the church.

Further, this work shows that a plethora of information is available outlining leadership: its definition, strategies, models, perspectives, and practices. Conversely, the information available to point present day church leaders to Paul's view of "shared leadership" is minimal. Accordingly, very little good and relevant research shows the value, benefits, or methods of a shared leadership construct. The research presented in this thesis serves as a springboard for many others within Christendom to continue a dialogue which will prove invaluable in helping increase the effectiveness of church leaders everywhere, by adopting a construct that is directly taught through Scripture.

Purpose Statement

The purpose of this text-based study was to examine in great detail, Paul's practice of shared leadership within the church context. Examining Paul's teaching and example, shows why a shared leadership construct is an effective and reasonable model for church leaders to follow.

¹⁹Hiebert, *The Epistle of James*, 138.

Research Questions

1. What was Paul's functional view of the church and how was it influenced by religious heritage and cultural norms?
2. What was Paul's practice of ministry as it relates to sharing ministry responsibility and leadership?
3. What was Paul's instruction to early church leaders regarding how leadership in the church should be structured?
4. What was Paul's understanding of shared leadership?

Procedural Overview

A number of considerations were important when beginning a study of this magnitude. The following section provides a synopsis of those considerations.

Proposed Methodologies

The proposed thesis was designed as a text-based thesis. Accordingly, I performed the research by examining relevant books, studies, journals, and commentaries.

Delimitations

This thesis identified the following limitations:

1. This study was limited to a scriptural analysis of the apostle Paul's view and practice of leadership; other biblical leaders were not studied in a comprehensive manner.
2. This study did not explore in any great detail any alternative models of leadership, in order to sufficiently focus on Paul's model and practice of leadership.

Research Competencies

The following research competencies aided my work: a background in biblical studies, a working knowledge of biblical Greek, and access to multiple academic theological libraries.

Conclusion

Congregational leadership is the ability of one, called by God, to use his or her influence (in word and/or deed) to help others to see, understand, accept, and fulfill

God's purposes. The discipline of leadership implies a journey, not just an outcome. It involves the process of getting a person from one point to a different point; supposedly a point that will prove to be more beneficial than the previous. Within the constructs of a shared leadership philosophy, it is the responsibility of church leadership to partner together to help God's church reach her fullest potential. This thesis will assist leaders know, understand, and apply a shared leadership philosophy as defined by Scripture.

CHAPTER 2

REVIEW OF PRECEDENT LITERATURE

Solomon, in all of his wisdom, correctly asserts that there is nothing new under the sun (Eccl 1:9). The discipline of shared leadership is not an exception to that rule. Many works, over the course of years, have dealt with shared leadership in one form or another. However, shared leadership, as exemplified by the apostle Paul, has not been dealt with in any comprehensive manner throughout the literature base. An objective of this literature review is to examine and develop a definition for shared leadership. Further, it is imperative to look at the differences in how practitioners view, define, and practice team leadership versus shared leadership. The relevant presupposition is a fundamental difference in the ecclesiastical view of team leadership and the secular view of shared leadership.

After giving careful considerations to the definitions and practice of shared leadership and team leadership, attention must be given to the apostle Paul and his view of leadership. By examining the literature base, one must develop an understanding of Paul's view of the church, his religious heritage, and the cultural norms of his day, before appreciating how he viewed and practiced leadership. One can then identify various passages pointing to Paul's view of sharing ministry responsibility and leadership.

Literature Review

Stogdill notes that there are as many different definitions for leadership as there are practitioners who have practiced the discipline.¹ Therefore, attempting to

¹Ralph M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1974), 7.

discover a definition for leadership that is universally accepted is a challenge on many fronts. Arguably, the biggest challenge in this quest comes at the hands of a vernacular disconnect; words can have various meanings for each individual. For example, whereas Fitzsimons, James and Denyer prefer the term shared leadership, they acknowledge others use terms like, “dispersed, devolved, democratic, distributive, collaborative, collective, co-operative, concurrent, coordinated, relational, and co-leadership” to describe the same theory of leadership.² Nevertheless, it is incumbent upon this study to discriminate and establish a working definition for the discipline of shared leadership.

Defining Shared Leadership

Craig Pearce and Jay Conger are influential voices as it relates to the theory and discipline of shared leadership. They define shared leadership as the “dynamic, interactive influence process among individuals in groups, for which the objective is to lead one another to the achievement of group or organizational goals or both.”³ Though traditional leadership theories employ hierarchical influence, shared leadership distinguishes itself from other forms of leadership in that it utilizes upward, downward, and lateral influences to accomplish its objectives. Pearce and Conger share that it was through concentrated study of this discipline from 1970 to 1990 that the ground became fertile enough to bring forth the fruits of shared leadership as a legitimate leadership theory.⁴ It is fitting to examine Pearce and Conger’s work in more detail.

As a discipline, shared leadership exhibits many philosophical shifts over a more traditional hierarchical leadership theory. When evaluating Pearce and Conger’s

²Declan Fitzsimons, Kim Turnbull James, and David Denyer, “Alternative Approaches for Studying Shared and Distributed Leadership,” *International Journal of Management Reviews* 13 (2011): 313.

³Craig L. Pearce and Jay A. Conger, eds., *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage, 2003), 1.

⁴Ibid., 13.

definition, a number of principles are noteworthy. First, within a shared leadership construct, leadership becomes distributed and interdependent. In this case, leadership is not centralized within a single figurehead, but rather distributed among many throughout the organization. Yet, for this to happen, there must be an empowerment of the individuals within that organization. Representative behavioral types of empowerment include “encouraging independent action, encouraging opportunity thinking, encouraging teamwork, encouraging self-development, using participative goal setting, and encouraging self-reward.”⁵

As a shared leadership team learns to collaborate, one of the benefits is that leaders begin to work within their areas of giftedness while minimizing areas of weakness. Not only does this allow the leaders to find success in their abilities, but it will also minimize the amount of criticism they will face for their inabilities. Strauch is correct when he writes, “Collective leadership can provide a church leader with critically needed recognition of and balance for his faults and deficiencies. We all have our blind spots, eccentricities, and deficiencies.”⁶ Ultimately, the entire organization (in this case, the church) has the potential to succeed under this scenario.

Decision-making distribution becomes an important element of shared leadership as each individual within a group learns to exert leadership with their respective areas of expertise. Pearce, Hoch, Jeppesen, and Wegge better define the notion of distribution of power by asserting, “Shared leadership occurs when group members actively and intentionally shift the role of leader to one another as necessitated

⁵Craig L. Pearce and Henry P. Sims, Jr., “Vertical versus Shared Leadership as Predictors of the Effectiveness of Change Management Teams: An Examination of Aversive, Directive, Transactional, Transformational, and Empowering Leader Behaviors,” *Group Dynamics: Theory Research, and Practice* 6 (2002): 175.

⁶Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*, rev. ed. (Littleton, CO: Lewis and Roth, 1995), loc. 481, Kindle.

by the environment or circumstances in which the group operates.”⁷ Klein, Ziegert, Knight, and Xiao illustrate this important principle as they studied shared leadership within the context of a Trauma Resuscitation Unit. Within this leadership laden environment, where multiple decisions must be made and often times made quickly, a team of doctors, nurses, and technicians were responsible to receive patients who needed to be quickly stabilized, diagnosed, and properly treated. As a result of their study, they concluded,

The hallmark of dynamic delegation (*empowerment*) is the rapid and repeated transfer of the active leadership role up and down the leadership hierarchy. The more urgent and novel a senior leader perceives a patient’s condition to be and the more controlling or “type A” the senior leader is, the more likely he or she is to assume or retain the active leadership role. Conversely the more confident the senior leader is of the junior leader’s skills or of his or her own skills in correcting any error the junior leader might commit, the more likely the senior leader is to delegate the active leadership role.⁸

Secondly, shared leadership is predicated upon social interaction. “Social interactions are key in the concept, as leadership is seen as something that occurs in and through relationships and networks of influence”⁹ On this basis, Smith and Doyle contend that shared leadership is less about following any one individual and more about following the conversation. “Through listening and contributing, thoughts and feelings emerge and develop. It is not the force of personality that leads us on, but the rightness of what is said.”¹⁰

It is appropriate to offer a word of caution at this point: careful consideration

⁷Craig Pearce et al., “New Forms of Management: Shared and Distributed Leadership in Organizations,” *Journal of Personnel Psychology* 9 (2010): 151.

⁸Katherine J. Klein et al., “Dynamic Delegation: Shared, Hierarchical, and Deindividualized Leadership in Extreme Action Teams,” *Administrative Science Quarterly* 51 (2006): 613, emphasis added.

⁹Pearce and Conger, *Shared Leadership*, 23.

¹⁰M. E. Doyle and M. K. Smith, “Shared Leadership,” *The Encyclopedia of Informed Education*, accessed February 28, 2013, http://www.infed.org/leadership/shared_leadership.htm.

should be given to the number of people who should serve in any shared leadership construct. It is certainly possible that too few people will dilute the power that comes from shared leadership and too many people will minimize the power that can come from a shared leadership construct. James Estep speaks to this reality as he notes that it is easy to underestimate the complexities of teams:

While teams may bring effective individuals into a positive, collaborative, relational dynamic, they can also complicate relationships too. Even in an ideal situation, the number of relationships within a team increases dramatically. The following formula illustrates the number of potential relational bonds that can be associated within a unit. $(\text{Number of Unit Members}) \times (\text{Number of Unit Members} - 1) / 2 = \text{Total unit Relationship-bonds}$.

For example, perhaps a Christian education ministry unit has eight members. While eight may sound relatively small and manageable, when one takes into account the twenty-eight relationships upon which the work of the team rests ($8 \times 7 / 2 = 28$), one realizes the complexity of forming and maintaining teamship.¹¹

Finally, leadership is best seen within the confines of an educational process. More specifically, “models of shared leadership focus on specific kinds of relational interactions: those that lead to learning for the individuals involved as well as the organization.”¹² The idea here is that group learning will produce shared understanding, which will ultimately lead to positive action. The problem with this notion, however, is there a significant chasm to cross in order to prove that group learning will lead to positive results. Critical to the disciplines of shared leadership is that everyone works within his/her area of expertise. It becomes unrealistic and largely unnecessary under this theory of leadership to expect that everyone, through education, will or should be able to be conversant in any topic that an organization may face. Rather, trust is a major element of producing a working model of shared leadership. “Teams are most effective when they operate under high levels of trust, integrity and identification—given their interdependence,

¹¹James Estep, Jr., “Transforming Groups into Teams,” in *Management Essentials for Christian Ministries*, ed. Michael J. Anthony and James Estep, Jr. (Nashville: Broadman and Holman, 2005), 335.

¹²Pearce and Conger, *Shared Leadership*, 23.

team members must rely on one another in order to accomplish their task.”¹³ Though teachable moments should undoubtedly be a part of any leadership model, it does not seem reasonable, at this point, to make it a pillar of a shared leadership theory.

Thus far, the focus of this study has been on Pearce and Conger’s work defining and outlining the major tenets of shared leadership. Using their work as a plumb line, it is appropriate to evaluate other attempts at defining the discipline of shared leadership. Avolio, *et al.* speaks to the practice of shared leadership, though they walk that fine line between shared leadership versus team leadership; a distinction that is explored in greater detail a bit later in this chapter. Nevertheless, they articulate that team or shared leadership is the process of allowing all members of a team to collectively influence an organized group toward accomplishing its goals.¹⁴ For this to happen, Avolio *et al.* identify five critical concepts that must be evident within the team: meaningfulness, autonomy, empowerment, proactivity, and commitment.¹⁵ It should be pointed out that at this juncture, two different studies have articulated views going in opposite directions, concerning the same theory of leadership. Conger and Pearce have said that shared leadership involves strong social structures and interaction. Avolio *et al.*, emphasize the autonomy of individuals in the leadership construct. Though both get to the same destination, they certainly take different routes.

Carson, Tesluk, and Marrone contend that shared leadership is an “emergent team property that results from the distribution of leadership influence across multiple

¹³Kathleen Boies, Elena Lvina, and Martin L. Martens, “Shared Leadership and Team Performance in a Business Strategy Simulation,” *Journal of Personnel Psychology* 9 (2010): 196.

¹⁴Bruce J. Avolio et al., “Assessing Shared Leadership: Development and Preliminary Validation of a Team Multifactor Leadership Questionnaire,” in *Shared Leadership*, 145.

¹⁵*Ibid.*, 146.

team members.”¹⁶ The challenge with their work is that they go on to defend their definition in terms of outcomes. For example, the leadership distribution among team members must produce “significantly improved team and organizational performance” in order to be shared leadership.¹⁷ However, an organization can practice shared leadership and not produce improved team and organizational performance. In other words, a definition for shared leadership should focus on defining the theory of leadership and not the subsequent results.

Ensley, Hmieleski, and Pearce (in addition to Fitzsimons, James, and Denyer) have offered a rather safe definition for shared leadership by stating that shared leadership is a “team process where leadership is carried out by the team as a whole, rather than solely by a single designated individual.”¹⁸ Again, note the team quality of leadership that is exerted across the organization. The major distinction is that leadership is not simply exerted by one individual through downward influence. However, this definition seems to articulate just as much of what shared leadership is not as it does describing what it actually is. For this reason, this definition is regarded as being weak in scope.

Pearce, after his work in 2003, later defines shared leadership happening when “all members of a team are fully engaged in the leadership of the team and are not hesitant to influence and guide their fellow team members in an effort to maximize the potential of the team as a whole.”¹⁹ Small and Rentsch cite a very similar definition in

¹⁶Jay B. Carson, Paul E. Tesluck, and Jennifer A. Marrone, “Shared Leadership in Teams: An Investigation of Antecedent Conditions and Performance,” *Academy of Management Journal* 50 (2007): 1218.

¹⁷Ibid.

¹⁸M. D. Ensley, K. M. Hmieleski, and C. L. Pearce, “The Importance of Vertical and Shared Leadership within New Venture Top Management Teams: Implications for the Performance of Startups,” *Leadership Quarterly* 17 (2006): 220; Fitzsimons, James, and Denyer, “Alternative Approaches,” 316.

¹⁹Craig L. Pearce, “The Future of Leadership: Combining Vertical and Shared Leadership to Transform Knowledge Work,” *Academy of Management Executive* 18

their work, justifying the definition by citing that “with the increasing complexity and responsibility of team tasks, it becomes less likely that a single team member will be able to perform all of the needed leadership functions” within a given organization.²⁰

Indeed, all of the definitions examined to this point have merit. However, the real challenge with the various studies cited is that there is minimal, if any, focused work that deals sufficiently with shared leadership within the context of the local church. Again, it should be noted that this reality is quite possibly a matter of vernacular disconnects or semantics. Yukl correctly said, “The extent to which leadership can be shared, the success of shared leadership, and the implications for design of organizations are important and interesting questions that deserve more research.”²¹ Nevertheless, the presupposition of this study is that the apostle Paul promotes a view of shared leadership in which church leaders must become acquainted with and proficient in.

Moving forward, this study offers the following definition for shared leadership: Shared leadership is the collaborative effort of all members of a team, working within their areas of giftedness, utilizing their strengths and being aware of their weaknesses, to exert influence within their organization, to achieve the organization’s agreed upon goals and objectives.

Defining Team Leadership and Comparing Team Leadership to Shared Leadership

Within the context of the local church, the discussion of any type of joint leadership has largely been offered under the umbrella of team leadership. It is important to consider what team leadership is, noting any correlations or discrepancies with that of

(2004): 48.

²⁰Erika Small and Joan R. Rentsch, “Shared Leadership in Teams: A Matter of Distribution,” *Journal of Personnel Psychology* 4 (2010): 203.

²¹G. A. Yukl, *Leadership in Organizations*, 4th ed. (Englewood Cliffs, NJ: Prentice Hall, 1998), 144.

shared leadership. For the purpose of this study, the examination of team leadership focused largely within the confines of the local church.

