

A comparative evaluation of leadership in business and leadership
in the Church to discover principles of Christ-like leadership
that would help leaders lead effectively in any environment.

BASIL NORMAN SPARKS

Submitted in fulfillment of the requirements
for the degree of:

MAGISTER ARTIUM

in the
Faculty of Theology
at the

UNIVERSITY OF PRETORIA

31 August 2007

Supervisor: Prof Malan Nel

CONTENTS

<u>FOREWARD</u>	8
<u>SUMMARY</u>	9
<u>OPSOMMING</u>	11
<u>CHAPTER 1</u>	13
1. INTRODUCTION	13
1.1 Title	13
1.2 Problem statement	13
1.3 Prior research	15
1.4 The research gap	16
1.5 The epistemological base	17
1.6 Methodology	18
<u>CHAPTER 2</u>	20
2. DESCRIBING THE LEADERSHIP PRAXIS	20
2.1 Respected leadership	20
2.1.1 Evaluating material written by or about well respected business leaders	21
2.1.1.1 Anton Rupert	21
2.1.1.2 Louis Gerstner	25
2.1.1.3 Raymond Ackerman	29
2.1.2 Evaluating material written by or about well respected Church leaders	33
2.1.2.1 Bill Hybels	33
2.1.2.2 Henry and Richard Blackaby	38
2.1.2.3 Leonard Sweet	44
2.2 Common denominator leadership principles	50

<u>CHAPTER 3</u>	53
3. DESCRIBING THE LEADERSHIP THEORY	53
3.1 Leadership commitments	53
3.1.1 Commitment 1: Exceptional leaders develop character	54
3.1.2 Commitment 2: Exceptional leaders lead themselves	58
3.1.3 Commitment 3: Exceptional leaders understand their context	61
3.1.3.1 Connecting faith and work	61
3.1.3.2 Connecting faith, work and leadership	63
3.1.3.3 Connecting leadership and culture	64
3.1.4 Commitment 4: Exceptional leaders know their model	65
3.1.5 Commitment 5: Exceptional leaders model the way	67
3.1.6 Commitment 6: Exceptional leaders inspire a shared passion	68
3.1.7 Commitment 7: Exceptional leaders learn to communicate effectively	70
3.1.8 Commitment 8: Exceptional leaders understand, develop and enable people	71
3.1.9 Commitment 9: Exceptional leaders work hard at execution	73
3.1.10 Commitment 10: Exceptional leaders challenge the process	75
3.1.11 Commitment 11: Exceptional leaders make courageous decisions	77
3.1.12 Commitment 12: Exceptional leaders encourage the heart	79
3.2 Comparing and evaluating business and Church leadership to discover benchmark leadership principles	80
3.2.1 The inner circle	81
3.2.2 The middle circle	82
3.2.3 The outer circle	82
<u>CHAPTER 4</u>	83
4. LEADERSHIP IMPLICATIONS FROM THE CHARACTER, LIFE, TEACHING AND LEADERSHIP OF JESUS CHRIST	83
4.1 Benchmarks for evaluation	83

4.1.1	Thinking exegetically	83
4.1.2	Thinking hermeneutically	84
4.1.3	The Gospels	85
4.2	An introduction to the Gospel according to Mark	86
4.3	A brief exegetical summary of various passages in the Gospel according to Mark	90
4.3.1	Mark 1:7–8	90
4.3.2	Mark 1:16–20	90
4.3.3	Mark 1:21–28	92
4.3.4	Mark 1:35–39	92
4.3.5	Mark 1:40–45	93
4.3.6	Mark 2:13–17	94
4.3.7	Mark 2:18–22	95
4.3.8	Mark 2:23–28	96
4.3.9	Mark 3:1–6	97
4.3.10	Mark 3:13–19	98
4.3.11	Mark 3:31–35	99
4.3.12	Mark 4:21–25	100
4.3.13	Mark 4:35–41	101
4.3.14	Mark 5:21–43	101
4.3.15	Mark 6:7–13	103
4.3.16	Mark 6:30–37	104
4.3.17	Mark 7:24, 36	105
4.3.18	Mark 8:31–38	106
4.3.19	Mark 9:2–13	107
4.3.20	Mark 9:33–37	108
4.3.21	Mark 10:35–45	109
4.3.22	Mark 11:15–19	111

4.3.23	Mark 12:13–17	112
4.3.24	Mark 12:28–33	113
4.3.25	Mark 12:38–40	113
4.3.26	Mark 14:12–21	115
4.3.27	Mark 14:27–42	116
4.3.28	Mark 14, 15, 16	118
4.4	An overview of Christ's character, life and teaching in Matthew, Luke and John	118
4.5	Learning from Jesus Christ	120
<u>CHAPTER 5</u>		123
5.	QUANTITATIVE ANALYSIS – TESTING PRAXIS AND THEORY	123
5.1	Summary of the process	124
5.2	Unsolicited responses to the questionnaire	125
5.2.1	Not much difference, if any	125
5.2.2	The tension between reality and an idealistic view	125
5.2.3	Ease or difficulty in answering the questionnaire	126
5.2.4	Lack of leadership in the Church	126
5.2.5	The changing functions of leadership	126
5.2.6	Understanding the statements	127
5.3	Quantitative analysis results	127
5.3.1	Gender	127
5.3.2	Age groupings	128
5.3.3	Business and Church leadership influence	128
5.3.4	Frequency of scores for leadership statements (Appendix A)	131
5.3.4.1	Integrity and leadership	131
5.3.4.2	Love and leadership	131
5.3.4.3	Autocracy and leadership	132
5.3.4.4	Humility and leadership	132

5.3.4.5	Mission and leadership	132
5.3.4.6	Compassion and leadership	133
5.3.4.7	Character, competence and leadership	133
5.3.4.8	Prayer, servanthood and leadership	133
5.3.4.9	Economic policies and leadership	134
5.3.4.10	Modeling and leadership	134
5.3.4.11	Hierarchy and leadership	134
5.3.4.12	Wealth and leadership	134
5.3.4.13	Lording it over others and leadership	135
5.3.4.14	Example and leadership	135
5.3.4.15	Loneliness, decision making and leadership	135
5.3.4.16	Sixth sense and leadership	136
5.3.4.17	Accountability and leadership	136
5.3.4.18	Decisiveness and leadership	136
5.3.4.19	Working hard and leadership	137
5.3.4.20	Success and leadership	137
5.3.4.21	Building enduring organisations and leadership	137
5.3.4.22	Equipping others and leadership	137
5.3.4.23	Plurality and leadership	138
5.3.4.24	Target market and leadership	138
5.3.4.25	Selflessness and leadership	138
5.3.5	An investigation into the difference between business and Church ratings for each statement	139
5.3.6	12 commitments of leadership	142
5.3.7	Cronbach alpha values on the 12 commitments of leadership	152
5.3.8	Factor analysis	153
5.3.8.1	Exceptional Christ-like leaders live God directed lives	155
5.3.8.2	Exceptional Christ-like leaders demonstrate the character necessary to lead	

others	155
5.3.8.3 Exceptional Christ-like leaders build a culture of learning, competence and development	156
5.3.8.4 Exceptional Christ-like leaders have a clear purpose to their leadership	157
5.3.8.5 Exceptional Christ-like leaders build teams and develop people	158
5.3.8.6 Exceptional Christ-like leaders encourage leadership experience	158
5.3.8.7 Exceptional Christ-like leaders model leadership values	159
<u>CHAPTER 6</u>	160
6. SUMMARY OF FINDINGS	160
6.1 Findings from the chapter describing praxis (Chapter 2)	162
6.2 Findings from the chapter describing theory (Chapter 3)	162
6.3 Findings from the chapter describing leadership implications from the character, life, teaching and leadership of Jesus Christ (Chapter 4)	164
6.4 Findings from the chapter describing quantitative analysis (Chapter 5)	165
6.5 Stated hypothesis	166
APPENDIX A	169
APPENDIX B	172
APPENDIX C	182
APPENDIX D	184
Works Consulted	186

FOREWARD

In recent years I have been on a pilgrimage in the area of leadership. Every day I become increasingly aware that if I am ever going to be exceptional in my leadership I must learn what it means to live in a way that is faithful to Christ: to His character, life, teaching and leadership. He is my role model so I thank Him and honour Him for His continued and ever increasing influence over my life and leadership.

There are others to thank too. Many thanks to Professor Malan Nel; for his guidance, his attention to detail and for the respect he showed me as one of his students. I really appreciate it. Thanks must also be expressed to Dr van der Linde, of the Department of Statistics, for his help and patience with this statistically illiterate student. Special mention must also be made of Mrs Elodee Haupt for her diligence and tireless efforts to edit this dissertation into its present form. This is greatly appreciated – she far exceeded all expectations.

Finally I must thank my family: Heidi, Christopher and Kaitlyn. They made massive sacrifices that enabled me to spend time completing this study. They have been a wonderful inspiration and support to me. Without their continued encouragement it would have been a difficult process. Instead, their attitude has made it a complete joy.

SUMMARY

This research is a comparative evaluation between leadership in business and leadership in the Church to discover principles of Christ-like leadership that would help leaders lead effectively in any environment. Church leaders distrust business leadership and business leaders cannot see any relevance that the Church has towards business. This research seeks to challenge this thinking.

To consider this the following hypothesis was made: If business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred.

Towards this end descriptive research was carried out by drawing on a number of sources. First, the aim was to determine the praxis by considering the leadership practices of respected leaders in business and the Church. It was discovered that there are definite crossover points with common understandings of what it takes to be an exceptional leader. It was also noted, however, that there are particular areas that relate exclusively to spiritual leadership.

Thereafter, theory was considered by looking at literature that has been written about business and Church leadership. Again there was common ground, which led to the description of three circles of leadership: the inner circle, the middle circle and the outer circle.

The next chapter took a look at the Gospels, with particular reference to Mark's Gospel. Here principles were discovered that have a direct or indirect bearing on leadership.

Finally, quantitative research was carried out to test praxis and theory. To accomplish this, questionnaires were sent to leaders that hold or have held leadership responsibility in business and

the Church. The overall result was that 73% of leaders said that there was no substantial difference between leading in business and leading in the Church. However, going deeper into the results, it was seen that there are differences in emphasis between business and Church leadership.

In conclusion, no changes were made to the hypothesis. The spiritual dimensions of leadership as expressed throughout the dissertation recognise that Christian leaders, in business and Church, have the same Spirit indwelling them to help them become exceptional Christ-like leaders.

OPSOMMING

Hierdie ondersoek is 'n vergelykende waardebeplanning tussen leierskap in die sakewêreld en leierskap in die Kerk om sodoende Christelike beginsels te ontdek wat leiers kan bemagtig om in enige omstandigheid doeltreffend te lei. Kerkleiers wantrou sakeleiers en sakeleiers kan nie verstaan dat die Kerk enige verband en invloed in die sakewêreld kan hê nie. Hierdie navorsing wil poog om hierdie soort denke die hoof te bied.

Om bogenoemde te oorweeg, is die volgende hipotese opgestel: Indien leiers, uitsonderlike leiers wil wees en hul volle leierskappotensiaal wil bereik, sal hulle getrou moet ontwikkel en lewe volgens Christelike leierskapbeginsels – dié beginsels wat spruit uit Christus se karakter, leefwyse, lering en leierskap, dié beginsels wat die onderskeid tussen sekulêr en gewyde, ver oorskry.

Beskrywende navorsing is derhalwe gedoen en verskeie bronne is gebruik. Die doel was eerstens om die praktyk vas te stel deur die leierskappraktyk van bekende en hooggeagte Kerk- en sakeleiers te ondersoek. Daar is toe ontdek dat daar definitiewe oorvleueling is en 'n algemene aanvaarding is oor wat dit is wat lei tot uitsonderlike leierskap. Terselfdertyd het dit egter ook duidelik geword dat daar sekere areas is wat net van toepassing is op geestelike leierskap.

Daarna is teorie oorweeg deur te kyk na literatuur wat geskrywe is oor Sake- en Kerkleierskap. Weereens was daar gemeenskaplike areas wat gelei het tot die beskrywing van drie sirkels van leierskap: Die binnesirkel, die middelsirkel en die buitesirkel.

Die volgende hoofstuk gaan oor die Evangelies met besondere verwysing na die Evangelie van Markus. Hier is daar beginsels ontdek wat direk en indirek verwys na leierskap.

Laastens was kwantitatiewe navorsing gedoen om die praktyk en teorie te toets. Om dit te bewerkstellig is vraelyste uitgestuur aan leiers wat beide in die Kerk en in die Sakewêreld die

verantwoordelikheid van leierskap ervaar het. Uiteindelik het 73% van hierdie leiers opgemerk dat daar geen wesenlike verskil is tussen leierskap in die Kerk of in die Sakewêreld nie. Deur hierdie antwoorde egter dieper na te vors, is waargeneem dat daar wel verskille kan wees in waar die klem gelê word.

Ter afsluiting, geen verandering was gemaak aan die hipotese nie, alhoewel kennis geneem is van die geestelikedimensie van leiers soos dwarsdeur die dissertasie beklemtoon is. Christenleiers, in die Kerk sovel as in die Sakewêreld, het dieselfde inwonende Heilige Gees om hulle te bemagtig om uitsonderlike, Christelike leiers te word.

CHAPTER 1

1. INTRODUCTION

1.1 Title

A comparative evaluation of leadership in business and leadership in the Church to discover principles of Christ-like leadership that would help leaders lead effectively in any environment.

1.2 Problem statement

In 1998 the author attended a conference at the Willow Creek Community Church in Chicago. At this conference much emphasis was placed on leadership, with specific reference to Church leadership. On his return to South Africa it became apparent that many within the Baptist denomination are deeply skeptical concerning leadership. After all, pastors are shepherds and servants – not leaders! Leadership is often seen as dictatorial and standing in contradiction to the principles of the direct Lordship of Jesus Christ and the priesthood of all believers.

Moreover, there are those who believe that the Church has nothing to say to leaders in the business world. Jesus Christ is seen as a good man who taught people how to live good lives but, in reality, He was and is out of touch with the wheelings and dealings of business. Yet the truth is that Jesus led. Not only did He lead but His leadership, and other principles emerging from His life, stand as powerful examples that can help all leaders lead effectively.

Leadership in the Church and leadership in business are often seen as different or contradictory. Blackaby (2001:X), for example, states that “Secular and spiritual leaders may use similar methods, but there are dimensions to spiritual leadership not present in secular leadership. Spiritual leaders who simply follow secular methods may experience some degree of success, but they will not rise to the higher level of leadership possible for true spiritual leaders.” Church leaders are suspicious

of business leaders and the principles they employ to bring about desired results, whilst business leaders write off Church leaders as being irrelevant and unable to engage the real world. Blanchard and Hodges (2005:XI) put it well: “Faith and business. Jesus and parenting. Personal and professional. Servant and leader. Seeing those words together makes people uneasy. Our sophisticated culture encourages us to draw lines and to keep our spiritual lives separate from our secular lives. Faith is only for Sundays or family gatherings, right?” But are things really what they seem? Could it be that well respected business leaders are unwittingly employing Christ-like leadership principles – the application of which can serve as examples to Church leaders – and is there a contribution that Church leadership can make to business? Are the principles of Christ-like leadership being employed in business and the Church? Is Jesus Christ a relevant role model for all leaders in our modern day?

It is imperative that Church and business leaders understand what it means to lead in a way that is faithful to the gospel of Christ and Christ Himself. Bad examples of leaders abound and the world is desperately in need of leadership role models to which all leaders can aspire. When corporate leadership fails and Church leaders experience a crisis of integrity it is then, more than ever, that they must learn to lead in a way that is faithful to Christ.

Therefore, in this research the following questions will be answered:

- How do effective, well respected CEOs view leadership?
- How do effective, well respected Church leaders view leadership?
- What does literature say effective business leadership looks like?
- What does literature say effective Church leadership looks like?
- Using Christ’s character, life, teaching and leadership as a benchmark for great leaders, how then do leaders in business and the Church compare?
- What are the Christ-like leadership principles that can be used by any leader in any environment?

The problem statement, therefore, is this: *Leaders distinguish between the secular and the sacred, between business and spiritual leadership, failing to realise that the character, life, teaching and leadership of Jesus Christ provides a benchmark for all great leadership.*

1.3 Prior research

In response to leadership challenges, both in Churches and in business, an abundance of books and articles have been written regarding how Church and business leaders can lead effectively in their various contexts. These materials are of great value to all leaders wanting to maximise their leadership potential. The bulk of this material has been written from one of four perspectives:

- First, purely business leadership, which is primarily concerned with turnover and profit.
- Second, spiritual leadership that would draw a distinct line between itself and secular leadership practices. Sanders (1976:21) would remind us that whilst ‘natural’ and ‘spiritual’ leadership have some similarities they are basically antithetical. Included here is a table from his book *Spiritual Leadership*:

Table 1

NATURAL	SPIRITUAL
Self-confident	Confident in God
Knows men	Also knows God
Makes own decisions	Seeks to find God's will
Ambitious	Self-effacing
Originates own methods	Finds and follows God's methods
Enjoys commanding others	Delights to obey God
Motivated by personal considerations	Motivated by love for God and man
Independent	God dependant

(Sanders 1976:21)

- Third, a combination of business and spiritual leadership. Hybels and Maxwell have, in their teaching and practice, attempted to identify principles of leadership that can apply in

both business and Church leadership. Whilst these principles have had a positive impact, their downfall is that some of them are cultural and very Western in nature.

- Fourth, circumstantial leadership, which is not defined by the environment in which that leadership takes place – that is to say business or the Church – but by the mere fact that it does. As Sweet (2004:12) boldly says, “To put it bluntly: the whole leadership thing is a demented concept. Leaders are neither born nor made. Leaders are summoned. They are called into existence by circumstances. Those who rise to the occasion are leaders.” Leadership in this instance is seen as circumstantial.

These views offer much value to this discussion but do not have as their focus leadership rooted and established in the character, life, teaching and leadership of Jesus Christ. Fortunately for this research there are authors who are taking seriously the question ‘What does it mean to lead like Jesus?’. The most well known of these authors would be Blanchard and Hodges with their book *Lead Like Jesus*. As Blanchard recounts:

When I turned my life over to the Lord in the late 1980s I began to read the Bible. As a behavioral scientist, I went straight to the Gospels – Matthew, Mark, Luke and John – and the book of Acts because I wanted to know what Jesus did. As I studied those books, I became fascinated with how Jesus transformed twelve ordinary and unlikely people into the first generation of leaders of a movement that continues to affect the course of world history some two thousand years later. I soon became aware that everything I had ever taught or written about effective leadership during the past thirty-five years, Jesus did to perfection, beyond my ability to portray or describe. I realised that Christians have more in Jesus than just a spiritual leader; we have a practical leadership model for all organisations, for all people, for all situations.

(Blanchard & Hodges 2005:XIII)

1.4 The research gap

While offering much help, the above resources do not adequately address the research problem at hand. Numerous authors offer many valuable insights in this regard, but none deal substantially with the gap or fundamental question whether there are principles at the core of all exceptional

leadership that are convergent with those that emerge from the character, life, teaching and leadership of Jesus Christ.

The hypothesis is that if business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred.

The assertion is that if great leaders are studied, leaders well respected in business and the Church who have made a positive contribution to their sphere of influence as well as in society in general, then at the root of what has made them exceptional leaders principles will emerge that reflect the character, life, teaching and leadership of Jesus Christ. Often Christ's example is only seen as being appropriate in the context of the local Church. This hypothesis challenges that thinking. For example, "Leadership is defined in the Bible in terms of service. Servant leadership is the identity of a leader of the congregation" (Nel 1994:72). No one would deny that servant leadership was clearly modeled by Christ and is so central to the Church, but this research paper will seek to prove that servant leadership is as appropriate to business leadership as what it is to leadership in the Church.

1.5 The epistemological base

To reiterate: the central problem to be addressed in this study is that of leaders distinguishing between the secular and the sacred, between business and spiritual leadership, failing to realise that the character, life, teaching and leadership of Jesus Christ provides us with a benchmark for all great leadership. In response to this problem I have hypothesised that if leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ - principles that transcend the differentiation often made between secular and sacred.

Given the aim of this study several key concepts will have to be defined with greater precision. Toward this end, descriptive research, drawing on a range of sources, will be carried out.

Research will first determine the praxis (the contextual situation). Material written by or about well respected CEOs and Church leaders will be evaluated to determine whether Christ-like leadership principles are being employed in their leadership practice. Additional research will look at theory. A sample of secular and spiritual leadership books will be considered to determine whether any common denominator principles emerge. Leadership principles gleaned from the above material will be used to compare and evaluate leadership in business and leadership in the Church to discover principles of Christ-like leadership that would help leaders lead effectively in any environment.

The Gospels, with specific reference to the Gospel of Mark, will also be considered to describe principles from the life and ministry of Christ which could influence leadership. The hermeneutical rules according to which the Gospels will be interpreted are those formulated by Fee and Bruce in *How to Read the Bible for all its Worth*. Exegetical commentaries on relevant passages will also be consulted.

Furthermore, quantitative research, as a means of testing theory and praxis, will be carried out. This will involve a survey of leaders that have led in both the business and Church environment. The relationship between praxis, theory and quantitative research will then lead to the determination of a new praxis which may or may not lead to a redefined hypothesis.

1.6 Methodology

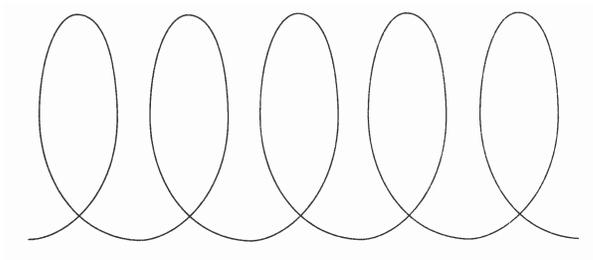
For the purpose of this dissertation practical theological methodology as set out by Heitink in his book *Practical Theology* will be applied. Heitink illustrates the unique character of this particular methodology by using three distinct but independent circles. As he explains, “The three circles

correspond to the distinctive goals of the discipline: the interpretation of human action in the light of the Christian tradition (the hermeneutical perspective), the analysis of human action with regard to its factuality and potentiality (the empirical perspective), and the development of action models and action strategies for the various domains of action (the strategic perspective)” (Heitink 1999:165). The first component focuses upon providing meaning, the second upon testing action and the third upon strategic action. These three concepts interrelate and move along the path of “understanding, explanation and change” (Heitink 1999:163).

As previously detailed, the hermeneutical dimension of this study will consist of descriptive research, drawing upon the sources mentioned, with particular emphasis on the Gospels. The empirical perspective will involve survey-based quantitative research amongst leaders. This will be to consider the relationship between theory and praxis as depicted by Heitink (1999:154) in the following diagram:

Figure 1

Theory



Praxis

The process starts with praxis, which then becomes the object of reflection for theory. This leads to a new praxis, which again becomes the object of reflection for theory, and so the process continues.

CHAPTER 2

2. DESCRIBING THE LEADERSHIP PRAXIS

In this chapter the praxis of leadership will be described. This will form part of the hermeneutical perspective. Heitink defines praxis in the following way: “Praxis is understood as the actions of individuals and groups in society, within and outside the Church, who are willing to be inspired in their private and public lives by the Christian tradition, and who want to focus on the salvation of humankind and the world” (Heitink 1999:151). Whilst this dissertation deviates from this definition in that the work of secular leaders is also consulted – leaders who would not necessarily attribute their leadership practice to their Christian beliefs – the problem statement and hypothesis necessitates that an investigation be made to see whether Christ-like leadership principles emerge from their leadership.

To this end, this chapter will consider various well respected and highly influential business and Church leaders. Material written by or about them will also be taken into account. A comparative study will be done in closing to see what common denominator principles emerge.

2.1 Respected leadership

The following names represent a rich cross-section of business and Church leaders who have displayed exceptional leadership skills:

- Anton Rupert: Despite growing up in the Karoo at the time of the depression, Dr Rupert went on, from these humble beginnings, to establish the Rembrandt group, which soon became a family dynasty few could rival. Rupert attributed many of his core values to his spiritual beliefs (Dommissie 2005:75).

- Louis Gerstner: In the 1990s Gerstner took the reins of a floundering IBM and what followed was a massive turn around of one of the world's biggest and most successful corporate entities.
- Raymond Ackerman: The only South African to be rated among the world's most respected business leaders in the *Financial Times*/Pricewaterhouse ratings released in New York in November 2004 (Loots 2005:1), Ackerman turned four small stores named Pick 'n Pay into the massive organisation that it is today.
- Bill Hybels: Founding pastor of the Willow Creek Community Church, where over 20 000 people attend each week, Hybels is also the chairperson of the Willow Creek Association, an international ministry that seeks to build prevailing churches.
- Henry and Richard Blackaby: This influential father and son team head up Blackaby Ministries International. Drawing on their extensive leadership experience as pastors and presidents of various colleges and denominational bodies over the years, the Blackabys have insightful counsel to offer spiritual leaders.
- Leonard Sweet: Sweet currently holds the E Stanley Jones chair at Drew University in New Jersey and is also a Visiting Distinguished Professor at George Fox University in Oregon. A prominent academic and sought after speaker, he shows deep insight into the principles of leadership.

2.1.1 Evaluating material written by or about well respected business leaders

2.1.1.1 Anton Rupert

Rupert's views on leadership can be summarised under four headings: the motivation of a leader, the character of a leader, the leader's attitude towards people, and the functions of leadership.

Rupert's motivation, or philosophy of leadership, was inspired by Albert Schweitzer: "Reverence for life affords me my fundamental principle for morality, namely that good consists in maintaining,

assisting and enhancing life, and that to destroy, to harm or to hinder life is evil” (Dommissie 2005:6). Knowing this it would be interesting, considering this discussion on character, to know Rupert’s view on the tobacco debate that rages on. No doubt the tobacco industry adds much value to the South African economy – the largest benefit being the number of people employed each year – “These benefits, however, have to be weighed against the detrimental effects of tobacco products such as nicotine addiction, diseases of the respiratory tract, lung cancer, even death, effects on foetuses when pregnant mothers smoke, increased social service spending, medical costs, the dangers of so called passive smoking...” (Venter 2003:6). Nevertheless, the fact remains that Rupert was deeply committed to matters of character, emphasising this in a lecture he gave in 1995: “A good manager lives by a ‘code of values that emanates from his ethical and spiritual life’. He singles out loyalty as the quality of character that he ‘prizes above all others – the one quality that cannot be bought with money and has to be earned’” (Dommissie 2005:75). Rupert’s philosophy impacted not only his leadership but his understanding of co-existence between people, his attitudes towards community, partnership, respect and appreciation for others. Supported by this philosophy of co-existence he built partnerships based on deep levels of trust. He saw co-existence, along with truth and justice, as fundamental principles of life (Dommissie 2005:20).

Rupert’s views on what constitutes character in a leader can be summarised as follows:

- Honesty: To Rupert’s daughter, Hanneli, her father’s greatest quality was his honesty. In his private life, in business and in all of life he was totally honest (Dommissie 2005:139).
- True to your word and honour: A mere handshake was a promise of an honoured agreement (Dommissie 2005:229).
- Relentless courage: Courage to go against popular opinion and to speak up when not being heard. Leadership sees beyond fear and tackles tough projects courageously. Esterhuysen (1986:128) quotes Rupert as saying “A brilliant idea is given shape only if it is carried along by the drive of a man who believes in it with a fervour that accepts all risks

and overcomes all obstacles. Courage is being aware of everything that stands in the way and yet pressing steadily ahead.”

- Loyalty: He was not only loyal but demanded undivided loyalty from those who worked for him. He believed that loyalty must be embraced as a core value of leadership (cf Dommissie 2005:74–75).
- Integrity: Rupert put a high premium on integrity claiming that “if you could buy a person, that person is not worth buying” (Dommissie 2005:229).
- Hard work: Rupert was known for his capacity for hard work, his energy and powers of concentration. “A meaningful future is not based on a miraculous recipe. Rather, it is based on clear thinking, imaginative planning, the right attitude, hard work...” (Rupert 1981:25).
- Ambition: He saw ambition as that which stirred people to action, seeking improvement and progress (Rupert 1981:65).
- Enthusiasm and passion: Rupert saw the heart as the fountain of leadership: “The fire of enthusiasm creates the driving force to do something, creates willingness to work and assume responsibility” (Dommissie 2005:166). He could not stand pessimism and cynicism, seeing leadership as having conviction, as persevering when others were throwing in the towel.
- Hope: “Rupert is preeminently a man of hope. Apart from the products of his companies, there are few things he sold with such dedication and conviction as hope and trust” (Esterhuyse 1986:122).

Out of his understanding of character emerged Rupert’s attitude towards people, holding to the philosophy of “The Customer is King” (Dommissie 2005:54). Apart from valueing those he served, Rupert regarded those who worked for him as diamonds that just needed to be polished. He often reprimanded yet often overlooked mistakes, often forgave and seldom fired anyone. Whilst courteous and humble he was also described as a demanding man who expected employees to be prepared when they came into his office. He was a team builder whose success in the business

world was attributed to “his remarkable qualities as a leader, his judgment of people, his aptitude for marketing and advertising, and the strong, small team of able people he had gathered around him” (Dommissie 2005:123). He saw people of quality as those that did more than what was expected of them, who gave more than what they received and who created more than what they demanded (Rupert 1981:25). People were to be treated the same, no person better than the other regardless of their status or position in life. He often emphasised placing trust and confidence in people in order to be trusted:

Rupert regarded trust as the most important thing life had taught him – how to gain it, how to create it, how to retain it.... [I]t is built over time, it's a long term investment in quality.... [T]rust was something one had to sustain at all cost, he believed. ‘No major international businessman would be successful in the long term if he betrayed people's trust. It takes a long time to build trust, but one slip up and it's gone’, he stated.

(Dommissie 2005:248)

Considering the functions of leadership, Rupert (Dommissie 2005:124) saw his role as a leader as that of an orchestra conductor: knowing the instruments, and the music he wanted them to play, but not necessarily being able to play it himself. Further functions he believed were integral to leadership are listed below:

- Leaders pay meticulous attention to detail.
- Leaders make decisions. They gather the facts, consider the problem thoroughly, take a positive decision and then carry through on that decision (Rupert 1967:60).
- Leaders inspire people towards qualities of integrity, purposefulness and honesty.
- Leaders remain calm in times of crisis. Rupert saw a crisis as a challenge that provided wonderful opportunities: “True leaders are born in times of crisis...” (Rupert 1981:25).
- Leaders should seek to be learners, willing to seek advice and wisdom from others.
- Leaders understand that they will face criticism and must know how to respond.
- Leaders are prepared to take risks and to face failure (Dommissie 2005:203).

- Leaders train other leaders (Rupert 1967:53). Rupert placed great emphasis on leadership recognising that traditional forms of authority and respect were changing. They would have to be gained through merit (Esterhuysen 1986:128).

In summary, Rupert's ideal leader would satisfy four requirements: diligence, stability, vision and integrity. "In the first place he must be diligent, that is to say, hard working and industrious. In the second place he must have stability; in other words, he must have strong character and not be anchorless. In the third place he must have vision – he must be a man who can dream dreams and who can look down the vista of the future. Diligence, stability and vision are essential, but the primary requirement is integrity. Integrity is that quality in a leader that makes people trust him (Rupert 1967:59).

2.1.1.2 Louis Gerstner

There are notable differences between Gerstner and Rupert, primarily because of the role each man played in the organisations they led. Gerstner had to lead IBM through massive change and thus his leadership principles, as described in *Who Says Elephants Can't Dance?*, focus less on the character of a leader and more on the culture of an organisation. In keeping with Gerstner's understanding of leadership, six principle categories will be considered: leadership and culture, leadership and change, leadership and communication, leadership and passion, leadership and people, and leadership and function.

To begin with, every leader must understand the culture, or environment, of the organisation they are leading:

I came to see, in my time at IBM, that culture isn't one aspect of the game. In the end, an organisation is nothing more than the collective capacity of its people to create value. Vision, strategy, marketing, financial management – any management system, in fact – can set you on the right path and can carry you for a while. But no enterprise – whether in business, government,

education, healthcare, or any area of human endeavour – will succeed over the long haul if those elements are not part of its DNA.

(Gerstner 2002:182)

It does not take long to understand an organisation's DNA. Sometimes within hours of being in a place you will know its culture. What does it value? Does it value the growth of its young leaders or does it view them suspiciously? Are openness, friendliness and warmth part of its DNA? Do they reward teamwork or individual performance? Do people trust the leadership or view them with a certain amount of wariness?

Gerstner's experience was one where the culture that had been created in IBM was originally good but had been twisted to become a deeply negative factor. Whilst IBM had encouraged a culture of respect, hard work, and ethical behaviour, what had once been positive, over time, was abused and these abuses became the new culture: commitment to excellence became neurotic perfectionism, respect for the individual developed into a culture of entitlement where people expected rich benefits and life time perks by virtue of their having been hired. It also came to mean a lack of accountability where employees could do what they wanted, when they wanted, within the broad spectrum of rules. Poor performance could not be addressed and employees would simply ignore instructions if they did not like what they were being told to do. These were destructive problems resulting out of what had been good beliefs (cf Gerstner 2002:184–187).

Gerstner (2002:231) describes IBM at that time as “a sea of speedboats surrounding a floundering tanker”. Decentralisation was ruining IBM and change had to take place. Change, however, is never easy and changing culture is nearly impossible. It is important that leaders realise that they cannot change culture: they will have to invite the workforce to make the necessary changes. Leaders can, however, create a climate for change. Behavioral changes must happen in the lives of leaders first, changes that will bring them in line with the principles or values they want to engender in an organisation. When it came to IBM Gerstner (2002:22) wanted to eliminate bureaucracy fast. One significant change that Gerstner made related to senior executives:

What I discovered was that senior executives often presided. They organised work, then waited to review it when it was done. You were a worker early in your career, but once you climbed to the top, your role was to preside over the process. Well, my kind of executives dig into the details, work the problems day to day, and lead by example, not title. They take personal ownership of and responsibility for the end result. They see themselves as drivers rather than as a box high on the organization chart.

(Gerstner 2002:199)

Gerstner learnt quickly that in troubled companies changes need to be made swiftly, no matter how hard or painful: “But, most of all, it usually requires that the organisation do something different, value something more than it has in the past, acquire skills it doesn’t have, and move more quickly and effectively in day-to-day relationships with customers, suppliers, and distributors. All of this spells change, and companies don’t like to change because individuals don’t like to change” (Gerstner 2002:231). Once a strategic plan for change has been developed a leader must be willing to drive it through an organisation (Gerstner 2002:230). Leaders must inspect change to make sure that it is happening as expected: “People respect what you inspect” (Gerstner 2002:230). Executing change is about translating strategies into action and then measuring the results.

He also realised that in this context it was imperative that everyone understood why he was doing what he was doing. Communication was critical. He believed that to dwell on or hide a problem, or to dribble out a partial solution while the leader waited for the high tide to raise the boat, would only compound a negative situation: it would not help (Gerstner 2002:68). Gerstner emphasises time and again that communication by the CEO is absolutely crucial: no transformation could have happened at IBM without a continuous commitment to communication by the CEO to speaking in “plain, simple, compelling language that drives conviction and action throughout the organisation” (Gerstner 2002:77).

Ultimately, great leaders treat everyone as people who deserve to know what is going on in an organisation. IBM was in trouble and, in Gerstner’s view, there was no time for vision talks. This was a massive departure from what had become the norm in corporate America. Speaking on the

issue of morale he said “It is not helpful to feel sorry for ourselves. I’m sure our employees don’t need any rah, rah speeches. We need leadership and a sense of direction and momentum, not just from me but from all of us. I don’t want to see a lot of prophets of doom around here. I want can-do people looking for short term victories and long term excitement” (Gerstner 2002:23). Rather than vision, what he felt was needed were tough-minded, market driven strategies and people with the passion to push them through. People needed to see positive things happening and they needed to see them quickly. Vision was for Gerstner an inspirational tool that could be quite dangerous in providing a sense of comfort for an organisation that needed a touch of reality (Gerstner 2002:223). According to Gerstner (2002:235) leadership is more about passion. He believes that passion is the single most important element of personal leadership. Gerstner had a deep drive, a deep passion within, to overcome the problems IBM faced.

Apart from being focused on culture, change, communication and passion, Gerstner was also concerned about the people who worked for IBM. He looked for people who were focused, superb at execution and abounding with leadership skills. He looked for can-do people: people who were solution focused rather than problem focused. Unfortunately one of the largest problems Gerstner faced when joining IBM was a “Loss of trust, supported by some disturbing customer ratings on quality” (Gerstner 2002:49). In order to rise, the organisation had to rebuild trust - trust between leaders and employees, trust amongst subordinates and trust between IBM and its clients.

Gerstner further considers the following as key functions of leadership:

- Risk: He saw the lack of risk in changing an organization (IBM) as the final nail in a coffin that was already being lowered into the grave (Gerstner 2002:169).
- Know your market: Gerstner refers to IBM on his arrival as having “... no disciplined marketing intelligence” (Gerstner 2002:190).
- Execution: Getting the task done is one of the most underrated and unappreciated skills of effective leadership: “Execution is the tough, difficult, daily grind of making sure the

machine moves forward meter by meter, kilometer by kilometer, milestone by milestone. Accountability must be demanded, and when it is not met, changes must be made quickly. Managers must be asked to report on their performance and explain their successes and failures” (Gerstner 2002:231).

- Visibility: Leaders roll up their sleeves and tackle problems personally. They don't hide behind staff. They don't preside; they are visible and involved with customers, suppliers and business partners. They don't leave others to deliver bad news, they do so themselves (Gerstner 2002:199).
- Learning: Leaders are willing to be learners, placing a high value on continued learning and valuing the input of respected advisors.

2.1.1.3 Raymond Ackerman

In his book *The Four Legs of the Table* Ackerman refers to the four pillars of business as administration, merchandise, promotions/social responsibility and people. From these main focuses three key elements of leadership can be isolated: the character of a leader, people and leadership, and the functions of leadership.

Looking at the character of a leader, Ackerman believes that a deep passion must be the driving force behind all you do. “If profit-making becomes your whole being, firstly you won't be a very nice person, and secondly you won't make profits. Profits flow from having a mission and a goal – that is the way to succeed” (Prichard 2001:39). To excel in leadership, leaders must be passionate about the work they are doing. Too many see what they do as being just a job. This leads to a poor work ethic no matter what field you are in. Ackerman attributes his views to Victor Frankl's pivotal piece of advice:

‘Find out what it is that you want to do, and do it to distraction’– has a layer of meaning that goes deeper than the advice in similar vein that has been given by leaders and achievers throughout history, where total commitment is emphasised as a prerequisite for success. Victor Frankl's philosophy sees the pursuit of a passion, an activity pursued to distraction, as a starting point from

which will flow answers to those enormous, seamless questions that all questioning people ask at some stage in their lives.

(Prichard 2005:41)

Furthermore, Ackerman believes that ethics underlie all four legs of the table that support Pick 'n Pay. He attaches corporate governance to running an ethical company: ethical in social responsibility and ethical in paying attention to the effect of industry on the environment (Prichard 2005:84). Acting ethically means keeping your word. Ackerman feels ashamed to have worked for companies that did not keep their word.

Further aspects of character that Ackerman refers to are as follows:

- Hope: At different points during his leadership of Pick 'n Pay Ackerman handled deep disappointment and disillusionment. Whether it was strikes, the failed Olympic bid or extortion threats, he had to keep hope alive.
- Integrity: Integrity is unquestionably a quality every great leader should pursue. At various times in Pick 'n Pay's history they have been accused of 'commercial terrorism' (Prichard 2005:95). Whether allegations concerning confidential discounts, the stretching of payment to 120 days or of pressure placed on suppliers to discount their prices, the fact is their integrity has been questioned. Whilst there may be different opinions on the state of Pick 'n Pay's integrity, it is clear that Ackerman wanted his organisation to be known for it (Prichard 2005:95).
- Loyalty: He sees "loyalty as a state of mind, a stand, a condition without blurred edges, degrees or room for deviation.... [L]oyal business relationships, like personal relationships, are absolute and unchanging to me, no matter how big my business has become" (Prichard 2001:115).
- Unbreakable promises: This is a core value in the way customers are treated (Prichard 2005:127).

- Openness and honesty: Ackerman refers to Sean Summers, Pick ´n Pay CEO at that time, and the manner in which he and the Pick ´n Pay team handled the extortion crisis: “In their thousands, people expressed their appreciation for the honest and direct way that Sean Summers and his team were handling the crisis and said, overwhelmingly, that the poison scare had encouraged rather than discouraged them from shopping at Pick ´n Pay” (Prichard 2005:143).

Not only is character important to Ackerman’s business but so are people. On almost every page of his book reference is made to the importance of both staff and customers. Consumer sovereignty has always been key to Pick ´n Pay’s business philosophy (Prichard 2005:2). This means, among other things, taking people’s religious beliefs into consideration (Prichard 2005:122). Leaders learn a deep respect for the people that they serve. Ackerman quotes Gandhi as saying “A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption on our work. He is the purpose of it. He is not an outsider on our business. He is a part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us the opportunity to do so” (Prichard 2005:2).

When it comes to employing people at Pick ´n Pay Ackerman agrees with Walt Disney who said “You can dream, create, design and build the most wonderful place in the world, but it requires people to make the dream a reality” (Prichard 2005:158). People are to be valued and shown respect. Standing behind people in times of trouble is good for business, helping people know they are being cared for. From the outset Ackerman wanted to build a climate in which people were proud to work for the company, not only for its performance on the stock exchange or for its profits, but also in the way that it cared for its own. Leadership is making sure staff are cared for, recognising that by doing so you will be increasing profits and boosting the bottom line (Prichard 2005:160). An important part of this is to acknowledge the part people play, giving them their due for the contribution they make. By doing this the leader is helping people to shine, encouraging them in their work.

Ackerman acknowledges that in the period prior to the South African elections in 1994 Pick 'n Pay was too paternalistic in its practices (cf Prichard 2005:168–169). Whilst Ackerman and Pick 'n Pay stood against apartheid, paternalism still left them with a problem that evidenced itself in some of the worst strikes ever by Pick 'n Pay employees. Ackerman describes these as the darkest and most discouraging days of his career as a businessman. When they were through the strikes one thing was clear: the way they worked with staff had to change. “If Pick 'n Pay, post 1994, was to not only get up and get on but to reclaim the values and rediscover the core on which the company was built, heroic measures had to be taken. What was needed was a massive investment that would aim at restoring morale and rekindling pride in our people so that they, in turn, could go back to greeting our customers with smiles rather than curses” (Prichard 2005:166). Sean Summers, Pick 'n Pay CEO at the time, put it well, saying that the underpinning principle was one of growing the company by growing its people. Paternalism was out of step with the new South Africa and the company could not continue in this vein. Pick 'n Pay embarked on what became known as ‘Vuselela’, meaning ‘rebirth’, plowing huge amounts of money into it and taking huge risks in the process. Vuselela was about growing people. A crucial component was that of restoring morale and fostering pride in achievement. It also united the people of Pick 'n Pay and brought about the restoration of the values that had always defined them. Ackerman (Prichard 2005:170) comments that “Vuselela was a huge gamble, requiring us all to hold hands and collectively plunge into the unknown together. It rewarded us with a brilliant new era in which we saw Pick 'n Pay rise to unprecedented heights.”

One last area of leadership that Ackerman deals with is that of the function of leadership. Much of what Pick 'n Pay does is specific to their organisation and has no relevance to this dissertation, however, the following are principles that are applicable in most contexts:

- Administration: “Administration is to business what foundations are to a home.... [S]haky foundations put everything above them – good, bad and indifferent, past, present and future – at equal risk” (Prichard 2005:49).

- Focus: Leaders will have to decide what they are going to focus on.
- Create opportunities for small wins.
- Practical common sense: From providing enough parking space to making sure buildings are attractive and functional (Prichard 2005:90).
- Taking risks: A necessary part of every leader's leadership arsenal.

2.1.2 Evaluating material written by or about well respected Church leaders

2.1.2.1 Bill Hybels

Hybels deals with many aspects of leadership in *Courageous Leadership* and, to bring this in line with the leaders already discussed, this section will consider six of those elements: the necessity of leadership, the character of a leader, the passion/vision of a leader, the leader and people, the functions of leadership, and the leader and decision making.

Hybels deals extensively with the necessity of leadership. It should go without saying that leadership is necessary in all organisations, whether Church or business, but it is clear, however, that many Churches are skeptical about leadership. This was demonstrated in a class that Hybels gave at Harvard when a business student challenged him by saying that best leadership practices should not be mixed with things spiritual (Hybels 2002:69). Hybels responded by asking why is it that in everything else leaders put forward their best efforts but when it comes to the Church they fail to engage their minds in the most important work that there is on earth? He added that leaders should apply best practice principles not only in business but in their Churches as well (Hybels 2002:70). Dominick (2004:8) challenges Hybels on this matter by pondering the question: "Is Pastor Hybels saying that God leads him to the utilisation of psychology, human potential, human behavioral sciences, and blatant manipulation in directing his ministry? Are these strategies superior to God's plan for the Church as given in the New Testament? Obviously, this is precisely what he is saying; but where will such a strategy lead?"

Dominick (2004:4) further claims that Hybels is guilty of faulty methodology, “twisting scripture in an attempt to ‘pigeon-hole’ the teachings of Jesus into an object-lesson for an outcome-based Church strategy.” He believes that Hybels’ interprets the scriptures to fit his own views on leadership; totally misrepresenting what the Bible is saying (Dominick 2004:5). Hybels, however, is adamant in his belief that Jesus was very intentional in His leadership, having a clear vision and a strategic plan that included the selection, development and commissioning of His disciples (Hybels 2002:71).

As vital as competence and intent are to a leader, Hybels (2001:81) sees character as being of much greater value. He (cf Hybels 2002:199–210) refers to a prayer he prayed concerning the character of a leader. Each prayer was based on the example of one of the Bible’s great leaders and began with the words ‘God make me like...’:

- David – his faith based optimism
- Jonathan – his huge capacity to love
- Joseph – his personal holiness and integrity
- Joshua – his decisiveness
- Esther – her courage
- Solomon – his wisdom
- Jeremiah – his authenticity and honesty
- Nehemiah – his commitment to celebration
- Peter – his willingness to take initiative
- Paul – his intensity and passion

Skills can be learnt, but if a leader has no integrity you have lost the game before running onto the field. “When searching for someone to add to a volunteer team or a paid staff position, I remind myself, *character first*. By this I mean that I need to have confidence in a person’s walk with Jesus Christ. I need to know that they are committed to spiritual disciplines. I need to see evidence of

honesty, teachability, humility, reliability, a healthy work ethic, and a willingness to be entreated” (Hybels 2002:81).

Character also stems from an ability to lead oneself. Leaders focus on self-leadership, leading inwardly (cf Hybels 2002:179–195). Whilst their leadership will be multidimensional, the toughest leadership challenge every leader will face is that of self-leadership. Hybels (2002:181) refers to leadership specialist Dee Hock who says that leaders should spend 50 percent of their time managing themselves (cf Hock 2000:20–26) – this includes ethical, moral and spiritual self-examination. These leaders are able to persevere in the toughest leadership environments despite overwhelming opposition and discouragement. Self-leadership is character work and nobody can do this work for the leader, besides themselves. Because this is the toughest part of leadership some leaders fail to do it, which has disastrous consequences for their companies and Churches. Leaders must ask themselves character questions realising that their leadership, and the trust of the people, depends on it.

It is well worth noting what Hybels says about Jesus’ self-leadership:

Recall the first five chapters of Mark’s Gospel. Do you remember Jesus’ pattern of intense ministry activity quickly followed by time set aside for reflection, prayer, fasting, and solitude? Jesus repeated that pattern throughout His ministry. In our terms, Jesus was practicing the art of self-leadership. He knew He had to go to a quiet place to recalibrate. He knew He had to remind himself who He was and how much the Father loved Him. Even Jesus had to invest regularly in keeping His calling clear, avoiding mission drift, and keeping distraction, discouragement, and temptation at bay.

(Hybels 2002:182)

In response to a similar statement by Maxwell, Dominick (2004:7) responds strongly against the concept of Jesus having to recalibrate and do self-leadership in order to avoid mission drift, believing that this brings Jesus down to the level of mere mortals. He believes that Maxwell is humanising the Saviour “who must resort to techniques of behavioral science or risk failure of his mission” (Dominick 2004:7).

Further elements of character that Hybels mentions, are:

- Endurance: One of the largest challenges any leader will face (cf Hybels 2002:225–246).
- Servanthood: “I should not have been surprised that behind the scenes of every prevailing ministry I discovered courageous, servant oriented leaders” (Hybels 2002:26).
- Decisive: The leader must be able to take a stand, drawing a line in the sand on non-negotiable principles (Hybels 2002:64).

In addition to the necessity of leadership, and the character of a leader, Hybels also deals extensively with the leader’s vision. He (Hybels 2002:31) refers to every great leader – whether Mandela, Graham, Luther King Jnr or Wilberforce – as having a vision that may be defined as a picture of the future which created an unstoppable passion within them. He sees this vision as an entrustment from God; for leaders to squander it would be unthinkable. Dominick (2004:4) challenges this concept of vision, looking at other translations of the Proverbs 29:18 passage that Hybels uses in support of it. The passage, according to Dominick, is taken completely out of context and the scriptures misappropriated to force this description of vision.

Ultimately, leadership is about influencing people. When looking for leaders Hybels (2002:128) comments: “Top leaders must have people skills. They must be able to relate winsomely to a wide range of people, to folks with personal quirks, power issues, and self-esteem deficiencies. So I always look for leaders with well-developed people skills.” Leaders must know how to work with people. Furthermore, they must know how to develop other leaders and to build teams that do more than just work together but who show genuine care for one another. “Jesus too provides us a model of a leader who built cohesive, loving teams” (Hybels 2002:75). Teams lead to greater creativity and better solutions. Hybels (cf 2002:80–85) identifies three Cs every leader should look for when selecting team members: character, competence and chemistry. Leaders must motivate, build community and build performance. To build performance the leader must ask what it is that

they, the leader, need to be doing so that the team operates at its maximum potential (cf Hybels 2002:86–92).

Unfortunately, many leaders are threatened by others. Exceptional leaders recognise that they should not only be building teams but developing other leaders and creating a leadership culture around them. Leaders are at their best when they are developing young emerging leaders. Leaders must be intentional about developing other leaders (Hybels 2002:122). Dominick (2004:2) asks whether this is the mission of the Church and whether the Bible teaches this as the path for discipleship and edification – he implies that it is not. Hybels, on the other hand, encourages leaders to consider Jesus' leadership development plan. When He selected His disciples, He did so carefully. Only after He had taken the time to pray did He make His choices. He knew that in a couple of years from then He would be handing over the leadership of the New Testament Church to them. He had to make sure He chose the right people to fulfill that calling. After that He moved into an intense time of investing in their lives: spending time with them, nurturing them, confronting them, motivating them, rebuking them and inspiring them. He then entrusted them with real ministry responsibility and coached them to effectiveness (Hybels 2002:126).

Further functions of leadership identified by Hybels:

- Getting it done: Leaders focus on making sure the job gets done.
- Alignment: Leaders align the various departments of an organisation or Church.
- Resources: The leader stands accountable for raising and allocating funds.
- Risk: Leaders have the courage to take risks. For the believer this is a Spirit led, calculated risk.
- Improving morale: At times staff's shoulders will slump and they will battle discouragement. It is the leader's responsibility to do those things that will raise morale.
- Decision making: Possibly the largest function of a leader.

Concerning the process of decision making, Hybels says:

I know leaders who seem able to perceive the future. It's as though they can fast forward the video that the rest of us are watching at normal speed. They seem to have a special ability to sense the implications of current decisions on future reality. Some leaders seem to be uniquely gifted to spot the one glittering diamond of opportunity buried in a coalmine of problems. Everyone else is overwhelmed and discouraged, but these leaders are undaunted; they see what no one else can see – potential in the midst of disaster.

(Hybels 2002:160)

So how do leaders do this? Hybels (2002:161) considers this from the perspective of spiritually gifted leaders who construct a value system and experience base that informs their decisions. The following are four areas that impact decisions that are made (cf Hybels 2002:165–176):

- First, bedrock beliefs.
- Second, asking what other wiser, and more gifted, leaders would do.
- Third, pain, where painful experiences, or previously painful decisions, can become a wonderful resource for leaders to draw on.
- Fourth, the Holy Spirit. “The Holy Spirit is, by far, the most valuable data source we have.... [T]here’s a supernatural dimension to leadership that only comes our way when we listen carefully to the Spirit” (Hybels 2002:176).

2.1.2.2 Henry and Richard Blackaby

The Blackaby's, in *Spiritual Leadership*, take a substantially different look at leadership. In essence, the Blackabys make a sharp distinction between secular and spiritual leadership. What they are saying is that yes, there is common ground, but there are also differences. Spiritual leaders (implying Christian leaders) have to lead employing the spiritual disciplines of prayer, fasting and seeking the Father's will; knowing the infilling and leading of God's Spirit if they are going to lead in the way He expects them to. Where the Blackabys are careful not to draw a line is between leadership in the Church and leadership in business, implying that you can be a spiritual

leader both in business and the Church. They point out that, in their opinion, there is an unhealthy move that has taken place in many Churches from the pastor being the shepherd to now being seen as the CEO, from building fellowships to building teams, from preaching the gospel to making use of marketing techniques to fill churches (Blackaby & Blackaby 2001:10). The Blackabys (2001:10) believe that “Christian organisations seem willing to overlook significant character flaws, and even moral lapses, as long as their leader continues to produce.” However, what leadership experts are discovering is that doing business in a Christian way, whether one is a practicing Christian or not, is good for business (Blackaby & Blackaby 2001:11).

There is no doubt that leadership is needed: “Leadership. Everyone experiences it, or the lack of it, in their daily lives.... [T]hose expected to follow can experience frustration when their leader is unable to lead and their organization seems to be going nowhere” (Blackaby & Blackaby 2001:3). In response to the question ‘What is leadership?’ it can be said that people are looking for leaders they can trust, leaders whom they can be confident will take them forward. All leaders that desire to be exceptional must aspire after Christ-like character. The Blackaby’s add a further ‘c’ onto Hybels’ character, competency and chemistry, namely call. Called leaders move people onto God’s agenda. Contrary to what Hybels and other leaders claim, the Blackabys (2001:24) say that “Jesus did not develop a plan nor did He cast a vision. He sought his Father’s will.”

Vision, then, is about knowing God’s agenda. Vision serves to direct organisations (Blackaby & Blackaby 2001:57). Without vision an organisation or Church may soon become sidetracked and ineffective in accomplishing its purpose. However, where does vision come from? As mentioned earlier, the concept of vision is under review and many now speak about the leader’s heart, the leader’s passion or the leader’s holy discontent. The Blackabys (2001:58-68) indicate what they believe are a number of false sources of vision:

- Duplicating success, or borrowed vision.
- Vanity and pride: Looking for the greatest amount of personal gain.

- Perceived needs: This recognises that successful business is not always market driven – successful business will sometimes drive the market.
- Resource driven: Vision dictated to by either the availability or lack of resources.
- Leader generated vision: Dreams and visions must rather originate in the heart of God.

Vision is gained through God's revelation (Blackaby & Blackaby 2001:69). This may seem unnecessarily mystical but the spiritual leader seeks God's will, keeping in mind Proverbs 29:18 "Where there is no revelation the people cast off restraint" (NIV). For believers, God alone sets the agenda and it is the leader's role to bear witness to what God has said (Blackaby & Blackaby 2001:75). The leader's relationship with God is the focal point in spiritual leadership. If a person's relationship with God is right, obedience will follow. Bearing witness to what God has said becomes the means to communicating vision. Spiritual leaders rehearse what God has done, they relate what God is doing, and they share what God has promised to do.

It is important to ask what it is that motivates people to follow a leader. The Blackabys are skeptical about some people who resort to developing the appearance of a leader rather than character (Blackaby & Blackaby 2001:87). Position may have influenced people in the past but it no longer does. Some try to govern under the power of a gun; people, however, only give true authority to leaders they choose to follow. Christian leaders invite rebellion when they use their power, charisma or reputation to get their own way. These leaders should always remember that great leaders may build great organisations but not necessarily great reputations (cf Blackaby & Blackaby 2001:86–93). Five legitimate sources of influence are noted (cf Blackaby & Blackaby 2001:93–117):

- God-authentication: God chooses and affirms the leader in the eyes of the people.
- Encounters with God: Men and women that are filled with the Spirit of God.
- Character and integrity: This is foundational to business and Church leadership.
"Employees have counted honesty in their leaders as more important than vision,

competence, accomplishments and the ability to inspire others” (Blackaby 2001:104).

Leadership is ultimately based on trust. The ultimate credibility test of a leader is whether they will do what they say. People do not expect their leaders to be perfect but they do expect them to be honest.

- A successful track record: God first entrusts with small, and then larger, responsibility.
- Preparation and competence: Learning the necessary skills and preparing for the task brings profound confidence to the heart of a leader.

Leaders must recognise that influence is powerful. With influence comes tremendous responsibility. When people trust leaders they give them the benefit of the doubt. Leaders should be careful of the way in which they use this influence. Even when leaders pass casual comments their people take them seriously. Further, when leaders fail morally it is like throwing a rock into a pool, the ripples affecting everyone (Blackaby & Blackaby 2001:175).

Leaders taking on a new position should ask what may seem like a very simplistic, albeit crucial, question: Where should this Church or organisation be going? When leaders know the end goal they will be able to lead effectively (Blackaby & Blackaby 2001:119). The end goal of leadership is never a bottom line mentality or perfectionism or bigger, faster, more. Naturally, results in business are a good thing – in as much as ‘getting it done’ leadership in the Church context is good – but the leader must consider the price an organization will pay to see certain goals achieved: do they have to contradict their core values, exploit their staff, and deceive their shareholders, etcetera, to reach their objective? Leaders should not exclusively focus on goals but also on building great, enduring organizations. The Blackabys (2001:112) see the primary purpose of spiritual leaders as being the accomplishment of God’s will

It should also be noted that large does not necessarily imply successful. Leaders of large Churches and organisations are quickly seen as the experts, seducing others with their size. Church leaders in particular must remember that “there is a significant difference between drawing a crowd and

building a Church. Marketers can draw a crowd. They can't build a Church. Cults can draw a crowd. They can't build God's kingdom" (Blackaby & Blackaby 2001:126). This does not mean that Churches must not do their best at what they do – they must. But Church leaders must be careful that they never shift their trust from the Leader of the Church, Jesus Christ, to the methods being used to achieve a desired end: simply because attendance graphs are climbing does not mean that they are building a healthy Church. For spiritual leaders the overriding goal of leadership is to bring glory to God. People prefer to accept praise for success rather than honouring God for bringing them success but spiritual leaders must discover the will of God, do it and then bring glory to God for it (Blackaby & Blackaby 2001:141).

Ultimately leaders must help leaders grow to maturity. Leaders empower others to lead. They must invest time, energy and money in other leaders. "Developing leaders must be a core value of any leader. Unless leaders are intentional about developing leaders within their organization, it will not happen" (Blackaby & Blackaby 2001:136). Four habits that leaders must practice are: delegation, giving people the freedom to fail, recognising the success of others and lending encouragement and support (cf Blackaby & Blackaby 2001:136–141).

Leaders must also be able to define the reality of what is happening in their organisation. If trusting relationships are absent the organisation may prosper for a time, but where there is no trust it is highly likely that the organisation will die a slow but sure death. Distrust spreads like cancer throughout the body and the body, no longer able to handle the assault, eventually dies.

How then does God develop leaders? There is no doubt that some display an early aptitude for leadership, whether in the home, on the sports field or in the classroom. Therefore any country, Church or business that is concerned about future leaders would do well to nurture its children, developing leadership from an early age (Blackaby & Blackaby 2001:32). The key is to develop leaders at every level. "The greatness of an organization will be directly proportional to the greatness of its leader. It is rare for organizations to rise above their leaders. Giant organizations

do not emerge under pygmy leaders; therefore, the key to growing an organization is to grow its leaders” (Blackaby & Blackaby 2001:31). It is also true that a person’s life experiences will influence their leadership in a large way. Family, failure, crisis and personal struggle will all profoundly affect the manner in which a leader will lead.

The following are further functions of spiritual leadership as outlined by the Blackabys (cf 2001:148–175):

- Leaders pray, recognising that nothing of eternal value happens apart from God. Prayer brings the Spirit’s filling, God’s wisdom, access to His power, relieves stress and reveals God’s agenda (Blackaby & Blackaby 2001:153).
- Leaders work hard. A revealing question leaders could ask is, ‘If people worked as hard as I did, would that increase productivity or reduce it to a crawl?’
- Leaders work hard at communicating effectively.
- Leaders love, serve and care for their people. Even non-Christian organisations are catching on to the need for leaders to genuinely care for their people. When Kouzes and Posner studied the leadership traits of top CEOs they found only one characteristic common to them all: “affection.... [I]t is significant that even well-paid, educated professionals will perform better when they believe their leader cares about them” (Blackaby & Blackaby 2001:165).
- Leaders are optimistic, positive and full of hope, believing that success is possible.

Finally, the Blackaby’s (2001:178) deal with decision making as a “fundamental responsibility of leaders”. People that are unwilling to make decisions will probably not be leaders. This is not to say that leaders make flippant decisions without thinking through the consequences. Leaders make decisions carefully, always recognising the risk and shock involved. Spiritual leaders make decisions by reading the Bible and seeking the Holy Spirit’s guidance. They also ask other believers’ opinions, enlisting advice that helps them guard against foolish decisions. Leaders

surround themselves with people who are 'for them' but who do not necessarily think like they do. "John Gardner comments, 'Pity the leader who is caught between unloving critics and uncritical lovers'" (Blackaby & Blackaby 2001:184). Leaders always remain teachable, ready to learn. Once decisions are made leaders accept the consequences of the decision. They do not deny responsibility or try to hide behind a committee. When they have made an error, they put pride aside and admit to their mistakes. Mistakes, to an optimistic leader, are opportunities in disguise. Leaders always stand by their decisions. Leaders who change their position when encountering opposition are difficult, if not impossible, to follow.

2.1.2.3 Leonard Sweet

Sweet provides a completely different and fresh approach to leadership. The title of his book *Summoned to Lead* encapsulates his philosophy of leadership. He laments that in a world that has been saturated with leadership material leaders are still making a horrible mess:

But something is wrong in our understanding of leadership. The decades that brought us the greatest burst in leadership literature also brought us corporate scandals with Enron and World.com and Adelphia and Tyco and Global Crossing and Arthur Andersen, and they brought us President Bill 'It-depends-on-what-the-meaning-of-'is'-is' Clinton. More than seven out of 10 US Americans say they distrust CEOs of large corporations. Nearly eight of 10 expect top executives to take 'improper actions' to help themselves at the expense of their companies.

(Sweet 2004:11)

Sweet deals with critical issues of leadership. Overriding everything is his reflection on the leader's character. Throughout the book he uses explorer Sir Ernest Shackleton as an example of exceptional leadership. As an explorer in the early 1900s Shackleton's greatest leadership accomplishment arose at a time when he was stranded, with 27 other men, in the Antarctic. Over a period of almost three years, from 1914 to 1917, he led his men back to civilisation and safety without losing a single man. He functioned as priest and prophet, reaching out to where his people were and helping them reach and hold onto where they were going (cf Sweet 2004:18–22).

Sweet understands the nature of leadership as being called out, or summoned, to lead. This may only happen once or twice in a person's lifetime and when it does, even those who are said to be born leaders will follow (Sweet 2004:13). Sweet (2004:15) quotes Jim Collins, known for his prejudice and distrust of leadership as saying "I've never believed in leadership. In the 1500s, people ascribed all events they didn't understand to God. Why did the crops fail? God. Why did someone die? God. Now our all-purpose explanation is leadership ... [W]e have basically lots of witchcraft, lots of religion, and very little understanding."

Sweet (2004:17) further sees leadership as an acoustical art, where leadership is more about listening and hearing than what it is about seeing: the art of hearing and imagining the future and then turning possibility into reality. However, failure in the currency of hearing is one of the reasons leadership remains of the most studied, but least understood, concepts. Leadership is hearing deeply and being able to respond to what is heard. It is specific to the individual: not everyone's leadership summons is the same (cf Sweet 2004:39–43).