The major difference in team leadership and shared leadership is that the latter shares the responsibility of influence and authority in leadership within an organization. On the other side of the dichotomy, however, team leadership shares the responsibility of fulfilling the objectives within an organization, but not all members of the organization have the same degree of authority and influence. For example, about the Brethren Church, Oxenrider describes the decision-making process by acknowledging, “There are various group levels where decisions are made. While decisions can be made within any group, it should be recognized that each small group is accountable to the central group,” which in this case is the administrative core.²² In this type of leadership structure, not everyone within the leadership has the same responsibility (or even ability) to make decisions within an organization.

Team leadership, much like shared leadership, must support and foster an environment for employee involvement: “Many teams have failed because they exist in a traditional authority structure that does not promote upward communication or decision making at lower levels.”²³ Zaccaro, Heinen, and Shuffler note that team leadership must focus on the leader-team interactions and not so much on the leader-subordinate interactions.²⁴ There must be a culture that allows everyone on the team to be able to positively influence the organization as they work within their focus area. George Barna

²²Jack L. Oxenrider, “An Organizational Design for Brethren Congregants,” *Brethren Life and Thought* 30 (1985): 225.

²³Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Los Angeles: Sage, 2013), 288.

²⁴S. J. Zaccaro, B. Heinen, and M. Shuffler, “Team Leadership and Team Effectiveness,” in *Team Effectiveness in Complex Organizations: Cross-Disciplinary Perspectives and Approaches*, ed. E. Salas, G. F. Goodwin, and C. S. Burke (New York: Taylor and Francis, 2009), 83-111.

defines team leadership as a

small group of leaders who possess complementary gifts and skills. They are committed to one another's growth and success and hold themselves accountable. Together they lead a larger group of people toward a common vision, specific performance goals, and a plan of action.²⁵

This particular definition resembles many elements and aspects of what shared leadership is all about. However, it does not clearly demonstrate how decisions are made. So for example, within a shared construct, a team of people share the decision-making responsibility. In a team construct, it is quite possible for there still to be a vertical leader who makes all of the decisions, despite the wishes of the team. In this regard, Barna needs to provide more clarity and direction.

Richard Hackman adds to the discussion using the example of a flight attendant. Divided into groups of four, he affirms that as teams, they had to “decide about their own composition and leadership.”²⁶ Federal regulations required a minimum of three attendants on a 737 flight, with one of them as a lead attendant. Yet, in this scenario the airline company chose to put four attendants on every flight, giving them all the status of manager. As a form of team leadership, this scenario appears to morph into a form of shared leadership. Though that may be true on some level, multiple questions still must be addressed. First, just because four people are put together in a team does not necessarily mean you have four people who are or should be considered leaders. Further, a major component of shared leadership is the complementary nature of people's strengths and abilities. Per Hackman's description, there is no consideration given for the benefits of having a diverse skill set within the dynamics of a team leadership schematic; showing again the differences between shared leadership and team leadership.

As is the case with many who have attempted to define team leadership,

²⁵George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs: Waterbrook, 2001), 24.

²⁶J. Richard Hackman, *Leading Teams: Setting the Stage for Great Performances* (Boston: Harvard Business School Press, 2002), 15.

Edmondson outlines the results of teaming, not necessarily the concept of teaming.

Nevertheless, her work is helpful:

Teaming is a way of working that brings people together to generate new ideas, find answers, and solve problems. The complex interdependencies involved in learning and innovating require the interpersonal skills necessary to negotiate disagreements, overcome technical jargon, and revisit ideas or problems until solutions emerge.²⁷

Though Edmondson hints at team relationships exhibiting equality, she stops shy of this equality. Therein, is the first distinguishing factor separating her view of team leadership from shared leadership. However, a second distinguishing factor in her work that stands out as it relates to this leadership dichotomy is that every member of the team has the ability (possibly a responsibility) to speak into any issue facing the organization.

Teaming seems to imply that everyone within the organization's leadership should speak into any and every issue. In contrast, sharing leadership focuses more on individuals speaking into those issues for which they have some level of expertise.²⁸

This observation is supported by Pat MacMillan: "Business in the 21st century will be played on a new field, with new rules and world-class competition."²⁹ On this "new field" that MacMillan references, there is not a new strategy or product, but rather the "empowered involvement" on the part of everyone within the organization's workforce. There is indeed a spirit of teamwork and cooperation, unity and synergy. However, make no mistake about it; there is a hierarchy. In fact, MacMillan (as do most other team leadership theorists) understands and speaks often to the role of a team leader. If there is a team leader, there must be "team-followers."³⁰

²⁷Amy C. Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy* (San Francisco: Jossey-Bass, 2005), 24.

²⁸Ibid.

²⁹Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville: Broadman and Holman, 2001), 15.

³⁰Ibid.

MacMillan defines a team as “a group of people committed to a common purpose who choose to cooperate in order to achieve exceptional results.”³¹ There is no problem with this definition, however, one must also be careful to recognize that this definition is a function of team leadership, not shared leadership. To illustrate, one must consider the example of a football team. A football team has everything from front office personnel, to a head coach, to players, to back up players, to equipment personnel, to ball boys. Indeed, each has a role to play and a sphere of expertise. From a very generic view, this is a team. They are a grouping of people who are committed to a common purpose and they choose to cooperate to achieve an exception result. However, for anyone to believe that there is not hierarchy within this system would be misguided. Many times, players dictate the role of equipment personnel and ball boys. Coaches dictate the role of the players. At times, front office personnel dictate the role of coaches. There is hierarchy. Clearly, team leadership is at play.

With subtle, yet important modifications, shared leadership could absolutely be present within the same football team. For shared leadership to be manifested one could expect the coaches would work within their strengths to game plan and prepare the players. Yet, players would use their strength to not only carry out the game plan, but offer critiques where they believe deficiencies in the coach’s game plan exist. Equipment personnel would prepare the equipment, based upon their level of expertise, but they would listen to a player’s words of advice. Players would work the plan in the game, but be willing to follow a coach if the plan needs to change. Ultimately, a major difference between team leadership and shared leadership is in the collaboration and willingness to defer to someone else who is working within their area of expertise, despite where they are on the depth chart.

For the remainder of this project the following definition are utilized for team

³¹Ibid., 30.

leadership: Team leadership is the cooperative effort of all members of a team, working within their assigned areas, to exert influence within their organization, to achieve the organization's goals and objectives.

Up to this point, this literature review has demonstrated that though there are some similarities of shared leadership with team leadership, there are some critical differences as well. For example, both shared leadership and team leadership must exhibit accountability, empowerment, clear vision, unified commitment, complementary gifts and skills, relationships, and communication, to name a few.³² Yet, on the other side of this spectrum, the two styles of leadership differ in a few ways. For example, shared leadership exhibits collaboration, whereas team leadership is more cooperative. Shared leadership is more flat, whereas team leadership is more hierarchical. Shared leaders have authority within the organization, whereas team leaders hope to influence people within the organization.

Both shared leadership and team leadership have their place within a secular organization and the church. However, this study has shown that shared leadership is primarily regarded as a secular concept and team leadership is the choice strategy for church work. Scripture, however, has a great deal to say about leadership. Though it is unreasonable, and largely unnecessary at this point to examine the totality of Scripture as it relates to leadership, it was the purpose of this study to examine the leadership model of the apostle Paul. Therefore, attention is now be given to Paul's ecclesiology and view of leadership.

The Apostle Paul, the Church, and Leadership

It is nearly impossible to suggest that one can divorce Paul's philosophy of

³²See Northouse, *Leadership*, 287-310; Barna, *The Power of Team Leadership*, 23-27; MacMillan, *The Performance Factor*, 34-176; and George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 33-154.

ministry, view of leadership, perspectives on people, or the like, from his ecclesiology. His view of the church plays a critical role in shaping so many of his views and practices. Therefore, it is fitting to gain an appreciation of how the literature base understands Paul's functional view of the church. However, at this juncture, to exegetically deal with Paul's view of ecclesiology is beyond the scope of this review

Paul had his roots in Judaism. However, his faith in Christ forced him to reconsider those "central issues in Judaism that are implicitly or explicitly challenged by Jesus."³³ For example, he was challenged with the role of the Torah among the Jews, along with issues related to justification by faith, the place of the law, and the universality of the workings of Christ.³⁴

Regardless, Paul unquestionably was grateful for his Jewish heritage, despite his understanding that Christ's work on the cross was efficacious for all; the Jew and the Gentile alike. The temptation of many, even in the day of Paul, was to view the church through the lens of a Jew or a Gentile. However, as history has unfolded,

Christians in the Church, stemming from Jewish and Gentile origins, can rejoice together in the salvation available by faith in Christ to all without distinction. With humility, they can marvel at God's plan for Israel, of which the Gentile-Christians in particular are beneficiaries.³⁵

Paul was a Jew and never ceased being a Jew. In his letter to the Corinthians, he reminds the church that he became a Jew to reach the Jews (1 Cor 9:20-22). "He loved the Law, as Jews did and do. It was easy for Paul to say, The Law is good; it came from God, it is spiritual, it gives commands which are still to be obeyed, it carries within

³³Helen Doohan, *Paul's Vision of Church* (Wilmington, DE: Michael Glazier, 1989), 24

³⁴Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker, 2008), 528-34.

³⁵Pablo T. Gadenz, *Called from the Jews and from the Gentiles* (Tubingen, Germany: Mohr Siebeck, 2009), 328.

itself its own self-transcending summary in the commandment of love.”³⁶ As a result of his affinity for being a Jew, in many respects it meant that Paul adopted the ways of the Jew. Some speculate that is why Luke reports that in each new place that Paul’s missionary journey takes him, he is seen, first doing ministry at the local synagogue.³⁷

After the fall of the temple, philosophical shifts understandably took place. Religious life moved away from the temple and its ceremonies and it moved toward morals and ethics. For example, groups like the Pharisees focused on the outward expression of their heart, even to their gross misunderstanding of Christ’s exhortations of true holiness. Paul would have been no exception to this reality:

Whereas ceremonial observance had required a central temple, religious Jews now gathered in places designed for study, discussion, and the administration of justice (eventually synagogues). Leadership of the people moved from the professional priestly tribe to lay scholar-teachers (eventually scribes and rabbis) who knew and could apply the precepts.³⁸

The synagogue was a “house of worship” in which people would come for prayer and to hear the Word of God read. Within in the book of Acts, Luke notes that when Paul visits a synagogue, “the outcome is always the same: some Jews and some Gentiles come to faith in Jesus as the Messiah.”³⁹ However, Bauckham offers a warranted word of caution:

Paul was probably the most gifted evangelist and the most fertile theological thinker of the first Christian generation, though he himself would have seen only the power of God at work in his own weakness. But he worked within the context of the remarkably vigorous and creative movement which was earliest Christianity. The attempt to make Paul solely responsible for anything is either a kind of modern theological Marcionism or a reflection of the modern notion of original genius. The

³⁶C. K. Barrett, *On Paul: Essays on His Life, Work and Influence in the Early Church* (New York: T & T Clark, 2003), 59-60.

³⁷Reidar Hvalvik, “Paul as a Jewish Believer—According to the Book of Acts,” in *Jewish Believers in Jesus: The Early Centuries*, ed. Oskar Skarsaune and Reidar Hvalvik (Peabody, MA: Hendrickson, 2007), 124.

³⁸J. Julius Scott, Jr., *Jewish Backgrounds of the New Testament* (Grand Rapids: Baker, 1995), 123.

³⁹Hvalvik, “Paul as a Jewish Believer,” 125.

historical Paul is not diminished if we conclude that, although without Paul much would have been different about the way the early Christian movement would have spread across the Roman Empire, it would still have spread, with much the same long-term effects.⁴⁰

Not only was the synagogue the place that Paul preached, it was also viewed as being instrumental in the education of all Jews as to the Law and the Prophets.⁴¹ “God fearers were expected to worship the Lord only, practice imageless worship, attend the synagogue, observe the Sabbath and food laws, abide by Jewish standards of morality, and conform to other basic elements of Jewish law and tradition.”⁴² It did not take the place of temple, there were no altars or sacrifices. Rather, it was seen as a central institution within a Jewish community; for teaching the way of Scripture and drawing closer unto God.⁴³

Beyond the preaching and teaching that took place at the synagogues, it is also clear that the synagogues played a major role in structures of church organization. Burtchaell notes that the vocabulary may be different, but the organization of a bishop with deacons and elders assisting him, was the structure of a typical synagogue’s organization.⁴⁴

After his conversion experience, Paul began to redefine his view of Judaism’s synagogue structure and leadership norms, which undoubtedly effected his ecclesiology. To be sure, Paul’s frequent presence at the synagogues was not simply an expression of

⁴⁰Richard Bauckham, *The Jewish World around the New Testament* (Grand Rapids: Baker, 2008), 268.

⁴¹For a more in-depth look at the educational philosophy during Paul’s time, see Thomas G. Casey and Justin Taylor, eds., *Paul’s Jewish Matrix* (Mahwah, NJ: Paulist, 2011), 52-61.

⁴²Scott, *Jewish Backgrounds*, 347.

⁴³*Ibid.*, 139-42.

⁴⁴James Burtchaell, *From Synagogue to Church: Public Services and Offices in the Earliest Christian Communities* (Cambridge: Cambridge University Press, 1992), 228-38.

his Judaism; it was part of his missionary strategy.⁴⁵ Though the synagogue was the focal point for religious activity, the church was not defined as a location, but rather the people of God; a theology seen throughout Paul's New Testament writings.

Casey and Taylor note that "despite the origin of the Christian movement as a Jewish sect, and Paul's thorough Jewishness, we should not overlook the indications in his letters that he distinguishes his own group from what he called Judaism."⁴⁶ For Paul the church was not a movement, a sect, or a philosophy. The *ekklesia* emphasizes the gathering and interaction of believers, regardless of their location.⁴⁷ The church is a people; a people of God.⁴⁸ As such, Paul uses phrases like "the body of Christ," "one body in Christ," "joint heirs with Christ," the "baptized in Christ," and the "saints in Christ Jesus" to describe the church.⁴⁹

Paul's strong anthropological and Christological view of the church inspired his view and practice of leadership.⁵⁰ It is reasonable to investigate how the literature base has examined Paul's leadership. But the task ahead is easier said than done. For example, in Ascough's work, dealing with Paul's leadership style in relationship to the chaos theory of leadership, he suggests that in light of the present day culture shifts, a top down style of leadership no longer works.⁵¹ However, it would be inappropriate to

⁴⁵Hvalvik, "Paul as a Jewish Believer," 151.

⁴⁶Casey and Taylor, *Paul's Jewish Matrix*, 64.

⁴⁷Doohan, *Paul's Vision of Church*, 141.

⁴⁸James W. Aageson, *Paul, The Pastoral Epistles, and the Early Church* (Peabody, MA: Hendrickson, 2008), 18-89.

⁴⁹Casey and Taylor, *Paul's Jewish Matrix*, 65. Also see Udo Schnelle, *Apostle Paul: His Life and Theology* (Grand Rapids: Baker, 2003), 559-66.

⁵⁰For further study, see Wade Berry, "Paul, People, and Pointing the Way: Exploring the Relationship between Paul's Anthropology and His Practice of Leadership," *Restoration Quarterly* 52 (2010): 1-17.

⁵¹Richard S. Ascough, "Chaos Theory and Paul's Organizational Leadership

suggest that a top-down, hierarchical leadership no longer works. Nevertheless, Ascough presses forward to outline a new formula for leadership known as “chaordic leadership.”⁵² After multiple pages of exposing Paul’s practice of chaordic leadership, he then admits that he is not even satisfied, himself, with his ability to validate chaordic leadership or Paul’s use thereof.⁵³ This to say, it is nearly impossible to put leadership in a box, much less, Paul’s leadership in a box.