Following on from this is Sweet's concept of leaders and vision. He (Sweet 2004:15) believes that the last thing a Christian leader needs is vision. Jesus Christ is the leader's vision: to look to Him, to listen to Him and to be like Him. The beautiful hymn, *Be Thou my Vision*, written by Mary Byrne (1881 – 1931), beautifully illustrates this. Where leaders do need help, however, is in developing an ear to hear what Jesus Christ is already doing and wanting done, developing "ears to hear false notes, and ears to tune ourselves to God's Perfect Pitch, Jesus the Christ" (Sweet 2004:15).

Making the comparison between Shackleton and great leadership, character is dealt with often: it is foundational and defining to leadership. Sweet (2004:16) emphasises the humility necessary to lead others well: "It is the intentionally humble and quiet leaders who truly make a difference. Humility can win out over more powerful organisational forces." Leadership character is also about being truthful and living with integrity. No one can ever claim consistency between who they appear to be and who they are. No one gets through life without making thousands of compromises.

Recognising this, it is important to realise that a good leader is different from a leader who looks good (Sweet 2004:36). Leaders are honest about their failures. Sweet (2004:37) quotes 19th century cleric William Channing as saying “The greatest man is he who chooses right with invincible resolution, who resists the sorest temptation from within and without, who bears the heaviest burden cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is most unflinching.”

Leaders make decisions based on values rather than expediency or self-interest. However, these values must be linked to virtues. To have values that have no moral implication is to rob the word ‘value’ of its meaning (Sweet 2004:37). If virtues are not attached to values then leadership will be well-stocked with monsters like Stalin, Hitler and Milosevic. Each of these leaders had values but without a doubt they were detached from Christ-like virtues (Sweet 2004:38).

When Shackleton was asked to describe what he saw in the men that he led he identified four character traits (cf Sweet 2004:44–50):

- Optimism: True moral courage at the most difficult times.
- Integrity, participation and sacrifice.
- Idealism and deep loyalty.
- Endurance: The tenacity to keep going when it is easy to give up.

Leaders must guard their attitudes. When others are becoming negative and pessimistic leaders step forward and, through their attitude and words, help people understand that hope is not lost and that they can go on. Little will do more damage to an organisation or Church than leaders who have swallowed the poisonous brew of pessimism: “Negativity can be both structural and personal. We tend to focus on negative people, but some organisational climates create negativity through backbiting, backstabbing, scapegoating and sabotage. You can trust the spirit more than you can trust the process or the policy or the résumé. Values, mission statements, rules of efficiency – none

of these make or break successfulness. A person's – or an organisation's – spirit does" (Sweet 2004:78).

It is imperative that leaders recognise that character and spirit (attitude) are of much greater value than job skills. "We used to think that greatness came from outside – power, position, prestige, wealth. We now know that greatness comes from within – spirit, character, loyalty, honesty, soul" (Sweet 2004:79). Moreover, leadership character is demonstrated through confidence and humility. Sweet (2004:80) quotes Collins' study of 1435 companies that appeared on the Fortune 500 list from 1965 to 1995: of these only 11 made the truly great category. Their leaders were defined as "modest and willful, shy and fearless.' When leaders are called forth, they don't so much 'rise' to the occasion as 'bow' to the invitation" (Sweet 2004:52). Humility is not about false humility – it is not hypocrisy but, rather, a deep honesty about who the leader really is. Today's organisations are changing. It is no longer about job descriptions, chains of command and hierarchy. It is more organic where character descriptions, networks, speed and relationships are more important (Sweet 2004:82).

Leaders must understand people. One reason Shackleton never accomplished what he had set out to do – be the first to cross the Antarctic continent – was that people were more important to him than conquests and achievement. He pioneered a relational leadership style that many are only beginning to grasp today. His ultimate claim to fame had nothing to do with whether or not he achieved the goal he had set out with, his ultimate claim to fame was that he never lost a single man (Sweet 2004:24). Leadership is about people, and leaders are to hear life and hear people.

Leadership is also about building teams. "One of the great challenges facing Church leaders is finding the right people to join you in mission" (Sweet 2004:75). When hiring people it is better to start with a character description rather than a job description (Sweet 2004:76) – look at the person first, and then only at the work that they are going to do. This does not imply that leaders should only choose people who agree with them. Differences are good. Differences stretch people and

ultimately when differences are expressed with the right spirit, excellent results will follow.

Differences unleash creativity and give people permission to think outside of the box (Sweet 2004:87).

“The essence of leadership is relationship. Influencing people to achieve things together that cannot be achieved alone” (Sweet 2004:89). A true leader makes each team member twice the person they were before, “trust being the essential element of relationship” (Sweet 2004:91). Trust means that the leader is prepared to give leadership away. “The secret is to lift up others, not yourself. Empower people to learn, grow, think for themselves, and discover their own solutions. Mentor them. All of us have had mentors. All of us need them” (Sweet 2004:91). To build trust the following must also be true of leaders:

- They must learn to read souls.
- They must be willing to admit their mistakes when they have taken risks and failed.
- They must be willing to take risks, calculated risks, but risks nevertheless.
- They must bless those they lead.
- They must build enduring teams by not allowing backbiting or gossip within the team.

It is interesting to note the servant heart that Shackleton expressed towards those he led.

“Shackleton didn’t save for himself the spacious corner office or other perks of power. He saved for himself the worst coat, or took the same as everyone else; he didn’t wear warmer clothes than anyone else. He saw what things looked like from the crew’s perspective. His crew knew that he cared about them” (Sweet 2004:92).

Here, then, are some of the functions of leadership identified:

- More than a visionary or manager, leadership is the work of a conductor (Sweet 2004:19).

- Communication: “Peter Drucker once remarked that 60 percent of the problems in the workplace result from faulty communications.... [T]he leader’s lot is constant hearing, constant communication, and continuous feedback loops” (Sweet 2004:59).
- Taking risks: This is a dangerous road but leaders will have to take risks (Sweet 2004:83).
- Collaboration: Leaders invite and learn from a variety of perspectives.
- Decision making: Leaders make decisions; to avoid doing so would be to abdicate leadership responsibility. When making decisions leaders need an acute sense of timing (Sweet 204:143). Leaders learn to listen to their inner voice, to gut feelings. Spiritual leaders have the Holy Spirit to guide them through decision making.
- Face criticism: Swimming in ‘shark infested waters’, leaders will face criticism.
- Face change: The reality for business and Church leaders is that experience is no longer the asset it used to be. Change is taking place rapidly and if the leader is not careful old methods, strategies and information can become real barriers to leadership.
- Innovation (Sweet 2004: 165): Leaders must think creatively whilst at the same time creating an environment where the team nourishes and nurtures creativity.

Every leader of a business or Church has to ask what they are trying to achieve. Exceptional leaders know that there is more to an organisation than simply churning out profits. Every leader must ask what real growth is: authentic growth. Large is not necessarily better than small. Sweet quotes the foremost corporate consultant in Europe, Charles Handy:

I once sat up on stage with a C.E.O. in front of the senior members of his company. The C.E.O. said his goal was to create the world’s largest organisation. He wanted to grow at a truly astronomical rate. I said to him that the two largest organisations in the world today are the Red Army in China and the British National Health Service. I asked him whether either of these two models was what he had in mind. He was rather embarrassed. Suddenly growth for its own sake became a very funny notion.

(Sweet 2004:103)

2.2 Common denominator leadership principles

Many leadership principles have emerged from the leaders and works considered. In an attempt to show common denominator principles the following table has been used. Ticks indicate agreement, crosses disagreement and blanks simply indicate that the person made no comment:

Table 2

EXCEPTIONAL LEADERSHIP DESCRIPTION OF CHARACTER, FUNCTIONS, ETC.	RUPERT	GERSTNER	ACKERMAN	HYBELS	BLACKABY	SWEET
LEADERSHIP AND CHARACTER						
Leadership is about character first, then competency, etc.	✓	✓	✓	✓	✓	✓
Leaders have a good work ethic, knowing how to work hard and do not simply to preside over work	✓	✓	✓	✓	✓	✓
Leaders must have unquestionable integrity	✓	✓	✓	✓	✓	✓
Leaders live by values that are connected to virtues	✓		✓	✓	✓	✓
Leaders display deep loyalty	✓		✓			✓
Leaders are honourable and true to their word, never breaking promises	✓		✓	✓		✓
Leaders are possessed with a relentless courage	✓	✓	✓	✓	✓	✓
Leaders remain calm in times of crisis	✓			✓	✓	✓
Leaders should be learners	✓	✓	✓	✓	✓	✓
Leaders are able to face regular criticism	✓	✓	✓	✓		✓
Leaders must face change courageously	✓	✓		✓		
Leaders recognise that ethics underlie everything they do			✓			
Leaders must remain optimistic when others are losing hope	✓		✓	✓	✓	✓
Leaders must display transparency and honesty	✓		✓	✓		
Leaders lead themselves (self-leadership)				✓		
Leaders persevere and endure in the toughest leadership environments	✓	✓		✓		✓
Leaders who want to be trusted must have a successful track record					✓	
Leaders surround themselves with advisors		✓	✓	✓	✓	
Leadership is best displayed in confidence and humility					✓	✓
Leaders have fired up enthusiasm and passion for what they do	✓	✓	✓	✓	✓	✓
LEADERSHIP AND PEOPLE						
Leaders have a deep regard, love and respect for the people they lead and must know how to work with them (people skills)	✓		✓	✓	✓	✓
Leaders are not only trustworthy but place trust and confidence in the people they lead	✓		✓	✓	✓	✓
Leaders inspire people towards integrity, purpose and honesty	✓			✓	✓	✓
Leaders create a climate in which people are proud to work	✓		✓			
Leaders value, care for and serve their people	✓		✓	✓	✓	✓
Leaders are intentional about developing, empowering and	✓		✓	✓	✓	✓

investing in other leaders						
Leaders create a leadership culture in their organisation/Church				✓		✓
Leaders give responsibility and coach people to effectiveness				✓	✓	
LEADERSHIP AND TEAM BUILDING						
Leaders know how to build trusted teams around them	✓			✓	✓	✓
Leaders are good judges of character	✓			✓		✓
Leaders keep team morale high		✓	✓	✓	✓	✓
Leaders look to give their people short-term victories		✓	✓	✓		✓
Leaders must celebrate with their teams				✓		✓
Leaders motivate and build performance in their teams	✓	✓		✓		
Leaders allow for collaboration, inviting a variety of perspectives						✓
LEADERSHIP, DECISION MAKING AND CHANGE						
Leaders must demonstrate carefully thought through but decisive decision making	✓	✓	✓	✓	✓	✓
Leaders accept the consequences of their decisions				✓	✓	
Leaders are willing to take initiative	✓	✓	✓	✓	✓	✓
Leaders take risks and face possible failure	✓	✓	✓	✓		✓
Leaders discern what must be changed and lead toward change	✓	✓		✓		✓
Leaders must create a climate that is conducive towards change		✓		✓		
LEADERSHIP AND FUNCTION						
Leadership is being summoned (called) to lead					✓	✓
Leaders are competent in the work they do	✓	✓	✓	✓	✓	✓
Leaders pay meticulous attention to detail and administration	✓		✓			
Leaders understand the culture of the organisation/Church they work for. They are able to define their reality	✓	✓	✓	✓	✓	
Leaders work hard at communicating effectively		✓		✓	✓	✓
Leadership is about execution, strategy and getting the job done		✓	✓	✓		
Leadership is about vision	✓	x		✓	✓	x
Leaders know their market	✓	✓	✓			
Leaders must be visible and involved in getting the work done		✓	✓	✓		✓
Leaders have a mission and a goal			✓	✓	✓	✓
Leaders must be focused in what they do			✓			
Leaders align the organisation/Church they are working for		✓		✓		
Leadership is influence	✓	✓	✓	✓	✓	✓
Leaders focus on building great, enduring organisations/Churches	✓	✓	✓		✓	
SPIRITUAL LEADERSHIP						
Leadership requires prayer, spiritual disciplines and dependence on the Holy Spirit				✓	✓	✓
Leaders are spiritually gifted to lead				✓		
Leadership is about seeking the Father's will					✓	
Leaders are called by God to lead					✓	
Leaders receive a vision through God's revelation					✓	
Leadership is helping people hear from God					✓	
Encounters with God and God-authentication affirms leaders in the eyes of people					✓	
The overriding goal of leadership is to bring glory to God					✓	
Leaders make decisions by seeking the Holy Spirit's guidance				✓	✓	✓

As can clearly be seen from this table, character is accepted by all as foundational to exceptional leadership. It certainly is not all there is to leadership but, thankfully, it has being given its rightful place. Except with regard to vision, there was general agreement about the inner and outer characteristics of leaders. All the leaders valued people. Whilst some valued people simply because they were human and should be treated with dignity, there was also a secondary understanding: if you are to get the best out of people they must be cared for, developed and taken seriously. Each of the leaders recognised that teams effectively accomplished more than any single individual could and that leaders should be developing and empowering people to operate effectively in teams. Functions of leadership were also similar, with some differences in areas like knowing the market and the nature of leadership (natural, gift or summons).

The one area of major difference was that the Church leaders were the only ones to discuss the spiritual dimension of leadership: that leadership requires prayer, spiritual disciplines and dependence on the Holy Spirit; that leadership is a calling or a summons to lead; that every leader must seek God and His will for their leadership, looking to and experiencing the empowering of God's Spirit (and therefore, when it comes to decision making, relying on Him to lead the leader into truth, into making the right choices).

So what does this all mean and what are the implications for the hypothesis made in this dissertation? Simply that there may need to be a revision at the end to include the advantages spiritual leaders have in their ability to lead – that they have the source of Living Water from which to draw wisdom and counsel for their leadership.

CHAPTER 3

3. DESCRIBING THE LEADERSHIP THEORY

In preparation for this section it became evident that although there are specific areas that both secular and spiritual authors consider when writing about leadership, they do not see every aspect the same way. Kouzes and Posner (1991:8) identify five of these areas of leadership practice and these have helped to decide the process that will be followed: “When at their personal best, the leaders we studied were able to: challenge the process, inspire a shared vision, enable others to act, model the way and encourage the heart.” These five principles have been expanded to include seven others so that for the benefit of this dissertation, and for clarity in determining the theory, 12 leadership commitments will be considered.

3.1 Leadership commitments

Table 3

Commitment 1	Exceptional leaders develop character
Commitment 2	Exceptional leaders lead themselves
Commitment 3	Exceptional leaders understand their context
Commitment 4	Exceptional leaders know their model
Commitment 5	Exceptional leaders model the way
Commitment 6	Exceptional leaders inspire a shared passion
Commitment 7	Exceptional leaders learn to communicate effectively
Commitment 8	Exceptional leaders understand, develop and enable people
Commitment 9	Exceptional leaders work hard at execution
Commitment 10	Exceptional leaders challenge the process
Commitment 11	Exceptional leaders make courageous decisions
Commitment 12	Exceptional leaders encourage the heart

The following quote captures, to a degree, what will be expressed in this chapter: that both business and Church leaders must honour Christ in whatever sphere of influence they have. The speaker urges:

Think about what this means for a moment. I am the president of Career

Impact Ministries, a nonprofit Christian organisation. What kind of behavior would you expect from me because I lead such an organization? How would you expect me to relate to my associates? Would you expect me to be selfish, ambitious, and excessively competitive? What would you expect in terms of the quality of the materials we produce? What would you expect of my language and the way I respond to people? How would you expect me to resolve conflicts? No doubt, you have a whole world of expectations for my conduct because of the position I hold. And yet, I would challenge you that the same standards apply to you. Maybe not according to our culture, but certainly according to the Scriptures. You should pursue healthy relationships with the people you work with, just as I should. You should resolve conflicts with coworkers as peacefully and wisely as possible, just as I should. You should maintain high integrity, just as I should. After all, you are doing God's work, just as I am. It is not just I who am doing God's work. You, too, are doing His work. And this gives you great dignity. But it also gives you great responsibility to do God's work, God's way.

(Sherman and Hendricks 1987:18)

3.1.1 Commitment 1: Exceptional leaders develop character

There was an overwhelming consensus, in all the literature consulted, that character has to be the primary focus of exceptional leadership. Leaders, whether in business or the Church, must live by values and virtues that are beyond question. This may be difficult in a world where one is often expected to cheat, deceive and manipulate to get ahead, but leadership not rooted in morality, ethics, integrity and deep humility becomes self-serving and the leader will lose their focus on building the organisation and people.

Character builds trust between leader and followers, and the exceptional leader does not vacillate when it comes to principles upon which their business or Church is being built. In fact, they are willing to die for what they believe in. "Sometimes this harsh ethical reality is literally true, but most often it is a powerful metaphor for loss of ego, loss of position, loss of friends or colleagues, loss of money, loss of opportunity. To risk death is to risk oneself, even sacrifice oneself, for the sake of the company or the customer, the partnership or the client-for what is right" (Amerding 1978:176). When asked by a student at Farfield Business School how it was possible for him to be a good Catholic and a good businessman Welch (2001:381) answered, "By maintaining integrity.... [I] never have two agendas. There is only one way – the straight way." A leader of integrity is always

honest, courageous, truthful, honourable, authentic, humble, reliable and upright. Every leader will come to realise that “the leader needs more than integrity to be successful. But without integrity, and the trust it inspires, nothing else matters much” (Neuschel 2005:4).

As noted by Gangel, to lead with integrity and trust is to lead according to the pattern of Christ (Nel 1994:89). Trust implies accountability, reliability and predictability. “It is what sells products and keeps organisations humming. Trust is the glue that maintains organisational integrity” (Benis & Nanus 1985:43). Whether relationships between business partners, Church leaders and members, business and society, trust affects everything (cf Covey 2006:1–26). Success, in any organisation, is dependant on trust. The moment there is a lack of trust, or general suspicion, everything else is tainted. Covey (2006:25) maintains that trust is not a soft leadership quality but rather hard, real and quantifiable. Trust, or a lack thereof, will have measurable results in both business and the Church.

Trust is not exclusively reserved for matters of character, however, as competence or incompetence are also breeding grounds for trust or distrust. Imagine going to a doctor who is a great person but who makes numerous mistakes, or to a pastor that has good intentions but gives terrible advice – they may have great character but their lack of competence will earn them little trust. The question may then be asked whether character or competence is ultimately more important. Undoubtedly competence is vital when it comes to leadership or any other staff position – a person must be able to do the work you are asking them to – however, “Fundamental traits of personality and depth of character are more vital than intelligence (*competence*) in a leader. Intelligence (*competence*) by itself is not the strongest factor that motivates people to follow. It is the qualitative appeal of such characteristics as integrity, maturity, consistency, enthusiasm, and perseverance that makes people fall in line behind a leader” (Neuschel 2005:33). Followers expect competent leaders but they also desire leaders who possess inner character and integrity (Shawchuck & Heuser 1993:37).

Having integrity, trust and ethics in business means that the leader adheres to a good work ethic.

Leaders work hard as the lazy cannot be leaders (Piper 1995:6).

The young man of leadership caliber will work while others waste time, study while others sleep, pray while others play. There will be no place for loose or slovenly habits in word or thought, deed or dress. He will observe a soldierly discipline in diet and deportment, so that he might wage a good warfare. He will without reluctance undertake the unpleasant task which others avoid, or the hidden duty which others evade because it evokes no applause or wins no appreciation. A Spirit-filled leader will not shrink from facing up to difficult situations or persons, or from grasping the nettle when that is necessary. He will kindly and courageously administer rebuke when that is called for; or he will exercise necessary discipline when the interests of the Lord's work demand it. He will not procrastinate in writing the difficult letter.

(Sanders 1976:45)

Further to integrity, trust, ethics and hard work, writers also identified humility, confidence, courage and loyalty as vital to the character of a leader. Self-serving leaders are proud and arrogant when there is success but blame others when there is failure. Pride must never be mistaken for confidence, which is closely connected to humility. Welch explains this well: "Arrogance is a killer.... [T]here is a fine line between arrogance and self-confidence. Legitimate self-confidence is a winner. The true test of self-confidence is the courage to be open – to welcome change and new ideas regardless of their source. Self-confident people are not afraid to have their views challenged" (Welch 2001:384).

Strauch and Swartley (1996:79) point out the importance of humility and the detrimental nature of arrogance in leadership:

- Humility is a non-negotiable requirement for godly leadership (Col 3:12; Eph 4:1 & 2).
- To follow Jesus and lead like He did, leaders must be humble (Ph 2:3–5).
- Whilst arrogance clouds reason (Ob 3), wisdom results from humility (Pr 26:12).
- Arrogance robs a leader of integrity (2 Chr 26:3 & 16).
- Arrogant leadership causes chaos and quarrels (Pr 13:10).

- God chooses the humble to lead (Is 66:23).

Leaders, whether in business or the Church, will soon realise that leadership requires resolute courage. When the courageous leader storms the hill, others will be prepared to follow.

“Courage is among the most desired of leadership qualities. Few will follow with enthusiasm the cowardly or the tentative leader” (Neuschel 2005:6). Some falter and lose their footing but it is in crisis that leaders strengthen their followers by stepping up and leading.

Today, many question the value of loyalty. People are changing jobs more frequently than ever before and loyalty, in many instances, is neither assumed nor rewarded. Organisation and staff are breaking the bonds of commitment more and more so that people no longer feel the necessity to be loyal. But loyalty is vitally important. Imagine a leader that distances themselves from staff at the first sign of trouble. Moreover, “It is not enough for a leader to give and receive loyalty. For loyalty to mean something it has to be established as a culture throughout the organisation” (Giuliani 2004:243). Starting with the leader.

Finally, eighteen out of the twenty specific qualifications identified by Paul in 1 Timothy 3:2–7 and Titus 1:6–9 relate primarily to the leader’s (elder’s) character – to reputation, ethics, morality, temperament, habits and maturity (Getz 1974:118). These character qualifications are absolutely essential in spiritual leaders and more important than talent or specific giftedness. However, it does not take much to realise the benefit these character traits would have for leaders in any environment. Getz (1974:107) lists them:

- There must be no grounds for accusing them of improper behaviour.
- They must be loyal to their spouse.
- They must be temperate and self-controlled.
- They must be prudent – that is, sensible, wise and balanced in judgment.
- They must be respectable, hospitable, able to teach and not given to too much wine.
- They must not be contentious and belligerent but, rather, gentle and peace loving.

- They must be free from the love of money.
- They should not be quick tempered.
- They must be able to manage their family well.
- They must demonstrate deep spirituality.
- They must have a good reputation, not be stubborn and unteachable.
- They must love what is good, acting fairly and without partiality.
- They must hold fast to the Word of God.

Strauch and Swartley (1996:102) make it clear that this kind of leader (elder) not only plays a role in Church but also in business: “The elder must be above reproach in his business ethics. He must be a respected businessman in the community’s eyes. This includes being known for his financial integrity and for being an ethical employer. If he is involved in sales, the elder must offer a quality product at a fair price. The elder must not be involved in deceptive business practices or in the selfish use of wealth.”

3.1.2 Commitment 2: Exceptional leaders lead themselves

Leadership is multidimensional, yet the one dimension that many leaders fail to address is how they lead themselves. It should be unnecessary to say that what is happening on the inside reflects directly on a person’s outward ability to lead. Blanchard and Hodges (2005:25) point out that inward leadership is the example of Jesus Christ – His self-leadership was about pleasing God the Father. Dominick (2004:7) contests this on the grounds that Jesus was God and did not need to do self-leadership. However, it is here that the leader comes to understand their motivation. It is clear that a motive of self-interest will not serve the leader who wants to be exceptional in their leadership: “A heart motivated by self-interest looks at the world as a ‘give a little, take a lot’ proposition. People with hearts motivated by self-interest put their own agenda, safety, status, and gratification ahead of that of those affected by their thoughts and actions” (Blanchard & Hodges 2005:40). Self-leadership squares the leader up with their fallibility and reminds them that they are

servicing a higher purpose. Without it, leaders are able to cause huge amounts of harm to those they lead. They must remind themselves that they are fallible individuals who must not only take care of others, but also of themselves (Shawchuck & Heuser 1993:37).

For spiritual leaders self-leadership is a place of deep significance. It is here the leader comes to know the Holy Spirit's leading and empowering – an indispensable qualification for spiritual leadership. In the book of Acts "it is of more than passing significance that the central qualification of those who were to occupy even subordinate positions of responsibility in the early Church was that they be men 'full of the Holy Spirit'" (Sanders 1976:70). This is what Piper (cf 1995:1–11) describes when he refers to the 'circles of leadership': "The inner circle of spiritual leadership is that sequence of events in the human soul that must happen if anyone is to get to first base in spiritual leadership" (Piper 1995:1). It is here that they understand that their motive is to glorify God. In the inner circle leaders learn to trust God and to hope in His promises as they lead. They meditate and pray over His Word, acknowledging their helplessness and dependence on Him (cf Piper 1995:1–4). The spiritual leader must first be able to guard his inner spiritual life (Strauch & Swartley 1996:47). They do this through prayer and meditating on the Bible.

It is necessary to note that self-leadership implies self-examination:

An essential practice for being an effective leader is, therefore, that one must continually examine one's own life. First examine the character and structure of one's life when out of the public eye: Who am I? What thoughts do I entertain? To what private and secret activities do I give myself? Second, examine the quality and character of one's life and work when one is in the public eye: What are my values and behaviours as a leader? To what do I give myself? What are the true results of my leadership?

(Shawchuck & Heuser 1993:36)

There are many perils associated with leadership – pride, egotism, jealousy and greed, to name a few. These need constant examination through self-leadership. "The unexamined life is not worth living" (Shawchuck & Heuser 1993:95). The dangers and temptations that daily confront leaders are insidious and powerful. Because behaviour tends to become habitual, leaders must continually

reflect on those behaviours that result from their leadership. They must be totally honest. When bad habits are left unexamined they open the door to powerful, entrenched emotions that leave the leader thinking that wrong is right (Shawchuck & Heuser 1993:96).

Furthermore, self-leadership is about managing feelings and emotions, as well as coping with the will. Through depression or burnout a leader may struggle to generate the required energy to motivate and move an organisation, business or Church, in a particular direction. At these times personal leadership, rather than detailed strategies, is needed.

The exceptional leader is emotionally grown-up, free from arrogance and moodiness, and realistically tuned in to their inner world. "Leaders are under stress and continuous pressure, which makes it important to their well-being that they maintain an inner calm and peace under fire. Followers desire stability in their leaders and are turned off by a leader who acts like a yo-yo, allowing his or her emotions to soar up and down" (Neuschel 2005:52).

Goleman (2002:xi) believes that the time has passed for leaders to see emotions as irrelevant noise that clutters and confuses the operation of organisations. Businesses and Churches must recognise the benefits of having emotionally strong leaders that are able to thrive in chaos and turbulent change. Leaders must be honest with themselves about themselves. They must be able to reflect on their values, goals and dreams and be able to make decisions based on life principles deeply established in their hearts, refusing to react impulsively when facing difficulty.

Leaders who lead themselves will understand the loneliness that often accompanies leadership and the deep need for safe relationships where they can relax in confidence and unguarded moments. They understand communion and friendship with God where they are able to express, through prayer, the truth of the circumstances they face. From a place of stability leaders are able to receive, evaluate and accept or reject criticism, seeing it as a gift rather than an unnecessary evil. They are not threatened by those who see life and leadership from a different perspective. Leaders

who block out feedback and criticism are not only robbing themselves of the opportunity for growth but also encouraging mutiny within the ranks of those they lead.

Every day, leaders will be asked to lead others, but few will be asked whether they are doing the hard, inward work necessary to sustain prevailing and enduring leadership. They alone are responsible.

3.1.3 Commitment 3: Exceptional leaders understand their context

Three aspects of context will be considered: connecting faith and work, connecting leadership to faith and work, and connecting leadership and culture.

3.1.3.1 Connecting faith and work

Part of the hypothesis being investigated in this dissertation deals with the possibility that there may be principles of leadership that transcend the differentiation often made between secular and sacred. Sherman and Hendricks (1987:19) contend that "...most professionals, and especially most men, hold a mild skepticism toward the faith. They feel that something abstract like faith can't stand the rigors of the street. They attend church on Sunday, and so forth. But religion is a sort of weekend hobby, like golf or fishing. Come Monday, it's time to put away those toys and get back to the 'real world'." Yet to drive a wedge between faith and work does a grave injustice to the Lordship of Christ. All life relates to God and therefore leaders should be careful of drawing distinctive lines between what is sacred and what is secular. The truth is "at any moment, no matter what we are doing, we are relating to God either properly or improperly. Thus we need to distinguish, not between secular and sacred, but between sin and righteousness" (Sherman & Hendricks 1987:54).

Of course, the leader who is a follower of Christ has an even greater responsibility to approach their work in a way that honours God. This, however, does not imply that there are not general

leadership principles which apply to all leaders. That being said, it is important that Church leaders wanting to learn from exceptional business leaders “must learn with their eyes open” (White 1986:31) – motives may be very different. Collins (2006:1) believes that leaders in the social sectors, which includes the Church, should reject the notion of trying to become more businesslike. His reasoning is that most businesses are not exceptional and that leaders in social sectors would be doing themselves a disservice by wanting to become like business leaders: it would be to desire mediocrity. Rather, he believes, leaders should be looking for principles of greatness to employ in their leadership. The distinction should not be between business and Church leadership but between great leadership and poor leadership.

For fear of syncretism Dominick (2004:3), however, draws a definitive line between secular and sacred leadership practices: “Therefore, even in the case of these ostensibly beneficial principles, that which the Bible succinctly outlines in both the organizational structure and functional processes of the New Testament Church must be precisely followed. As a result, no matter how appropriate these extra-biblical, pseudo-biblical, or unbiblical leadership principles may or may not be in the corporate world, they have no place in the organization of the New Testament Church.” This dissertation, however, seeks to discover principles of leadership that transcend this differentiation – principles that refer particularly to Jesus Christ and that are as appropriate in business as what they are in the Church. Piper (1995:1) partially bridges this gap, discussing inner and outer circles of leadership and describing the outer circle as being comprised of “qualities that characterise both spiritual and non-spiritual leaders”. Gibbs describes what he sees as the relationship between secular and spiritual as follows:

The relationship between the secular and spiritual is a symbiotic one rather than a clash of opposites. In the secular realm many significant changes in thinking have occurred. For example, the management-by-objective philosophy that proved so demanding, manipulative and destructive for so many in the business world has now been largely superseded. In the course of reading a large number of recently published books on leadership in the for-profit and non-profit worlds, I have been struck by their emphasis on humility, a servant attitude, spirituality and consistently upheld values as essential ingredients for leadership visions to be actualized. This welcome development

is in line with leadership values made explicit in the New Testament.

(Gibbs 2005:18)

There are notable differences between businesses and Church that will naturally influence leadership. Take, by way of example, the matter of money. Both Churches and businesses need money to operate efficiently but only business, however, has money, in the form of profits, as an output. If a business is making a loss, as opposed to profits, it will go out of business. Churches, on the other hand have no financial outputs which makes leadership in the Church different, and perhaps more complex, than in business – it is easy to measure profits but a lot more difficult to measure spirituality.

3.1.3.2 Connecting faith, work and leadership

Whilst it may seem rather unbelievable, leadership is not accepted in every context. Church denominations that have a system of congregational Church government look to God to lead through the people rather than through a particular individual or individuals. Some Baptists, for instance, believe that the principles of the direct Lordship of Jesus Christ and the priesthood of all believers mitigate the need for leadership (Hulse 1973:101). It is also true that leadership is often confused with management, where one balances the status quo rather than leading boldly in the spirit and pattern of Jesus (Shawchuck & Heuser 1993:20).

Nielson (cf 2004:17–56), in his book *The Myth of Leadership*, believes that organisations should be peer based rather than rank based (rank based being where one individual is at the top of the pyramid calling all the shots). He believes there should be no thought of ranking, but that peers should bring their wisdom, understanding and competencies to the table to find common solutions (cf Nielson 2004: 7–11). Ultimately, leadership does not have to be about power and pyramid structures. Dallas Willard “defines Christian leadership as power without position. While position is not incompatible with power, position is just not necessary, for authority has power that comes from the person” (Shawchuck & Heuser 1993:19). Shawchuck and Heuser (1993:18) point out that

leadership fails dismally when leaders give in to the trappings of power. James and John sought positions of power in Christ's kingdom and He reminded them that their primary role was to serve.

Leadership then, is a process of influence. Spiritual influence is exercised by spiritually empowered men and women who are surrendered to the Christ and His Spirit, and who lead as God has gifted them. Leadership is essential for both Church and business. Business that is short of capital can borrow that money, but a business short on leadership will be reduced to controls with no direction or ability to turn passion into reality. Leaders raise the bar, arouse passion and stir feelings that engage values (Heifetz 2001:13). The highest privilege is leading for the expressed benefit of those being led (Neuschel 2005:11). This, and the glory of God, gives leadership its purpose.

3.1.3.3 Connecting leadership and culture

Culture counts. Leaders must understand their culture if they are going to lead effectively. This does not mean culture determines the direction of leadership but that leaders know the influence of the culture in which they are leading – they know their Church's or business's DNA. Gibbs (2005:13) points out that culture today is characterised by rapid change, requiring leaders to be able to discern the times and to respond in prompt and appropriate ways. Crutchley connects leadership and culture when he writes of Jesus' leadership legacy:

Notwithstanding the cultural diversity of our global village and the fact that the universal Son of Man adopted a Jewish cultural 'language', Jesus Christ's leadership legacy spans the millennia and offers a timeless ideal and challenge for our generation. A subservient walk with the risen Christ and subversive spirituality that brooks no compromise with mediocrity, malaise and inertia are the only vital message that our jaded, secular world will hear. The unique faith of Jesus Christ translates meaningfully and radically into the tongues, characters and cultures of the peoples of the world. Faithfulness to Jesus and to one's own heritage is not incompatible and incongruent, but the two may coalesce in a rich texture of authentic being and witness. As we look to the imminent coming of the third millennium let us remember a maxim of African wisdom literature: 'The dawn does not come twice to awaken a man.' Let us rise and follow in the steps of the Master.

(Crutchley 1998:138)

3.1.4 Commitment 4: Exceptional leaders know their model

Many different models of leadership exist: autocratic, visionary, coaching, etcetera. Increasingly, however, in both secular and spiritual leadership material, there is a clarion call to servant leadership even though the understanding of it may be different. Mbigi (2005:105), while writing about customers and clients, reflects that leadership is service modeled on the teaching of Christ that 'the greatest among you shall be the servant of all' (Mt 20:26, Paraphrase). Neuschel (2005:3), on the other hand, credits Plato for the concept of a servant leader while Dominick (2004:3) claims that Blanchard's inspiration for servant leadership was Peter Drucker and Blanchard's own profession as a behavioral scientist. Dominick (2004:9) also believes servant leadership is humanistic and an attack on the divinity of Christ.

Nevertheless, Jesus was certainly a living demonstration of servant leadership the way it should be. There are numerous misconceptions about servant leadership that must be clarified. Servant leadership is not a matter of "the inmates running the prison" (Blanchard 2001:127) – Jesus never tried to please everyone. Nor does servant leadership imply that a leader is unable or unwilling to provide, or help people discover, direction – that is what leaders do. Servant leadership is not weak nor is it naïve leadership. Servant leadership is strong, humble leadership that is able to stand alone as well as initiate and take decisions that have far reaching effects (Nel 1994:72). Servant leadership, modeled on Jesus Christ, is completely different from the pyramid structures and power models that often influence leadership. There is a distinct difference between power and authority. Authority arises out of the life the leader lives. "Jesus was talking about leading with authority. In essence, He was saying that if you want people to come...you must serve. Legitimate leadership, influence, is built upon serving, sacrificing, and seeking the greatest good of those being led" (Hunter 2004:73).

When it comes to Christian leaders Blanchard and Hodges (2005:12) express that this call to servant leadership by Jesus leaves no room for plan B: "He placed no restrictions or limitations of

time, place, or situation that would allow us to exempt ourselves from His command. For followers of Jesus, servant leadership isn't an option; it's a mandate. Servant leadership is to be a living statement of who we are in Christ, how we treat one another, and how we demonstrate the love of Christ to the whole world. If this sounds like serious business with profound implications – it is!" Leaders must love what they do, with the desire to lead burning like fire in their belly. However, greater than this desire must be the desire to serve others. A simple test that leaders can apply in discovering whether they are leading in this way or not is to ask the question: 'Are the people I am leading growing?' Choosing to be a servant leader is difficult as it runs contrary to the values of leadership for the sake of power and position (Shawchuck & Heuser 1993:35).

Servant leaders ultimately do everything possible to help their people be successful, and their success becomes the success of the organisation. "Wonderful examples of this kind of management abound in legendary service organisations like Nordstrom. This Seattle-based retail chain store is wiping out competition.... [W]hy? Because they are beating everybody to the punch when it comes to customer service" (Blanchard 2001:128). Sam Walton of Wal-Mart stores is reported to have arrived at stores in jeans and a flannel shirt so that he could walk around unrecognized. In this way he could see if customers were being served properly (Dorani 2001:140). But Christian leaders embrace servant leadership not primarily for its benefits, but in obedience to Jesus Christ teaching that His followers were to do as He did (Jn 13:1–17). Leaders must grasp servant leadership with both hands. Orr (1994:41) quotes William Pollard, then President and CEO of the Service Master Company, as saying in his book *The Soul of the Firm*: "Will the leader please stand up? Not the president or the person with the most distinguished title, but the role model. Not the highest paid person in the group, but the risk-taker. Not the person with the largest car or the biggest house, but the servant. Not the person who promotes himself or herself, but the promoter of others. Not the administrator, but the initiator. Not the taker, but the giver. Not the talker, but the listener."

3.1.5 Commitment 5: Exceptional leaders model the way

Closely connected to the leader knowing their model is the leader modeling the way. The one influence that can never be taken away is the influence of a leader's example (Shawchuck & Heuser 1993:78). Whether a leader likes it or not, the influence of his or her example is the most powerful influence on a team's attitude and performance. Therefore, to model the way, leaders must do the things they want others to do. They must be tough on themselves, by setting personal standards of performance, and only then demand excellence from others: people will rise to the expectations that a trusted leader has of them (Shawchuck & Heuser 1993:91). Orr (1994:21) quotes a conversation Drucker had in which he asked a teacher about the reasons for the failures of World War 1. The reply was profound: "Because not enough generals were killed – they stayed behind the lines and let others do the fighting and dying." Leaders should never demand from others what they are unwilling to do themselves. A business or Church takes its cue from its leader. If the leader serves, the people will serve; if the leader works hard, he or she will inspire others to do the same; if the leader is a man or woman of integrity it will communicate that anything less from followers is unacceptable. The truth is, however, that businesses and Churches are short of leaders that model the way. "One barrier is a lack of models.... [T]here is a lack of open, honest, humble, vulnerable leaders to show the way.... [S]ome have left the Church because of the ineffectiveness they see in the present leaders" (Claydon 2005:10).

Leadership that concerns itself with modeling the way, and with the character of a leader, will have significantly more impact than leadership which relies merely on what it says. Jesus modeled the way to His disciples at the last supper, washing their feet and reminding them that they were to follow His example (Claydon 2005:15). "Those in the congregation who are acknowledged as leaders, are those 'whose lives publicly and visibly provide Christ-like example'. Modeling remains one of the most important tasks and methods of leadership" (Nel 1994:89). Shawchuck and Heuser (1993:224) describe the gap that so often exists between a leader's theory, and their theory-in-use, concerning leadership – leaders will say they believe one thing about leadership and then practice

something completely different. This discrepancy develops distrust amongst those who follow. What leaders believe about leadership must be lived out in practice.

Leaders don't break promises. By keeping their promises, even at their own personal risk and sacrifice, they model the way. They are reliable, fulfilling their obligations to those they lead. Making a promise and then going back on it, or not being able to deliver, has the ability to turn victory into defeat. When promises are broken it is not only bad for morale but draws attention to the leader's lack of integrity (Giuliani 2004:155). Covey (1993:77) gives helpful guidance to leaders in this regard:

- Never make a promise you will not keep.
- Make meaningful promises.
- Be very selective about the promises you make.
- Consider promises as a measure of your integrity.

3.1.6 Commitment 6: Exceptional leaders inspire a shared passion

“During His time on earth, Jesus modeled sacrificial passion for ensuring that His followers were equipped to carry on the movement” (Blanchard & Hodges 2005:46). They in turn became people with a passion for the Kingdom of God, for the spiritually lost, the poor, the sick, the hungry and the disabled. “They became leaders with a world vision” (Claydon 2005:19). Exceptional leaders are those who are “ambitious first and foremost for the cause, the movement, the mission, the work – not themselves – and they will do whatever it takes to make good on that ambition” (Collins 2006:11). Their leadership is a compelling combination of personal humility and professional will. This is the key to their influence and leaders recognise that true leadership only exists if people follow when they have the freedom not to (Collins 2006:13).

Piper (1995:5) expresses that the greatest quality he looks for in associates is intensity (passion) – people who can say as “Count Zinzendorf of the Moravians said, ‘I have one passion. It is He and

He alone.” Jesus Himself is remembered for the passion and zeal He displayed, for example, at the temple of God when He saw it being defiled (Jn 2:17). Romans 8:12 reminds gifted leaders to lead with all diligence (zeal or passion) and yet Shawchuck and Heuser (1993:23) claim that many congregations are domesticating their leaders into managers, and therefore missing the essential leadership qualities of vision and passion, for these cannot be tamed.

Leaders inspire others, through various methods, to join them in addressing the discontent they are experiencing with the status quo. To inspire shared passion, leaders must communicate that passion – they must first see it and then help everyone else to understand it (Maxwell 2001:21). During his time at General Electric Welch (2001:158) spoke about “the four Es of GE leadership’: very high *energy* levels, the ability to *energise* others around common goals, the *edge* to make tough yes-and-no decisions, and finally, the ability to consistently *execute* and deliver on their promises.” He went on to say that “In my mind, the four Es are connected by one P – passion” (Welch 2001:159).

Crucibles often create passion. It is worth noting what Bennis and Thomas (cf 2002:16–18) say about crucible experiences – defining moments, or turning points, in peoples lives (Mandela and apartheid, Wilberforce and slavery, and so on). There are two kinds of crucibles: the ones that you seek and the ones that find you. A person may decide to fast, and experience hunger as a result – that is a crucible. However, involuntary starvation is a crucible that finds a person. A crucible stirs in the leader’s heart, leading them to a place of discontent. This is the birthplace of passion.

Further to passion, Shawchuck and Heuser (1993:139) speak of vision which must grab a leader’s heart. Gardner reminds leaders:

The future announces itself from afar. But most people are not listening. The noisy clatter of the present drowns out the tentative sounds of things to come. The sound of the new does not fit old perceptual patterns and goes unnoticed by most people. And of the few who do perceive something coming, most lack energy, initiative, courage, or will to do anything about it. Leaders who have

the wit to perceive and the courage to act will be credited with a gift for prophecy that they do not necessarily have.

(Gardner 1990:131)

Vision creates a path where previously there was no path, bringing clarity from obscurity and generating enthusiasm, power and passion (Shawchuck & Heuser 1993:140). Leaders must provide vision in the midst of chaos. In so doing they enable their people to rise above their present circumstances, providing all with purpose, high levels of resilience and exuberance. They are therefore able to keep the main thing exactly that, the main thing (Gibbs 2005:67).

3.1.7 Commitment 7: Exceptional leaders learn to communicate effectively

Leaders have the pivotal responsibility of communicating with those they lead. “Communication creates meaning for people” (Bennis & Nanus 1985:43). If leaders fail to communicate they fail at leading their people. As demands grow on a leader so does their need to communicate effectively. Whilst modeling is a powerful tool in communication, there is no substitute for the spoken and written word. As Disraeli said: “Men command by words” (Neuschel 2005:76). Where there is a lack of communication – when expectations are not communicated, accepted and understood – there is a breakdown in relationship.

In addition, it is the leader’s responsibility to create a culture of communication. Maxwell (2001:196) emphasised that the turnaround of Continental Airlines was based partly on communication:

“Bethune’s communication policy was – and is – simple: Unless it is dangerous or illegal for us to share it, we share it.” All misunderstandings in an organisation are as a result of poor communication. Leaders must, therefore, communicate (Shawchuck & Heuser 1993:83).

Communication naturally leads to greater trust as employees and Church members recognise that their leader has nothing to hide. Leaders find methods, appropriate to them, to keep communication clear and unambiguous, communicating bad news sooner rather than later (Giuliani 2004:29). Gibbs (2005:53) further points out the need for credible communication – communication

that is honest and humble. By communicating with credibility leaders show deep respect for the people they lead.

3.1.8 Commitment 8: Exceptional leaders understand, develop and enable people

Exceptional leaders understand the value of people. Leaders who desire to make a significant impact in this world will have their people as a focus. “Lead like Jesus servant leaders that model their values in the way they treat their people will create environments where everyone can find significance in what they do” (Blanchard & Hodges 2005:202). Leaders must lead for the glory of God and the well-being of their people:

Strategic buyouts, leveraged buyouts, financial wheeling and dealing, mergers, acquisitions, divestiture, debt restructuring – all these strategies may improve Western business by making it meaner and leaner. But the true future, after all the strategies have been exhausted, is the human factor, the core of the person. That is why business exists: the person is the blood that fuels the business. And it is people who in the end will make, or undo, the business. This is the personal, not the strategic, side of leadership.

(Amerding 1978:95)

The African concept of ubuntu captures this by saying that people are people, through people – that a solitary human being is a contradiction in terms (Mbigi 2005:70). This is not only true of business but the Church too. “Leaders of the process of building up the local Church must be steeped in the awareness of themselves as the spiritual leaders within the body of Christ. Leadership of the congregation is essentially about relationships. It often requires a conversion away from structural thinking” (Nel 1994:94).

Leadership will also mean the selection and establishment of teams. Effective, well selected teams are extremely powerful units when it comes to getting work done. Leaders not only understand how each person fits into a team (their gifting, competencies, education, skills, temperament, etcetera) but go further by helping individuals understand the unique contribution that each is making to the

team. Leaders who are dismissive of the contributions their team is making will frustrate the team and stifle its growth (Gibbs 2005:123).

Returning to the discussion on character and competency, the leader will realise the importance of choosing people whose character is beyond question. However, competence is a close second. As Maxwell (2001:125) correctly points out, no person would undergo surgery by a first year medical student – competence matters! So leaders work hard at surrounding themselves with great people (Piper 1995:8). Keeping character at the forefront, leaders find the best people for the job, balancing the team with people who compliment one another. Résumés will not tell the full story and leaders must work hard at identifying the right people for a team, people who are passionate about what they do (Giuliani 2004:115). “Good leaders have good noses. They can snoop out barnacles in a hurry, that is, people who are forever listening but never learning or changing. They can detect potential when they see it in a beginner. They can hear in a short time the echoes of pride and hypocrisy and worldliness” (Piper 1995:8). It is vital for both business and Church leaders to get the right people onto the bus: people who are self-motivated and self-disciplined individuals with a high work ethic (cf Collins 2006:14–15). This may mean overlooking a good person in order to wait for the best person for a particular position – someone who wakes-up passionate every day about doing the very best they can, just because it is who they are.

Leaders create an environment where team members can achieve significant wins. They also “take full personal responsibility for the successful performance of the team as a whole” (Amerding 1978:170). This means allowing people to take risks with the possibility of failure. Leaders support team members, giving feedback when necessary encouraging them when they have tried hard and failed.

Table 4

DIMENSIONS OF TEAMWORK THAT LEADERS CONSIDER WHEN BUILDING TEAMS	
Trust	Leaders develop trusting relationships within teams
Empowerment	Leaders empower teams to do the work through delegation, development and opportunity (learning through doing)
Ownership	Leaders transfer ownership to teams
Morale	Leaders are responsible for keeping team morale high
Uniqueness	Leaders work with team members as unique individuals
Commitment	Leaders build fanatical teams
Teaching	Leaders give teams the necessary intellectual training
Community	Leaders give team members a sense of belonging
Values	Leaders give teams values that define their working together
Differences	Leaders recognise that differences, channeled correctly, strengthen teams
Accountability	Leaders hold teams accountable for their performance
Coaching	Leaders coach team members on matters of performance

Leadership is a matter of developing people. “A Chinese proverb says, ‘If you want one year of prosperity, grow a grain. If you want ten years of prosperity, grow a tree. If you want one hundred years of prosperity, grow people’” (Claydon 2005:16). Jesus Christ developed people. Whilst Jesus never called His disciples ‘leaders’ He prepared them to give leadership to the brand-new Church in Jerusalem. “A consistent pattern seen in Jesus’ leadership development process was the community, the team, the group, as a context for spiritual formation” (Claydon 2005:20).

One further aspect, before moving on, is dealt with by Heifetz (2001:126) where he puts forward that, at times, it is better to disorientate a team rather than orientating them into their roles. Leaders may use this to establish new roles, new methods and new thinking on a particular position. By posing questions rather than giving answers leaders are forcing the team to think out of the box. Jesus taught His disciples again and again that He would die. They could not comprehend it. Then it happened, and they were totally disoriented. Out of the ashes, however, came a new orientation that no longer doubted but was full of conviction and power.

3.1.9 Commitment 9: Exceptional leaders work hard at execution

Leadership is about getting the job done. It is not only about intention but about turning intention into reality (Orr 1994:10). So many leaders get stuck at this point. Talk is easy but implementation

is hard work. For Welch (2001:103) it was a major requirement of everyone who worked for General Electric: leaders must learn how to translate conceptual thought into concrete specifics (Neuschel 2005:59). Leaders have initiative to take action and are deeply concerned with outcomes – whether it is the spirituality of a congregation or the profit of a company, leaders have an intensity and passion that is coupled with a commitment to get the job done (Shawchuck & Heuser 1993:140).

‘Getting it done’ leadership does not imply that the work is done regardless of how it gets done. The implication is not that the job gets done at the expense of a business’s or Church’s values. However, it is necessary to understand that to get the job done requires basic competence, toughness and the flexibility to make changes along the way (cf LeTourneau 1973:17–19). “Jesus reminded His disciples that the one who is faithful in little will also be faithful in much (Mt 25:21). His parables of stewardship provide examples of faithful execution of small assignments that qualify the disciple for larger assignments” (Claydon 2005:15). Piper (cf 1995:6–11) describes the leader who gets the job done as being energetic, a hard thinker, organised and efficient, perseverant and decisive. Leaders are disciplined when getting the job done. Strauch and Swartley (1996:80) quote Martyn Lloyd Jones: “I defy you to read the life of any saint that has ever adorned the life of the Church without seeing at once that the greatest characteristic in the life of that saint was discipline and order. Invariably it is the universal characteristic of all outstanding men and women of God.... [O]bviously it is something that is thoroughly scriptural and absolutely essential”.

Shawchuck and Heuser (1993:206) sound a loud warning to leaders, reminding them that when getting the job done it is the leader’s responsibility to read the entire script in one scene. This simply means that while they may focus on specific visions, goals, objectives or strategies, they must remember that they have the overall responsibility to make sure that all the various parts, departments or divisions of a business or Church function together as part of the whole. They must never lose sight of the overall operations and they must know how results, decisions, changes,

etcetera, in one area will affect every other area of the organisation. The leader must have the ability to read the entire script, holding all the parts together.

3.1.10 Commitment 10: Exceptional leaders challenge the process

Shawchuck and Heuser (cf 1993:157–163) point out that organisations, Churches in particular, have lifecycles and that, unless critical path changes are made, they will die. Declines may come but a time of renewal must follow and leaders must be at the forefront of that renewal: and renewal always involves change.

One of the most difficult, but also most rewarding, functions of leadership is initiating change. Leaders are agents of change. The world is rapidly shifting and the leader will have to be out front encouraging transformation and growth, showing the way to bring it about. Leaders know, however, that “change has the ability to thrust even the strongest organisations into decline. But this need not happen. The decline is not due to change but to the organisations response to it” (Shawchuck & Heuser 1993:165). Change can bring growth but if it is not accepted and embraced it can destroy an organisation. On the other hand, change creates opportunities for new thinking and new practices. At this point the leader must be discerning about what changes must be made: “It takes tough, intelligent, and creative analysis, but the analysis must be ‘washed’ with judgment and wisdom” (Neuschel 2005:7). Some will welcome change whilst others will not. Those who cherish “their historical traditions may not encourage the younger leaders to ask questions, to seek fresh perspectives, to innovate, or to develop ‘new wineskins’ for the new wine of the gospel” (Claydon 2005:26). However, leaders are not dismayed by the obstacles they face, or frightened by criticism: criticism will be a reality for the leader who initiates change (Welch 2001:131). Spiritual leaders must recognise that their leadership must be pleasing to God and not man (Piper 1995:6) – their joy will come from moving through obstacles to a winning solution.

Whilst Neuschel (2005:4) says that “strong leaders do not nibble around the edges” or “splash about in shallow water”, neither should leaders rush out ahead, failing to bring those they are leading with them. The leader must realise that change is often a slow, difficult process that can be exhausting. Frustrations, criticism and disappointments will drain energy but this must not deter a leader from taking risks and challenging the process. Leaders challenge the status quo, looking for innovative ways to improve the situation. They experiment – taking risks and learning to accept the disappointments of failure as learning opportunities.

Making changes in Churches may not be as straightforward as making them in business. While this is changing even in the business world, most business leaders have executive power that enables them to make changes swiftly, without elaborate consultation with employees. Church leaders, however, especially those in Churches which practice congregational Church government, have very little executive power: changes cannot be forced. It takes wisdom, spiritual discernment and intensive consultation to get things done within a diffuse power structure. Smit (1995:9) draws attention to a mindset prevalent among leaders of Churches where there is an unwillingness to change: Church leaders blame the members for their resistance to change, their love for the past, the security that they find in the status quo, their unwillingness to engage in new experiences and their disobedience to God. Smit, however, believes that the problem is much deeper than this and lies with the lack of integration of spirituality and management in the process of leadership within the context of the Church. Church leaders must learn to give *spiritual* direction.

Shawchuck and Heuser (1993:167) identify anticipation, innovation and excellence as three keys that open doors to the future of any organisation, profit or non-profit. Changes must either be made in a stable environment or in order to bring stability to an organisation or Church. In this way both Churches and businesses can be entrepreneurial, innovative and risk taking (Shawchuck & Heuser 1993:199). Stability and change are not enemies, but provide security whilst being on the cutting edge of innovation and change.

3.1.11 Commitment 11: Exceptional leaders make courageous decisions

Many leaders avoid making decisions. In most contexts however, including Churches where congregational Church government is practiced, leaders are able to make decisions, or at least provide decisive direction to those they lead. To avoid making decisions can be the result of fear: fear of criticism or even fear of making the wrong choice. Giuliani (2004:126) captures the complexity of decision making by noting that “Decision-making would be easy if it were always a choice between good and evil or right and wrong. In the real world, leaders have to make decisions that are multidimensional, usually between two or more imperfect remedies, on criteria that encompass long-range goals and plausibility.” Gibbs (2005:81) speaks of decision making as “navigation in mists and storms”. The implication is that decisions are often made in messy contexts where no easy solutions are seen. Making the correct decision is hard work and often risky, yet leaders should not hide from making decisions. Being indecisive not only wastes time but can also cause confusion, chaos and misunderstanding. Leaders should not waver when they have made a decision: organisational integrity is often determined when Churches or businesses stick to the decisions that have been made. In the case where a wrong decision has been made, leaders should be transparent enough to admit that they have made a mistake and make the necessary apologies and adjustments. “The Church needs navigators tuned to the voice of God, not map readers. Navigational skills have to be learned on the high seas and in the midst of varying conditions produced by wind, waves, currents, fog banks, darkness, storm clouds and perilous rocks” (Gibbs 2005:66).

Leadership decisions require courage: “The leader needs unswerving strength of character. The choices will be difficult, the temptations many. Making the right decisions will not be so much intellectual as demanding of one's character and judgment” (Neuschel 2005:33). Leaders operate within extremely short time frames. The rapid pace of life shrinks the amount of time that leaders have for decision making. This pressure can have far reaching consequences, especially when

poor decisions are made. Leaders, therefore, live with the dilemma of having to think about the big picture whilst being under relentless pressure to succeed in the short term (Gibbs 2005:91).

Two questions must be asked when it comes to making decisions. The first is, how fast should decisions be made? The second, what is the process of decision making? To answer the first question, tradition says that decisions should be made quickly. There is the recognition, however, that these decisions can be impulsive. Today, leaders are encouraged to reflect and then decide (Giuliani 2004:123). "... [M]ost people think there is virtue in a fast decision. There usually isn't although often there is a clear time when a decision is needed. The more important it is, many times, the more reasons for delay" (Dayton 1974:50). In times of crisis it may be necessary to make quick decisions. For others, however, the leader can take longer.

In answer to the second question about the process of decision making, "Good decisions demand not only good experience, but they also assume that we have all the data to identify the problem. We don't need all the data. We only need enough data" (Dayton 1974:50). In trying to reach a decision the leader will generally gather all the information, sift through it, speak to advisors and look at the problem from various angles and then make the decision. LeTourneau (1973:11) speaks of an "internal guidance system" that helps leaders in the process of making decisions. This is when leaders have special wisdom or judgment to make courageous decisions – some call it intuition or a sixth sense. Over and above this internal guidance system, spiritual leaders have the indwelling Spirit of God who leads into all truth. Christian leaders can seek God's wisdom before making decisions (Ja 1:5). The Christian leader "...will soak himself in prayer and in the Word and then rest himself in God's sovereignty as he makes decisions..." (Piper 1995:10).

Decision making, in a Church context, is always complex. "It is the very nature of the Church that lines of authority are always fraught with much ambiguity (Shawchuck & Heuser 1993:198). In business there is a clear line of command whilst in a Church it is not always clear who works for whom. Hence the question 'Who should be making the decisions – leaders or members?'

In the Church, “contemporary spirituality gives increasing attention to discernment, the process by which we come to decisions in important questions of our life” (Smit 1995:2). Smit (1995:4) believes that discernment is the responsibility of the congregation rather than one individual leader and that the Church must corporately search for God’s guidance and leadership. In a similar vein Rendle (1998:29) contends that Church leaders must stop making all the decisions and learn what it means to give spiritual direction so that decisions, under the guidance of God’s Spirit, can be made by the congregation.

3.1.12 Commitment 12: Exceptional leaders encourage the heart

This last commitment recognises that leaders play a vital role in keeping morale high. People can become discouraged and lose hope, their perspective often clouded by an inability to see how their small contribution is making any kind of difference. Leaders must remain optimistic – not because man is good, but because God is in control and, therefore, discontent need not become disillusionment (Piper 1995:5). Emotions must be taken seriously by leaders and they must help people to hold their heads up high when they are tempted to give up and become disillusioned and discouraged. It is imperative that leaders model healthy, positive emotions rather than becoming pessimistic over circumstances. “Everyone watches the boss. People take their emotional cues from the top” (Goleman 2002:8). Mood impacts work. Leaders learn to display calm courage and continue being productive in an environment that is uncertain – operating on an even keel when disappointment and failure seek to rob a business or Church of its hope:

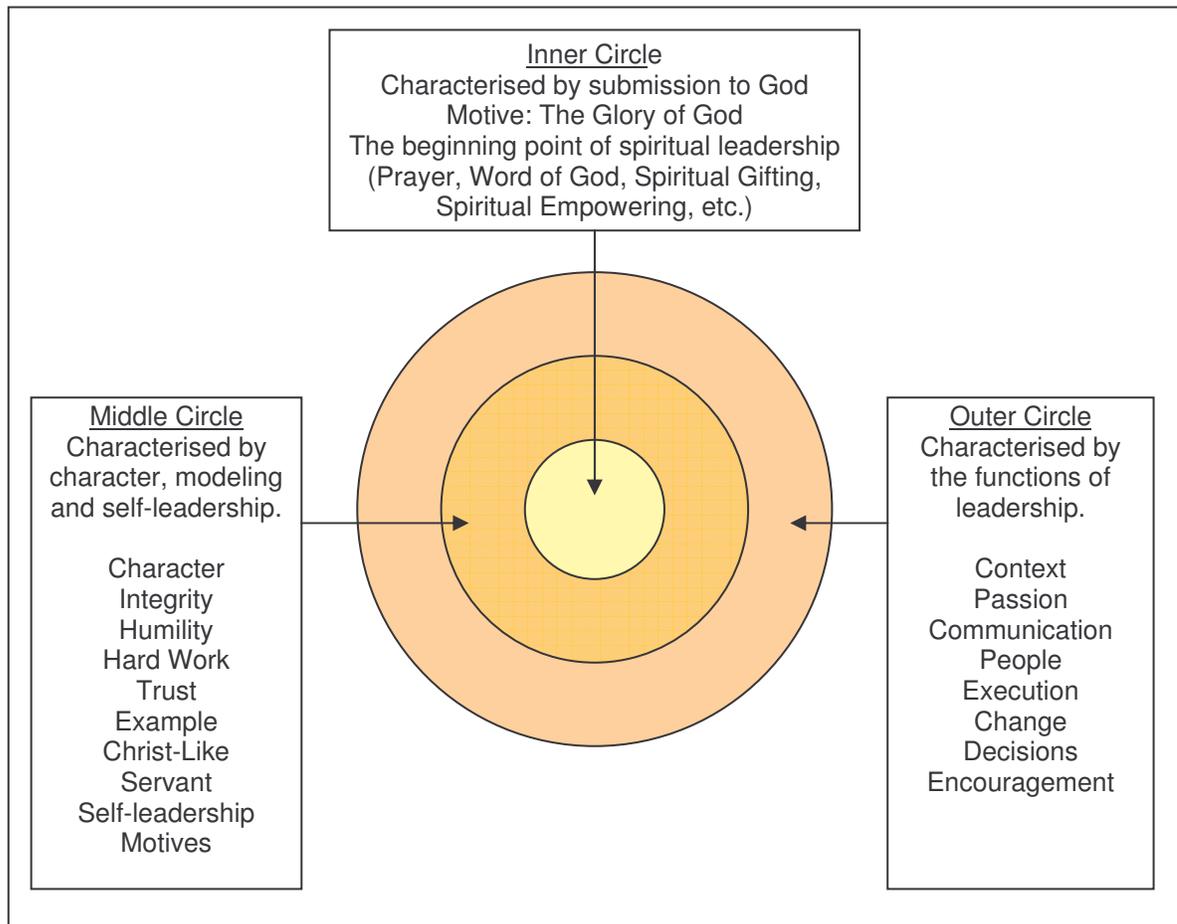
Leaders with that kind of talent are emotional magnets; people naturally gravitate to them. If you think about the leaders with whom people most want to work in an organization, they probably have this ability to exude upbeat feelings. It’s one reason emotionally intelligent leaders attract talented people – for the pleasure of working in their presence.... [R]esearch has proven it: optimistic, enthusiastic leaders more easily retain their people, compared with those bosses who tend toward negative moods.

(Goleman 2002:12)

3.2 Comparing and evaluating business and Church leadership to discover benchmark leadership principles

The basic hypothesis being considered is that if business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred. Considering the business and Church leaders discussed in the previous chapter, as well as looking at a selection of spiritual and secular authors, there are certainly principles of leadership that apply to both business and Church leaders, principles that do indeed transcend the differentiation between secular and sacred. However, there was an aspect referred to as *spiritual leadership* which concerns leadership that emerges purely out of a personal relationship with God the Father, Son and Holy Spirit. In an adaptation of Piper's (1995:1) theory of the inner and outer circles of leadership – the inner circle being principles of leadership that apply only to Christian leaders and the outer circle representing general principles of leadership that apply to all – the diagram below has been expanded to include a third circle so as to consider the three distinct areas of leadership principles that have emerged. The first circle represents spiritual leadership principles applicable only to followers of Christ and characterised by submission to God. The middle circle, appropriate to all leaders, is characterised by character, modeling and self-leadership (For the spiritual leader, the middle circle will be significantly strengthened by the inner circle). The outer circle represents those functions of leadership that are common to all leadership and can be expressed differently in various contexts. Exceptional leadership starts at the center:

Figure 2



3.2.1 The inner circle (exclusive to spiritual leadership)

- The leader's primary motive is the glory of God.
- The leader regularly spends time in the spiritual disciplines (prayer, reading God's Word, fasting, worship, etcetera).
- The leader seeks the empowering of God's Spirit so that he/she can lead effectively and courageously.
- The leader has the spiritual gift of leadership.
- The leader looks to God for His wisdom and leading so he/she can lead God's work in God's way.