There appears to be overtones of disdain towards hierarchical leadership by modern day leadership practitioners, as it relates to leadership within the church. It is not the effort of this review to try and change those feelings. However, one faces a big challenge if they desire to rid the Scriptures of hierarchical leadership. For example, consider Paul’s view of himself. “It is clear that Paul considered, on the basis of his calling as a minister of the gospel, that he held a position of high status among fellow believers”⁵⁴ Beyond just Paul, Pauline communities were aware that Paul “recognized a local ranking of leaders, at least sometimes referred to as overseers or elders, and deacons.”⁵⁵ His empowerment and delegation of authority to leaders who were over others is a cardinal identification of hierarchical leadership.⁵⁶ Therefore, it can be

Style,” *Journal of Religious Leadership* 1 (2002): 25.

⁵²Ascough defines leadership within chaordic organization as “any self-organizing, self-governing, adaptive, non-linear, complex organism, organization, community or system, whether physical, biological, or social, the behavior of which harmoniously combines characteristics of both chaos and order.” Three major elements define a chaordic organization. “They are: 1.) Anything simultaneously orderly and chaotic. 2.) Patterned in a way dominated neither by order or chaos. 3.) Existing in the phase between order and chaos.” *Ibid.*, 25-26.

⁵³*Ibid.*, 42-3.

⁵⁴Andrew D. Clarke, *A Pauline Theology of Church Leadership* (New York: T & T Clark, 2008), 81.

⁵⁵*Ibid.*, 83.

⁵⁶Verlyn D. Verbrugge, *Paul’s Style of Church Leadership Illustrated by His Instructions to the Corinthians on the Collection to Command or Not to Command* (San Francisco: Mellen Research University Press, 1992), 3-4. See also Bengt Holmberg, *Paul*

observed that Paul used hierarchical leadership and did so successfully.

Standing in opposition to hierarchical leadership, Paul clearly shows his desire to bring everyone to the same level, bringing about an equality among everyone. For example, Galatians 3:28 reads, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” The competition that existed between various social status’ must have eroded the unity of the church community and their commitment to the church’s mission. “After realigning their social identification, Paul directed local leaders to participate appropriately in the ministries of prayer, evangelism, and teaching.”⁵⁷

Howell explains Paul’s leadership by looking to him as an example of a servant leader.⁵⁸ Due to social anxiety, vernacular disconnects, or emotional distress, present day Christianity, whether consciously or subconsciously, has chosen to adopt a more socially acceptable way to describe the discipline of servant leadership. Whereas on one hand it is commendable to not be offensive in a semantics exercise, the other hand shows that this type of shift, striving to eradicate the biblical image of a servant from a present day application, can have a profound impact in the biblical understanding of Christian leadership.⁵⁹ The picture of a servant provides the imagery that Jesus uses to challenge his disciples to achieve greatness (Matt 20:20-28). This paradoxical relationship, though it may be troublesome for some, was a notion clearly understood by those living in the

and Power: The Structure of Authority in Primitive Church as reflected in the Pauline Epistles (Philadelphia: Fortress, 1978), 125-35.

⁵⁷Jack Barentsten, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus* (Eugene, OR: Pickwick, 2011), 208.

⁵⁸Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 280-82.

⁵⁹Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*, ed. D. A. Carson (Downers Grove, IL: Inter Varsity, 1999), 17.

Roman world during the time of Christ.

In the Roman Empire, a servant/slave could be defined as “someone whose person and service belongs wholly to another.”⁶⁰ Though there are instances where the term service and slave are used interchangeably, there are times when such freedom would be inappropriate. As Tenney points out, a slave does not have a choice in the matter. Though laws were in place to govern the relationship between the slave and his master, a slave’s ownership by his master was not debatable. However, in many cases it may be more appropriate to talk of a servant rather than a slave, because the word deals more with service or obedience in a more general sense. As such, “a servant can be anyone committed to someone more powerful than he.”⁶¹ This posture is one that Paul regularly affirms, recognizing that he is a “servant of the Lord” (Rom 1:1). It should be noted that insomuch as Paul saw himself as a servant in Christ, he desired others to follow in his leadership footsteps.⁶²

Still, others propose more of a team approach to Paul’s leadership. Though to be sure, the vernacular is not at all consistent: team leadership, collaborative leadership, distributed leadership, or pluralistic leadership. At points, the literature base gets close to describing Paul’s leadership as being a form of shared leadership, as defined previously. At other points, the comparisons stop at the vernacular similarities.

There are few times in which one can see Paul leading, or really even endorsing leadership that is found outside of the context of a plurality of leaders. In fact, Tidwell passionately contends that it would be inaccurate to “give the impression that Paul was a

⁶⁰Ibid., 25.

⁶¹Merrill C. Tenney, ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), 5:358-59.

⁶²See Andrew D. Clarke, “Be Imitators of Me: Paul’s Model of Leadership,” *Tyndale Bulletin* 49 (1998): 329-60.

solitary figure as a leader in the churches he founded.”⁶³ Even still, he goes further to say that Paul showed very little interest in hierarchies of leadership.⁶⁴ As it was demonstrated previously, leadership as seen as a specialized individual role versus a shared influence process has been debated for years, and likely will be for years to come.⁶⁵ This dichotomous view illustrates that there is great diversity as to how scholars and practitioners view Paul’s leadership.

The concept and notion of shared and team leadership is a common theme throughout Scripture, including the life and work of Paul.⁶⁶ Acts 20:17 speaks of the fact that when Paul wants to meet with the leadership of Ephesus, he does not call for a single leader, but the entire grouping of elders. The recognition of plurality bids the question of how each of the elders were to relate to one another. Generically speaking, Akin *et al.*, do not identify that there was any hierarchical structures at play within this leadership structure. It appears that all of the elders worked within a shared construct of leadership within the church.⁶⁷ Strauch takes a bit of a different view, however:

Although elders act jointly as a council and share equal authority and responsibility for the leadership of the church, all are not equal in their giftedness, biblical knowledge, leadership ability, experience, or dedication. Therefore, those among the elders who are particularly gifted leaders and/or teachers will naturally stand out among the other elder as leaders.⁶⁸

This is the idea that some have referred to as the first among equals; an idea that will be

⁶³Derek Tidball, *Ministry by the Book: New Testament Patterns for Pastoral Leadership* (Downers Grove, IL: IVP Academic, 2008), 124.

⁶⁴Ibid., 125.

⁶⁵Yukl, *Leadership in Organizations*, 3-6.

⁶⁶Benjamin L. Merkle, *40 Questions about Elders and Deacons* (Grand Rapids: Kregel, 2008), 161.

⁶⁷Danny Akin et al., *Perspectives on Church Government: 5 Views*, ed. Chad Owen Brand and R. Stanton Norman (Nashville: Broadman & Holman, 2004), loc. 279-83, Kindle.

⁶⁸Strauch, *Biblical Eldership*, loc. 592.

dealt with more comprehensively in chapter 5.

The importance of a plurality of elders is certainly not lost on Toon, Taylor, Patterson, and Waldron. In their work on church government, the authors take a strong stand on the fact that church leadership was indeed a pluralist thought. They contend that there is no church with a single elder (though acknowledge there are examples of churches with no elders) and yet many churches with a plurality of elders. They cite the following passages and churches as examples:

Jerusalem (Acts 11:30), Antioch in Syria (13:1), Lystra, Iconium, Pisidian Antioch (14:23), Ephesus (20:17), and churches of Crete (Titus 1:5), the churches of the Jewish dispersion to whom James wrote (James 5:14), probably the churches to whom Peter wrote in Pontus, Galatia, Cappadocia, Asia and Bythinia (1 Peter 5:1-2), Philippi (Philippians 1:1), probably the churches to whom Hebrews was written (Heb. 13:7, 17, 24), and finally the unidentified church whose presbytery laid hands on Timothy (1 Timothy 4:14).⁶⁹

This brief survey of Paul's style of leadership is meant to reveal two major themes. First, there is wide discrepancy as to what style of leadership Paul utilized with preference. The majority of work completed to this point seeks to crystallize Paul's leadership model; yet it has been largely unsuccessful. There is insufficient evidence to suggest that Paul mandates one style over another, nor prohibits the use of any (minus unethical or non-scriptural) styles of leadership. Secondly, there has been minimal (with possibly the exception of Alexander Strauch's work) attention given to Paul and a view toward shared leadership.

Significance of this Literature Review

The value of this literature review is three-fold. First, it has been sufficiently demonstrated that the literature base does not afford unity as to a definition for shared leadership. Second, it has further been demonstrated that team leadership has primarily been used within the context of the local church, over and against the notion of shared

⁶⁹Peter Toon et al., *Who Runs the Church: Four Views on Church Government*, ed. Steve B. Cowan (Grand Rapids: Zondervan, 2004), 212.

leadership. However, this is a critical challenge facing church leadership theorists; there is a difference in team leadership and shared leadership. As it will be articulated, Paul was a proponent of shared leadership. There must be effort in parsing out the differences in nuance and educating church leaders in the exhortations (as evidence in word and deed) of Paul to practice shared leadership. Third, this literature review has suggested that though many works have been produced outlining Paul's leadership style, little work exposes Paul's view of shared leadership. As a result of the significant gaps of literature (as referenced previously), the remainder of this thesis is devoted to exploring and delineating Paul's practice of shared leadership.

Definitions

The definitions for shared leadership and team leadership are important to consider as this study moves forward. The following definitions are crafted for each style of leadership as a result of surveying the literature base.

Shared leadership. The collaborative effort of all members of a team, working within their areas of giftedness, utilizing their strengths and being aware of their weaknesses, to exert influence within their organization, to achieve the organization's agreed upon goals and objectives.⁷⁰

Team leadership. The cooperative effort of all members of a team, working within their assigned areas, to exert influence within their organization, to achieve the organization's goals and objectives.⁷¹

⁷⁰I relied on the following works to delineate a working definition for shared leadership: Pearce and Conger, *Shared Leadership*; Pearce et al., "New Forms of Management"; Ensley, Hmieleski, and Pearce, "The Importance of Vertical and Shared Leadership."

⁷¹I relied on the following works to delineate a working definition for team leadership: Barna, *The Power of Team Leadership*; MacMillan, *The Performance Factor*; Northouse, *Leadership*, 33-154.

Thesis Statement

By examining Paul's functional view of the church, practice of ministry leadership, and instruction to pastors, I clearly demonstrated that Paul advocates for shared leadership by both word and by example. As a result, I offer multiple implications to assist local church leaders gain an understanding of how to employ Paul's model of shared leadership in a present day context.

Conclusion

Shared leadership as a model can add health and vitality to any organization, including the church. When shared responsibility is practiced adequately, leaders will find formidable accountability, energizing unity, and productive collaboration; all of which will strengthen the overall effectiveness of the church as she carries out the Great Commission. One should be careful not to insinuate that shared leadership is the only model of leadership that is viable in the church. However, moving forward, it is hoped that the reader will gain an appreciation of Paul's example of shared leadership and that employing these practices will reap rich blessings in the life of the local Church.

CHAPTER 3

PREMISES

As it concerns the local church, one's view of ecclesiology and leadership become incredibly relevant topics. In a misguided world in which people are continually questioning what is right, good, and truthful, there must be a plumb-line that people can turn to. Emphatically, that place is the church, particularly the one who allows God's Word to be their guide for living. Bill Hybels contends that "the local church is the hope of the world because it stewards the only message that can impact a person's eternal destiny."¹ Placing such a high emphasis on the church and her role in the lives of people is both appropriate and yet also a bit daunting. If not extremely careful, fallible church leadership runs the risk of leading God's most treasured possession afoul. Yet, the converse is also true, Church leadership can be used by God in very instrumental ways, sharing hope with otherwise hopeless people.

The genesis of a conversation concerning Paul's view of leadership in the church must begin with a functional understanding of Paul's ecclesiology. When Paul used the term *ekklesia*, what was he really talking about? There can be multiple implications when one uses the term church. The term could reference a building, a particular body of believers, or a denomination. As a result of this confusion, a more profound problem presents itself; what is the nature of the church?² Accordingly, it is not difficult to realize why there may be gaps in understanding the best method of church leadership; there is not even a clear consensus in understanding what a leader is trying to lead. It is for this

¹Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 167.

²Millard J Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 1998), 1036-37.

reason that the reader must gain a deeper appreciation for Paul's view of the church and understanding of spiritual giftedness before expounding upon his view of shared leadership.

What Is the Church?

Paul uses the term *ekklesia* to denote the "Church of God."³ Critically important to one's understanding of the church is understanding who constitutes the church. Citing the words of God to his covenant people in the Torah (Lev 26:12), Paul reminds the church of Corinth, "I will dwell in them and walk among them; and I will be their God, and they shall be my people (2 Cor 6:16). Very literally, Paul asserts that the church is "constituted of God's people."⁴ Harold Bosley writes, "The church was called into being by God in Christ speaking to and through men who found new meaning for their lives in that fact. The Church was created by God."⁵

Insomuch it is necessary to acknowledge that the church is not a location, but rather a people, it is necessary to acknowledge that the church is not a designation of any specific people, but all people who are found in Christ. John Harrison and James Dvorak state, "A major point for ecclesiology, then, is that Christianity is not the exclusive domain of any nation or ethnic group, but that the God of *all* people has acted through Christ for the redemption of *all* people."⁶ Keep in mind that Harrison and Dvorak's statement is not aimed at one's soteriology as much as one's ecclesiology. When God calls unto himself any individual soul, that individual becomes part of a greater assembly; the *ekklesia*.

³Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker, 2008), 712.

⁴Erickson, *Christian Theology*, 1045.

⁵Harold A. Bosley, *Men Who Build Churches: Interpretations of the Life of Paul* (Nashville: Abingdon, 1972), 92.

⁶John Harrison and James D. Dvorak, eds., *The New Testament Church: The Challenge of Developing Ecclesiologies* (Eugene, OR: Pickwick, 2012), 167.

Perhaps the greatest metaphor used by Paul to describe the church is his reference to the church being the representation of the body of Christ.⁷ Such designation is found in Paul's letter to Rome: "So we, who are many, are one body in Christ, and individually members one of another" (Rom 12:5). Paul also makes references to the church being one body in 1 Corinthians 10:17; the body of Christ in 1 Corinthians 12:12-31 and Ephesians 4:12; and the body in Hebrews 13:3. Additionally, the church is equated with the body in Ephesians 5:22-33 and Colossians 1:24-27. It is fitting to examine in more detail the implications of Paul referring to the church as the body.⁸

Implication 1

The first and obvious implication of the church being called the body of Christ is the explicit identification the church has with Christ. Tangibly this is expressed through the ordinances of baptism and Lord's Supper. The early church took serious the need to follow the Lord in baptism. The pattern for which people followed was clear; hear and respond to the gospel, receive the forgiveness of sin and the gift of the Holy Spirit, which was accompanied by baptism. This pattern was used not only in Paul's life but also in his ministry. It was the conviction of the early church and throughout generations since, that

⁷Erickson, *Christian Theology*, 1047.