- The leader is optimistic and strengthened by the hope he/she has in God.

3.2.2 The middle circle (considerably strengthened by the inner circle but appropriate to all leaders)

- The leader consistently demonstrates character. This includes many aspects: integrity, humility, loyalty, trust, hard work, keeping promises, values and virtues, etcetera.
- The leader models the way by first doing what he/she is asking others to do.
- The leader knows his/her model and follows the example of Christ in servant leadership.
- The leader leads by first leading himself/herself. This is the important internal work of self-examination, keeping emotions in check, etcetera.
- The leader works hard at understanding his/her own motives, recognising that leaders lead for the benefit of those they are leading.

3.2.3 The outer circle (appropriate to all leaders and can be applied differently in different contexts)

- The leader understands their context.
- The leader inspires a shared passion.
- The leader learns to communicate effectively.
- The leader understands, develops and enables people.
- The leader works hard at execution.
- The leader challenges the process.
- The leader makes courageous decisions.
- The leader encourages the heart.

CHAPTER 4

4. LEADERSHIP IMPLICATIONS FROM THE CHARACTER, LIFE, TEACHING AND LEADERSHIP OF JESUS CHRIST

Up to this point many writers have referred to the leadership of Jesus Christ. What follows, however, is an attempt at an exegetical study and hermeneutical interpretation of the leadership of Jesus Christ as seen in the Gospels, with specific reference to Mark's Gospel. Reference will also be made to the broader context of supporting passages.

4.1 Benchmarks for evaluation

Before looking at the Gospels the approach must be considered. Whilst exegetical commentaries will be consulted it must be understood why this will be done. After all why not simply read the passages and make a hermeneutical interpretation into the 21st century? But as Micklesen (1989:55) explains "Everyone who interprets a passage of the Bible stands in the present time while he examines a document that comes from the past time. He must discover what each statement meant to the original speaker or writer, and to the original hearers and readers, in their present time. Then he must convey this message to his contemporaries". Fee and Stuart (1982:21) categorically state that exegesis must be the "first step in reading every text". Learning to think exegetically will have huge rewards that will pay off in correctly understanding what God wanted to communicate through the Person of Jesus Christ.

4.1.1 Thinking exegetically

It is important to think exegetically because, when exegesis is not done, people read their own interpretation into a passage, thus making God's Word mean something that He never intended it to. Whilst exegesis can be complicated with languages, and so on, it doesn't have to be when the

exegete learns to ask the right questions of a text. There are two basic kinds of questions to be asked: “Those that relate to context and those that relate to content” (Fee & Stuart 1982:23). In other words, questions with historical and literary considerations (Fee & Stuart 1982: 23).

The historical context relates to the reasons why the text was written and the authors setting at the time of writing. This would include the political climate at the time, geographical conditions, influencing cultures and philosophies, etcetera. The literary context essentially means that words never stand alone: they are always in relationship to one another and only have meaning in sentences (Fee & Stuart 1982:24). The most important literary question to ask is: ‘What is the point of the passage?’ It is about tracing the author’s train of thought, understanding what has been said and why.

Mickelsen (cf 1989:102–113) further refers to context as being the immediate context, the context in a particular writing and the context in other writings. This means that no passage of scripture can ever be read in isolation and needs to be considered in light of other passages of scripture.

4.1.2 Thinking hermeneutically

In trying to understand scripture many people begin with hermeneutics – that is, interpreting the here and now meaning of a text in the 21st century. In fact, every person that picks up their Bible and starts reading it is thinking hermeneutically. Hermeneutics, however, must always come second to exegesis. “The reason one must not begin with the here and now is that the only proper control for hermeneutics is to be found in the original intent of biblical text” (Fee & Stuart 1982:26). It is at the point of hermeneutics that so many differences in interpretation have emerged: many of them simply exist because people have failed to do basic exegesis.

4.1.3 The Gospels

The Gospels can be described as one story with many dimensions. The challenge is translating the Gospels into a present day cultural setting. Rather than being books by Jesus they are books about Him that retain a collection of His teachings (Fee & Stuart 1982:104). More than just biographical, they are God's chosen method to deliver His message. An important question to ask is why was there a need for four Gospels? For example, why retain Mark when it contains very little material exclusive to it? But this is part of the genius. Different communities each needed their own book about Jesus. Studies show that Matthew, Mark and Luke were not written independently of one another – there is a relationship between them that is synoptic. Although there are remarkable verbal similarities, they stand in their own right, “Equally valuable and equally authoritative...” (Fee & Stuart 1982:105).

“In a certain sense, therefore, the Gospels are already functioning as hermeneutical models for us, insisting by their very nature that we, too, retell the same story in our twentieth-century contexts” (Fee & Stuart 1982:105). The Gospels bear witness to Jesus, recall His teachings and record facts about His life and character. Exegesis, therefore, must include the historical setting of Jesus and that of the authors – the latter being secondary. It is imperative that in this study of exceptional leadership the author immerses himself in the first century Judaism of which Jesus was a part. This includes understanding that Jesus taught in parables, that He was a master of purposeful overstatement and that He effectively used proverbs, similes, metaphors, questions and irony – irony being particularly evident in the Gospel of Mark. It is important to reconstruct each particular context of His teachings, understanding who His audience was: was it the disciples, the crowds that gathered to listen to Him or those who opposed Him? This will not necessarily affect the basic meaning but will certainly broaden the perspective to better understand the point Jesus was making.

In approaching the Gospels you have to learn to think horizontally and vertically. There are four Gospels and each of them has two contexts – that of Jesus and that of the author. To think vertically is to be aware of both historical contexts: that of Jesus and the author. To think horizontally means to know the parallel passages in each of the Gospels. In terms of the “literary context this has to do with the place of a given periscope in the context of any one of the Gospels” (Fee & Stuart 1982:109) and includes reading, with understanding, a given passage in the broader context of all the Gospels. It also means understanding the view from that particular periscope - not merely of isolated facts, but of a composite whole. However, it is also important to realise that parallel passages should not be used to complete the picture of the primary passage being considered: this may harmonise the passages but it can also blur legitimate distinctions. So why think horizontally? Firstly, it helps one to identify and appreciate the differences and, secondly, the parallel passages also help one understand the different contexts in which the same material was used by different authors.

4.2 An introduction to the Gospel according to Mark

Now that a foundation for evaluation has been set, the next step is to look at the Gospels, with specific reference to Mark’s Gospel, to discern principles that will have direct implications for leaders who desire to remain faithful to Jesus Christ in their leadership. To do this, Mark’s Gospel will be read and reread a number of times with the exclusive aim of identifying passages that may have significance for leaders. In addition, passages identified by the various authors referenced in the previous chapters will also be marked for consideration. Once the introduction to Mark’s Gospel is complete, exegetical commentaries will be consulted to reconstruct the historical and literary context of individual passages. It must be noted at the outset, however, that this is not an attempt at a comprehensive exegetical study of the Gospel of Mark. Rather, it is an attempt to take the Gospel seriously, recognising that the author has no right to approach the Gospel as a leadership document. That being said, the fact remains that leaders who take even a brief look at the life of

Christ will know that there are implications for their leadership. Horsley elaborates on what he believes to be the story recorded:

It is a fascinating story, full of intrigue, passion and hope – intense struggle and painful death. In the remote villages of a ‘third world’ country a charismatic popular leader and His cadre worked village by village, working with people’s problems, revitalising communities, organising a movement, and proclaiming that a new socio-political order was about to be established. The rulers in the capital city, concerned about His growing influence among the villages, kept Him under surveillance, and representatives of the rulers even formed a plot to destroy Him.... [T]he ruling elite, being careful not to take provocative action that might escalate the popular protest, sent out a paramilitary force by night that captured the people’s leader and, after a sham trial or two, executed Him publicly in an excruciating torturous and painful manner. Following His execution His followers, inspired by His martyrdom and convinced that He had not died in vain, continued organising people and revitalising village communities.

(Horsley 2001:1)

Whilst the facts of the above quote may not be completely accurate, and recognising that the Gospel of Mark is not a leadership document, it must, however, be acknowledged that Christ’s character, life and teaching have profound implications for all, including leaders. Therefore, this chapter is not an attempt to describe the leadership of Jesus Christ but, rather, a process of discovering and drawing out import for leaders from His character, life, teaching and leadership. Moreover, the author is not attempting to prove particular positions on matters like authorship, date of writing and so on – that would need a much deeper study than one undertaken here.

There are divergent views on how Mark should be read. Horsley (2001 :x), for example, believes that Mark has no theological value and that it should primarily be read as a story whilst Sabin (2002: title page) speaks of “reading Mark as theology in the context of early Judaism”. The main aim, however, of this chapter is not to resolve these and other divergent opinions but to get into the text to discover how the life of Christ impacts the life of leaders, how the character of Christ impacts the character of leaders and how Christ’s teaching and leadership impacts the way leaders lead.

In light of the many divergent views on how the Gospels should be interpreted it may be helpful at this point – considering the study to be done – to express the convictions of the author with regards to the book of Mark, which are reflected as follows:

- Whilst there has been much debate about which Gospel was written first it is generally understood that the Synoptic Gospels, of which Mark is one, are the oldest (Evans 2003:1064). Further to this, Mark is commonly accepted as the earliest of these. “The evidence is compelling that Mark represents the oldest surviving account of Jesus’ life, ministry, death and resurrection” (Evans 2003:1065). It is noted, however, that there are many theories and opinions that contradict this understanding.
- Unanimous tradition is that Mark was the composer although some scholars believe that Peter was influential in the writing of Mark (France 2002:7). Again it must be noted that the discussion on authorship is a long and complicated one and not the purpose of this dissertation.
- Hendriksen (1976:13) believes Mark was “written in Rome for the Romans”. He finds support from the Semitic terms and expressions used (Mk 3:17; 5:41; 7:11; 7:34; 14:36), Mark’s explanation of Jewish customs (Mk 7:3, 4; 14:12; 15:42) and the reference to Simon of Cyrene as being the father of Alexander and Rufus (Mark 15:21). Edwards (2002:9) supports this view saying that it was probably written “in Rome between the great fire in 64 and the siege and destruction of Jerusalem by Titus in 70, that is, about the year 65”. Evans (2003:1065), however, believes that it was earlier than this: possibly between AD 54–68, at a time of intense persecution for the Church at the hands of Nero. Mark chooses his words carefully when starting: “The beginning of the good news of Jesus Christ, the Son of God” (Mk 1:1, NIV). He is deliberately echoing the language used in honour of Caesar Augustus: “the birthday of the god Augustus was the beginning for the world of the good news” (Evans 2003:1066). Mark is challenging this imperial myth by saying that Jesus Christ, the true Son of God, is the beginning of the good news.

- The Gospel was probably written as the result of an urgent request for a summary of Peter's preaching in Rome but was also intended to reach the entire Greek-speaking world. Its purpose was not only to supply information but also to bring about transformation – an incentive for people, who heard the message, to live for the glory of God. Gundry (1993:2) draws attention to the theology of glory and suffering in Mark's Gospel. Whilst some set these two aspects of Christ's experience against each other, this was not Mark's intention: instead, he brings these two concepts together in perfect harmony.
- Two major themes that emerge from the Gospel can be summarised as follows: "For a first century Church leader or teacher to write about Jesus was not only to tell the personal story of the prophet from Nazareth, but also to explain what it meant to be His follower and to inspire others to play their proper part in the movement He founded. So most discussions of Mark's aim or message rightly revolve around two broad areas of Christology and discipleship, of who Jesus is and what it means to follow Him..." (France 2002:23). A further significant theme would be that of 'The Kingdom of God'.
- In terms of the identity of the Markan Jesus, Sabin (cf 2002:111-170) highlights the following:
 - a. Jesus as 'the Messiah' (Mk 8:28–33, 14:61–44)
 - b. Jesus as 'the Beloved Son' (Mk 1:9–11, 9:6–7, 12:16)
 - c. Jesus as 'Son of David' and 'Son of Mary' (Mk 10:46, 6:3)
 - d. Jesus as 'Wisdom' (Mk 2:9, Mk 13:6)
 - e. Jesus as 'the Son of Man' (Mk 2:5–11, 2:27–28, 8:31, 8:38, 13:24–27, 15:61–62).

Concerning the title 'Son of Man' Sabin further makes the following comment:

Jesus' image here of Himself as an ingathering 'son of man' is the centre of a triad: earlier it formed part of His self-identification before His disciples (8:38); later it will form part of His self-identification before the high priest (14:62). In the first instance Jesus speaks of Himself coming 'in the glory of His Father' but none the less containing in His being the reality of shameful death.... [I]n this instance, Jesus' words reinforce the essential link between His glory and the shameful cross. In the last instance, Jesus' self-description as the 'son of

man seated at the right hand of the Power' is linked to His assent to being 'son of the Blessed' – a response related to His filial assent to the Father's will for His death (14:36).

(Sabin 2002:68)

4.3 A brief exegetical summary of various passages in the Gospel according to Mark

4.3.1 Mark 1:7–8

Mark's twofold description of Jesus describes Him as superior not only to John but to all. It was important that he draw this contrast so that there would be no confusion about who was greater. As quoted by Mark, John uses an illustration about being unworthy to untie Jesus' dusty sandals – the duty of a menial servant. John further indicates Jesus' superiority by saying that his baptism was far inferior to the baptism Jesus would bring. He, John, would baptise with water but Jesus would baptise with the Spirit. In these references John sees "a radical break between himself, the precursor of the way, and the one who comes as God's eschatological agent of salvation" (Guelich 1989:22): Christ alone stands above and over all as Sovereign Lord.

4.3.2 Mark 1:16–20

"As John's ministry phases out and Jesus' itinerant ministry begins, His threefold proclamation (Mk 1:15) soon gives evidence of His intention to form a cadre of followers who will participate in His redemptive reign" (Gruenler 1989:768). Having just proclaimed that the time of God's kingdom was near (or at hand), and encouraging people to "Repent and believe the good news!" (Mk 1:15), He now calls fishermen to follow Him, inaugurating a community of disciples. He takes the initiative by calling them and they respond by following, indicating the irresistible nature of His call on their lives. It was not uncommon for people at that time to seek out prominent teachers so as to become their disciples. Jesus, however, turns this on its head and seeks out His own disciples – He initiates the call to men who were not necessarily seeking to follow Him. Luke first paints the picture of the

miraculous catch when relating this incident (Lk 5:1–11) but Mark, perhaps wanting to emphasise the authority of Jesus, leaves it out. His emphasis was that when Jesus extends a summons, people respond (Evan 2003:1068): He was a man with authority (Marcus 2000:183). This summons would indicate a radical change in direction and orientation for these men. The disciples would be the link between Jesus and His Church, and would be trained for apostleship, to be “fishers of men” (Mk 1:17). They would be schooled in spiritual understanding, fervent compassion, deep humility, forgiveness, persevering prayer and unflinching courage (Hendriksen 1978:59). Their training would start immediately as they would have to have boldness, as Christ’s followers, to face the continual opposition that Jesus would face. “Their decision to side with Jesus exhibits His greatness: the impelling force of His influence over the hearts and minds of men, so that when He calls they follow immediately” (Hendriksen 1978:60). Hendriksen (1978:60) further highlights how Jesus takes these unschooled, simple individuals, full of prejudices and presuppositions, and transforms them into instruments for the salvation of many. Evans (2003:1068), however, remarks that it should not be assumed that these fishermen were simple, ignorant people. It is true that they had no religious training, but the fishing trade was prosperous – exporting fish as far as Egypt – and some of the fishermen were quite wealthy. Poor or wealthy, it would soon be discovered that they were a flawed and vulnerable group of people through whom God would establish His kingdom (France 2002:94). Jesus demands that they enter a closer, discipleship relationship with Him and they don’t question:

Mark’s readers are being prepared not to expect the coming of God’s kingship to conform to conventional standards of importance. Just as Jesus’ followers will have to learn a value scale different from that of ‘those who are reckoned as rulers of the nations’ (10:42–45), so the Messiah Himself refuses to assert His authority by an impressive show of divine pomp and pageantry. The kingdom of God comes not with fanfare but through the gradual gathering of a group of socially insignificant people in an unnoticed corner of provincial Galilee.

(France 2002:94)

4.3.3 Mark 1:21–28

Jesus would begin, in this passage, what would continue throughout His ministry: astonishingly authoritative teaching. Later on one sees that “His teaching in the synagogue is conducted with amazing authority....” (Gruenler 1989:768) and throughout Mark’s Gospel His authority can be seen over, amongst other things, evil, sickness, nature and death (Mk 1:23–26; 1:29–34, 40–45; 2:1–12; 4:35–41; Mk 5:21–43). The primary focus of this passage relates to the authority of Christ. His teaching was authoritative – as was His very life – not only when He was teaching the crowds or teaching in the synagogues, but also when He was teaching His group of disciples. The teaching Jesus gave them equipped them for the years of ministry they would undertake after He had ascended to the Father. Hendriksen (1978:63) points out that His teaching methods always included the following:

- He spoke the truth.
- He presented matters of deep significance.
- There was system in His teaching.
- He excited curiosity through the use of life illustrations.
- He spoke as One who loved people.
- He spoke with authority.

4.3.4 Mark 1:35–39

Before a strenuous day of ministry Jesus goes to pray. Jesus, who was divine but also human, knew that He had to get away and pray. While it is still dark Jesus slips out to commune with His Father in a solitary, private place. He wanted a place where He could avoid the crowds (Guelich 1989:69) and ‘escape’ their demands (Gruenler 1989:769). There He pours out His heart to the Father. Prayer was important to Him (Mt 11:25–30; Mk 6:41, 46; Lk 3:21; Lk 6:12; Lk 9:18; Lk 9:28; Lk 11:1; Jn 11:41&42, for example). A crowd gathers and the disciples search diligently to find Him,

“misconstruing Jesus’ deeper intention as they seek Him out and address Him with a reproachful call to return to the clamouring throngs in Capernaum” (Gruenler 1989:769). They are surprised by His response (Cole 1961:63). Instead of answering their call He tells them they will be moving to the next town – He will not confine His work to one area. Here, for the first time, the difference is seen between Jesus’ agenda and the disciples’ expectations; their understanding of the Messiah’s responsibilities and His (France 2002:111). They wanted to take advantage of popularity and build on His success, but they would have to learn a new orientation of following His mission.

There are a number of notable factors to consider in this passage. The first is that, in His humanity, Jesus needed time alone with the Father in prayer and that, as a result of His prayer and solitude, He moves into another area of ministry. Second, it is clear that Jesus saw great value in the spiritual disciplines of prayer and solitude.

4.3.5 Mark 1:40–45

In this account of Jesus healing the man with leprosy Jesus’ compassion is seen with deep clarity. In light of the man’s suffering He is “Filled with compassion...” (Mk 1:41). Literally translated this would mean that Jesus was moved in His inner being at this man’s affliction. “This skin disorder was treated as a grave anger to the cultic purity of the community in ancient Israelite religion (see Leviticus 13–14) and in later Judaism. Sufferers were regarded as, in effect, corpses, and physical contact with them produced the same sort of defilement as touching dead bodies...” (Marcus 2000:208). Jesus’ response to the man stands as one of many examples in the Gospels of His compassion for people in distress. The leper is in need and in Christ that need is met with immediate response. It is sometimes suggested that Jesus was annoyed by those who interrupted His preaching, however, this would be out of character for Him. Mark relates this event because he wants people to know that Jesus was emotionally affected by this encounter – not only to compassion, but also to anger at the presence of such evil in the world (France 2002:117). “Quite apart from the question of whether Jesus was moved to pity or moved to anger, His willingness to

touch the leper is remarkable. It reflects Jesus' awareness of His power to heal and that this power derives from the Holy Spirit. If the Holy Spirit effects healing then cleansing indeed has occurred and no defilement can possibly have been transferred to the healer" (Evans 2003:1070).

Further to this it is also noted that Jesus almost always attended to 'divine interruptions' (Mk 1:40; 2:1–12; 3:7–12; 5:1–17; 5:21–43, 7:24–30, etcetera). This was such an interruption. Yet, it did have the ability to complicate His ministry, therefore He tells the man to tell no one what has happened, but to go and show himself to the priest and comply with the requirements recorded in Leviticus 13 and 14: the leper should not claim to be cleansed until he had shown himself to a priest and officially been proclaimed clean. Perhaps Jesus wanted to avoid counterproductive publicity for we see that the leper does not listen and Jesus is no longer able to minister with the freedom He wanted.

4.3.6 Mark 2:13–17

Whilst Jesus is teaching alongside the lake He sees Levi, a tax collector (or publican) sitting at the tax collector's booth. Publicans had the reputation of being extortionists and fellow Jews saw them as traitors – unfaithful to their own people. They were held in very low regard and often the words 'publicans' and 'sinners' were mentioned in the same breath. Yet Jesus breaks all convention and calls this publican to be His disciple. This call would not only have been jarring for the spiritual leaders of the day but also for those whom Jesus had already gathered as disciples.

"Jesus' choice of human material would be amazing to first-century readers, especially in remote parts of the empire where the tax-collector was often perceived as a corrupt toady of a hated imperial presence. In the New Testament and rabbinic sources tax collectors are presented as being inherently dishonest, and their presence renders a room unclean...yet it is just such a disreputable person whom Jesus calls and who immediately obeys...."

(Marcus 2000:229)

On Jesus' word Levi (Matthew) forsakes all and immediately follows – his sacrifice being total (Lk 5:28). Jesus had come from heaven to deliver people from their sins and Matthew would have understood this and honours Jesus with a banquet, calling together fellow tax collectors so that they too could encounter Jesus. When the scribes and Pharisees see Jesus eating with tax collectors and sinners they question the disciples as to why He would do this. Jesus, hearing this, responds that He has not come to call the righteous to Himself but sinners. His purpose was to reclaim sinful hearts and to give people new life and new hope. Matthew's call is evidence of this. This meal becomes a vivid illustration of the inclusiveness of Jesus' new community for the forgiven (France 2002:131).

Whilst it cannot be said with certainty why Jesus chose the people that He did this passage is again evidence that He had a specific purpose in the men that He chose. Luke captures this when he recounts: "When they saw the courage of Peter and John and realised that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus" (Ac 4:13).

4.3.7 Mark 2:18-22

There are many instances in the Gospels when Jesus is challenged. This is one such occasion. As always, He answers every critic with wisdom. It is notable that whilst Jesus was extremely confrontational He was always self-controlled. He exemplified His command to the disciples when He told them "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves" (Mt 10:16, NIV). Jesus knew the law; He knew that the law only required one fast each year on the Day of Atonement and that other fasts that had been added to the list over the course of time were unnecessary. Fasting "was an expression of contrition and penitence, a sign of repentance marked by the symbols of mourning (Mt 6:16). Combined with prayer, fasting was a statement of self-denial and self-humiliation depicting one as self-effacing and submissive to God's will" (Guelich 1989:109). He was not saying that fasting was now irrelevant,

nor were He and His disciples contradicting the law by not fasting. Using the analogy of a wedding feast, Jesus points out that while He, the bridegroom, is with them, the disciples could not fast. The disciples were friends of Jesus, the groom, and they were required to do everything possible to promote the success of the wedding – the wedding between Christ and His Church! When the groom had left, then they could fast.

The main lesson conveyed in this story is that Jesus is ushering in a new order of things, bringing “healing to the sick, liberation to the demon possessed...food for the hungry, restoration to the handicapped, and above all salvation to the lost in sin...” (Hendriksen 1978:102). Jesus was God’s agent of change. The old could no longer contain the new; old wineskins were not adequate receptacles for new wine - the old ways too weak and too brittle to accommodate the new salvation, joy and freedom that Jesus was bringing (Gruenler 1989:770). It is significant that the contrast between the old and new was certainly referencing the disparity in the conduct of the disciples of John and Jesus – John’s disciples representing the old order steeped in Israel’s history, whilst Jesus’ disciples represented the new order. They were equally valid in their time, however, both serving God’s purposes.

4.3.8 Mark 2:23–28

As in the previous passage, the disciples come under fire: this time for picking grain, or working, on the Sabbath. The disciples were hungry (Mt 12:1) so, as they walked through the grainfields, they began picking and eating heads of grain. Based on Deuteronomy 23:25 what they were doing was entirely legitimate (Lk 6:1) – plucking grain, from another’s field, by hand. The Pharisees, however, were watching Jesus closely because they wanted to bring charges against Him. Jesus evokes intense opposition from the religious authorities who are angered by the disciples picking heads of grain to eat on the Sabbath (Gruenler 1989:770). Jesus does not shrink back from the confrontation, much to the reassurance of His disciples as He supports them as they come under fire (Church & Hist 1960:167). Again, Jesus knows the Old Testament and speaks from a place of

understanding (Guelich 1989:120). He was being accused of seeing what the disciples were doing wrong and not doing anything about it and so He quotes from the life of David, reminding them of the purpose of the Sabbath, that the Sabbath was meant for man's good and not as a harsh, life denying rule.

4.3.9 Mark 3:1–6

This is the last of five controversial stories that began in Mark 2:1. These passages are thoroughly saturated with conflict, controversy and intrigue. Jesus is almost provocative in His behaviour by not avoiding the public setting and violating the Pharisees sensibilities (Marcus 2000:250).

This story is found in all three Synoptic Gospels (Mt 12, Mk 3, Lk 6). They all report that it took place on a Sabbath when Jesus noticed a man with a shriveled hand. The Pharisees were present and still wanting to bring charges against Jesus. The Lord told the man to stretch out his hand and his obedience resulted in complete restoration. The Pharisees immediately began discussing what should happen. "Therefore Jesus' activity on the Sabbath brings about a deliberate confrontation with His opponents who are waiting to charge Him with breaking the Sabbath" (Guelich 1989:139). Jesus' annoyance is cumulative, it builds up as a result of always being watched (France 2002:148). In response, He openly and transparently uncovers their legalism. What is notable is not so much what Jesus did but how He did it: another Sabbath had arrived and Jesus was in the synagogue teaching (Lk 6:6) when He saw the man with the withered hand and, even knowing that His opponents were watching, Jesus did not attempt a clandestine healing. Knowing His opponents' thoughts He got the man to stand in front of everyone, in open view (Mk 3:3). "There is no attempt at privacy, no delay of healing until a less public occasion when the issue of Sabbath observance would not have been raised" (France 2002:150). Whilst Jesus is saddened by the Pharisees' obvious hardness of heart, His primary concern is not with them but with the man with a shriveled hand (Marcus 2000:253). Jesus asks a question that would characterise His entire ministry: "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" (Mk 3:4,

NIV). Jesus not only uses this opportunity to bring healing to a broken body but also to teach a powerful lesson. He heals the man and His opponents are furious.

Jesus' transparent behaviour stands in stark contrast to all the undercover, secret scheming that was taking place amongst His opponents – opponents who were prepared to use people as pawns to achieve their purposes. Jesus could easily have justified walking away from this confrontation in the name of expediency, but He doesn't. To Him people were more than pawns in a political game of chess: broken people needed healing. He knew the trouble it was going to get Him in but He still does the right thing, the good thing (Is 56:6; 58:6–14). Jesus took decisive action and, in so doing, exposed the perversity of His critics, challenging them about what is good and evil. He is angry, indignant and grieved at their lack of concern for this man standing before them – at the injustice of their attitudes and hardened hearts.

4.3.10 Mark 3:13–19

“Jesus went up on the mountainside and called to Him those He wanted, and they came to Him. He appointed twelve...” (Mk 3:13–19, NIV). Jesus appoints the Twelve to be the Apostles He will send out: setting them apart for special tasks and fellowship (Marcus 2000:265). With so many needs around Him it was natural for Jesus to authorise some of His followers to have a share in the work He was performing. So important was this selection that Jesus spends the night before in prayer (Lk 6:12). He then chooses the Twelve “that they might be with Him and that He might send them out to preach and to have authority to drive out demons” (Mk 3:15, NIV). This is why He is able to say “You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last” (Jn 15:16, NIV). He names them ‘Apostles’ and gives them authority. Hendriksen (1978:123) indicates that their appointment would involve numerous dimensions, namely:

- Community – to be with Him. “The Twelve were appointed to be in the company of Jesus, to participate as companions in His life and work” (Guelich 1989:164). This certainly was the new community in embryo (Gruenler 1989:771).
- Learning – to learn from Him. “He ordained them that they should be with Him constantly, to be witnesses of His doctrine, manner of life, and patience, that they might fully know it; they must be with Him to receive instructions from Him, that they might be qualified to give instruction to others” (Church & Hist 1960:168).
- Mission – to preach His message. “Therefore, to be sent in mission referred to the role given the Twelve as participants in Jesus’ earthly ministry, a necessary corollary to their being ‘with Him’” (Guelich 1989:164).
- Demon expulsion – to minister freedom to the demon-possessed.
- Restoration – to bring healing to broken people (Mt 10:8).

The Twelve were very ordinary men with many faults. What points to the greatness of Jesus is how He mobilised and welded men like these into an amazingly influential community upon whose shoulders He could rest the future of His Church. Jesus loved these men deeply (Jn 13:1), nurturing them and praying for them (Jn 17:6–19).

It was an amazingly diverse group of personalities and loyalties He had called – Peter was a man of action; John was a man of thought and quietness; Matthew a tax-collector, had worked for the occupying Roman forces; Simon the Zealot had quite likely been a guerilla, fighting against the Romans. Such diverse loyalties could only be kept together by a greater person and a higher cause. It was the mark of Jesus’ leadership that He could bring partial loyalties and lesser together in a unifying passion which brought out the best in most of them.

(Ford 1991:50)

4.3.11 Mark 3:31–35

Just why Jesus’ family had arrived on the scene, and why they were trying to contact Him, is not known. Some have surmised that it was because of negative reports they had heard about Him

that they were now trying to save Him further embarrassment by attempting to remove Him from the public eye (France 2002:178). There are no certainties in this regard, however, except that it does not seem as if they were doing God's will (Marcus 2000:285). What is known for sure is that they could not get to Him through the crowd and so the message is brought to Him that they are searching for Him. "Jesus uses the interruption to good advantage.... He always knew how to turn an interruption into a springboard for the utterance of a great saying or for the performance of a marvelous deed" (Hendriksen 1978:141). He turns this into a teaching moment, a moment where He could communicate something so profound that it would be remembered by all who heard it. The essence of this teaching is that whatever holds for Him holds for everyone: namely, that the highest purpose of man is to do the will of God and that all who do His will are included in His spiritual family. "Accordingly, God is calling one to a new allegiance.... [J]esus' allegiance and loyalty belongs to the new 'family of God' rather than to those who do not even recognise that 'family'" (Guelich 1989:185).

4.3.12 Mark 4:21–25

In this passage Jesus is stressing that lives should be fruitful, not lived in darkness but shining for the benefit of others and the glory of God. In Mark 4:22 Jesus says something very appropriate for the modern age: "For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open". He is teaching about integrity and freedom from hypocritical living (France 2002:209). Man has a tendency to cover things up, but God exposes: the lamp of God's Word has come into the room and is casting its light into every dark crevice (1 Jn 2:8). What is in secret, both positive and negative, will be revealed. Veiled truth must be exposed. Even the kingdom of God, which up to this point had been hidden, was now being revealed, through Christ (Marcus 2000:318).

Jesus continues, saying that "With the measure you use, it will be measured to you – and even more. Whoever has will be given more; whoever does not have, even what he has will be taken

from him” (Mk 4:24&25, NIV). This verse hints at the principle of reciprocity where kindness shown will be met with kindness, loyalty given will be loyalty received: with the measure you give, it will be given to you. However, although “Parables heard with proper understanding and response, will bring rich reward; divine grace goes beyond mere reciprocity” (France 2002:211). Jesus is saying that those who hear and receive His teachings will be given insight and understanding according to – and even beyond – the measure of their attentiveness.

4.3.13 Mk 4:35–41

After a long day of teaching, Jesus and His disciples get into a boat to cross the lake, leaving the crowd behind. A storm comes up and, while the disciples are fearful of the raging swells, Jesus, in stark contrast to the furious gale, is sleeping (Mk 4:37&38). “To this extent, Jesus’ sleep in the storm indicates His sovereignty and security in the face of death...” (Guelich 1989:266). While Jesus’ actions may be perceived as uncaring and detached from the experience of the disciples He is, however, allowing them to learn a faith lesson. He responds to their cry for help by stilling the storm and then He rebukes them with two questions: “Why are you so afraid? Do you still have no faith?” (Mk 4:40, NIV). The heart of the lesson Jesus is trying to teach them lies within the second question: it is about trust. Jesus lets His disciples experience disequilibrium in order to teach them a valuable lesson about faith. He quietens the storm, the disciples are awestruck: their fear of the storm replaced by the fear of God. “The stilling of the storm gives Jesus another opportunity to display His authority” (Evans 2003:1077). The Capernaum exorcism was the first demonstration of the truth that the dominion of God had drawn near (Mk 1:14–15) and now it becomes clearer and clearer that this dominion is established in Jesus Himself (Marcus 2000:340).

4.3.14 Mark 5:21–43

A large crowd is gathered around Jesus when He is approached by a synagogue ruler, Jairus, who asks that Jesus please come and heal his sick child. “Jairus’ faith in Jesus’ power to heal is

exemplary, whereupon Jesus without a word places Himself at the disposal of the distraught father and goes with him to lay His hands upon his little daughter” (Gruenler 1989:775). On the way to Jairus’s house Jesus is again interrupted, this time by a woman who was at the opposite end of the social, economic and religious spectrum to Jairus (Marcus 2000:366): a desperately ill woman who had been subject to bleeding for twelve years. It is difficult to know for certain why she thought that if only she could touch His cloak she would be healed. Perhaps because she knew she was considered unclean she did not seek His touch because that would render Him unclean. “Her solution is simple but audacious. Instead of asking Jesus to touch her, she touches Him” (Marcus 2000:367). Instantaneously and completely the woman is healed. Jesus realises that power has gone out from Him and asks who it was that had touched Him. The disciples are confused because in the jostling of the crowd many people had touched Jesus. The woman, knowing that she had been healed, falls at Jesus’ feet in fear but Jesus is not angry with her and utters these life-giving words: “Daughter your faith has healed you. Go in peace and be freed from your suffering” (Mk 5:34, NIV).

The woman’s interruption must have been a tormenting delay for Jairus who would have been eager to get Jesus to his ailing daughter’s side. While Jesus is still speaking to the woman, word comes that Jairus’s little girl has died. While others give in to despair, thinking all is lost, Jesus encourages Jairus to have faith (Mk 5:36, NIV). Again He demonstrates His authority – this time over life and death. Taking only Peter, James and John with Him, Jesus proceeds to Jairus’s house. Chasing everyone out He enters with the disciples and the child’s parents. Taking her hand He raises the little girl to life by the power of His Word. He orders the parents to give her something to eat and to tell no one what has happened.

It is worth noting that Jesus was prepared to minister to a man who was aligned with His opposition. This speaks clearly to the fact that Jesus was impartial in the face of other’s needs. It is not known what Jairus’s view of Jesus was before this event but obviously he understood that Jesus was the

only one who could help him. Jesus responds with compassion. His only concern was that here was an individual in need.

4.3.15 Mark 6:7–13

“Jesus appointed the Twelve after finishing a teaching tour among the Galilean villages” (Hendriksen 1978:225). Up to this point the disciples had merely been companions and spectators of Christ (France 2002:245). Now Jesus sends His men out on assignment “according to the explicit purpose of their calling...” (Guelich 1989:316). He was using this as an opportunity to grow them; this was to be a foretaste of a greater commission that was to come: to take the message of the Gospel to the whole world. They would be Christ’s official ambassadors and they would be clothed with His authority – these twelve would become the nucleus of the new Israel.

“The disciples are now empowered to participate in the threefold ministry of Jesus and to join Him in the invasion of the satanic kingdom...” (Gruenler 1989:776). They were given authority and power over evil spirits. They were to do what Jesus did, teach what He taught: they were to be His representatives. Jesus sends them out in pairs, establishing them as valid witnesses (Nm 35:30; Dt 19:15; Mt 18:16; Jn 8:17; 2 Cor 13:1; 1 Tm 5:19; Heb 10:28). He instructs them to take only what is absolutely necessary for the trip (Witherington 2001:210). His reasons are twofold: “The emphasis is on traveling light and mobility” (France 2002:247), and they were to be enrolled in the school of God’s providence – they must learn to trust entirely in Him as they depend on the hospitality of the people they will go to. Jesus further gives them a list of what they may and may not take. They are also told under what circumstances they are to stay in a place and when they should leave it, shaking the dust off their feet of those places that did not welcome them or listen to them: “After traveling through heathen territory Jews had the custom of shaking the dust off their sandals and clothes before re-entering the Holy Land. They were afraid that otherwise in their own country Levitically clean objects might be rendered unclean” (Hendriksen 1978:230). What Jesus is saying is that any place failing to accept the message they brought should be considered unclean, as if it

were pagan soil. In obedience the disciples go out and do what they have been told. This was hands on experience that would serve them well in the future and which could be evaluated under the watchful eye of the Lord.

4.3.16 Mark 6:30–37

“The disciples are now functional ‘apostles’ as Mark calls them in 6:30, and they return to report to Jesus all they have done and taught” (Gruenler 1989:777). Verse 30 is a wonderful picture of Jesus’ relationship with His disciples: they have done what He commissioned them to do and now they eagerly report back to Him all that has happened. Jesus immediately discerns that His disciples need to rest so He takes “them away by themselves in a boat to a solitary place” (Mk 6:32, NIV). Jesus “places the focus on the need of the disciples themselves: they have been serving others; now they themselves need to be cared for” (France 2002:263). The disciples, having come out of a period of intense ministry, now need to recalibrate and refocus (Witherington 2001:218). “Working without resting, being busy without ever taking a vacation, performing all the often arduous duties pertaining to ministerial or missionary activity and not making a retreat for relaxation, calm discussion, prayer and meditation, will never do. Even Jesus, because of His human nature and the great burden which He had taken upon himself, needed periods of withdrawal (1:35)” (Hendriksen 1978:247). He was thoroughly familiar with His disciples’ needs and so recognised that they needed time out to rest (Guelich 1989:339).

The crowds find them yet again, however, and their rest comes to an abrupt end. Again Jesus, filled with compassion, sees this as a ‘divine interruption’, an opportunity for ministry. He does not scold them even though they are interrupting His and the disciples’ rest because He sees their hopelessness. “Like sheep without a shepherd” (Mk 6:34, NIV) is “an obvious metaphor for lack of care and leadership” (France 2002:265). The “narrative offers a picture of Jesus as compassionate toward the leaderless people and concerned about their physical hunger” (Donahue & Harrington 2002:211). And so Jesus begins to teach them once more. The hour is late and soon the disciples

become concerned because the people aren't leaving – they are worried about where the crowd will find something to eat. The disciples present the problem to Jesus and what is a crisis for them becomes an opportunity for Him to teach them another faith lesson. Jesus tells them to feed the people. He wants them to understand that they cannot abdicate their responsibility – that would be no way to solve the problem and it certainly was not God's way of doing things. The disciples, then, are faced with the impossible task of feeding more than 5000 people, but they soon learn that with God nothing is impossible. Following Jesus' instructions they bring Him all the food they are able to find – five loaves of bread and two fish. Jesus gives thanks and breaks the bread, giving it to His disciples to distribute amongst the people. A miracle is performed and all receive not only physical food for their bodies but also spiritual food to satisfy their starving souls.

4.3.17 Mark 7:24,36

Up until this point in Mark's Gospel Jesus and His disciples were often surrounded by crowds. Now there is a significant shift in His ministry as He seeks to spend more time with His disciples alone. "The shift to this ministry from the one that preceded it is not abrupt and radical but rather a matter of emphasis" (Hendriksen 1978: 294). Jesus knows that the cross is not far off and He starts spending more and more time trying to help His disciples understand the significance of what is about to happen. To this end Jesus seeks out places where He can be alone with the disciples as they were in desperate need of instruction with regard to the things that would soon take place (Edwards 2002:217). Verses 24 and 36 indicate that while this was what He wanted it did not always happen that way. People were always interrupting their rest and concealment and Jesus, because of His great love for people, often allowed it to happen.

The time spent alone with the disciples was about making sure that there was a core of men who could take the mission forward. Jesus was approaching His death, resurrection and ascension. He had to make certain the disciples were ready for what was about to happen: not only the crisis that

they would face following His departure, but the challenge they would have to rise up and meet in leading the Church.

4.3.18 Mark 8:31–38

In these passages Jesus tells the disciples about His coming death. “The road to Jerusalem will be the classroom in which they begin to learn the radical new ideology of the kingdom of God. It is no surprise that they are slow learners, and that even by the end of the road they are not yet prepared for what is to come” (France 2002:333). The message is clear as Jesus now speaks plainly about what is going to happen but still, “That Jesus’ disciples find all of this baffling is understandable, they shared much of the popular expectation.... [T]he betrayal and abandonment of Jesus upon His arrest and subsequent execution make it abundantly clear that the disciples did not embrace Jesus’ vision. Only when the ‘Son of Man’ was raised up ‘on the third day’ did their thinking change” (Evans 2001:20).

Peter takes Jesus aside and rebukes Him because, for Peter, Messiahship excluded suffering and execution. “Mark dramatises how startling it is, I think, by having Peter rebuke Jesus for thinking this way. In Jesus’ corresponding rebuke to Peter, Mark shows Him labeling Peter’s understanding of the Messiah as ‘human-minded and not God-minded’” (Sabin 2002:117). As a man of word and action, Peter says what the others are merely thinking. But Peter should have known better and what he does is inexcusable. “Christ’s reaction was prompt, decisive, and forceful. He fully realised that Satan stood behind Peter’s words and that he was attempting once more to turn the attention of Jesus away from the cross” (Hendriksen 1978:328). Jesus immediately deals with the issue and, with speed and finality, rejects Satan’s temptation (Witherington 2001:241). His death and suffering were God’s will – Jesus would do the Father’s will. He was completely focused on the mission He had been given to accomplish.

Calling the crowd, Jesus reminds them that if any would come after Him they must deny themselves, take up their cross and follow Him (Mk 8:34). To follow or come after Jesus means to attach oneself to Him as His disciple. Jesus is not afraid to clearly spell out the cost of following Him (Church & Hist 1960:182). He will model the way: they must follow His example. “Jesus Himself will go before them as cross-bearer in the ultimate sense, and will become their exemplar” (Gruenler 1989:783). Thought patterns and actions must be harmonised with Christ. Following Christ means “trusting Him (Jo 3:16), walking in His footsteps (1 Pt 2:21), and obeying His commands (Jn 15:14) out of gratitude for the salvation found in Him (Eph 4:32–5:2)” (Hendriksen 1978:330).

Christ calls for loyalty and faithfulness from the disciples. He lays claim to absolute devotion. This is the real thing – there is no turning back. Mark closes this section by reminding the readers of Jesus’ words: “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when He comes in His Father’s glory with the holy angels” (Mk 8:38, NIV).

4.3.19 Mark 9:2–13

It is worth bearing in mind, in light of Jesus having to prepare the disciples for what is to come, that “In the minds of most talk of death surely implied defeat and failure of mission. What is needed is a convincing and dramatic indication that Jesus continues to be God’s agent of redemption” (Evans 2001:38). In these dramatic verses in Mark one finds just that: a picture is presented of the transfigured Christ, with three witnesses (Peter, James and John). Elijah and Moses appear and talk with Jesus about His imminent Passion (Lk 9:31). A cloud envelopes them and they hear those eternal words: “This is my Son, whom I love. Listen to him!” (Mk 9:7, NIV). This divine communication authenticates Jesus (France 2002:355). Matthew and Luke record similar lines, each ending with the words ‘Listen to him!’ These are deeply significant words. Jesus still has God’s heavenly favour, His mission and purpose have not been compromised (Evans 2001:38). For

the future of the Church, these three men had to be totally convinced of His Messiahship: they could not waver in their belief. Whilst lives had been changed by Jesus, His words were often met with disobedience, ridicule, contradiction, resentment and disbelief – even from his disciples (Mk 1:44, 45; 2:5, 6; 3:4–6; 5:30, 31; 5:39, 40; 6:2–6; 8:15, 16). Peter, at one point, specifically rebuked Jesus for talking about His death (Mk 8:32). This instruction from God the Father – listen to him – indelibly stamps the authority of Jesus on their hearts. This was a defining moment for these three Apostles. Jesus goes the extra mile with them to make sure that they do not waver in their belief. “Throughout the Gospel, Mark portrays Jesus pleading with people to hear and understand. The voice from heaven now makes the same plea of the disciples” (Edwards 2002:268). They must grasp the one idea they cannot accept – the Son must suffer.

4.3.20 Mark 9:33–37

These scriptures, along with the parallel passages found in Matthew (18:1–5) and Luke (9:46–48), show how an argument developed amongst the disciples as to which of them was the greatest. Jesus discerns their hearts (Lk 9:47) but, nevertheless, He asks them what they are arguing about, to which there is no response. Clearly they are embarrassed. It seems strange that so soon after the prediction of Jesus’ death, and the foretaste of their sorrow, that they are now arguing about rank. How quickly their grief had given way to unholy ambition. Perhaps they were a little ‘full of themselves’ at the victories they were seeing (Evans 2001:62). Jesus tells them that “If anyone wants to be first, he must be the very last, and the servant of all” (Mk 9:35, NIV). He is giving His disciples a very important lesson: their idea of greatness must be radically reversed. The world’s values are turned upside down (France 2002:373) and the disciples must adopt Jesus’ values and perspective (Evans 2001:62). “True greatness does not consist in this, that from a towering height a person, in a self-congratulatory manner, has the right to look down upon all others (Lk 18:9–12); but in this, that he immerses himself in the needs of others, sympathises with them and helps them in every way possible” (Hendriksen 1978:357). Jesus uses their argument as the basis for some of the most powerful teaching that He gives. He illustrates what He is saying by taking a child and

having him stand among them so that by the child's humble disposition the disciples would learn the true nature of greatness. He says that whoever welcomes a child, welcomes Him; and whoever does not welcome a child does not welcome Him (Mk 9:37) – preeminent status in the kingdom being characterised by lowliness and service (France 2002:374)! Pride and vanity go before the fall (Pr 16:18). “Humility, not pride, is the mark of the person who wants to be first, evidenced in the willingness to be at the disposal of others” (Gruenler 1989:785). Why this is such a powerful message is that Jesus exemplified it in His own life and leadership (Mk 10:44, 45; Lk 22:27; Jn 13:1–15; Phlp 2:5–8).

4.3.21 Mark 10:35–45

This interaction between Jesus, James and John is also recorded in Matthew's Gospel (Mt 20:20–28). Matthew includes the mother of James and John in his relation of the incident and so completes the picture of mother and sons coming to ask Jesus a favour.

The disciples were struggling to grasp Jesus' teaching on humility. They had failed to understand His new scale of values; His revolutionary kingdom values (France 2002:374). Values He exemplified:

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death – even death on a cross! Therefore God exalted him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

(Phlp 2:3–11, NIV)

The failure of these two men, their mother and the rest of the disciples to understand this message is epitomised in this passage by their self-centred request (France 2002:415). Shortly before this

Jesus had once again predicted His death (Mk 10:32–34) and yet James and John see no reason why they should not approach Jesus now. They want to secure their share of the honour and come to Him with their request that they be allowed to sit on either side of Him in glory – Jesus was, in their minds, a rising star and they wanted to attach themselves to Him (France 2002:414). Perhaps their mother put them up to it or perhaps they thought that because they were included in Jesus' inner circle of disciples they deserved places of prominence. Whatever their motive, what they were asking was wrong: "They were guilty of giving vent to their sinful, selfish, earthly ambitions. They were being anything but Christ-like in seeking the highest positions (below Christ's own) for themselves" (Hendriksen 1978:411). On the positive side, they can certainly be attributed with incredible loyalty towards Jesus (France 2002:417). Nevertheless, Jesus reminds them that His glory would not come without suffering – a request to share in His glory was indirectly a request to share in His suffering (Mk 10:38). They eagerly claim that they are able to share in that suffering but the future would prove that they were too self-confident in affirming their loyalty: they would run like the rest. Jesus affirms that they would suffer (Ac 12:2; Rv 1:9) but adds that the places of honour they were requesting were reserved for those for whom they had been prepared. Jesus' response shows that He doesn't show favouritism. The other disciples become angry and are filled with indignation at the brothers' request. "They were angry at them for affecting precedence, because each of them hoped to have it himself. So these discovered their own ambition, in their displeasure at the ambition of James and John; and Christ took this occasion to warn them against it, v. 42–44" (Church & Hist 1960:188). They all wanted the top position (France 2002:418).

Jesus calls them together to teach them and remind them again that His way is not that of 'lording' it over others, "Discipleship does not afford opportunity for flaunting authority but for greater responsibility in servanthood" (Gruenler 1989:787). Some leaders will spend their energies to get to the top, causing others to feel the weight of their authority, but that is not Christ's model. These so-called leaders that Jesus refers to only think of themselves and in so doing 'lord' it over others. "The words of Jesus were true when He spoke them. They have been true ever since and are relevant to every age" (Hendriksen 1978:414). Jesus once more teaches and exemplifies that the

positive pattern of discipleship is servanthood. The path to greatness is through service. Again this teaching was contrary to what the disciples would have believed. “Greatness consists in self-giving, in the outpouring of the self in service to others, for the glory of God. To be great means to love” (Hendriksen 1978: 414). Jesus stresses that He is not asking them to do something that He is not already doing. His life and His upcoming death stand as a model of what it means to serve others. Christ’s humiliation must be both their example and their motivation to serve.

4.3.22 Mark 11:15–19

Jesus’ cleansing of the temple occurs on the Monday of the Passion Week. Jesus enters the court of the Gentiles, which had come to resemble a market-place. The corruption was rife. Sabin (2002: 76) attributes this to two factors: foreigners who were trying to bring idolatrous practices into the temple and high ranking Jews who were collaborating with them in this. Business was booming and, being Passover, there were many buyers and the prices were high. Worshippers could bring their own animals for sacrifice but they stood the risk of having their offering rejected. The temple merchants had bought these concessions from the priests and the priests, including Annas and Caiaphas, would have been benefiting from the deal. Could this in any way have been described as worship? Swindling people for profit receives the full vent of the Lord’s anger. The Temple had become a place of corruption and Jesus is uncompromising in the face of this desecration of the Temple (Evans 2001:182). “The lesson here conveyed applies today as it did then. When the practice of ‘religion,’ so called, becomes nothing but a means to what people are really interested in – such as convenience, social advancement, pecuniary gain, etc. – there is nothing left of genuine devotion. The ‘house of prayer’ becomes a source of personal profit, not real profit, of course, but what is so regarded” (Hendriksen 1978:454). He then refocuses them on the true purpose of the Temple – to be a place of worship and prayer. A number of lessons can be learnt here:

- Jesus insisted on reverence.
- Jesus rebuked corruption. In this instance it involved ‘religious’ racketeering.

- He frowned upon the indifference of those who saw what was going on but did nothing.

4.3.23 Mark 12:13–17

Here some Herodians and Pharisees are sent to catch Jesus in His words (Mk 12:13). They are now intent on gathering evidence against Him and the questions they ask Him are a thinly veiled attempt to trap Him. There is incredible irony as they declare Jesus to be a man of integrity (Mk 12:14) when they themselves are full of hypocrisy and backhanded scheming. They attempt to discredit Him in front of a group of people; they flatter Him but there is poison in their tongues. They are trying to disarm Jesus by reminding Him that He is not swayed by people and that He will speak His mind without partiality. “The statement is notable on two counts. First, despite the insincerity of the Pharisees and Herodians, it is a true statement. Jesus is indeed such a person. Moreover, a person who is not ‘swayed by men, because you do not pay attention to who they are,’ is unlikely to be influenced by such flattery” (Edwards 2002:362). Yet they pose their carefully thought out question: “Is it right to pay taxes to Caesar or not?” (Mk 12:14, NIV). Jesus discerns their hypocrisy. He knew their question was a double-edged sword that would get Him into trouble no matter what He answered: either with the Romans or with the Jews! However, He goes ahead and again answers them with a wisdom that left them amazed. Jesus clearly states that they should go ahead and pay their taxes. “Honouring God does not mean dishonouring the emperor by refusing to pay for the privileges – a relatively orderly society, police protection, good roads, courts, etc. – one enjoys” (Hendriksen 1978:483). He qualifies His answer in that He says the emperor should only be paid what he is due. Any honour due to God that the emperor demands must be given only to God. Sabin (2002:91) quotes Tertullian’s view on Christ’s response: “That means render the image of Caesar, which is on the coin, to Caesar, and the image of God, which is imprinted on the person, to God. You give to Caesar only money. But to God you give yourself (On Idolatry 15 [ACC, 167])”. The words of Jesus would inspire courage in the persecuted Church commanded to declare Caesar as lord – they would not do it. Jesus’ enemies are now caught off

guard, they had not expected this kind of answer and once again their attempts to trick Jesus have failed. They could not find fault with Him.

4.3.24 Mark 12:28–33

In these scriptures Jesus is debating the matter of the resurrection with the Sadducees. A teacher of the law overhears their debate and notices that Jesus has given them a good answer, which prompts him to ask Jesus a question of His own: He asks Jesus which is the greatest of the commandments. It is notable that it is a teacher of the law who asks Him this. This may have been a matter of the Pharisees trying, yet again, to corner Jesus but their interaction is much friendlier and it is quite possible that this teacher was in search of the truth (Sabin 2002:94). Jesus answers by giving him the great commandment: “Hear, O Israel, the Lord is our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbour as yourself. There is no commandment greater than these” (Mk 12:30 & 31, NIV). It is notable that Jesus gives him two commandments when he had only asked for one (France 2002:480). Ultimately, however, the essence of Jesus’ teaching is that all of man’s duty can be summed up in one word, love. Love that must first be directed to God and then toward people. “At the same time, the two commandments are not blended into a compromising hybrid. The order in which Jesus declares the commandments implies that to love God is prerequisite to loving one’s neighbour” (Edwards 2002:372). The scribe is honest enough to accept Jesus’ answer and he does so with joyful enthusiasm – Jesus’ words made a deep impression on him. Jesus encourages this man declaring, “You are not far from the kingdom of God” (Mk 12:34).

4.3.25 Mark 12:38–40

Whilst this passage is a denunciation of the scribes it has relevant implications for today. “But Jesus observes that their positions of authority had seduced them from servanthood to egocentric

ostentation in dress and desire for public recognition” (Gruenler 1989:791). Jesus exposes the hypocrisy of the teachers of the law and while this picture is a generalisation it is safe to say that many of them behaved in this way. “But the warning here is not related to what they may have in mind to do to Jesus, but to their general character as ostentatious, exploitive, and hypocritical.... [I]n this context the effect is to offer the crowd a choice as to the sort of leader they will follow, and Jesus pulls no punches in exposing the shortcomings of scribes in general” (France 2002:489). Jesus warns the people He is teaching about these kinds of leaders. He names five traits that show they cannot be trusted:

- They put on airs – they show-off (Mk 12:38).
- They wanted public recognition and to be addressed in the right way – titles and applause were important to them (Mk 12:38).
- They desired the seats of honour and specially reserved places at the functions they attended (Mk 12:39).
- They took advantage of widows (Mk 12:40). They aimed at enriching themselves at the expense of others (Church & Hist 1960:193).
- They expected praise from men for their ‘spirituality’ (Mk 12:40).

Jesus pronounces punishment on those who behave like this (Mk 12:40). This passage stands as a vivid reminder to be watchful of the sinful craving of wanting prominence and honour above others. After all, the greatest are those who are willing to be the least (Mk 10:44, 45). Jesus has little time for those who are always seeking their own interests above those of others. He is sickened by religious sham and angered by those seeking praise for their ‘spirituality’. There certainly is a link between this passage and the following passage describing the widows offering. The widow was a giver who gave out of her poverty whilst the scribes were takers looking only for prominence and position. Sabin (2002:101) quotes Hooker: “Certainly the illustration of true worship and generosity provided by the widow stands in stark contrast...to the scribes condemned for their ostentatious piety....”

4.3.26 Mark 14:12–21

The disciples celebrate the Passover together. During the meal Jesus suddenly shocks them by saying that one of them would betray Him. It is important to realise that “Jesus is not a tragic hero caught in events beyond His control. There is no hint of desperation, fear, anger or futility on His part” (Edwards 2002:419). Someone, however, was struggling with a loyalty issue and that person was sitting amongst them. The disciples, not even trusting themselves, question the Lord, disbelieving that it could be them but at the same time knowing that if Jesus has said something then it must be true. At this point Judas knew Jesus was referring to him as his heart was already divided. “In contrast to Jesus’ integrity as a friend, Judas deceives and betrays his close friend Jesus” (Gruenler 1989:794).

John 13:1–17 provides a picture of the Lord’s Supper not presented in the Synoptic Gospels but that warrants mention at this point. Jesus is once again teaching on servanthood and servant leadership. He does this through practical example as He picks up a towel and begins to wash the disciples’ feet, a duty normally reserved for a servant or slave. Each of the disciples must have realised that there was no servant to wash their feet yet everyone walks to their place and sits. Only Jesus picks up the basin and towel. Again this is a lesson in humility and servant leadership as Jesus says to His disciples that as they have seen Him do for them they must do for one another. “I have set you an example that you should do as I have done for you” (Jn 13:15).

To continue in Mark then, Jesus spends a deeply significant time with the disciples as they share in a meal together. Whilst John focuses on Jesus washing the disciples’ feet, Mark focuses on the betrayal. The disciples, excluding Judas, are filled with doubt and suspicion. Doubting their own loyalty and probably suspicious of each other they ask Jesus who it is. “His word does not provide relief by identifying the culprit, but its ambiguity provokes soul searching in each disciple. The announcement evokes grief and protests” (Edwards 2002:423). He does not leave them wondering long: “It is one of the Twelve,’ He replied, “one who dips bread into the bowl with me” (Mk 14:20,

NIV). Whilst it is quite possible that all the disciples were dipping bread into the bowl Jesus did not say this to cause further confusion but rather to communicate the depth of the betrayal that was about to take place. His betrayer had the audacity to be sharing a meal with Him. In the Middle East, accepting someone's hospitality, eating their food and then injuring them was considered reprehensible (Hendriksen 1978:570). Jesus' betrayal would, in the final analysis, be the result of a broken loyalty. Perhaps Judas had not appreciated all Jesus' teaching on sacrifice, suffering and death for he puts aside his loyalty and devotion for material gain: 30 pieces of silver! Whilst Judas was ultimately exposed as Christ's betrayer, it is also noteworthy, considering the days to come, that the Last Supper was attended by traitors and cowards characterised by their infidelity and defection (Edwards 2002:426). It was necessary, then, that the disciples search their hearts at this time as they were all about to break loyalty with Him by either betraying Him, denying Him or running away from Him.

4.3.27 Mark 14:27–42

This passage deals with Peter's denial and Jesus' agony in the garden of Gethsemane. It also stands as a vivid reminder that Jesus' suffering started a long time before He arrived at the cross (Edwards 2002:432). He tells the disciples that they would all fall away (Mk 14:27, 50). Peter declares that he will never deny Jesus, even when Jesus predicts his denial (Mk 14:30, 71) – he simply could not see himself breaking his loyalty to Jesus. Later in his ministry Peter would remain loyal under deeply trying circumstances, but not now: this was a path Jesus would have to walk alone. Jesus knew what He had to do; He knew that He must courageously go where no one would be prepared to follow. When He hung on the cross He would be completely alone for this was a part of the mission that only He could accomplish: this was the Father's will. Peter struggles to accept this. He cannot accept his own fallibility and it pains him that Jesus is saying that he, Peter, will desert Him when He needs Him most.

They go to Gethsemane. Here the aloneness will become more intense. Hendriksen (1978:582) quotes F.L. Knowles, *Grief and Joy*:

“Joy is a partnership,
Grief weeps alone,
Many Guests had Cana,
Gethsemane but One.”

What Jesus experienced in Gethsemane was never and can never be experienced by anyone else. Why the agony? Why the wrestling in prayer? Why the bloody sweat? “Could not the answer be as follows: to establish for all time that the obedience (both active and passive) which Jesus rendered was not forced upon Him against His will but was voluntary?” (Hendriksen 1978:583). His sacrificial death was in wholehearted obedience to God the Father. Almost literally, Jesus experiences hell on earth as He enters such deep agony within His soul. The weight of man’s sin and the wrath of God pressing out of His body sweat-like drops of blood (Hendriksen 1978:583).

Gethsemane was on the slopes of the Mount of Olives (Lk 22:39). It was a quiet place and ideal for prayer and rest. “The prayers of Jesus in Mark are all set in times of decision and crisis, this being the most traumatic” (Edwards 2002:433). He leaves eight of the disciples and takes Peter, James and John with Him. There must have been so much on His mind as He prayed. He is about to be betrayed by a friend, His closest disciple is going to deny Him, the other disciples are going to run away, followers are going to turn against Him, He is going to be mocked, beaten and crucified for the sin of the world and the Father is going to turn His back on Him. Did He not also see the tidal wave of God’s wrath approaching? He is overwhelmed, experiencing sorrow, grief and affliction to the point of death (Edwards 2002:432). The picture of Jesus praying alone in the garden as His three friends sleep becomes a picture of what is to come. Jesus will walk alone, very alone, to his death. Whilst wanting the cup of suffering to be removed from Him He prays that the Father’s will be done. The disciples cannot keep awake in these moments of the Lord’s greatest test. He gently rebukes them recognising that “the spirit is willing, but the body is weak” (Mk 14:38, NIV). Jesus must fight this battle alone.

4.3.28 Mark 14, 15, 16

In these chapters Jesus stands alone as He faces His crucifixion. “The combined forces of the hostile city of Jerusalem conspire to destroy Him, but Jesus defiantly stands His ground, having already taken authority into Himself as Son of Man and Son of God, and sets His course to fulfill Scripture by permitting them to condemn Him to death” (Gruenler 1989:795). In these closing chapters Jesus’ courage is contrasted with the disciples’ lack of courage; His victorious love with their failing love; His great faithfulness, in His hour of indescribable agony, with their incredible lack of faithfulness. His final cry on the cross, “It is finished” (Jn 19:30; Lk 23:46), is not a cry of dereliction but of victory. The mission is accomplished, He has endured to the end. He has done the Father’s will!

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

(Heb 12:1–3, NIV)

The Passion of Christ is described in these chapters. Jesus could not be swayed from this Passion. This was His mission, this was His purpose, this was His summons, His call – this was the Father’s will.

4.4 An overview of Christ’s character, life and teaching in Matthew, Luke and John

In this section principles applicable to leaders will be described in summary form. Attention will not be drawn to parallel passages that have already been described in the previous section.

- Jesus was affirmed by the Father’s love for Him as His Son (Mt 3:17; Lk 3:22). His life was first about who He was before it was about what He did (Ford 1991:18).

- Jesus' deepest desire was to do the Father's will and to please the Father (Jn 4:34).
- Jesus had a clear sense of His mission and strategy (Lk 4:14–22; Lk 4:43; Mt 22:37–40; Jn 12:23–26; Jn 12:31–32).
- Jesus clearly communicated the practical outworking of His expectations of those who followed Him (Mt 5–7).
- Jesus had a clear economic policy – He taught more about money and investments than most other things (Mt 6:19–24; Lk 16:13–14; Lk 16:19–31).
- Jesus taught that the acquisition of wealth and material possessions was a dangerous motive for life (Mt 19:16–25; Lk 18:18–30; Lk 12:13–21).
- Jesus taught the value of making and keeping promises (Mt 21:28–31).
- Jesus taught that being faithful with small entrustments would lead to greater responsibility (Mt 25:14–30; Lk 16:10–12; Lk 19:11–27).
- Jesus commissioned the disciples with the work He wanted them to do (Mt 28:16–20).
- Jesus commended shrewd leadership (Lk 16:1–9).
- Jesus made decisive decisions in the midst of crisis (Jn 2:1–11).
- Jesus described His leadership as similar to that of a shepherd caring for and protecting his sheep (Jn 10:1–18).
- Jesus prayed for His followers (Jn 17:6–26).
- Jesus demonstrated incredible character in the face of intense suffering. This included courage, self-control, forgiveness, strength, fortitude and obedience (Mt 26–27; Lk 22–23; Jn 18–19).
- Jesus was a communicator (Lk 2:47; Mt 13:54; Lk 4:22, Jn 7:15–18, etc.). “The impact of His speech was inescapable. He communicated with an immediacy and an incisiveness that unerringly found its mark” (Ford 1991: 228).
- Jesus empowered His disciples to do their work (Lk 20:22; Acts 2:1–13).
- Jesus spent time rebuilding the disciples after they had failed (Jn 20:19–31; 21:15–22).