⁸Not everyone affirms the proper use of the metaphor in question: "In recent years serious criticism has been leveled against this traditional, metaphorical interpretation of the concept 'body of Christ,' from both the Protestant and the Roman Catholic sides. So far as the Protestant interpretation is concerned, this criticism is directed first of all toward the one-sided pneumatic character that was ascribed to the body of Christ. On the other hand, contemporary criticism of the traditional Roman Catholic view is especially opposed to the collective extension Christ's existence is supposed to have received in the Church as his body. Recent Roman Catholic exegetes can discover nothing of this in Paul. It is remarkable, however, that this twofold criticism, however different in point of view and results, is one in that it has gone over from the figurative to the real, personal conception of the 'body of Christ,' that is to say, body taken in the sense of the historical and glorified body of Christ. Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John Richard De Witt (Grand Rapids: William B. Eerdmans, 1975), 364.

baptism symbolized one's identification with Christ in His burial and resurrection.⁹

Equally significant to baptism is the believer's participation in the observance of the Lord's Supper. To Paul, the Lord's Supper was clearly an act of identification. He asks Corinth believers, "Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?" (1 Cor 10:16). There is great debate and numerous opinions present today as to the symbolic emblems of the Lord's Table. However, there is general agreement among all communions that the "Lord's Supper is at least a representational setting forth of the fact and meaning of Christ's death (1 Cor 11:26)."¹⁰ Indeed, those "who drink of the cup are partaking of the benefits of Christ's death on their behalf. Similarly, those who consume the broken bread share in the benefits of Christ's body."¹¹

Bosley, expands the discussion by noting that the designation of the church being the body of Christ is incredibly important as it provides not only an identification, but also a destiny and a duty:

Christians like Paul felt themselves to be part of "the body of Christ" on earth, to use a familiar figure of speech. The spirit of Christ found men separated from one another and from God and gathered them into his own nature. This, said Paul, explains our personal experience of being saved in Christ, and the being and purpose of the Christian Church. But it was clear to him that the church is not so much an organization as it is an organism, with Christ as head and heart; a church is not many branches and twigs heaped in a great pile; it is a mighty tree, deeply rooted in the universe, with branches lifted to highest heaven. The Church is of God! In that is her destiny and duty.¹²

Implication 2

The second implication of the church being referred to as the body of Christ is

⁹Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, ed. John S. Feinberg (Wheaton, IL: Crossway, 2012), 324-26.

¹⁰Erickson, *Christian Theology*, 1119.

¹¹Schreiner, *New Testament Theology*, 731.

¹²Bosley, *Men Who Build Churches*, 88-9.

found in the clear sense of mission which is conveyed because of this designation. When God called the church unto himself, through Christ, the church became on mission with God that a world dead in sin might become alive in Christ. Rudolf Schnackenburg writes, “Consequently, the Church as Body of Christ has a heavenly yet earthly appearance; it is his sphere of operation and instrument in this world.”¹³

Extrapolating from the life of Paul, it is obvious that Paul’s calling in Christ changed Paul’s priorities in life. Prior to his Damascus Road experience, Paul persecuted Christ and His people. After the experience, Paul began to live his life by a new set of principles aimed at strengthening God’s church. Doohan explains,

The apostle’s vision of the church rests solidly on the fundamental event of his conversion. In his call and commission, Paul moves from the level of ideas about the church, to the far more significant realm of convictions. These new convictions about Christ and the gospel motivate, direct, and orient his way of thinking, speaking, and acting, and drive Paul to accomplish great things for the sake of the gospel.¹⁴

Understanding that through sin, man has made a calamitous mess of this world, God by virtue of His grace has offered mankind a road back to perfect fellowship with himself. Having been delivered by Christ from the corruption of this world, the church “in the world are in a position, by renewal of spirit, to reform and cultivate a service of God of the kind he wishes.”¹⁵

Coggan challenges the church to not be found guilty in what he calls “the scandal of the church”: “The body of Jesus, as it hung on the cross, was dirty and bloody and full of pain. The Body of Christ, as it goes about its work in the world, is also dirty and bloody and full of pain.”¹⁶ Though the chief aim of this study is not to exegete the

¹³Rudolf Schnackenburg, *The Church in the New Testament* (London: Burns and Oates, 1965), 173.

¹⁴Helen Doohan, *Paul’s Vision of Church* (Wilmington, DE: Michael Glazier, 1989), 23.

¹⁵Schnackenburg, *The Church in the New Testament*, 179.

¹⁶Donald Coggan, *Paul: Portrait of a Revolutionary* (New York: Crossroad,

mission of the church, suffice it at this point to say that the kind of service God desires is for the redeemed community to live according to the principles and precepts of His Word. As such, the body of Christ adapts the mission of God.

Implication 3

A third implication of the church being the body of Christ is found in each person in the body having a specific function within the body. Pragmatically, a human body has various parts and each has its own unique function. The foot is designed to act like a foot. The eyes are designed to see, the ears are designed to hear, and the nose is designed to smell. It would be ridiculous to suggest that the nose can see or the eyes can smell. Likewise, in the body of Christ, God has gifted each member with spiritual gifts intended for the common good of the body (1 Cor 12:7). When one does not use their gift in accordance to God's purpose, he or she disables the church and handicaps her effectiveness in carrying out her mission, according to God's will.

Though the use and role of spiritual gifts is explored in greater detail shortly, it is important to acknowledge the great diversity of God's gifting within the body. When considering spiritual gifts, as outlined by Paul, this is a great diversity among the individual gifts.¹⁷ C. S. Lewis, in a letter to a friend, argues for "the church as the body of Christ in which all members however different . . . must share the common life, complementing and helping one another precisely by their differences."¹⁸ It is amidst this diversity one can see a dynamic picture of the body. A body is a systemic organism that must find relationship within itself to function harmoniously, if it is to function properly.

1985), 177.

¹⁷For Paul's outline of spiritual gifts, see 1 Cor 12:8-10; 28-30, Rom 12:6-8, and Eph 4:11.

¹⁸C. S. Lewis, *Letters of C. S. Lewis*, ed. W. H. Lewis (New York: Harcourt Brace Jovanovich, 1966), 224.

So, it is true within the church. Despite the diversity found in the church, the well-being of the church is discovered within the unity of the body's functions.¹⁹

Implication 4

Moving on to the fourth implication of the church being the body of Christ, Paul highlights the unity factor. Though there may be many in the body, the body is but one. Veli-Matti Karkkainen writes,

The purpose and agenda of the ecumenical movement in principle is simple and straightforward: it is the community of all who believe in Christ, and so it purports to promote the unity of Christians and churches. If the church is the church of Christ, and since there is only one Christ, then unity belongs to the nature of the church.²⁰

Paul highlighting the church as the body of Christ is not without its clear implications as it relates to unity. Just prior to expounding upon the use of spiritual gifts and the diversity that brings in the life of the church, he challenges the church of Ephesus to live in unity with one another: "There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (Eph 4:4-6). Unity in the body was of primary importance to Paul, because "harmony and solidarity must reign among the members of the Christian society as it does in the human body."²¹

Schreiner contends that Paul's teaching on the Lord's Supper is a reflection of Paul's desire to see the church unified. First Corinthians 10:17 reminds, "Since there is one bread, we who are many are one body; for we all partake of one bread." The source

¹⁹Ridderbos, *Paul*, 446-47.

²⁰Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical Historical and Global Perspectives* (Downers Grove, IL: IVP, 2002), 79. The use of Karkkainen's quote is not an endorsement for or against the ecumenical movement; rather it is an endorsement for the logical position that unity is rooted and grounded in the nature and characteristics of the church.

²¹Lucien Cerfaux, *The Church in the Theology of Paul*, trans. Geoffrey Webb and Adrian Walker (New York: Herder and Herder, 1963), 266.

of unity in the church is founded in Christ. Thomas R. Schreiner explains, “The unity of the loaf demonstrates that believers are one body, that they are united in Christ. The unity stems from the source of their life since all believers partake of the same loaf.”²²

Michael Jinkins offers a capstone thought worthy to be considered when discussing the relationship between unity and Paul’s metaphor of the body. He argues any ecclesiology that is divorced from the recognition that unity is found God’s reconciling work with humanity, in Christ, is devoid of any value:

An ecclesiology that begins from the assumption that the church consists of individuals who have chosen to follow God, individuals who join together because they share the same faith, are similarly faithful in their behaviors, or share similar faith experiences (the tests of orthodoxy, orthopraxy, orthopathy), is built on the shifting sand of human frailty and variability. It is so easy to equate differences with ungodliness, so tempting to confuse diversity with perversity, and so utterly impossible for persons (even for sincere Christians) to know the heart of another that we must count on something other than shared affinities, beliefs, aspirations, morals, values, religious experiences, and commitments to unify us in fellowship and community. We must count on God in Christ for this. Whatever unity means, and whatever it means to belong to the community of Christ, it cannot depend on us. The church is one because the Church is, as Paul tells us, the one body of our Lord Jesus Christ (Rom 12; 1 Cor 12).²³

Implication 5

The final implication to examine in this brief study is Paul’s implied sense of orderliness as he references the church as the body of Christ. The church is not a free-for-all experience, where believers are free to make decisions and act according to the selfish whims that motivate. Rather, as it has already been expounded upon, the church is one body under the headship of Christ. John Webster reminds the church of her need to divest herself of the “notion that at his ascension Jesus Christ as it were resigns his office in favour of human minister, and that henceforth the church is the real centre of

²²Thomas R. Schreiner, *Paul, Apostle of God’s Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity, 2001), 335.

²³Michael Jinkins, “The Gift of the Church: Ecclesia Crucis, Peccatrix Maxima and the Missio Dei,” in *Evangelical Ecclesiology: Reality of Illusion*, ed. John G. Stackhouse, Jr. (Grand Rapids: Baker, 2003), 187.

ministerial agency.”²⁴ The apostle Paul was abundantly clear at this juncture: “He is the head of the body, the church; and he is the beginning, the firstborn from the dead, so that he Himself will come to have first place in everything” (Col 1:18). Curtis Vaughan writes,

To be head of the church is to be its sovereign. In the figure there may also be the suggestion that Christ is the source of the Church’s life. Christ, as the Head of the church, is its chief, its leader. It is he who guides and governs it. Christ and no other, is the Head of the church.²⁵

However, a word of caution is appropriate: the headship of Christ in the church should not be equated with the modern day notion that a CEO is the head of a particular company. Insomuch that Christ is the head of the church, the church is governed and her destiny is sure. Under the headship of Christ, the church is inspired in spiritual life and activity and is molded to conform to the Christ’s likeness.²⁶ Though countless organizations throughout the history of mankind have endured struggles of power amidst leadership, the orderliness of the church, as defined by Paul, is clear: Christ is the head.

Under the headship of Christ, the church has been given under shepherds, elders/deacons, and membership with special gifting to carry out the mission of the church. Within each of these “offices” (albeit, the term should be used loosely), there is an interconnectedness which remains central in the church’s orderliness.

The church is divinely interconnected. Paul says,

Speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from who the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” (Eph 4: 15-16)

²⁴John Webster, *Word and Church: Essays in Christian Dogmatics* (Edinburgh: T & T Clark, 2001), 199.

²⁵Curtis Vaughan, *Colossians*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 183.

²⁶George Barlow, *Galatians, Ephesians, Philippians, Colossians, and 1 & 2 Thessalonians*, *The Preachers Complete Homiletic Commentary on the Epistles of St. Paul the Apostle*, vol. 28 (Grand Rapids: Baker, 1974), 394.

Within the church's interconnectedness, there is mutuality, genuine fellowship, unity, and direction.²⁷ Further, "there is no suggestion that a man can be a believer and not be a member of this community."²⁸ Once in the body of Christ, there is order and stability. It is upon this basis that Christ's church will remain until Christ's return.

Though this study in Paul's ecclesiology is not meant to be exhaustive, it does give a good starting point to understanding Paul's view of the church as the body of Christ. It is imperative, before looking at Paul's view of shared leadership in the church, to gain a better appreciation for Paul's view of spiritual giftedness in the life of individual believers.

Spiritual Giftedness

Paul addresses the issue of spiritual gifts on four occasions within his writing; 1 Corinthians 12:8-10; 28-30; Romans 12:6-8, and Ephesians 4:11. The following section provides a brief overview of the Apostle's teaching on this subject. An understanding of spiritual giftedness is central to understanding Paul's view of shared leadership within the church. Though it is largely unnecessary at this point to provide a formal exegesis of each of the spiritual gift passages that Paul writes, it is reasonable to have a working knowledge of each of the gifts Paul discussed. An individual's giftedness has major implications on the theory of shared leadership, to be explored in the next chapter. Paul's teaching on the matter includes the four passages:

Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the

²⁷Erickson, *Christian Theology*, 1047-48.

²⁸Ernest Best, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955), 29.

distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. (1 Cor 12:4-10)

And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly desire the greater gifts. (1 Cor 12:28-31)

Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Rom 12:6-8)

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ. (Eph 4:11-12)

For the purpose of this study, the spiritual gifts explored in greater detail are administration, evangelism, exhortation, faith, giving, help, leadership, mercy, teaching, and service.²⁹

Those with the gift of administration “have the ability to govern and manage affairs in the church.”³⁰ The Greek connotation of the word “administration” sheds some light on this very important gift. Very literally, this word describes the work of one who

²⁹Great debate has arisen over the years concerning the continued value and use of sign gifts or temporary gifts. Among these gifts are wisdom, knowledge, healing, miracles, prophecy, discernment, tongues, interpretation of tongues, and apostleship. Some will argue that these gifts were exhibited only in the first-century church and have since ceased, because during the first century, the canon of Scripture was incomplete and the sign gifts were used for confirming the Word of God. Mal Couch, ed., *A Biblical Theology of the Church* (Grand Rapids: Kregel, 1999), 91. Walvoord writes, “The best explanation of the passing of certain gifts and their manifestation is found in the evident purpose of God in the apostolic age. During the lifetime of the apostles, it pleased God to perform many notable miracles, in some cases quite apart from the question of whether the benefit was deserved. A period of miracles is always a time when special testimony is needed to the authenticity of God’s prophets.” John F. Walvoord, *The Holy Spirit* (Grand Rapids: Zondervan, 1991), 173. Though this topic and this issue merit a much more thorough study, for the purpose of this work, a more comprehensive look will be avoided. The intent of this study is to show differences in the spiritual gifts which later gives a basis for the theory of shared leadership.

³⁰W. Harold Mare, *1 Corinthians*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1976), 266.

is “responsible for the management of a ship.”³¹ It is through administration that the vision God has laid on a pastor/leader’s heart comes to fruition. Practically speaking, administration is defined as “the art and science of planning, organizing, leading, and controlling the work of others to achieve defined objectives and goals. It involves the utilization of personnel, physical, and fiscal resources in order to meet desired outcomes.”³²

The evangelist has been endowed by the spirit to supernaturally be able to proclaim the good news of the death, burial, and resurrection of Christ and see people respond accordingly.³³ R. C. H. Lenski writes, “It was their gift and their ability that prompted them and not a fixed appointment.”³⁴ To be sure, evangelism is the call of all believers under the great commission. However, the evangelist takes evangelism into a whole new realm. Specifically, the evangelist is responsible to “spread the gospel in new places.”³⁵ The men who carry out this task would be similar to what the modern day church considers a missionary.

The gift of exhortation (also referred to as admonition) involves strengthening the weak and stabling the fallen. Lenski explains, “To make proper use of admonition which all of us so constantly need in order to stir us up to make the instruction effective in our life is a blessed gift.”³⁶ Siegfried Schatzmann argues the gift of exhortation is

³¹Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), 574.

³²Robert Welch, *Church Administration* (Nashville: Broadman and Holman, 2005), 4, 12.

³³Couch, *A Biblical Theology of the Church*, 91.

³⁴R. C. H. Lenski, *The Interpretation of the St. Paul’s Epistles to the Galatians, Ephesians, and Philippians* (Minneapolis: Augsburg, 1937), 528.

³⁵Ibid.

³⁶R. C. H. Lenski, *The Interpretation of the St. Paul’s Epistle to the Romans*

likely linked at least in part to the gifts of prophecy and teaching. At minimum, exhortation is best exercised in the venue of pastoral care; serving the afflicted and distressed. The implication, therefore, is that this gift is aligned with the pastoral office in the church.³⁷

Faith as a spiritual gift is closely associated with prophecy by Paul. To be clear, at this point, Paul is not talking about the acts of saving faith. At this level, there must be a balance of faith (Eph 2:8-10). Walvoord contends, “It is manifested not so much in trust in Christ as Savior as in confidence in God in respect to His power and love working in the details of their lives, supplying their needs and guiding their steps.”³⁸ David Hill goes on to say, “What Paul is saying then, is that the person who exercises the gift of prophecy should speak only when conscious of his words as inspired, and presumably only for as long as he is confident that God is speaking through him.”³⁹ As such, some argue whether faith is a spiritual gift or simply a component of prophecy. Regardless, prophecy likely embodies much of present day exhortation and teaching and therefore the discussion of faith, remains relevant.

The next gift to explore is the gift of giving. Within the gift of giving, the giver is able to recognize God’s bountiful blessing and therefore responds by giving generously, sacrificially, and cheerfully. However, it is important to note that the size of the gift is not an indicator of the spiritual gift of giving. Rather, as Lenski points out, the gift of giving relates not to the “size or the value of the gift imparted, but rather to the giver’s own motivation: that must be single, not double, not covertly seeking to secure

(Minneapolis: Augsburg, 1936), 764.

³⁷Siegfried Schatzmann, *A Pauline Theology of Charismata* (Peabody, MA: Hendrickson, 1987), 24-25.

³⁸Walvoord, *The Holy Spirit*, 172.

³⁹David Hill, *New Testament Prophecy* (Atlanta: John Knox, 1979), 119.

credit, praise, honor, reward for whatever he impart.”⁴⁰ Danker confirms Lenski’s point by arguing the Greek construction of this passage implies that the giver would give with “all sincerity and without grudge.”⁴¹

The gift of helps is a gifting that is important, but many times goes unnoticed. The word “helps” in the Greek is *antilempseis*. This word is used only once in the entire New Testament and is used to describe an assistant; one who helps or assists.⁴² Parry further states that the idea behind this term conveys “the definite suggestion of assistance given by governing authorities to any who are in need or oppressed.”⁴³ The person with this type of gift is divinely able to accomplish practical and necessary tasks that provide support which help to meet the needs of others.

The next gift to be examined is leadership. When Paul uses the word “lead” in Romans 12:8, he is describing one who is to “exercise a position of leadership; to rule or direct.”⁴⁴ Flynn expounds upon this definition to say that the gifting of leadership is the “ability to preside, govern, plan, organize, and administer with wisdom fairness, example, humility, service, confidence, ease and efficiency.”⁴⁵ It is noteworthy to point out that the word Paul uses in this passage is the same he uses later in 1 Timothy 5:17 when talking about the responsibilities of an elder. Indeed, one gift central to the effectiveness of the church is leadership. The church is in desperate need of leaders who can help

⁴⁰Lenski, *The Interpretation of the St. Paul’s Epistle to the Romans*, 764.

⁴¹Danker, *A Greek-English Lexicon*, 638.

⁴²Simon J. Kistemaker, *Exposition of the First Epistle to the Corinthians*, New Testament Commentary (Grand Rapids: Baker, 1993), 443.

⁴³Reginald St. John Parry, *The First Epistle of Paul the Apostle to the Corinthians* (Cambridge: Cambridge University Press, 1937), 187.

⁴⁴Danker, *A Greek-English Lexicon*, 870.

⁴⁵Leslie B. Flynn, *19 Gifts of the Spirit* (Wheaton, IL: Victor, 1974), 127.

move people onto God's agenda.⁴⁶

Mercy is a gifting that some confuse with giving and though there may be some similarities, they are not entirely the same. Mercy is the ability to show compassion or pity for someone in need. Further, these acts of expression are not tokens of social concern, but rather, they are "concrete outworking of God's mercy freely bestowed and experienced."⁴⁷ Lenski reminds the believer once again that one's acts of mercy are only fitting when offered with a joyous spirit and not begrudgingly. Though this could ultimately be said of any service rendered unto the Lord, one with this gift must pay particular attention to maintaining a proper attitude when employing mercy.⁴⁸

The spiritual gift of teaching involves the special ability given by God to explain the truth of God's Word; that people may be able to understand and effectively apply what has been taught. It is becoming clear that society is becoming increasingly more pluralistic and relativistic, and unfortunately, those mindsets have seeped into the church. In a feeble attempt to be relevant and accessible, people are prevented from fully developing the mind of Christ. The tendency of churches today is to rely on community surveys, polls, and reports to shape the ministry of the church. There is an ever-present temptation to go the same direction as the world goes; to talk the same, act the same, and dress the same. Regrettably, the results leave one thinking the same way. What is the problem with that? Clearly, the problem resides in the fact that Scripture encourages to have the mind of Christ and not the mind of culture.⁴⁹ Therefore, the spiritual gift of teaching is aimed directly at giving and explaining God's Word as the transformative

⁴⁶Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman and Holman, 2001), 36.

⁴⁷Schatzmann, *A Pauline Theology*, 26.

⁴⁸Lenski, *The Interpretation of the St. Paul's Epistle to the Romans*, 765.

⁴⁹John MacArthur, *Preaching: How to Preach Biblically* (Nashville: Nelson, 2005), xvi.

agent it was intended to be (Heb 4:12).

The last spiritual gift to examine is the gift of service. Much like giving and mercy, service is closely related to helps, but is also distinct. The word that Paul uses in Romans 12 to describe service is the same “work” that he uses in Acts 6 to describe the act of “serving” of the food to the widows. Accordingly, Wagner defines service as the “special ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God’s work, and to make use of available resources to meet those needs and help accomplish the desired goals.”⁵⁰ One final word concerning the gift of service, which may also be applied to the gifts of helps, giving, mercy, and possibly even administration is that these gifts should not be neglected in favor of the giftings of evangelism, exhortation, or teaching. A ministry of exhortation or teaching, without practical ministry to the particular needs of a church community, misses the mark set by Christ and ultimately aids in the church to failing at her mission in Christ.⁵¹

Conclusion

The aim of this chapter was to prepare the reader with the necessary background information and premises necessary for Paul’s theology and theory of shared leadership will be examined in the next chapter. It is necessary to understand Paul’s functional view of the church and position concerning spiritual giftedness if a correct understanding of Paul’s leadership practice is to be accepted.

It has been clearly shown that Paul views the church through the lenses of relationships and partnerships. The church is not, nor should it be, based upon an individualistic approach. The body of Christ, as described in this chapter, reflects a

⁵⁰C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Minneapolis: Chosen, 2012), loc. 2923, Kindle.

⁵¹Schatzmann, *A Pauline Theology*, 23.

communal element which is undeniable. Spiritual gifts mark believers, and each believer is to use his or her giftedness in the body, for the common good of the body. With the backdrop of Paul's view of the church and role of spiritual gifts in place, great progress can be made in laying the framework for Paul's view and practice of shared ministry.

CHAPTER 4

PAUL'S TEACHING ON SHARED LEADERSHIP

Shared leadership is a leadership style that incorporates the strengths, gifts, and talents of leaders, while seeking to minimize the weaknesses and deficiencies of others. Shared leadership is not a hierarchical approach to leadership, but is rather, best understood as an interactive process. Through mutual accountability and interdependent relationships, a grouping of leaders work together to move the organization, in this case the church, to meet her desired objectives. Though one might think that shared leadership in the church is a new concept, this chapter is dedicated to show that shared leadership is actually embodied in the teaching and example of the apostle Paul.

Ironic as it may be, it has always been God's intention to bring about unity, stability, and expansion, in the life of the local church through her diversity: "Can the splendid oneness of Christ's body ever be disrupted into members, which, although they only have meaning and beauty in unity, try to continue their existence, living and partly living, in separation?"¹ Paul's teaching confirms that within the diversity of the church, church leadership, if willing to embrace this heterogeneity, will experience great success in leading the church to effectively accomplish the mission God has for her.

Moving forward it is appropriate to take a more comprehensive look into the apostle Paul's philosophy and theology of shared leadership. This objective is accomplished by identifying multiple principles as related to Paul's view of shared leadership. This listing is in no way meant to be seen as exhaustive, but rather, sufficient. Having demonstrated Paul's intentional practice and teaching of shared leadership, it is

¹Hans Kung, *The Church* (New York: Sheed and Ward, 1967), 271.

further demonstrated that shared leadership becomes an obvious model for the church to follow.

Principle 1: Functioning within One's Spiritual Giftedness

The first piece of evidence that begins to mount a case for Paul's use and practice of shared leadership is in his explicit encouragement of people to function within the area of their own giftedness. As discussed previously, God has bestowed upon His church individual spiritual gifts. These gifts are to be used for the edification of the body. It makes little sense for a foot to function as an ear, or a nose to function as a hand. Likewise, in the church, giftedness should be seen through the lens of ministry calling and therefore should result in leadership order (as opposed to chaos). Furthermore, Paul views the church through the lens of equality. Within the framework of one's giftedness, no one person is any more important than another; there is basic equality within the church.² Paul's first letter to the church of Corinth speaks to this reality:

If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. If they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, whereas our more presentable members have no need *of it*. But God has *so* composed the body, giving more abundant honor to that *member* which lacked, so that there may be no division in the body, but *that* the members may have the same care for one another. (1 Cor 12:17-25)

Paul uses a vivid picture to illustrate a greater reality; mainly that in the church's diversity, God intends to bring about unity through mutual dependence.³ For a

²Ernest Best, *Paul and His Converts; The Sprunt Lectures 1985* (Edinburgh, T & T Clark, 1988), 125.

³Simon J. Kistemaker, *Exposition of the First Epistle to the Corinthians*, New Testament Commentary (Grand Rapids: Baker, 1993), 433.

member or multiple members of the church to function independently or outside of the role for which they were made, breeds a church that ceases to function as a body (1 Cor 12:19).⁴ Thiselton argues that the first century believer would have not simply seen this exhortation as “rhetoric of belonging, harmony, and unity-in-diversity,” but rather a phrase that argues for the “unity on the basis of a hierarchical political structure.”⁵ Regardless, Paul’s illustration should not be lost on the current culture: “diversity is necessary because of the diversity of functions that are necessary.”⁶

Giving attention to verse 18, it should be noted that God created the body. God is the subject of this verse. In the creation account, after creating man, He concluded his work to be “very good” (Gen 1:31; 2:7-24). At the point of creation, God designed the human body as complete and fully functioning. Further, it was free from flaws, handicap, and weaknesses. The body of Christ should aspire to this same reality. Teachers should function as teachers, administrators should function as administrators, and people who have the gift of service should serve. Paul’s exhortation to the Corinthian Church, a church clearly dysfunctional,⁷ is that each member should function within their role: “The spiritual gift which God has distributed are given according to his design. Through his Spirit, God works out his plan and purpose in the people he has redeemed.”⁸

This reality was precisely the point in Acts 6:1-6, when the church was

⁴W. Harold Mare, *1 Corinthians*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1976), 265.

⁵Anthony C. Thiselton, *The First Epistle to the Corinthians*, The New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans, 2000), 992.

⁶Marion L. Soards, *1 Corinthians*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1999), 264.

⁷For an understanding of the setting and purpose for Paul’s writing to Corinth, see R. C. H. Lenski, *The Interpretation of 1 and 2 Corinthians* (Minneapolis: Augsburg, 1937), 10-13. Soards, *1 Corinthians*, 5-6; Mare, *1 Corinthians*, 180-81.

⁸Kistemaker, *Exposition of the First Epistle to the Corinthians*, 433.

growing in number, so much so that the Apostles could no longer keep up with the many tasks set before them. At that time, the leaders raised up other men, full of wisdom and full of the spirit to fulfill the role necessary, that the Apostles might return the responsibility they had been given; the ministry of prayer and the Word. The church found relief from their strife when everyone functioned within their role. A further and more in-depth reading of Acts would show that the church also prospered and grew in number and influence as a result of this strategy.

It is worth noting that verse 18 sees the body from the creative and historic sense, providing a visual and appropriate illustration of Paul's broader message. But, this passage is better understood with 1 Corinthians 12:11 in the background: "But one and the same Spirit works all these things, distributing to each one individually just as He wills. It would be inappropriate to conclude that God's work of functional creation ended in the Genesis account. Rather, one sees the Spirit, who forms the spiritual body, still continuing in his work, even to the present age."⁹ Furthermore, to "try and rank some gifts as more essential than others, let alone as necessary marks of advanced status to which all should aspire, is to offer a blasphemous challenge to God's freedom to choose whatever is his good will for his people both collectively and individually."¹⁰

Shared leadership mandates that everyone within the church functions within the confines of their role, responsibility, and giftedness: "Each member of the church has his gifts and his functions. The Spirit has assigned him to the place which he occupies in the great organism. Blessed is he who joyfully accepts what the Spirit has done and therefore rids himself of all dissatisfaction."¹¹

⁹Lenski, *The Interpretation of 1 and 2 Corinthians*, 525.

¹⁰Thiselton, *The First Epistle to the Corinthians*, 992.

¹¹Ibid., 524.

Principle 2: Deference

The second principle that exemplifies Paul's view of shared ministry is the principle of deference. The principle of deference is best exhibited in one's willingness to yield unto another; be it in one's will, wishes, desires, or actions. This principle is seen in multiple passages throughout Paul's writing. For example, one may consider his words to the church of Philippi:

Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not *merely* look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:1-11)

In this passage of Scripture, Paul teaches the believer to yield their selfishness and vain conceit, adopting a position that regards others as more important than themselves. In verse 3, Paul's challenge for the believer to "regard" others as more important than themselves, is functioning as a command. Paul is not simply encouraging believers to yield unto one another, rather in the Greek he is using an imperative of command, signifying that it is a mandate that they must abide within.¹²

This does not mean that we must have false or unrealistic views of our own gifts as compared with those of others. Moral superiority is not in view. What Paul means is that our considerations for others must precede concern for ourselves. This will go far toward removing disharmony.¹³

Certainly, deference is not the natural presupposition of man. Since the

¹²Daniel B. Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids: Zondervan, 2000), 210.

¹³Homer A. Kent, Jr., *Philippians*, in vol. 11 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 122.

Garden of Eden, man has been marked by his own selfishness. So, Paul gives the believer a very clear picture of what their submittal to others should look like, by pointing them to Christ. Jesus did not consider equality with God something to be grasped, therefore, he emptied himself, becoming a “bond servant;” a *doulos*.¹⁴ Generally speaking, Danker translates this word to describe an individual “being under someone’s total control.”¹⁵ In this case, Christ accepted a position “without advantages, with no rights or privileges,” that he might be a servant to all.¹⁶

Due to social anxiety, vernacular disconnects, or emotional distress, present day Christianity, whether consciously or subconsciously, has chosen to adopt a more socially acceptable way to describe the role and responsibility of a servant. Whereas on one hand it is commendable to not be offensive in a semantics exercise, the other hand shows that this type of shift, striving to eradicate the biblical image of a slave from a present day application, can have a profound impact in a biblical understanding Christian leadership.¹⁷ The picture of a servant/slave provides the imagery that Jesus uses to challenge his disciples to achieve greatness (Matt 20:20-28).

In the Roman Empire, a servant/slave could be defined as “someone whose person and service belongs wholly to another.”¹⁸ Though there are instances where the term servant and slave are used interchangeably, other times such freedom would be

¹⁴Marvin R. Vincent, *The Epistles to the Philippians and to Philemon*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments (Edinburgh: T & T Clark, 1968), 59.

¹⁵Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), 259.

¹⁶Gordon Fee, *Paul’s Letter to the Philippians* (Grand Rapids: William B. Eerdmans, 1995), 213.

¹⁷Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*, ed. D. A. Carson (Downers Grove, IL: Inter Varsity, 1999), 17.

¹⁸*Ibid.*, 25.

inappropriate. Tenney points out that a slave has no choice in the matter. Though laws were in place to govern the relationship between the slave and his master, a slave's ownership by his master was not debatable. However, in many cases it may be more appropriate to talk of a servant rather than a slave, because the word deals with service or obedience in a more general sense. As such, "a servant can be anyone committed to someone more powerful than he."¹⁹ In this regard, a servant of Christ follows in his footsteps, showing deference to others, in the spirit of bring about stability and harmony in the church.