4.5 Learning from Jesus Christ

Table 5

OBSERVATIONS FROM THE CHARACTER, LIFE, TEACHING AND LEADERSHIP OF JESUS CHRIST
No one can emulate Jesus Christ. He stands above all and over all as Sovereign Lord. However, His life serves as an example, not only for leaders, but for people in all walks of life.
CHARACTER
Jesus' life was characterised by compassion for people.
Jesus was known for His intelligence, discernment and wisdom when faced by His critics. He encouraged His followers to exercise the same.
Jesus' was often highly confrontational, especially when He experienced injustice, pride, arrogance, corruption and hypocrisy. He recognised that conflict and confrontation were unavoidable in the success of His mission.
Jesus demonstrated incredible self-control and discipline.
Jesus was unafraid of coming to the support of His followers.
Jesus was openly transparent in all He did. This stood in contrast to the hypocrisy and backhanded scheming of His opponents.
Jesus expected and gave undivided loyalty and faithfulness.
Jesus lived by unquestionable integrity and honesty.
Jesus built His team based on trust.
Jesus was humble.
Jesus was completely impartial towards people, working with them as individuals.
Jesus taught and modeled humility, not pride, as the true description of greatness.
Jesus dealt decisively with corruption.
Jesus taught that the two greatest commandments were to love God and to love others. These commandments give life its motive. He further taught that the acquisition of wealth and material possessions were dangerous motives for life and therefore, by implication, leadership.
Jesus was highly suspicious of proud, selfish, untrustworthy, show-off leaders who were always seeking praise and special honour.
Jesus despised hypocrisy.
Jesus would experience intense loneliness and betrayal.
Jesus demonstrated unmatched courage as He faced His crucifixion.
Jesus taught and demonstrated the value of making and keeping promises.
Jesus demonstrated incredible character in the face of intense suffering. This included courage, self-control, forgiveness, strength, fortitude, obedience, etc.
Jesus had strong convictions and kingdom values.
Jesus persevered to the end, He finished His mission.
EXAMPLE
Jesus modeled humility and servanthood.
Jesus expected His team of disciples to follow His example.
Jesus modeled servant leadership.
Jesus did not ask His followers to do something He wasn't prepared to do.
Jesus gave His team of disciples clear instructions that they were to serve one another as He had served them.
LEADERSHIP MODEL
Jesus taught servant leadership as a model of exceptional leadership.
Jesus rejected rank, power, position and 'lording it over people' as an acceptable leadership model.

Jesus rejected the disciples' clamour for prominence and position.
Jesus saw leadership not as an opportunity to flaunt authority but, rather, as an opportunity for greater responsibility in servanthood.
Jesus lived His life according to kingdom values and He expected His disciples to do the same.
Jesus had an unquenchable 'passion' that took Him to the cross.
PEOPLE
Jesus selected a team of ordinary disciples through whom His purposes could be achieved.
Jesus invited His disciples into community with Himself and each other.
Jesus' influence over the disciples gave them the courage to make a radical change in direction.
Jesus equipped His disciples for the task He would give them.
Jesus saw people as valuable. He was motivated by His love for people and became indignant and grieved at His opponents' lack of concern for the people they were meant to be serving.
Jesus built His team of disciples around a common purpose, to share in His redemptive work.
Jesus empowered and mobilised His disciples into an amazingly influential community. He empowered them to participate in His threefold ministry.
Jesus, despite His fame, was always approachable and never too big for the 'little people'. He never puffed Himself up with self-importance, holding people at a distance.
Jesus gave His disciples opportunities and experience to 'cut their teeth' on ministry. He wanted them to learn, knowing that the best learning was achieved by doing. They were now able to test what they had learnt.
Jesus knew His disciples' needs, discerning when they needed rest, solitude, etc.
Jesus spent huge amounts of time with His team of disciples to make sure that they 'got it'. They had to understand the significance of all that was happening. He spent additional time with Peter, James and John to make sure they were totally convinced of His Messiahship.
Jesus commissioned His disciples with the work He wanted them to do.
Jesus spent time rebuilding His disciples after they had failed.
FUNCTION
Jesus had a clear sense of mission and strategy.
Jesus taught His disciples, equipping them for the years of ministry that would follow.
Jesus' teaching was life transformational.
Jesus saw interruptions to His daily activities as opportunities.
Jesus broke convention, going against the flow, and made courageous decisions: these decisions fitting into His overall purpose.
Jesus was God's agent of change.
Jesus communicated what He wanted done and how He wanted it to be done.
Jesus often used crisis or confrontation as teaching moments.
Jesus expected His team to bear fruit. He expected them to get the job done.
Jesus took decisions carefully and prayerfully.
Jesus allowed His disciples to experience disequilibrium so that they could learn particular lessons.
Jesus took risks with His team of disciples.
Jesus facilitated feedback once the job He had assigned to the disciples was complete.
Through faith-eyes Jesus saw the solution whilst the disciples only saw the hopelessness and impossibility of the problem they were facing. Jesus saw the crisis they faced as opportunities.
Jesus took responsibility for people.
Jesus was decisive in dealing with anything that had the potential to throw Him off course.
Jesus accomplished His mission. He did all that the Father had sent Him to do.
Jesus had a clear economic policy.
Jesus taught that being faithful with small entrustments would lead to greater responsibility.
Jesus commended shrewd leadership
Jesus made decisive decisions in the midst of crisis.
PERSONAL
Jesus often spent time in solitary places finding it necessary to spend time in prayer, refocusing on the mission God had given Him.
Jesus always did the will of the Father.

Jesus arranged time alone with His team of disciples.

Jesus' life was first about who He was and only then about what He did.

Jesus prayed for His followers.

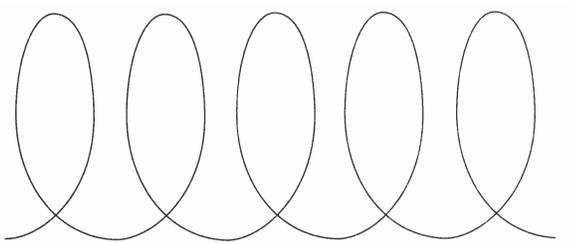
CHAPTER 5

5. QUANTITATIVE ANALYSIS – TESTING PRAXIS AND THEORY

Before considering the hypothesis a number of comments must be made concerning the relationship between praxis, theory and scripture. Heitink (cf 1999:151–152) makes the following observations concerning praxis and theory: First, theory is always impacted by history and is conditioned by the society in which it develops. Second, whilst people may be unaware of it, praxis is always influenced and determined by theory. Third, theory does not have priority over praxis nor is praxis more important than theory. Finally, there exists a bipolar, tension filled relationship between praxis and theory. This relationship is not defined by complete separation or by complete identification of the two. It is important to recognise that bipolarity is not an attempt to align or correlate question and answer: “Theory is in constant need of verification or falsification through praxis, while praxis must constantly be transcended by theory” (Heitink 1999:152). Heitink (1999:154) depicts this relationship in Figure 1 (also seen on page 19):

Figure 1

Theory



Praxis

This diagram clearly illustrates how the process starts with praxis. Praxis becomes the object of reflection for theory and thus theory itself is the result of theory (thinking) and praxis (action of the past). Since both these elements are influenced by the times in which they take shape, a rereading of scripture may lead to the subsequent revision of theory (Heitink 1999:154). With this new

theoretical insight questions are again asked of the existing praxis which leads to new questions being asked of theory, the answers to these questions again having an impact on praxis. So it goes on. People, then, identify their circumstances and learn to view this with new eyes in the light of fresh theory. As a result this may prompt them to initiate or change things, leading to a renewed praxis. In this chapter praxis and theory will be tested through quantitative analysis.

To do this it is important to return to the problem statement and hypothesis outlined in the introduction, remembering that the problem statement is: *Leaders distinguish between the secular and sacred, between business and spiritual leadership failing to realise that the character, life, teaching and leadership of Jesus Christ provides a benchmark for all great leadership.* With this in mind the following hypothesis was made: *If business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation made between secular and sacred.*

5.1 Summary of the process

At the outset a decision had to be made regarding the process of data collection, and a measuring instrument had to be formulated. Because this dissertation focuses on describing the relationship between Church and business leadership the measuring instrument, a questionnaire, had to adequately reflect this relationship. To this end, leadership statements emerging in chapters 2, 3 and 4 were included to be tested. Further, the statements were arranged according to the 12 commitments described in chapter 3 (See Appendix A). These commitments would also be tested once the data had been collected. It was decided to only include leaders that had led in both business and the Church. The motivation was that these leaders would be in the best position to evaluate both aspects of leadership, providing an objective comparison. A questionnaire was created (See Appendix B) to be sent to leaders. Pastors of Baptist Churches, Willow Creek

Association Churches, Christian Businessmen Committee leaders and local Churches in Durbanville, in the Western Cape, were approached for the names and email addresses of leaders in their Churches: leaders who had led in both Church and business. Unfortunately, pastors were slow to respond which resulted in the collection of only 120 completed questionnaires. This number was only sufficient for some of the statistical analysis to be carried out. However, enough answers were gathered to draw numerous important conclusions from the data. These are detailed below.

5.2 Unsolicited responses to the questionnaire

Various leaders returned their completed questionnaires with some unsolicited responses that may be helpful to include in this section. *While these thoughts are not representative of all the participants they do provide illuminating insights into leadership. It is noted that these comments have been included more for interest than statistical value.*

5.2.1 Not much difference, if any

The main outcome which emerged from the responses received is that respondents saw no difference in approach between leading in business and leading in the Church. The implication is that exceptional leadership is exceptional no matter the context. The principles applied in business are the same as those applied in the Church. The opinion of one respondent was that leaders must not compartmentalise their lives into the sacred and the secular believing that to do so is an error of modern Christianity. It is to remove God from the picture.

5.2.2 The tension between reality and an idealistic view

It became evident that there exists a tension in the minds of respondents between what they believe leadership ideals should be and what they experience in reality. Respondents were sometimes confused about how they should answer the questionnaire: whether it meant looking to

leaders they respected, thinking about the perceived ideal, evaluating the questionnaire on the basis of what they saw taking place around them or in fact supplying a personal answer based on introspection of their own leadership style – experiencing a tension between the way they lead and the way they believe they should be leading.

5.2.3 Ease or difficulty in answering the questionnaire

Respondents found some of the questions difficult to answer, the reason given was that various scenarios could accompany each statement. Whilst answering the questions they were not certain whether they would always answer each question in exactly the same way. Leaders expressed the desire for more interaction, with the author, for the sake of clarity regarding the statements. It would have been helpful if respondents were given the opportunity to clarify their understanding of the statements. This demonstrates a very real problem associated in an attempt to quantify a response to what may in fact be a qualitative answer.

5.2.4 Lack of leadership in the Church

Two respondents commented on the lack of leadership in the Church, implying that leaders were not applying the same standards in the Church that they were using in business. One respondent noted that he saw this lack of leadership in the Church as a failure on the part of pastors to apply principles of exceptional Christ-like leadership.

5.2.5 The changing functions of leadership

One respondent noted the changing functions of leadership implying that, whilst inner qualities of leadership remained the same, the outward functions of leadership could differ in various contexts.

5.2.6 Understanding the statements

Some of the statements were seen as being ambiguous in nature and as such were difficult to answer by supplying a single scale value. There were participants who felt that to give a once off valuation of the leadership statement, without being able to clarify what they were saying, would not give a true reflection on the nature of the statement or give the correct import to their selection. For example, *'exceptional Christ-like leaders work hard'* could be seen in numerous ways. If this means that a leader must do everything themselves, without delegating responsibility, then they would strongly disagree with the statement. On the other hand, if this statement implies that leaders are to work hard by applying their minds and time to finding solutions to business and Church matters then participants agree with the statement. There was certainly a sense that participants wanted to interact more on the statements. In other statements the words 'inordinate' and 'huge' are used. To some this may be interpreted positively to mean that leaders have as a priority, for example, the development of other younger leaders. At the same time, however, it could also be seen negatively to mean that leaders could 'work hard' at the expense of other responsibilities of equal or greater importance.

5.3 Quantitative analysis results

The first statistical output was that of a frequency count of the values of all the variables. These results are represented in the sections that follow.

5.3.1 Gender

Table 6

SEX	FREQUENCY	PERCENTAGE
FEMALE	7	5.83
MALE	113	94.17

As Table 6 indicates very few women were involved in answering the questionnaire. This was not because they chose not to but because very few names of women were provided by pastors and ministers. A possible explanation could be that in Baptist Churches, where most of the data was collected, very few women are in leadership. It might also be that in business few women are in top leadership positions. Without further investigation it is impossible to say for sure. All that can be stated is that it is not possible, using the data acquired in this study, to make any meaningful comparison between women and men with regard to their business and Church views on the statements included in the questionnaire.

5.3.2 Age groupings

Table 7

AGE GROUPINGS – FREQUENCY AND PERCENTAGE THAT ANSWERED IN EACH					
21 – 30	31 – 40	41 – 50	51 – 60	61 – 70	71 – 80
2	19	34	41	19	5
1.67%	15.83%	28.33%	34.17%	15.83%	4.17%

A large spread of ages completed the questionnaire, the largest group being the 51 – 60 age group. Later comparisons will be made between these age groups to see if there are any differences that may exist in understanding the relationship between leadership in business and leadership in the Church.

5.3.3 Business and Church leadership Influence

From Table 8 and Table 9 (highlighted areas), along with Table 10 and Table 11 (highlighted areas), it is noted that a high percentage of the respondents have or are occupying top level leadership positions and, therefore, could have high levels of influence over those they lead.

For business, 57.5% (69) of the respondents indicated that they were in top leadership positions in business whilst 78.33% (94) said their leadership influence was a score of 7 or higher – 10 being

the score indicating the highest level of influence. For Church, 80.01% (96) of the respondents indicated that they were in top leadership positions in the Church and 52.51% (63) said their leadership influence was a score of 7 or higher.

Considering the two percentages above, namely 52.51% (63) and 78.33% (94), it would be interesting to know why respondents felt that their leadership influence was lower in the Church than in business. This difference, however, has not been tested for significance although it could add value to future studies to know why this is so.

Table 8

POSITION OF INFLUENCE IN BUSINESS			
		FREQUENCY	PERCENTAGE
1	CEO	28	23.33
2	CFO	3	2.50
3	Director	29	24.17
4	On the Board of Directors	3	2.50
5	Department Leader	25	20.83
6	Project Leader	7	5.83
7	Site Agent	2	1.67
8	Forman		
9	General Manager	3	2.50
10	Divisional Marketing Manager	1	0.83
11	Divisional Head	1	0.83
12	Business Relationship Manager	1	0.83
13	Chief Operating Officer	1	0.83
14	Business Owner	5	4.17
15	Department Head	1	0.83
16	Branch Manager	1	0.83
17	Executive Manager	1	0.83
18	Private Cardiology Practice	1	0.83
19	Finance Manager	1	0.83
20	Sales Manager	1	0.83
21	Assistant General Manager	2	1.67
22	Manager		
23	Principle Software Engineer	1	0.83
24	Professional	1	0.83
25	Engineering Technician	1	0.83

Table 9

BUSINESS LEADERSHIP INFLUENCE		
LEVEL OF INFLUENCE	FREQUENCY	PERCENTAGE
1	2	1.67
2	0	0.00
3	1	0.83
4	5	4.17
5	8	6.67
6	10	8.33
7	31	25.83
8	36	30.00
9	10	8.33
10	17	14.17

Table 10

POSITION OF INFLUENCE IN CHURCH			
		FREQUENCY	PERCENT
1	Pastor	11	9.17
2	Elder	29	24.17
3	Deacon	56	46.67
4	Ministry Leader	8	6.67
5	Team Leader	1	0.83
6	Small Group Leader	12	10.00
7	Shepherding Training	1	0.83
8	CEO Christian Organisation	1	0.83
9	Soccer Coach	1	0.83

Table 11

CHURCH LEADERSHIP INFLUENCE		
LEVEL OF INFLUENCE	FREQUENCY	PERCENT
1	5	4.17
2	2	1.67
3	9	7.50
4	7	5.83
5	17	14.17
6	17	14.17
7	26	21.67
8	27	22.50
9	5	4.17
10	5	4.17

5.3.4 Frequency of scores for leadership statements (Appendix C)

The frequency of scores was determined for each of the leadership statements, which were rated in the following way:

1. I unreservedly and wholeheartedly disagree with this statement.
2. I have reservations about this statement.
3. I disagree with the statement, but it could apply in some circumstances.
4. I agree with the statement, but it needs further explanation.
5. I agree with the statement.
6. I unreservedly and wholeheartedly agree with this statement.

It only takes a superficial glance at Appendix C to realise that respondents rated business and Church in a very similar way. This next section will simply identify a couple of areas where there were differences in scores. Not every statement will be considered. The scores are recorded in Appendix C.

5.3.4.1 Integrity and leadership

It is interesting to note that in both business and Church integrity has high scores. This statistic is certainly supported by praxis and theory. With corruption and dishonesty so prevalent in society it is encouraging that respondents see integrity as a non-negotiable principle of business and Church leadership.

5.3.4.2 Love and leadership

The results for the statement '*Exceptional Christ-like leaders are motivated by love for people*' reflect that respondents believe that loving people is a greater priority for Church leaders than for

business leaders. This, however, does not imply that business leaders do not take people seriously – the scoring of other variables indicates that they do.

5.3.4.3 Autocracy and leadership

Considering the statement *'Exceptional Christ-like leaders are sometimes autocratic to get the job done'* what was surprising is that the majority of the respondents felt it necessary, both in business and Church leadership, to sometimes act in an autocratic manner when getting a job done.

Perhaps this is an expression of their desire for strong leadership in both contexts.

5.3.4.4 Humility and leadership

28.5% (34) of respondents disagreed with *'Exceptional Christ-like leaders model humility in their leadership'* in business, whilst only 2.5% (3) said the same of Church leadership. The reasons for this are not clear from the study. Humility is perhaps not seen as being as necessary in business leadership as what it is in the Church, or perhaps it is simply easier to demonstrate humility in a Church context.

5.3.4.5 Mission and leadership

Respondents spread their answers for business and Church ratings for *'Exceptional Christ-like leaders spend huge amounts of time helping people understand their mission'* across the spectrum of the six possible answers. This simply indicates that there is diversity of opinion when it comes to the question of whether huge amounts of time should be spent in helping people understand their mission. As previously mentioned this may be the result of using the word 'huge' – huge implying extraordinary amounts of time – as this may be perceived as having negative implications.

5.3.4.6 Compassion and leadership

Looking at the responses to *'Exceptional Christ-like leaders demonstrate compassion towards those they lead'* indicates a difference in business and Church focus. It may be that businesses are more task-oriented than Churches. At the same time it goes without saying that the primary focus of Churches must be people. This is reflected in the statistics.

5.3.4.7 Character, competence and leadership

'Exceptional Christ-like leaders know that character is more important than competence' indicates the same trend. Respondents were quick to agree with this statement in the Church context but not in business. Here the business score is spread across the spectrum of the six possible answers indicating that competence, in business, is vital. Incompetent people with great character will not do well in business. The statement, however, may have been misunderstood. The implication was not that competence was unimportant but that character was of first importance.

5.3.4.8 Prayer, servanthood and leadership

The two statements *'Exceptional Christ-like leaders regularly spend time in prayer'* and *'Exceptional Christ-like leaders accept Christ's servant leadership style as the model for their leadership'* indicate a slight difference in business and Church scores. It would be interesting to know why leaders answered in this way. Respondents did not see prayer being as necessary in business as what it is in the Church. This applies to Christ's servant leadership style too. There is clarity that in the Church context this leadership style should be applied but in business 28.57% (34) disagreed or were not sure.

5.3.4.9 Economic policies and leadership

The differences between business and Church regarding the statement '*Exceptional Christ-like leaders have clear economic policies in place*' could be understood on the basis that Church leadership does not focus on financial outputs whilst a business without profit would fold. However, it is noted that whilst business leadership has a much higher score (95% [114] as opposed to 69.5% [83]) leaders still felt that it was important for Church leaders to have clear economic policies.

5.3.4.10 Modeling and leadership

The statement '*Exceptional Christ-like leaders model servant leadership*' indicates a diversity of opinions amongst respondents concerning the application of servant leadership in the business environment as opposed to its application in the Church context. Respondents definitely saw modeling servant leadership as having greater relevance and application in the Church.

5.3.4.11 Hierarchy and leadership

The statement '*Exceptional Christ-like leaders reject a hierarchical system of leadership*' again indicates diversity amongst respondents. This was particularly interesting considering leadership literature saying that leadership structures are much flatter today than what they have ever been. With the introduction of technology fewer meetings are necessary and communication is a lot easier, resulting in much flatter reporting structures. Perhaps this result indicates that leaders believe it is necessary to give strong leadership in both business and the Church.

5.3.4.12 Wealth and leadership

The results of the statement '*Exceptional Christ-like leaders are motivated by the acquisition of wealth*' were no surprise. There is diversity of opinion, in business, whether the acquisition of

wealth is and should be a motive for exceptional Christ-like leaders. Again the lines may have been blurred between what respondents felt should be the case and what they knew to be true. There was agreement that Church leaders should not be motivated by the acquisition of wealth.

5.3.4.13 Lording it over others and leadership

There was one part of the result from the statement '*Exceptional Christ-like leaders reject attitudes of lording it over others as an acceptable model of leadership*' that was a little disconcerting. It appears from the data that 21.85% (26) of respondents believe that it is an acceptable model for leaders in business to 'lord it over' their followers. This is a frightening statistic when Christ's explicit command was that leaders should not act in this way.

5.3.4.14 Example and leadership

The results from the statement '*Exceptional Christ-like leaders expect people to follow their example*' are also a little disturbing when 10.04% (12) in business and 15.12% (18) in Church said that they disagreed with the statement. It would be interesting to know the reasons leaders would give for this.

5.3.4.15 Loneliness, decision making and leadership

The statement '*Exceptional Christ-like leaders face intense loneliness when making decisions*' again indicates a diversity of opinion amongst respondents. Some respondents believe that leaders do face intense loneliness when making decisions whilst others say that they do not. The business score is slightly higher perhaps implying that business leaders are more prone to loneliness when making decisions than Church leaders. This could be linked to the plurality of leadership in the Church where Church leaders can make decisions together whilst in business they must make these alone, sometimes having far reaching implications.

5.3.4.16 Sixth sense and leadership

Again the results of the statement *'Exceptional Christ-like leaders have a sixth sense to know what needs to be done in a particular circumstance'* indicates a diversity of thought amongst respondents. Some respondents say that leaders do have a sixth sense while others say that they do not.

5.3.4.17 Accountability and leadership

Regarding Church leadership the results of the statement *'Exceptional Christ-like leaders hold people accountable for work assigned to them'* indicates a spread of opinion among respondents. However, in business, almost all respondents saw it as being absolutely essential to hold people accountable for work assigned to them. It is difficult to understand why there is a stronger emphasis on this statement in business except that it may be easier in business to hold people accountable. After all, in business people are paid for their services whilst in the Church much of the work is done by volunteers.

5.3.4.18 Decisiveness and leadership

The same can be said for spending money on developing people and dealing decisively with those things that will throw them off course. The language used in the statement *'Exceptional Christ-like leaders deal decisively with anything that will throw them off course'* is strong. This may have resulted in uncertainty when it came to leadership in the Church. 'Dealing decisively' is sometimes accompanied by pain and hurt towards people when a more gentle approach could be a lot more redemptive.

5.3.4.19 Working hard and leadership

The results for the statement *'Exceptional Christ-like leaders work hard'* indicate that all leaders must be hard working individuals. There is no uncertainty in this statement. Exceptional leadership is associated with a high work ethic, anything less is unacceptable.

5.3.4.20 Success and leadership

Considering the statement *'Exceptional Christ-like leaders find it acceptable to climb the ladder of success'* it is interesting to note that 47.90% (57) of respondents see it as acceptable for Church leaders to do so. Of this 47.90% (57), 26.89% (26) said that, whilst they agree with the statement, it needed further explanation. This statement refers to leaders being ambitious to get ahead, to succeed. 83.20% (99) of respondents said that it was acceptable for business leaders to do so. 16.81% (20) agreed with the statement but felt that it needed further explanation.

5.3.4.21 Building enduring organisations and leadership

Whilst respondents are clear that in business they should have it as their aim to build great enduring organisations, they were not as certain in the Church environment. There was again a mixed view amongst respondents.

5.3.4.22 Equipping others and leadership

Results of the statement *'Exceptional Christ-like leaders spend inordinate amounts of time equipping others to lead'* indicate a spread across the six possible scores. This diversity of opinion may be the result of using the term 'inordinate'. This term can be viewed positively or negatively. Positively in that leaders have this as a priority, negatively because they could be doing so at the expense of other equally important tasks.

5.3.4.23 Plurality and leadership

The scores for *'Exceptional Christ-like leaders believe in a plurality of leadership'* indicate that there is greater uncertainty about plurality of leadership in business than what there is in the Church.

This may indicate that in business there is almost always an individual leader as opposed to shared leadership as in the Church context.

5.3.4.24 Target market and leadership

The scores for *'Exceptional Christ-like leaders know their target market'* are interesting.

Respondents' scores indicate that whilst some disagreed, most agreed that knowing your target market was equally important in business and the Church. It is noted, however, that 22.50% (27), in the Church context, agreed with the statement but also said that it needed further explanation.

5.3.4.25 Selflessness and leadership

The scores for *'Exceptional Christ-like leaders are selfless in their leadership, putting the interests of others before their own'* again appear to address motives with a diversity of opinions existing about a leader's motives in business. Church based answers indicate that there is little difference in understanding between leaders.

As stated above not all the statements were considered. However, it is important to note that those not considered are not unimportant. They are important because their similarities provide proof of the hypothesis made throughout this dissertation: *If business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation made between secular and sacred.*

5.3.5 An investigation into the difference between business and Church ratings for each statement

Whilst it has been possible to look at the individual frequencies per statement for business and Church separately the overarching question of this dissertation must still be answered. An attempt was made to prove the hypothesis that if business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred.

Recognising the nature and complexity of the questionnaire, and the difficulty of trying to achieve an overall result, the difference between a business rating and a Church rating (BMC) was determined for all statements. This would give an overall picture of what respondents thought to be true, keeping in mind, however, that greater accuracy would be determined when results were identified and discussed component wise. Each statement has six possible ratings for business and Church respectively. The following examples will give an idea of how a result is achieved:

Business rating minus Church rating for a particular statement.

$6 - 3 = 3$: This means that the business rating had a higher rating than the Church rating.

$6 - 6 = 0$: This means that there was absolutely no difference in rating between business and Church opinion.

$3 - 6 = -3$: This means that Church had a higher rating than business.

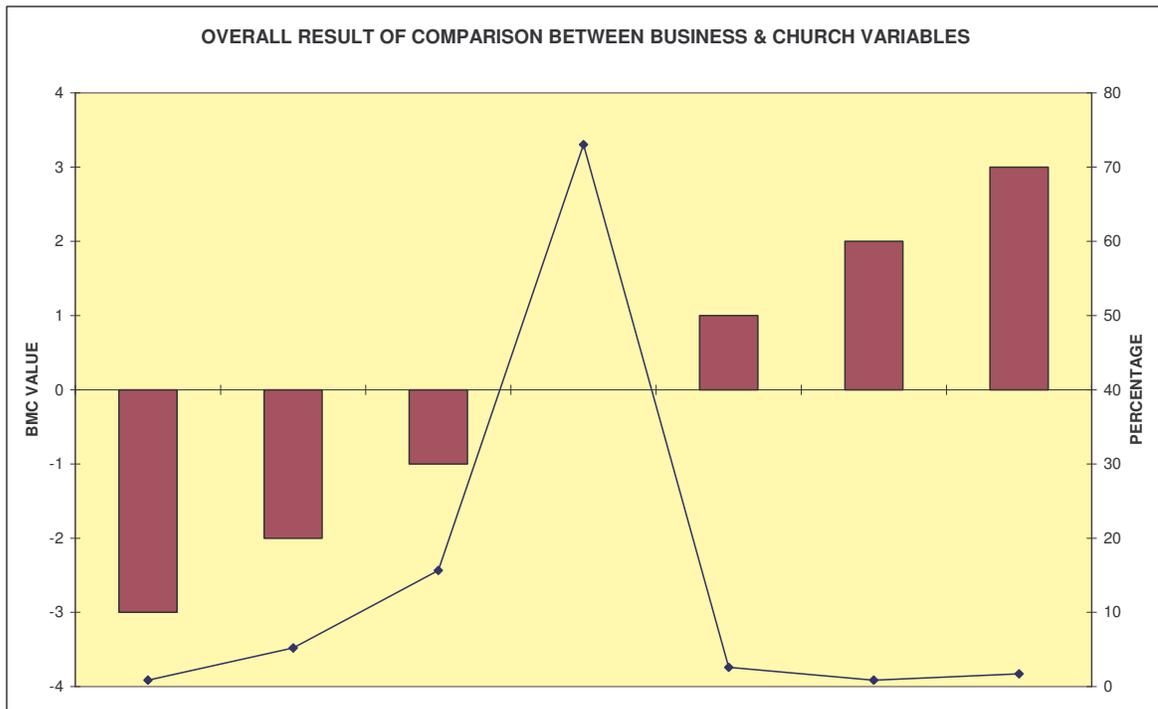
Keeping this in mind the following table represents the overall picture painted by leaders in the data captured:

Table 12

Business Minus Church	Number	Percentage (%)	Implication of Answers
-3	1	0.87	73.04% (84) of participants answered that they saw no substantial difference between leadership in business and leadership in the Church. 15.65% (18) scored Church based answers slightly higher. The other differences are negligible.
-2	6	5.22	
-1	18	15.65	
0	84	73.04	
1	3	2.61	
2	1	0.87	
3	2	1.74	

The following graph also represents the results:

Figure 3



- The business minus the Church value results in a particular score. This score is referred to as BMC.
- The left side of the graph implies higher scores for Church. The centre is zero and therefore, is an equal score between business and Church. The right side is the result of higher business scores.

- The percentage value up the right hand side of the graph is related to the BMC value. In this graph 73.04% has a zero value. The meaning of this is that there is an equal score between business and Church.
- In the graphs that follow the same principles apply as those above.

This result indicates that the majority of leaders saw no difference between leadership in business and leadership in the Church. There certainly are differences however, as was indicated in the previous section, when each variable pair per statement is looked at. None the less, the big picture supports the hypothesis made. This result may indicate that Christian leaders cannot, nor should they, divide their lives and leadership into what they or others may term secular and sacred – sacred being that which is connected with the Church whilst secular is the leader's business environment. A further consequence of this result is that it could provide a standard for both Church and business leaders to strive for. Church leaders cannot hide behind 'spirituality' as an excuse for exercising poor leadership and business leaders must take seriously those leadership principles that emerge out of the life, character, teaching and leadership of Jesus Christ. Whilst leaders will fail, their goal will always be to represent Christ to those they are leading. This may not be the most 'successful' form of leadership (as defined by worldly success) but it certainly is leadership that is rooted in character which works its way through every level of competence. It is leadership that remains faithful to Jesus Christ.

Considering the age groups (Table 7) of respondents it is interesting to note whether there are any differences between the age groups. Table 13 below represents the differences between a business rating and a Church rating for the various age groups. Besides those over the age of 70, there were no surprises. All age groups viewed business and Church leadership in very much the same way. See the zero value for each of the respective age groups which indicate a 'no difference' score.