Another reasonable example of deference is found in 1 Corinthians 3:9. Here Paul discusses the various roles of the leaders within the church and asserts, "I planted, Apollos watered, but God was causing the growth." Soards writes,

Lest the Corinthian's think that those called to preach and teach the gospel were persons of superior status with whom they could be associated and from whom they could acquire standing, Paul conjures up an image that precludes such misunderstanding.²⁰

The immediate context suggests a notion that the believers understand they do not belong to the servants of God, but rather to God, Himself. Yet, an appropriate secondary understanding is seen in the fact that Paul was planting and Apollos was watering; each deferring to the other as appropriate.²¹

Principle 3: Team-Based Ministry Approach

The third principle that reveals Paul's theology and philosophy of shared leadership is Paul's team-based ministry approach. However, this approach is not to suggest that Paul's preferred style was team leadership over shared leadership, as examined in chapter 2, rather, this wording is used to signify Paul's clear example of

¹⁹Merrill C. Tenney, ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), 5:358-59.

²⁰Soards, *1 Corinthians*, 70.

²¹Kistemaker, *Exposition of the First Epistle to the Corinthians*, 105.

sharing the load of leadership at the expense of a hierarchical approach, leaving him on leadership's proverbial island, alone. Acts 11:21-30 reads,

And the hand of the Lord was with them, and a large number who believed turned to the Lord. The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch. Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. And he left for Tarsus to look for Saul; and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.

Now at this time some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius. And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders.

In this passage of Scripture, the expansion of the messianic movement is in full swing. God's Word penetrated the hearts of all people, to include the Gentiles. Specifically, in this passage the Antioch Gentiles were coming to faith in Christ in large numbers and the church in Jerusalem sent Barnabas into Antioch to bear witness to this great movement.²² In the midst of this great time of excitement for the young church, a spirit of cooperation and team work is evident in a couple of ways.

First, shared leadership is demonstrated in the decision to send Barnabas into Antioch. It is incumbent to remember that Paul maintained it was his responsibility and calling to take the gospel message to the Gentiles (Acts 15:16). However, Barnabas was the one who received the opportunity and responsibility to go. Why? Bruce writes,

Barnabas himself was a Cypriot Jew by birth, like some of those who had begun to preach the gospel to the Antiochene Gentiles, and his sympathies would in any case be wider than those of such Jerusalem believers as had never set foot outside of Judaea.²³

²²Eckhard J. Schnabel, *Acts: An Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2012), 515.

²³F. F. Bruce, *The Book of Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: William B Eerdmans, 1988), 226.

The church could not turn a blind eye to what God was doing in that part of the world. It was not too far into the future that the Antiochean church became the missionary center for the church, ultimately trumping the Jerusalem church in size.²⁴ Further, Antioch served as the Gentile church strategically placed between Jerusalem and the Gentile churches that Paul later established. Antioch was strategically located, geographically and culturally-relevant, and provided leadership throughout the region. It is no wonder that the Jerusalem church had their eyes on what was happening in Antioch.²⁵ The church (and to whatever degree Paul would have had influence) could have sent any number of people. Having weighed the options, the church felt that Barnabas, the encourager, was the best option. When Barnabas arrived he then recognized the need for Paul to come; so he sent for Paul. Hackett writes,

He needed the presence of one whose wisdom was greater than his own, whose zeal was an example to all, and whose peculiar mission had been miraculously declared. Saul recognized the voice of God in the words of Barnabas, and the two friends travelled in all haste to the Syrian metropolis.²⁶

At this point, not only are shared leadership qualities embodied in the sending of Barnabas, but now Paul and Barnabas entered into a cooperative and collaborative relationship as they foster the work of God in Antioch. For a year Barnabas and Paul worked together in the church. Paul would have been more than qualified in teaching how the Old Testament Scriptures found their fulfillment in Christ. Barnabas's wisdom, fullness in the Spirit, background with the people, and encouraging temperament, or Paul's calling in Christ and ability to teach Scripture, in and of themselves would have provided good leadership in the church. But, because of their willingness to team

²⁴Simon J. Kistemaker, *Exposition of the Acts of the Apostles*, New Testament Commentary (Grand Rapids: Baker, 1990),

²⁵*Ibid.*, 420.

²⁶Horatio B. Hackett, *Commentary on the Acts of the Apostles*, American Commentary on the New Testament (Philadelphia: The American Baptist Publication Society, 1882), 140.

together, the church received a leadership duo that was able to see “considerable numbers who were brought to the Lord” (Acts 12:24).²⁷

Reading a bit further into this passage reveals that the disciples in the church had learned about this spirit of cooperation. Having received the prophecy that a great famine was going to sweep the land, the disciples moved to action, taking up an offering to send back with Paul and Barnabas. The collaboration becomes obvious when acknowledging that the word disciples (v. 29) is expressed in plurality; all of the disciples determined the need to take up this offering. It was not a hierarchical proposition, but a decision coming from within the group.²⁸ On many fronts, this spirit of collaboration could be seen as coincidental or accidental; however, it is clearly obvious that Paul was no stranger to working within groupings of people, empowering others to live according to their calling, ministry, or convictions. Acts 11 shows definitively that Paul understood the value of working within a team construct. He was regularly found equipping other leaders to share the load of ministry, and as a result, the church experienced rampant expansion. Collaboration and cooperation within a shared leadership structure is crucial; God can do more through his church when the synergy of teamwork is present.

Principles 4 and 5: Paul’s Vernacular and Partnerships

The fourth and fifth principles ultimately complement one another. Paul’s view of shared leadership may be no better seen than in both his vernacular and listings of people who he served alongside. Paul’s philosophy of ministry was clearly rooted in a relational model. He placed high value upon others and was regularly seen partnering with others to carry out the ministry God had ordained. Within each of these relationships, he desired to practice accountability, provide a pattern for imitation, show equality among

²⁷Kistemaker, *Exposition of the Acts of the Apostles*, 422.

²⁸R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Minneapolis: Augsburg, 1934), 461.

the people of God, and demonstrate the disciplines of faith and sacrifice.²⁹ As a result, the relationships that Paul fostered now serve as benchmark for leaders who follow in his footsteps.

Before looking at some important semantics and syntactical issues, it is appropriate to consider the number of people who are identified in Scripture as having partnered with Paul in the ministry. In biblical times, a partnership was a voluntary association of persons who mutually agreed to share time, money, and/or efforts while equally splitting profits and losses.³⁰ However, within the context that Paul was engaged, the end result was not a business proposition. Rather, for him, the partnership contributed to a mutually agreed upon, shared goal.³¹ Though scholarship somewhat debates the depth of Paul's associations, the following list represents a grouping of people upon whom he viewed as partners in ministry. Though this list may never find universal agreement, what is clearly evident is the fact that Paul valued his relationships, for he understood the value of the cooperative relationship as it related to ministry success. His partnership's included

Alexander (2 Timothy 4:14-15), Ananias (Acts 9:10-19), Apphia (Philemon 2), Apollos (Acts 18), Aquila and Prisca (Acts 18), Archippus (Colossians 4:17), Aristachus (Acts 19 and 20), Barnabas (Acts 4 and 11), Clement (Philippians 4), Demas (Colossians 4 and 2 Timothy 4), Epaphras (Colossians 1 and 4), Epaphroditus (Philippians 2:25-30), Erastus (Romans 16:23), Euodia and Syntyche (Philippians 4:2-3), Barsabbas (Acts 15), Justus (Colossians 4:11), Luke (Colossians 4:14 and 2 Timothy 4:11), Mark (Acts, 12, 13 and 15), Onesimus (Philemon), Philemon, Phoebe (Romans 16), Quartus (Romans 16), Silas (Acts 15), Tertius (Romans 16), Timothy (Acts 18), Titus (2 Corinthians 2, 7, and 8), Tychicus (Acts 20 and Ephesians 6).³²

²⁹Don Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 264-65.

³⁰David J. Williams, *Paul's Metaphors: Their Context and Character* (Peabody, MA: Hendrickson, 1999), 168.

³¹Best, *Paul and His Converts*, 130.

³²F. F. Bruce, *The Pauline Circle* (Grand Rapids: William B. Eerdmans, 1985), 81-90.

It would be inappropriate to conclude that Paul only identified his partners by name. Rather, he also used emotion-filled words that helped to designate how Paul viewed their partnership. It is for this reason that Paul's vocabulary should be carefully examined as it sheds light on the designations he assigns to the multiple people with whom he worked. Paul regularly used terms like brother, co-laborer (or partner), and children. Each of these words were terms of endearment and ultimately reflected the value which he placed upon his relationships.

Often Paul is seen referring to others as his "children" or as his "sons." Though this terminology is most often used in the context of a family relationship, it is also used in Scripture to refer to a very close relationship, but a relationship which is not genetically linked together. In this case, it is a relationship in which descendants come from a common ancestor, but for Paul, the ancestry in question is spiritual and not biological.³³ For example, in 1 Corinthians 4:17 Paul says, "For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in the every church." Paul defines his closest of partners in an affectionate manner, articulating that Paul had been instrumental in Timothy's conversion and therefore refers to him as his child.³⁴ Paul's vernacular in this regard reveals a very close and intimate relationship. It is through the imagery of the family, the term of affection, and spirit of closeness that Paul is able to display his commitment of equality among the body. This is not to argue that there is not a "first among equals" within church leadership, but there can be equality that leads to

³³Danker, *A Greek-English Lexicon*, 994.

³⁴Lenski, *The Interpretation of 1 and 2 Corinthians*, 198. It should be noted, that though Lenski holds to the fact that Paul was instrumental in Timothy's conversion, not everyone agrees: "Acts 14:6 does not mention his conversion and in Acts 16:1 Luke refers to him as already being a Christian." Ibid. For the purposes of this work, there is no need to debate this widely held position.

productive collaboration and accountability.³⁵

The words *adelphos* and *adelphē* are the Greek for brother and sister respectively. Obviously, these words can be used to describe the relationship of those who are siblings to one another; however, they can also be used to describe a relationship with has a close affinity. For example, these words can be used to describe fellow members, associates, or intimate friends.³⁶ An example of this connection is seen in verse 7 of Paul’s writing to Philemon: “For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.”

Paul’s reference to Philemon being a brother is a highly effective indictment as it fully “acknowledges that in all these acts Philemon had shown himself a true brother of Paul and a call now to show himself such a brother by the way in which he was to receive Onesimus.”³⁷ Indeed, Paul’s metaphor of the body of Christ being a family is not wasted on Paul and here he references this relationship to inspire a broken relationship to once again be made whole; again showing a lateral relationship over a hierarchical relationship. Verse 7 serves as transition from verse 4 to 6 and 8 to 20; emphasized by the emphatic manner in which Paul references Philemon as “his brother.”³⁸

³⁵The principle of “first among equals” is best seen in a context in which individuals within a group work within their area of giftedness, without creating an official position by which one individual is markedly superior to the others. This principle “is observed first in our Lord’s dealings with the twelve apostles. Jesus chose twelve apostles, all of whom He empowered to preach and heal, but He singled out three for special attention—Peter, James, and John (“first ones among equals”). Among the three, as well as among the Twelve, Peter stood out as the most prominent (“first among equals”). Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), loc. 588, Kindle.

³⁶Danker, *A Greek-English Lexicon*, 18-19.

³⁷R. C. H. Lenski, *The Interpretation of St. Paul’s Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon* (Minneapolis: Augsburg, 1937), 958.

³⁸Murray J. Harris, *Exegetical Guide to the Greek New Testament: Colossians and Philemon* (Nashville: Broadman and Holman, 2010), 219.

Paul also references people as being co-laborers (*sunergos*) with him in the ministry. Danker argues that *sunergos* literally means working together, helping, or fellow-worker.³⁹ Paul used this terminology to address thirteen different people throughout his writing: Prisca and Aquila (Rom 16:3), Urbanus (Rom 16:9), Timothy (Rom 16:21; 1 Thess 3:2), Titus (2 Cor 8:23), Epaphroditus (Phil 2:25), Clement (Phil 4:3), Aristarchus, Mark, and Justus (Col 4:11), Philemon (Phil 1), and Mark, Aristarchus, Demas, and Luke (Phil 24).⁴⁰ The designation of these individuals being marked as co-laborers by Paul is an expression of gratitude by Paul for the contribution each of them made toward the gospel ministry and to Paul, himself.

For example, Paul instructs the church in Rome to greet Prisca and Aquila because they “risked their own necks” on his account (Rom 16:3-4). Paul’s expression in this passage comes from a root verb meaning to “place under (the axe of the executioner).”⁴¹ It is unclear as to what precipitated this apparent act of solidarity, but regardless, Prisca and Aquila’s act spoke highly in the life of Paul, as illustrated by the designation of a co-laborer.

Timothy was also considered a partner in the ministry to Paul. An argument can be made that maybe no one was closer to Paul, than Timothy. Timothy was mentioned by Paul over twenty-six times in the New Testament. Paul’s view of Timothy was more than just a child in the faith or a brother in Christ. Paul praised Timothy for his godly heritage and upbringing (2 Tim 1:5), his love for Scripture (2 Tim 3:15), calling in Christ (1 Cor 14:17), his place in ministry (Rom 16:21; 2 Tim 4:5) and his suffering for the gospel (2 Tim 1:8).⁴²

³⁹Danker, *A Greek-English Lexicon*, 969.

⁴⁰Ibid.

⁴¹Archibald Thomas Robertson, *Word Pictures in the New Testament* (Grand Rapids: Baker, 1931), 4:426.

⁴²Herbert Lockyer, *All the Men of the Bible* (Grand Rapids: Zondervan, 1958),

The designations offered do not take into account the others that Paul placed high emphasis upon, in his writing, like the elders, prophets, the other apostles, the deacons, or other servants of God. Paul's vernacular does not indicate that he viewed others as inferior or that he was superior. Rather, he advocates by his verbiage and example that there was a spirit of equality among the brothers, and therefore, leadership was carried out in conjunction with one another. Over and over again Paul encourages the various churches to greet this leader or to welcome that leader; clearly there was a shared leadership approach upon which Paul strived to lead the church to acknowledge.

Paul's acknowledges many people within his writing, linking himself to a network upon which one sees the multiple designations as listed previously. Paul understood the highly anthropological nature of ministry. Ministry is lived out through the context of relationships and leadership is carried out in the matrix of partnerships.

Principle 6: Paul's Instructions to Church Leaders

The final principle to be examined in building a case for Paul's view of shared leadership can be seen through his instructions to fellow pastors, specifically Timothy and Titus. Through both implicit and explicit writing, Paul sets the stage for shared leadership to be practiced throughout the local church. For example, 1 Timothy 3 and Titus 1 deal with the qualifications of the overseer, the deacon, and the elder. In Timothy, Paul instructs Timothy with the necessary requirements for the office of an overseer and deacon, though they are really qualities that should be minimally evidenced in the life of any respected lay-man.⁴³ In Titus, Paul seems to echo many of the same sentiments concerning the life and role of the elder.

When comparing 1 Timothy 3 and Titus 1, there seem to be some degree of

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⁴³Walter Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles*, The International Critical Commentary (Edinburgh: T & T Clark, 1924), 35.

discrepancy in the words that Paul uses in each list of qualifications. “With respect to age and dignity its members were called *presbyters* or *elders*, just as in Israel. With respect to the nature of their task they were called *overseers* or *superintendents*.”⁴⁴ The differences lie in the distinction between who these men were compared to what these men did. One did not necessarily supersede the other, rather they simply carried out different functions; an example of shared leadership at work.⁴⁵

It should also be noted at this point that in Titus 1, Paul instructs Titus to appoint elders in every city. In the Greek text, Paul’s instruction is very clear. Timothy was to appoint elders (plural) not an elder (singular). Though it is “impossible to determine how many elders would have been selected in every town (meaning in the house church of each town), the general rule would probably have been a plurality of leaders.”⁴⁶ As noted in chapter 2, there is no concrete example of a church in Scripture with anything less than a plurality of leaders.⁴⁷ There are churches in which there are no records of leadership, but that is the exception, not the rule.

A second example of Paul’s instruction supporting shared leadership is seen in his exhortation to Timothy: “Let no one look down on our youthfulness, but rather in speech, conduct, love, faith, and purity, show yourself an example of those who believe” (1 Tim 4:12). Paul certainly had a mindset that the older men and women had a

⁴⁴William Hendriksen, *Exposition of the Pastoral Epistle*, New Testament Commentary (Grand Rapids: Baker, 1957), 118.

⁴⁵Hendriksen would further argue the honor and nobility of this task is not meant to suggest the one’s ascension on a hierarchical ladder. Rather the nobility of this task is found in one’s willingness to endure hardships and challenges for the cause of Christ. Ibid., 118.

⁴⁶Philip H. Towner, *1-2 Timothy & Titus*, The IVP New Testament Commentary (Downers Grove, IL: InterVarsity, 1994), 224.

⁴⁷See chap. 2 of this work and Peter Toon et al., *Who Runs the Church: Four Views on Church Government*, ed. Steve B. Cowan (Grand Rapids: Zondervan, 2004), 212.

responsibility towards the younger generation (see Titus 2). This inter-generational support happens to be a principle seen in Peter and Moses, among others (see 1 Pet 5; Deut 6). Yet, in 1 Timothy 4, Paul encourages an alternative position: he exhorts Timothy to be an example in his youthfulness. Despite Timothy's age, Paul saw value in breaking what many might have seen as a hierarchical approach and challenged Timothy to be a leading example by the way he lived his life.⁴⁸

Possibly the most compelling argument is made when considering Paul's command to Timothy to preach the Word. As Paul begins to close his letter he admonishes Timothy:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. (2 Tim 3:16-4:5)

Paul's words to Timothy have proven to be beneficial for the church even today. Today's church finds itself in a situation in which the culture stands in direct defiance to the Word of God and is being forced to make a decision as to what she is going to be loyal to, culture or Scripture. Thus, it seems reasonable that one who proclaims the Word of God should pay close attention to what Paul tells Timothy, for the situation that Paul and Timothy find themselves in is eerily similar to what the modern day believer is facing.

Paul is saying that Scripture is inspired by God. The Greek word *theopneustos* is interesting. Danker translates *theopneustos* as literally being "inspired by God."⁴⁹

⁴⁸George W. Knight, *The Pastoral Epistles*, The New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans, 1992), 205.

⁴⁹Danker, *A Greek-English Lexicon*, 450.

However, Mounce suggested that the NIV translation is more accurate in translating it as Scripture being “God-breathed.” To say “God-breathed” reflects the proper etymology of this compound word and is significant because this particular translation reflects the source of the inspiration rather than the manner.⁵⁰ This is significant because if Scripture is not breathed of God, then one can make a case for it being less than one hundred percent inerrant. Theories of inspiration have given many, throughout the generations, wiggle room on an issue that has been clearly distinguished. God’s Word is breathed by Him and thus one can stand up and boldly proclaim it, knowing and trusting that it is absolutely true.

Because Scripture comes from God, it is profitable for Timothy and all that he faces in Ephesus. Paul encourages Timothy to fight the hearsay in Ephesus, not with his own knowledge, charisma, or wisdom, but with the revelation of God himself, given through His Word. Furthermore, Paul reminds Timothy that God’s Word will help him in four very practical ways: teaching, reproof, correction, and training in righteousness.

Teaching and reproof respectively represent both positive and negative teaching and deal more with doctrine and/or orthodoxy. In contrast, correction and training have more of a discipleship quality to them and thus deal with behaviors and/or orthopraxy.⁵¹ Of course the latter is birthed from the former, yet both sides of this coin are needed to make man complete. Therefore, Paul’s teaching in verse 17 is significant because he notes that the “Scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work.”⁵² The reason that shared leadership is a viable discipline in the life of the church is because for Paul, the marching

⁵⁰William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Nelson, 2000), 566.

⁵¹W. Robertson Nicoll, ed., *The Expositor’s Greek Testament* (Grand Rapids: Wm. B. Eerdmans, 1974), 4:175.

⁵²H. H. Harvey, *1 Timothy*, American Commentary on the New Testament (Philadelphia: The American Baptist Publication Society, 1890), 112.

orders for the church have already been established. The Holy Scriptures are to serve as the all-sufficient guide for teaching, reproof, correction, and training.

The charge for Timothy is clear: preach the Word! The Greek word for preach in this passage is a verb in the imperative form. Paul is charging and/or commanding Timothy to preach the Word without focusing on the duration or repetition of the act, rather stressing the mandate of this command.⁵³

As it concerns Timothy's preaching, he is to reprove, rebuke, and exhort. Again it should be noted that all three of these verbs are imperatives and function as an imperative of command. Verses 3 and 4 explain the urgency of Paul's command to Timothy as he tells him that there will come a time in which people will not endure sound doctrine, but will want to have their ears tickled. It appears the people in Ephesus desire to substitute their own subjective desires for objective truth.

Verse 5 presents the opposite side of the argument. In light of the apostasy that is taking place in the lives of individuals within the church, Paul issues a renewed petition for Timothy to be sober, endure hardship, do the work of an evangelist, and ultimately to fulfill his ministry. Paul again uses four imperatives that function as commands. Each of these commands has as a foundation stone, the calling of perseverance. Each command is aimed at releasing Timothy to live according to his giftedness and ministry calling. Shared leadership mandates that people live within these boundaries.

Finally, Paul commands Timothy to fulfill/accomplish his ministry. Hendriksen interprets this phrase as linking all of the other imperatives together. Timothy is to allow nothing to stop him from "heralding the word, being on hand in season, out of season, reproof, rebuking, admonishing, with all longsuffering and teaching."⁵⁴ Furthermore the Greek phrase, when used in relationship to someone's work, includes the idea of them

⁵³Wallace, *The Basics of New Testament Syntax*, 210.

⁵⁴Hendriksen, *Exposition of the Pastoral Epistle*, 312.

working with eagerness, purpose, focus, and wholeheartedness.

Though it is true that verse 5 is the final verse in the charge that Paul was giving Timothy, one must at least consider the following verses in placing the former in a proper context. Beginning in verse 6, Paul begins to pass the mantle of his ministry to his brother and son in the faith, Timothy. It is appropriate to see the above commands in light of the close relationship that has been established between Paul and Timothy, a relationship marked by the descriptive words of brother, son, partner, and co-worker.

Historically, these verses have been seen as instructions from a teacher to his students and certainly that is appropriate. However, this brief overview has shown that it is more than simple words of encouragement. This passage serves as a mandate for the pastor to function within his calling and giftedness. Further, within this passage, Paul shares the leadership reigns with his young protégé, expecting him to take responsibility to lead alongside of Paul. When evaluating this passage with the lens of shared leadership, the implications of Paul's strategy become clear.

Conclusion

This chapter suggested and defended that Paul clearly had a view of shared leadership. Further, his position on shared leadership is expressed by both his words and actions. Though it would be inappropriate to suggest that the previously mentioned six principles constitute an exhaustive list confirming Paul's position on shared leadership, it certainly is sufficient. In 1 Corinthians 4:16, Paul tells the Corinthian church to "be imitators of me." It would be disingenuous to suggest that Paul exhorted the church to follow him simply because of his view of shared leadership. Nonetheless, it is reasonable to assert this reality. Paul demonstrated leadership principles that have succeeded in keeping the church body healthy and effective, and it would be wise of present day church leaders to follow his example.

CHAPTER 5

CONCLUSIONS

Shared leadership is a dynamic style of leadership that must always be willing to shift as team structures and organizational goals change. Within the church, this reality becomes even more crucial. Though the message of the church will never change, she must constantly be adapting to a changing world. A shared ministry structure must “share its resources and gifts in order to move in harmony towards a divine purpose.”¹ If leadership within the church is unable to adjust and adapt, there will be little chance that the church will be successful in the same endeavor.

On the other side of this debate, however, are the great benefits that come from church leadership’s ability to respond to the challenges of shared leadership. In this chapter, five benefits that come from practicing a shared leadership construct will be outlined. Additionally, the contributions made to the precedent literature are given, three principles of best practice are identified, and prospects for further study are offered.

Benefits of Shared Leadership

It is unreasonable and largely unnecessary to suggest that the relationship between shared leadership and organizational effectiveness can be dealt with comprehensively within one single work. However, by beginning this dialogue, one begins to see the weight of this matter, and in response, hopefully continues to explore the biblical expectations that form the parameters of this methodological discussion. As

¹George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey Bass, 1999), 93.

noted in figure 1, these benefits have a direct impact on the church’s organizational competence and effectiveness.

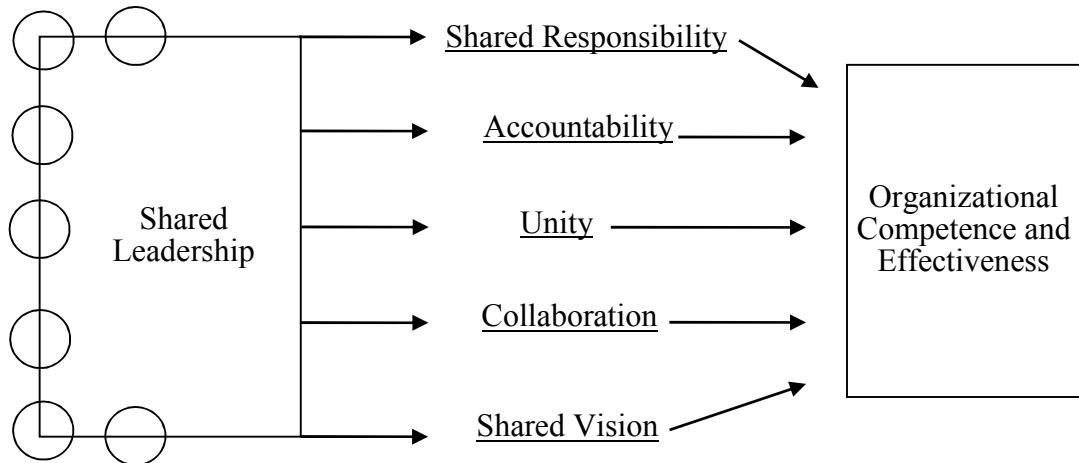


Figure 1. Benefits of shared leadership resulting in organizational competence and effectiveness

Shared Responsibility

The first benefit that is exhibited in a shared leadership construct is shared responsibility. A number of passages show a sense of shared responsibility between multiple leaders. There are few examples better than the apostle Paul’s perspective concerning the responsibility all believers share in gospel of Christ. For example, one may consider his approach when dealing with the church in Thessalonica:

But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. For we wanted to come to you—I, Paul, more than once—and *yet* Satan hindered us. For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? For you are our glory and joy. Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone, and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith, so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this. (1 Thess 2:17-3:3)

To Paul, Timothy was a “valuable companion and effective servant to serve in

his place and bring back a word about their afflictions.”² Nobody would argue that Paul had a deep love for the church. However, when circumstances prevented him from being able to return to Thessalonica to check on the church himself, he sent another leader in the church, Timothy.

This same sentiment is seen in Philippians as Paul appeals to a “true companion” to help bring about harmony between Euodia and Syntyche:

I urge Euodia and I urge Synthche to live in harmony in the lord. Indeed, true companion, I ask you to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. (Phil 4:2-3)

Though there is some degree of scrutiny that comes with trying to pinpoint who this “true companion” is, it is clear that this individual is a “yokefellow, referring to someone who shares a common burden. The picture is one of two oxen pulling the same load.”³

Shared responsibility in the present day church is an important quality among the leadership, which is largely nonexistent unless a shared leadership construct is present. It is through shared responsibility that more work can be accomplished, a leader’s load can be lightened, and leaders are able to establish healthy patterns of rest. This principle is best illustrated by the words of Solomon: “Two are better than one because they have a good return for their labor” (Eccl 4:9).

Each of the above mentioned benefits certainly do not constitute an exhaustive list. However, as it pertains to lightening a load, Strauch comments, “If the long hours, weighty responsibilities, and problems of shepherding a congregation of people are not enough to overwhelm a person, then dealing with people’s sin and listening to seemingly endless complaints and bitter conflicts can crush a person.”⁴ The reality in the business

²Robert L. Thomas, *1 Thessalonians*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 263.

³John MacArthur, *Philippians*, *The MacArthur New Testament Commentary* (Chicago: Moody, 2001), 272.

⁴Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical*

sector is no different in the life of the church: “Executives (*and pastors*) who pin their faith simply on working harder are taking a route to burn out and disenchantment.”⁵

Within the church, the leader who is able to develop patterns of rest, lighten their load, and produce greater results, often find the required energy, enthusiasm, and desire to press on in the wake of unforeseen challenges. As a result, the church is blessed with leadership continuity.

Accountability

A shared leadership construct also produces accountability. Robert Greenleaf correctly asserts,

To be a lone chief atop a pyramid is abnormal and corrupting. None of us are perfect by ourselves, and all of us need the help and correcting influence of close colleagues. When someone is moved atop a pyramid, that person no longer has colleagues, only subordinates. Even the frankest and bravest of subordinates do not talk with their boss in the same way that they talk with colleagues who are equals, and normal communication patterns become warped.⁶

There are times in which accountability is approached in a positive nature within the confines of partnerships and friendships within the life of the church. In this case, one would look to another as being an accountability partners who helps the former stay committed to a decision or way of life. It would be reasonable to describe this as soft accountability. Yet, another side of this pendulum manifests itself through unidentified accountability partners. In the life of the church, these are often individuals who take it upon themselves to hold a staff member (and sometimes others) accountable to a decision or way of working. This type of accountability could be described as hard accountability as often times the one who is bringing the accountability often approaches their perceived responsibility in a harsh or critical manner.

Church Leadership (Littleton, CO: Lewis and Roth, 1995), loc. 528, Kindle.

⁵Randall P. White, Philip Hodgson, and Stuart Crainer, *The Future of Leadership* (London: Pitman, 1996), 164, emphasis added.

⁶Robert Greenleaf, *Servant Leadership* (New York: Paulist, 1977), 63.

In Matthew 20, one sees a beautiful example of hard accountability in. Here, two disciples, along with their mother, approach Jesus about sitting one on His left side and one on His right side, in glory. Yet, when the other disciples heard this, they became indignant. Through that indignation, the voices of the majority undoubtedly left the minority in a position of vulnerability. Matthew 20:20-28 recounts this story:

Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, "What do you wish?" She said* to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left." But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said* to Him, "We are able." He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." And hearing *this*, the ten became indignant with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them. "It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

It is not unreasonable to strive for greatness. Many times after reading this passage, people mistakenly criticize this mother and her two sons for asking such a selfishly motivated question. There is no question this was an ambitious request, but not necessarily altogether out of line. Kneeling before the Lord she makes a request that shows a heart of faith and sincerity. However, this mother (and her sons) has clearly confused earthly realities with heavenly realities.⁷ Jesus takes this opportunity to give a very clear directive of what it would take to be great in the kingdom of God.

Christ offers a question that is laden with significance; are you able to drink the cup that I am about to drink? Though they answered in the affirmative, their answer really showed their ignorance and naiveté. "To drink the cup simply means to follow Christ wherever he may lead."⁸ Clearly, these disciples had not received the reality

⁷William Hendriksen, *Exposition of the Gospel According to Matthew*, New Testament Commentary (Grand Rapids: Baker, 1973), 745.

⁸William Barclay, *The Gospel of Matthew*, vol. 2, rev. ed., The Daily Study

behind the passion prediction that Jesus had just offered. As a suffering servant, Christ was willing to offer himself wholly unto God and follow the will of His Father unto death. “The cup” in this case was not a cup that raised Christ high in power or authority, but ultimately lowered Him into a tomb of death.⁹

Through the shared leadership construct that involved Jesus and all twelve of his disciples, these two errant disciples received strong accountability to understand what greatness was predicated upon. The present day church is need of this type of Godly accountability. The “traditional, single-church pastor would improve their character and ministry if they had genuine peers to whom they were regularly accountable and with whom they worked jointly.”¹⁰

Unity

Scripture is full of exhortations for believers to live in unity and this reality is no different for the leader. Disunity among leaders and leadership teams is continually proving to hurt church growth strategies. In the early 1970s the late Adrian Rogers did a study of the twenty-five fastest growing churches in America to see if he could determine what their keys to success were. The fourth of the list of five characteristics was unity. He comments, “People gave a high priority to their oneness in Christ. When a church is in harmony with itself, it becomes the beautiful body of Christ on earth through which the Lord Jesus in heaven recreates his presence every time the people of God gather.”¹¹

Under the umbrella of unity, there must be shared vision, shared ownership,

Bible Series (Philadelphia: Westminster, 1975), 231.

⁹D. A. Carson, *Matthew*, in vol. 8 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1984), 431.

¹⁰Strauch, *Biblical Eldership*, loc. 528.

¹¹John R. Bisangno, *Letters to Timothy: A Handbook for Pastors* (Nashville: Broadman and Holman, 2001), 7.

friendship, genuine love, and a spirit of dedication among members of a shared leadership construct. “David’s leadership sprang from his genius at gathering around him men of renown who were ready to die for him.”¹² According to Sanders, this spirit of unity, exhibited within the leadership constructs to which David was a part, was ground in his willingness to build friendships.

The very same could be said of Paul, wherein he wrote at the end of his epistle to the Romans: “Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not only do I give thanks, but also all the church of the Gentiles” (Rom 16:3-4). One would surely not risk their life for another if there was not a strong sense of unity that bonded the said individuals. Paul references these individuals as fellow workers, signifying their partnership and unity in not only their daily vocation, but also their gospel calling.¹³

Yet, even still, there is likely no greater example of unity at work than in the life of Christ and his disciples. Keeping in mind that this leadership structure represented a structure in which Christ was first among equals, the unity that existed between the shared construct points the significance of this principle. Consider the prediction of Peter’s denial:

Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.” Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.” Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times” (John 13:31-38).

¹²J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1994), 71.

¹³William Hendriksen, *Exposition of Paul’s Epistle to the Romans*, New Testament Commentary (Grand Rapids: Baker, 1981), 502.

Though certainly impatient, “Peter was avowed that he was ready to lay down his life” alongside of Christ.¹⁴ This is a supreme act and picture of unity. As a member of a team of leaders, Christ was willing to show the full extent of his love by laying his life down (John 13:1) and was received by Peter, a fellow member of the team who was also willing to walk the same road, in unity.¹⁵ Bisagno goes so far as to say that the unity among a leadership group is of paramount importance:

There is no greater blessing and no greater need than a smoothly functioning, well-trained, hardworking staff of loyal, godly men and women assisting their pastor in the work of the ministry. Aaron held high the hands of Moses, and the deacons freed the apostles to give priority to the ministry of the Word and to prayer.¹⁶

Collaboration

The next benefit of a shared leadership construct is collaboration. Under the gifting of God, leaders in the church can have a variety of callings. As an example, in Paul’s first letter to the Corinthians he shares with the church that God has given some the ministry of apostleship, prophets, teachers, workers of miracles, gifts of healing, ministry of helping, administrators and those who can speak in all kinds of tongues (1 Cor 12:27-30). It is incumbent upon those in a shared leadership construct to know and understand what their gifts are and what their gifts are not. In a singular, primary leadership model, leaders must become good at all things and great at nothing. The weight of the entire organization, in this case the church, is on that single leader. However, in a shared leadership construct, the leader has the ability to work within the confines of their gifting, thus collaborating with other leaders to ensure organizational objectives are achieved.

¹⁴Merrill C. Tenney, *John*, in vol. 9 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 142.

¹⁵Sanders, *Spiritual Leadership*, 72.

¹⁶John Bisagno, *Pastor’s Handbook* (Nashville: Broadman and Holman, 2011), 329.

In chapter 3 of Paul's same letter, this principle of collaboration is beautifully illustrated:

What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building. (1 Cor 3:5-9)

Each of the men recognized their responsibility within the objectives of Christ; Paul watered, Apollos watered. In order for the work and will of God to be accomplished, each of these men had to accomplish their God given responsibility.

As a shared leadership team learns to collaborate, one of the benefits is that leaders begin to work within their areas of giftedness, minimizing their areas of weakness. "Collective leadership can provide a church leader with critically needed recognition of and balance for his faults and deficiencies. We all have our blind spots, eccentricities, and deficiencies."¹⁷ Not only does this allow leaders to find success in their abilities, but it also minimizes the amount of criticism they will face for their inabilities. Ultimately, the entire organization succeeds under this scenario.

Shared Vision

Akin to unity, but worthy to be explored based upon its own tenets, is the principle of shared vision. A critical step in Christian formation is accepting a sense of shared vision within one's calling in Christ. Further, paramount to the role of leadership in the life of the church is the ability to have a shared vision that can be adopted and expressed across the whole of the leadership structure.

In Paul's second letter to the church of Corinth, he said, "But I call God as witness to my soul, that to spare you I did not come again to Corinth. Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing

¹⁷Strauch, *Biblical Eldership*, loc. 481.

firm” (2 Cor 1:23-24). At numerous other points Paul speaks to his co-workers, co-laborers, fellow workers, and the like, signifying his understanding of their responsibility to be working together under a common vision. In this instance, Kistemaker points out that the “people in Corinth have to admit that Paul and his co-workers are working for them to advance their spiritual welfare and joy.”¹⁸

Though Acts 6, one of the greatest passages to show the tenets of shared leadership, is a wonderful picture of shared responsibility, it is also an excellent picture of shared vision:

Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. So the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables. “Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. “But we will devote ourselves to prayer and to the ministry of the word.” The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them. The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith. (Acts 6:1-7)

In this passage, a dispute broke out between the native Jews and the Hellenistic Jews. Time does not allow for a complete contextual understanding of the disagreement, but suffice it to say that hostility of a cultural disagreement carried over into the life of the church. As a result, a number in the church felt as though their needs were being overlooked in the daily distribution of food.¹⁹ The leadership (which was a shared leadership construct) had to make a decision as to how to handle this situation in a manner that did not halt the work of God. Therefore, they selected seven men, full of wisdom and full of the spirit, to give attention to the distribution of food. The apostles

¹⁸Simon J. Kistemaker, *Exposition of the Second Epistle to the Corinthians*, New Testament Commentary (Grand Rapids: Baker, 1997), 70.

¹⁹Richard Longenecker, *Acts*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 327-30.

had a vision: to give their attention to the ministry of the Word and to prayer. The seven (along with the rest of the church) had a vision: to appoint these men to give attention to the waiting on of tables so that the apostles could give their undivided attention to the ministry of the Word and to prayer. As a result of the entire leadership construct accepting and adapting this shared vision, Scripture testifies that the Word of God continued to spread and the number of disciples grew rapidly (Acts 6:7).

It would be inaccurate and inappropriate to suggest that the five benefits listed on the previous pages represent an exhaustive list of benefits as it concerns shared leadership. However, the benefits listed do constitute the beginnings of a list upon which the practitioner can begin to clearly see how a shared leadership structure can benefit their organization. When practiced, shared leadership renders results in the life of an organization that a hierarchical leadership strategy cannot fully realize.

Best Practices of Shared Leadership

Having seen what the precedent literature has to say concerning shared leadership in the church, examining Paul's philosophy of shared leadership, and identifying some logical outcomes of shared leadership, it is reasonable to offer three best practices as it relates to shared leadership. The following are offered with the church in mind. Though these best practices may relate to the business world, any correlations would be coincidental at best.

First, shared leadership is best experienced in an environment where humility is practiced. Humility is not usually discussed in an average book on leadership. Yet, within the church, without humility, leadership will constantly find itself unproductive. Humility is a quality that must be exhibited in a leader's life, particularly within a shared leadership construct. "Paul had none of the self will, the exclusive assertiveness of the consciously great man."²⁰ To practice shared leadership, exhibiting collaboration,

²⁰Robert Speer, *Paul: The All-Round Man* (New York: Revell 1909), 124.

accountability, patience, and deference, humility must be present. Paul, though fully capable of leading the church without the help of others, humbled himself and allowed others to play their divine role.

Second, shared leadership is best experienced where everyone on the team understands and values the benefits of shared leadership. Bruce Stabbert points out that of the passages in the New Testament dealing with pastoral leadership, eighteen in all, fifteen of them clearly speak of leadership in terms of a plurality. His conclusion therefore, is that church leadership is better seen through the lens of plurality.²¹ If he is correct, and this work has been dedicated asserting the same reality, then it is incumbent upon church leadership to be willing to work within a shared leadership construct. In other words, it does not work to have a shared leadership construct, where only the pastor has the conviction for shared leadership. Everyone on the team must understand the value of shared leadership and function willingly in the paradigm of shared leadership. The values of shared leadership have already largely been dealt with, yet the list is far from exhaustive. At this point, it is fruitful to reflect upon Doohan as she reminds leaders that everyone must submit to a shared leadership structure on some level, if they profess Christ to be central in their life. Christian leadership must possess a “radical openness to the workings of the Spirit and an appreciation of the gifts of the spirit within the community of faith.”²²

Finally, shared leadership must be willing to invest time and effort in discovering both the needs of the church and the giftedness of people. Without understanding the goals and mission of the church, there is a great possibility to become diluted with activity, minimizing the effectiveness of the church as a whole. For shared

²¹Bruce E. Stabbert, *The Team Concept: Paul's Church Leadership Patterns of Ours?* (Tacoma, WA: Hegg Bros., 1982), 26.

²²Helen Doohan, *Leadership in Paul* (Wilmington, DE: Michael Glazier, 1984), 23.

leadership to work, the congregation and leadership must be willing to live with a laser focus on the mission of the church. But, just as importantly, the people must understand their giftedness and be content to live within their giftedness. In other words, how does their giftedness impact the ability to achieve the church's mission?

Spiritual giftedness has been looked at from multiple perspectives up to this point. It is unnecessary to retrace those steps. But, it is incumbent to make a final observation as it relates to spiritual giftedness within the church. Spiritual giftedness as seen from a positive perspective helps to identify where people should be serving. However, from a negative perspective, it helps to affirm where people should not be serving. "Only those who know their weaknesses can deal with them or even hope to conquer them. Executives with careers stalled by poor self-confidence can resume an upward trajectory only by identifying and attacking their weaknesses."²³ There is a great leadership debate to be had as to the value of acknowledging one's weaknesses versus actively trying to overcome them. But, to some degree within a shared leadership construct, the discussion becomes a moot point. Within shared leadership, everyone functions within their giftedness and therefore defers decisions or objectives in their weakness to others on the team.

Contributions to Precedent Literature

In chapter 2, the precedent literature was reviewed as it related to the apostle Paul and his view of shared leadership. Within that study, it was noted that the secular world has adequately addressed the discipline and realities of shared leadership. That is not to suggest that they have comprehensively dealt with the topic, but it has certainly been addressed adequately. However, within the field of sacred writing, shared leadership has been nearly untouched. There is an immense amount of information concerning team leadership, but as it was noted shared leadership differs from team leadership. Therefore,

²³Chris Lowney, *Heroic Leadership* (Chicago: Loyola Press, 2003), 95.

it can be confidently asserted that this thesis has a distinct place within precedent literature, as it addresses a topic for which there is very little to nothing in the literature field.

Further, as it relates to the shared leadership by the apostle Paul, I have been unsuccessful finding any substantial work dealing with the discipline and person in unison. Therefore, it is also confidently affirmed that this thesis has a distinct place within precedent literature as it addresses a discipline of Paul for which there is very little to nothing in the literature field.

Prospects for Further Study

This thesis primarily aimed at dealing with shared leadership in and throughout the life of the apostle Paul. However, it should not be presumed that this single work is exhaustive as it relates to the discipline of shared leadership. In fact, there are multiple areas that still need to be addressed. For example, one's appreciation for the biblical directive for shared leadership will surely grow by looking at shared leadership by Jesus, in the trinity, in the first century church (beyond just the life and ministry of Paul) or in the life of Moses.

Conclusion

The purpose of this text-based study was to examine in great detail, Paul's practice of shared leadership within the church context. By examining Paul's teaching and example, the reader should have come to an understanding of why a shared leadership construct is an effective and reasonable model for church leaders to follow. This was accomplished by looking at Paul's functional view of the church and how it was influenced by religious heritage and cultural norms. Next, Paul's practice of ministry as it relates to sharing ministry responsibility and leadership was examined. In chapter 3, Paul's instruction to early church leaders regarding how leadership in the church should be structured was evaluated. Finally, Paul's understanding of shared leadership was articulated, while offering some points of practical application.

God has provided each and every person with many opportunities to learn principles and truths that, if applied, will allow one to serve the Lord more effectively. For anyone to study God's Word, but not apply the discovered truths, is certainly foolish. In fact, Jesus addresses this person as He finishes his teaching to the multitudes, in what is referred to today as the Sermon on the Mount:

Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and slammed against that house; and *yet* it did not fall, for it had been founded on the rock. Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall. (Matt 7:24-27)

Both men in this passage of Scripture are referenced as builders, building a house. However, there is a distinguishable difference between the two. One man made the choice to build his house on a firm and solid foundation. Thus, after the rains and wind the house was found standing. The antithesis is a builder who built his house on the sand. The rain and wind blew this house to the ground, destroying it. It is through this analogy that Christ drives home this truth: the one who listens to and obeys the Word of God is like the wise man who builds his house on a solid foundation. Hendriksen writes,

In his explanation of the parable Jesus points out that the figurative meaning of the foundation is “these words of mine,” that is, this entire Sermon on the Mount, and, by an extension of the figure, all the words that proceed out of my mouth and are directed to men.²⁴

From the very genesis of time, when Adam and Eve were in the Garden of Eden to the future seven churches in Revelation, God expects His people to listen and be obedient to Him. This project assumes that the same is expected for the present day church. There has been evidence throughout Paul's writing that supports the thesis that shared leadership is a biblical concept. Therefore, this assumption is defensible. Furthermore, as a church leader and practitioner, further effort must be exerted in helping God's people come to this same conclusion.

²⁴Hendriksen, *Exposition of the Gospel According to Matthew*, 380.

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Dissertation

Ziegert, Jonathan. "Does More Than One Cook Spoil the Broth? An Examination of Shared Team Leadership." Ph.D. diss., University of Maryland, College Park, 2005.

ABSTRACT

SHARED LEADERSHIP AS EXEMPLIFIED BY THE APOSTLE PAUL

Michael Kenneth Atherton, Ed.D.
The Southern Baptist Theological Seminary, 2014
Chair: Dr. Michael S. Wilder

This thesis studies the presence and role of shared leadership as displayed through the ministry of the apostle Paul. In chapter 1, the reader will come to understand that there are no comprehensive works dealing with the discipline of shared leadership by Paul. However, when one comes to accept the presence of shared leadership through the Scriptures, there is an expectation that one will practice the discipline (Jas 1:22-25).

Chapter 2 explores the literature base to gain an appreciation for what scholarship has offered as it relates to shared leadership. It can be argued that lack of literature to discuss shared leadership is ultimately the result of a vernacular disconnect. Nevertheless, it is incumbent upon this study to discriminate and establish a working definition for the discipline of shared leadership and to explore Paul's view of the church

Perhaps the greatest metaphor used by Paul to describe the church is his reference to the church being the representation of the body of Christ. Chapter 3 examines Paul's view of leadership in the church, beginning with a functional understanding of Paul's ecclesiology. In addition, Paul's view of spiritual giftedness in the life of a believer will be examined, as one's giftedness is critically important to understanding Paul's view of shared leadership.

Chapter 4 examines Paul's philosophy and practice of shared leadership by looking at six principles throughout the Pauline corpus: (1) functioning within one's giftedness, (2) deference, (3) Paul's team based ministry approach, (4) Paul's vernacular,

(5) Paul's partnerships, and (6) Paul's instructions to church leaders.

Chapter 5 begins by exploring the benefits of shared leadership. Five benefits are considered: shared responsibility, accountability, unity, collaboration, and shared vision. It is contended that these benefits have a direct result on an organization's competence and effectiveness. In addition, chapter 5 explores best practices of shared leadership, contributions to the precedent literature, and relevant prospects for future study.

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