Table 13

BMC VALUES FOR THE DIFFERENT AGE GROUPS (Percentages)							
	-3	-2	-1	0	1	2	3
21 – 30				100.00			
31 – 40		5.26	21.05	73.68			
41 – 50		12.50	15.63	68.75	3.13		
51 – 60	2.56		15.38	76.92	2.56		2.56
61 – 70		5.56	16.67	72.22	5.56		
>70				60.00		20.00	20.00

Table 7 indicates that the largest group that answered the questionnaire was the 51 – 60 age group. Looking at Table 13 this group's zero value of BMC is approximately 3% above the overall average of 73% (Table 12). This age group, therefore, has a strong influence on the overall result.

5.3.6 12 Commitments of leadership

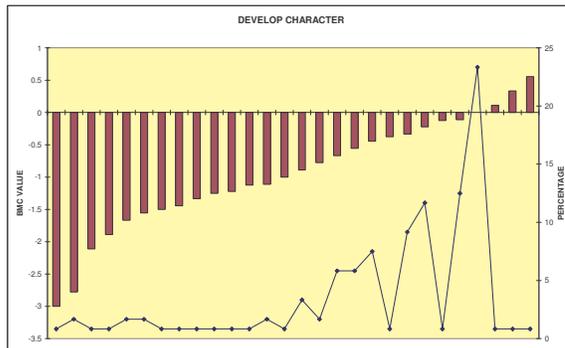
In chapter 3, 12 commitments of leadership were identified and described. These emerged from literature research. The variables associated with business leadership and those associated with Church leadership were then grouped under one of the 12 leadership commitments (See Appendix A). A frequency count for the value of each set of variables was performed on these 12 groups. BMC values were then determined for each set of variables for the individual groups. In reading the following graphs and tables it should be remembered that a negative value (<0) implies that respondents have rated the Church leadership score higher on this particular variable pair whilst a positive value (>0) means that the business leadership score has been rated higher. A zero value means the two ratings are exactly the same. *It should also be noted that the closer the vertical value of the graph is to 0 the smaller the difference is between business score and Church score. This is important as the graphs and tables can be misleading if this is not kept in mind.*

Further, a univariate procedure was carried out on each of the 12 groups/commitments. This included basic statistical measures, tests for location, tests for normality, Quantiles, Stem Leaf, boxplot and normal probability plot. The findings will be briefly commented on in the next section.

The 12 groups were defined as follows: Exceptional Christ-like leaders ...

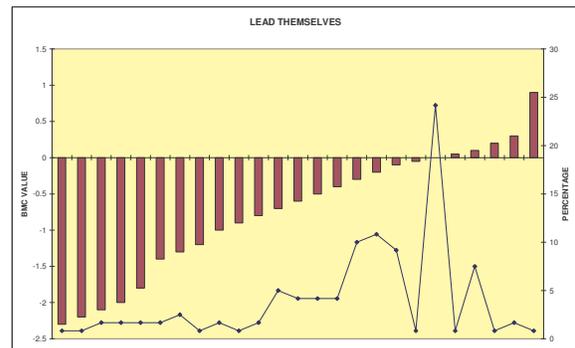
1. Develop character
2. Lead themselves
3. Understand their context
4. Know their model
5. Model the way
6. Inspire a shared passion
7. Learn to communicate effectively
8. Understand, develop and enable people
9. Work hard at execution
10. Challenge the process
11. Make courageous decisions
12. Encourage the heart

Figure 4



< 0	74.16%	89
> 0	2.50%	3
0	23.34%	28

Figure 5



< 0	64.17%	77
> 0	11.66%	14
0	24.17%	29

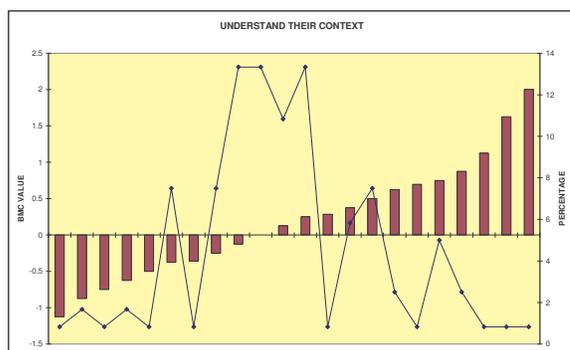
Figure 4 (Exceptional Christ-like leaders develop character) shows that whilst 23.34% (28) of respondents indicated no difference between the appropriate variable pairs defined in this group, 74.16% (89) have Church scores which are higher than business ratings. It is important not to draw

too many conclusions from this except to say that perhaps, for a variety of different reasons, respondents may have placed greater emphasis on Church leaders developing character, more so than business leaders. The observations are confirmed by the univariate procedure. The median (the middle value of the spread of the data or 50% quantile), is -0.22222, indicates higher Church scores than business scores. Tests for location (probability distribution) support this difference, the p value <0.0001 is statistically significant ($<5\%$). This statistic indicates that there is statistical evidence that there is a difference between business scores and Church scores. This does not mean that the difference is necessarily large or important. The smaller the p value the more significant the result is said to be. Business scores and Church scores, with respect to character, are shown to be different according to tests for location. Tests of normality (tests to see whether an underlying probability distribution differs from a hypothesised distribution), Quantiles, Stem Leaf (visual shape of distribution) and boxplot show a negatively skewed distribution of data. For this study, the deviation of the value of the variable BMC from 0 is of interest. For most of the data the value of BMC is 0. A negative value for BMC means that the data for Church scores has higher values than that for business scores, whilst a positive value of BMC indicates that the business scores are higher than the Church scores. For 'develop character' the appropriate data has a negatively skewed distribution (kurtosis = -1.9868432) indicating that for most of the data the Church scores are higher than the business scores. This may indicate that leaders understand 'developing character' as a greater reality, responsibility and necessity in Church leadership as opposed to business.

Figure 5 (Exceptional Christ-like leaders lead themselves) indicates similar trends. 64.17% (77) of the appropriate data indicates that it is more important that Church leaders are leading themselves. 24.17% (29) of the appropriate data indicates that there is no difference between business and Church ratings. The univariate procedure reflects these interpretations – the mean (average) and median being -0.37542 and -0.2 respectively. Again tests for location (Student's t, Sign & Signed Rank) yield a p value of <0.0001 indicating statistical significance. The distribution of the appropriate data is negatively skewed. Stem Leaf and boxplot confirm this observation. Therefore,

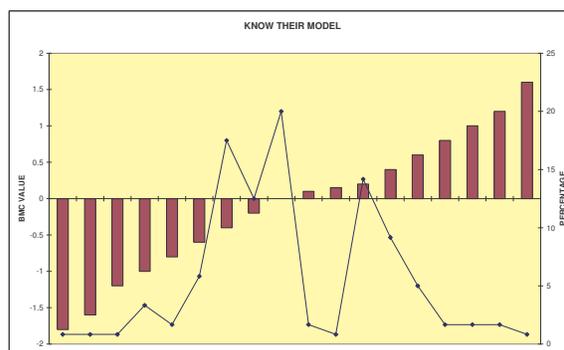
the univariate procedure indicates that respondents saw a significant difference between leading themselves in Church and leading themselves in business, placing greater emphasis of self-leadership in the Church context.

Figure 6



< 0	35.00%	42
> 0	51.66%	62
0	13.34%	16

Figure 7

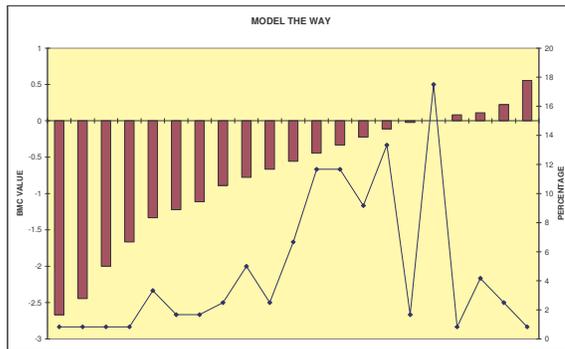


< 0	43.32%	52
> 0	36.68%	44
0	20.00%	24

Figure 6 (Exceptional Christ-like leaders understand their context) indicates that 51.66% (62) of respondents have given higher scores for business ratings. This may imply that respondents consider ‘understand their context’ as a greater necessity and responsibility in the business environment. This does not mean that it is unimportant that Church leaders understand their context, as can be seen from the value of 35% (42). 13.34% (16) indicated that there was no difference in this area between Church scores and business scores. The univariate procedure also substantiates these interpretations. The median of 0.125000 indicates higher business scores than Church scores. The positive value confirms the interpretation of what the tests for location and tests of normality indicate, namely, statistical significance. It could be said that respondents see a significant difference between business and Church leadership regarding the variables associated with ‘understand their context’ – that is that respondents believe it to be more important to ‘understand their Context’ in the business sphere than in the Church sphere.

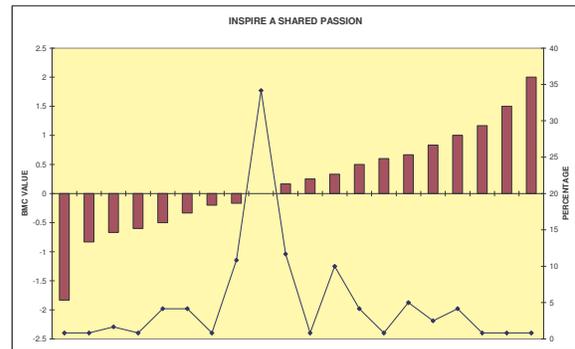
Figure 7 (Exceptional Christ-like leaders know their model) indicates a very similar trend for business scores and Church scores. 20% (24) of respondents indicating that there is no difference between business and Church scores. The univariate results yield a median of 0. Tests for location have p values of 0.2430, 0.4752 and 0.0849 which are >5%. This statistic indicates that there is no statistical evidence to prove a difference between business and Church scores. It does, however, indicate that there are similarities of understanding between business and Church with regard to leaders knowing their model. Tests for normality indicate a negatively skewed distribution but not to the same extent as in previous groupings. This indicates that the data for Church scores was higher than that for business scores. Stem Leaf and boxplot support the fact that leaders, whilst not seeing a significant difference, believed it was more important for Church leaders to know their model.

Figure 8



< 0	74.17%	89
> 0	8.33%	10
0	17.50%	21

Figure 9



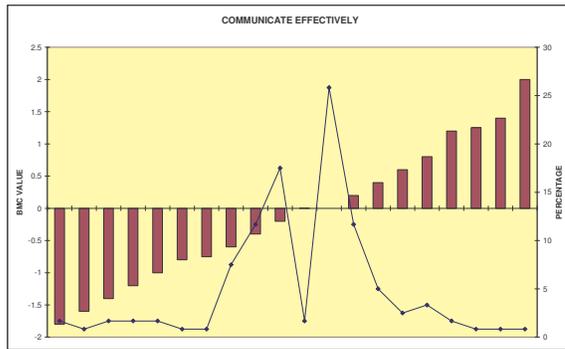
< 0	24.16%	29
> 0	41.67%	50
0	34.17%	41

Figure 8 (Exceptional Christ-like leaders model the way) indicates that respondents placed a greater emphasis on Church leaders (74.17% or 89 cases) modeling the way than on business leaders (8.33% or 10 cases), 17.5% (21) indicating that there is no difference between Church scores and business scores. The univariate procedure yields a median of -0.27778 and a mean of -0.38171. This may indicate that respondents view 'modeling the way' as a greater responsibility for Church leaders. Tests for location support this difference with statically significant p values of

<.0001. Tests for normality, Stem Leaf and boxplot indicate a negatively skewed distribution pointing to Church scores that are higher than business scores. Therefore, supporting conclusions already reached concerning the priority for Church leaders to 'model the way'.

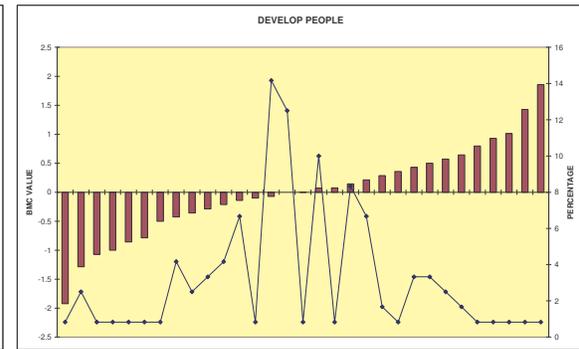
Figure 9 (Exceptional Christ-like leaders inspire a shared passion) shows that 41.67% (50) of respondents indicated higher business scores than Church scores (24.16% or 29 cases). 34.17% (41) said there was no difference. The univariate procedure yields a median of 0 indicating an even distribution of data. The mean, however, indicates a positively skewed distribution of 0.122639. This indicates that business scores were higher than Church scores. This may also indicate that leaders considered it more important and of greater priority for business leaders to inspire a shared passion than Church leaders. Tests for location yield p values of 0.0052, 0.0238 and 0.0021 which are <5%, therefore, indicating statistical significance. This could indicate a difference of understanding between business and Church leadership with respect to inspiring a shared passion. Tests for normality, etcetera, indicate positively skewed distribution of data of 0.3632958. The implication may be that respondents believe that it is more important for business leaders to inspire a shared passion.

Figure 10



< 0	47.50%	57
> 0	26.66%	32
0	25.84%	31

Figure 11



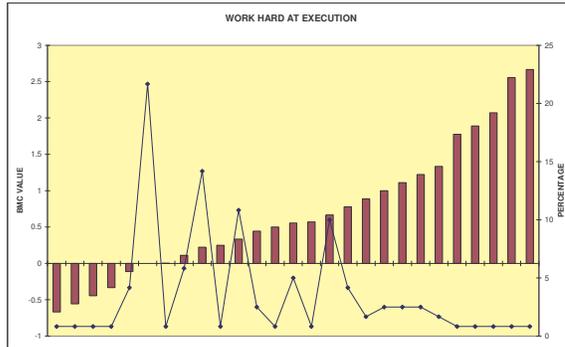
< 0	43.34%	52
> 0	44.15%	53
0	12.51%	15

Figure 10 (Exceptional Christ-like leaders learn to communicate effectively) shows that 47.50% (57) of respondents have indicated Church scores that are higher than business ratings. 25.84% (31) indicate that there is no difference. This may indicate that respondents viewed communication as a greater priority in the Church context. This is substantiated by the univariate results. Whilst the median is 0 the mean is very small (-0.09917). Tests for location indicate p values of 0.0626, 0.0105 and 0.0356. Therefore, two tests (Sign & Signed Rank) yielding statistically significant data (<5%) whilst the Student's t has a p value of 6.26% (0.0626). The distribution of the relevant data is positively skewed (0.02835262). There is, however, a negative mean of -0.09917. The differences indicated by univariate statistics are small. This may indicate that respondents saw very little difference between communicating effectively in business and the Church.

Figure 11 (Exceptional Christ-like leaders understand, develop and enable people) indicates a satisfactory distribution of the data placing equal importance on enabling, developing and understanding people in both business and the Church. The univariate statistic is in complete agreement with this. Tests for location yield high p values of 0.9789, 1.0000 and 0.9607. All the p values are >5% indicating that the data is not statistically significant. The median is 0, the mean negative and tests for normality, Stem Leaf and boxplot all indicate negatively skewed distribution of

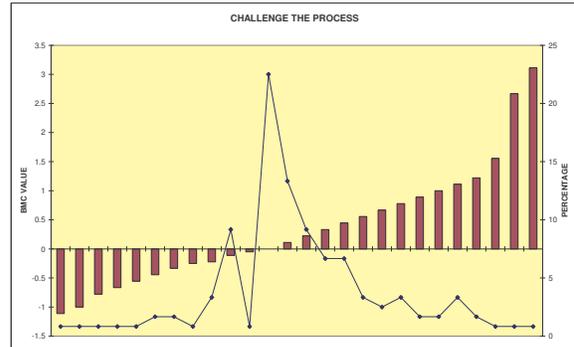
data. This may indicate that respondents see small differences between developing people in business and the Church.

Figure 12



< 0	7.50%	9
> 0	70.82%	85
0	21.68%	26

Figure 13



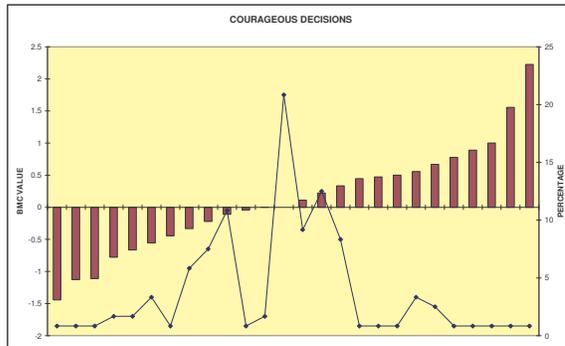
< 0	21.66%	26
> 0	55.84%	67
0	22.50%	27

Figure 12 (Exceptional Christ-like leaders work hard at execution) indicates that 70.82% (85) of respondents have business scores that are higher than Church ratings. Again it is necessary to emphasise that this does not mean that it is unimportant for Church leaders to work hard or that they don't work hard but that respondents may view 'working hard' as a greater priority and necessity in the business sphere. Univariate statistics reflect this interpretation. Tests for location indicate p values of <math><0.0001</math> indicating statistical significance. The median of 0.236311 and mean of 0.413442 also indicate business scores that are higher than Church scores. Tests for normality, Quantiles, Stem Leaf and boxplot all indicate positively skewed distribution of the data with a value of 1.62461273. The conclusions from these results indicate that respondents believe that hard work is a greater reality and necessity in business than in the Church. In other words, it is more important that business leaders work hard at execution than what it is for Church leaders to do so.

Figure 13 (Exceptional Christ-like leaders challenge the process) indicates that 55.84% (67) of respondents have business scores that are higher than Church ratings (21.66% or 26 cases). This may mean that there are slightly higher anxiety levels when it comes to change in the Church as

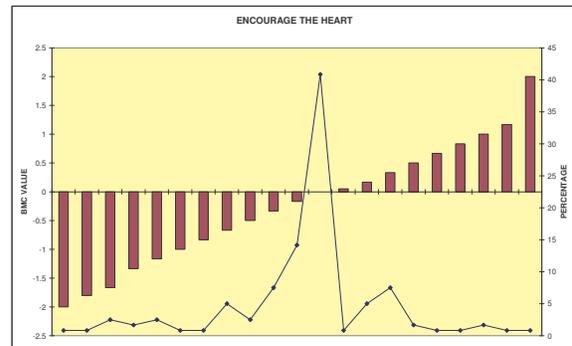
compared to change in business. 22.50% (27) of respondents see no difference at all. The univariate results show a positive mean (0.230833), positive median (0.11111) and a positively skewed distribution of the appropriate data (kurtosis = 1.92027093). This indicates that respondents have given higher ratings for challenging the process in business than what they have in the Church. Tests for location yield p values of <0.0001 indicating statistical significance. This may indicate that respondents have greater confidence about challenging the process in business than what they do in the Church.

Figure 14



< 0	36.67%	44
> 0	42.49%	51
0	20.84%	25

Figure 15



< 0	39.17%	47
> 0	20.00%	24
0	40.83%	49

Figure 14 (Exceptional Christ-like leaders make courageous decisions) indicates a business score (42.49% or 51 cases) that is slightly higher than Church ratings (36.67% or 44 cases). 20.84% (25) of respondents see no difference at all. The univariate result reflects a similar result. Tests for location reflect statistically insignificant (>5%) p values of 0.3224, 0.5384 and 0.2171. The median of 0 and a mean of 0.040972 indicate small differences. Tests for normality, stem leaf and boxplot indicate a positively skewed (kurtosis = 0.72964069) distribution of the appropriate data. This may reflect the respondents understanding that to make courageous decisions is a greater reality and responsibility for leaders in business than leaders in the Church.

Figure 15 (Exceptional Christ-like leaders encourage the heart) indicates the first result where the BMC zero value (40.83% or 49 cases) is higher than the business score (20.00% or 24 cases) and Church rating (39.17% or 47 cases). This indicates that respondents see very little difference between encouraging the heart in the business sphere and encouraging the heart in the Church sphere. Tests for normality, however, indicate a negatively skewed distribution (-0.5989544) of the appropriate data. The mean is -0.13681 and the median 0. Tests for location yield statistically significant p values of 0.0088, 0.0086 and 0.0105 respectively. The implication of these results is that whilst respondents see very little difference between business and Church with regards to the matter of encouraging the heart, they may place a higher priority on Church leaders doing so.

The following would then be some of the conclusions:

- Whilst the overall Business Minus Church scores indicate general agreement in the way that leaders see business and Church leadership, the groupings, however, indicate that there are differences in understanding. The univariate results confirm these differences while the kurtosis (measure of peakedness), standard deviation (measure of spread), variance (measure of dispersion) and interquartile range (mid spread or middle 50[0.25 – 0.75]) indicated that differences between leadership in business and the Church were small. This is confirmed by the Business Minus Church calculations indicating small deviations of BMC from 0. Again it is confirmed by the results indicated in Table 12 where 73.04% (84) of respondents saw no substantial difference between leading in business and leading in the Church.
- The variable pairs chosen per group were not necessarily the best variable pairs per group to define business and Church leadership. The determination of Cronbach alpha values for groups of variables will be discussed in the next section to determine how well the variables, within the groups, could statistically be considered to be grouped together.
- Factor analysis was used to determine which variables could be grouped together to define and compare business and Church leadership.
- The results of the factor analysis will be used to constitute new groupings of the variables.

5.3.7 Cronbach alpha values on the 12 commitments of leadership

The Cronbach alpha value for a set of variables is used to determine whether variables can be regarded as measuring a common aspect. The purpose of this next section is to test the groups of variables identified as part of the 12 commitments of leadership. Considering the data provided by the respective participants the endeavour is made to determine if the various variables, associated with each of the commitments, can be regarded as measuring a common aspect of commitment.

The following are the Cronbach alpha values for each of the commitments:

Table 14

CRONBACH ALPHA VALUES FOR 12 COMMITMENTS OF LEADERSHIP		
	Business	Church
1. Develop character	0.925929	0.844957
2. Lead themselves	0.887924	0.866482
3. Understand their context	0.666580	0.604647
4. Know their model	-0.057962	0.196709
5. Model the way	0.871414	0.821447
6. Inspire a shared passion	0.779074	0.750878
7. Learn to communicate effectively	0.826768	0.796952
8. Understand, develop and enable people	0.918587	0.907957
9. Work hard at execution	0.859568	0.897567
10. Challenge the process	0.85948	0.879806
11. Make courageous decisions	0.731363	0.787063
12. Encourage the heart	0.866132	0.832879

In Practical Theology and business studies the lower limit that is acceptable for Cronbach alpha is 0.60. The Department of Statistics, University of Pretoria, uses a figure of 0.7 as the acceptable lower limit of Cronbach alpha, recognizing, however, that every discipline has its own acceptable lower limit. As can be seen from Table 14 most of the groups have high alpha values. This means that the variables comprising the groups may be regarded as measuring a common aspect as specified by the group name. The higher the Cronbach alpha for the group of variables tested the better the relationship. The two groups that produced the best alpha values are 'develop character' and 'understand, develop and enable people' – both above 0.9.

Considering the best grouping of variables also implies that the worst combination of variables must be considered as well. Table 8 indicates that the group 'understand context' is close to the lower limit of acceptable alpha values. However, there is one group of variables that has unacceptable cronbach alpha values, namely, 'know their model', the cronbach alpha for business being -0.057962, and Church 0.196709. The variables connected with this group are as follows:

Know their Model

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

- ...are sometimes autocratic to get a job done
- ...accept Christ's servant leadership style as the model for their leadership
- ...reject a hierarchical system of leadership
- ...reject attitudes of 'lording it over others' as an acceptable model of leadership
- ...find it acceptable to 'climb the ladder' to success

5.3.8 Factor Analysis

"Factor analysis is a statistical data reduction technique used to explain variability among observed random variables in terms of fewer unobserved random variables called factors" (Wikipedia 2007:1). Darlington (1973:2) suggest that a typical factor analysis provides answers to four questions:

1. How many different factors are needed to explain the pattern of relationships among these variables?
2. What is the nature of these factors?
3. How well do the hypothesised factors explain the observed data?
4. How much purely random or unique variance does each observed variable include?

"The unrotated factors successively define the most general pattern of relationships in the data. Not so with the rotated factors. They delineate the distinct clusters of relationships..." (Rummel 1970:1). The rotated factor method sets out clusters of relationship within the data and it is up to the researcher to define and describe the relationship. The initial factor method revealed 23 Church factors and 21 business factors that had eigenvalues of greater than 1. Consideration of the rotated

(varimax) factor pattern indicated 15 business factors and 11 Church factors of two or less variables. The results, therefore, were unsatisfactory. This led to the consideration of the results of repeated factor analysis, where the number of factors to be retained per analysis was defined and resulted in a decision that seven factors could be appropriately defined for business and seven factors could be appropriately defined for Church (See Appendix D). Cronbach alpha values were then determined for the variables associated with each of the various factors. The results are indicated in Table 15 below. A generic name was allocated to each of these factors.

Table 15

GROUPINGS GENERATED BY FACTOR ANALYSIS			
BUSINESS		CHURCH	
Exceptional Christ-like leaders ...	Alpha	Exceptional Christ-like leaders ...	Alpha
FACTOR 1 Live God directed lives	0.974296	FACTOR 1 Build a culture of learning, competence and development	0.974473
FACTOR 2 Demonstrate the character necessary to lead others	0.945933	FACTOR 2 Demonstrate the character necessary to lead others	0.974473
FACTOR 3 Build a culture of learning, competence and development	0.918814	FACTOR 3 Live God directed lives	0.801095
FACTOR 4 Have a clear purpose to their leadership	0.805457	FACTOR 4 Build teams and develop people	0.878511
FACTOR 5 Build teams and develop people	NA*	FACTOR 5 Have a clear purpose to their leadership	0.859786
FACTOR 6 Encourage leadership experience	0.761799	FACTOR 6 Encourage leadership experience	0.785459
FACTOR 7 Model leadership values	0.730481	FACTOR 7 Model leadership values	0.682143

* There are insufficient variables in business factor 5 to determine the Cronbach alpha value.

Church factor 4 seems to be more appropriate to 'Build teams and develop people'.

As the factors are described it will become evident that whilst business and Church factors have the same number of factors these factors do not necessarily correspond on a one to one basis or have the same factor structure in respect to the variables they contain. While the factors do have some variables that are the same they will, however, also have variables that are not common to each

factor considered. These factors have been named descriptively, they underlie and try to reflect what was meant by the appropriate component statements. When naming the factors greater consideration was given to those factors having the highest loading. The following are brief descriptions of each of the groups generated by factor analysis. As is evident from Table 15, business and Church have linking factors that are defined by different variables.

5.3.8.1 Exceptional Christ-like leaders *live God directed lives*

Business – Factor 1: This factor is defined by prayer, seeking God’s guidance and being leaders that are full of the Holy Spirit. As can be seen by the variables within this factor, a leader’s relationship with God influences everything else about their leadership: their desire for Christ-like character, their leadership style, their attitude towards those they serve, their leadership habits, work ethic, and so on. They are leaders that take care of their own inner worlds, recognising that their private lives have a direct bearing on their public leadership. They are spiritually empowered leaders seeking God’s will for their leadership and knowing His directing influence. This is a primary focus of business leaders who wish to remain faithful to Christ in their leadership.

Church – Factor 3: The corresponding factor in Church leadership, factor 3, can be described in a very similar way. The leader’s desire is to do the will of God and to know the fullness of the Holy Spirit. This desire for a God directed life will affect, amongst many other things, the Church leader’s ethics as they recognise that how they live will have a direct influence on their public leadership. Whilst highly focused in their leadership, their God directed lives help them to put the interests of others before their own.

5.3.8.2 Exceptional Christ-like leaders *demonstrate the character necessary to lead others*

Business – Factor 2: This second factor in business represents leadership qualities that emerge directly out of a leader’s character. The highest loading was given to ‘demonstrating courage when

making decisions'. Other words that characterise this factor are seen throughout the various statements: 'take initiative', 'passionate', 'optimism', 'remain calm', 'persevere', 'trust', 'loyalty', and so forth. This is not simply character for the sake of character, but character that has a direct bearing on how a leader leads: what their character enables them to do. This factor further defines what a leader wants of those who follow: 'Trust in teams', 'loyalty', 'accountability', 'communication', etcetera.

Church – Factor 2: The highest loading here is given to accepting Christ's servant leadership style as the model for a Church leader's leadership, second was 'being both confident and humble in their leadership,' and third, 'modeling servant leadership'. These variables represent character in a way that defines how a leader leads. Christ's servant leadership is defined by humility, considering the needs of others, and so on. It represents incredible strength of character in doing what the will naturally opposes: to be first, to be served rather than to serve, and to achieve their own gain before that of others. Confidence represents a competence that emerges from character. Other character words and concepts that emerge from this set of variables are: 'hold out hope', 'motivated by love for God', 'optimism', 'discipline', 'compassion', 'keeping team morale high', 'see crisis as opportunity', etcetera. These define what a leader does and thus define the inner qualities of character that exist to enable the leader to lead in the way they do.

5.3.8.3 Exceptional Christ-like leaders *build a culture of learning, competence and development*

Business – Factor 3: Business leaders who surround themselves with advisors describe a culture where leaders are open to learning and growth. This was the highest factor loading. The second highest factor loading summarises, to a large degree, this factor. Namely, exceptional Christ-like leaders work hard at becoming competent in what they do. Whilst it can safely be said that character breeds trust it must also be said that competence does the same. Leaders learn from others and do everything they can to increase their levels of competence. They are focused, accept consequences for decisions they make, know their target market and business DNA, and

spend money on developing and increasing the competence of the people who work for them. They recognise that by developing a person's competence they run the risk of losing that person, knowing, however, that the alternative is worse: working with people that do not know what they are doing.

Church – Factor 1: This factor describes a growth in competence, within a Church environment, through many varied ways. The highest loading this factor had was given to the statement, *'spend money on developing the people that work for them'*. This could naturally be developing people in areas of character, however, it does have a stronger emphasis on that which helps people get the job done, namely, competence. This includes phrases such as: *'coach people to effectiveness'*, *'hold people accountable for work assigned to them'*, *'empower their people to fulfill the vision and mission of the Church'*, etcetera. Further, this focus on development makes it crystal clear that a leader places great value on individuals and on the individual contributions that a person makes to the Church. This, therefore, becomes an emphasis of not only developing themselves but also seeing the development of others as essential. A further emphasis in this factor is developing an ethic of hard work – an unquestionable work ethic that becomes an example and standard for others to follow.

5.3.8.4 Exceptional Christ-like leaders *have a clear purpose to their leadership*

Business – Factor 4: This factor indicates a focus in business leadership that is different to that of the Church. At first it was difficult to see why the factor loading was so high on *'have clear economic policies in place'* whilst in the Church factor, factor 5, it was to *'place a huge importance on those attending the Church'*. Yet, as other variables were considered for possible inclusion in this factor, it became clear that it was a matter of purpose. A primary purpose of business is to make a profit. This is not to say, however, that people are unimportant. Other factors clearly indicate that they are. However, what it does mean is that hard work, decision making, getting the job done, strategy, discipline, etcetera, have this purpose in mind. Moreover, the statement *'have*

clear economic policies in place’ does not imply profit at any cost. The term ‘clear economic policies’ implies principle driven profit.

Church – Factor 5: The primary focus indicated by the factor loading of this factor is that Church leaders, whilst motivated by the love and glory of God, also see people as a strong focus of their leadership. This means involving others in the process of making decisions and discerning the will of God for the Church. This factor reflects on understanding both the culture and the people whom leaders lead, and how best to develop a leadership culture amongst those people. Keeping people in mind, it is building a Church that is conducive towards change and celebrating with those very same people when victories are achieved.

5.3.8.5 Exceptional Christ-like leaders *build teams and develop people*

Business – Factor 5: As noted above not much credence can be given to this factor. It is defined by leaders coaching their people to effectiveness. It is about building people and helping them grow in the responsibilities that they have been given.

Church – Factor 4: The emphasis of this factor is building teams around a common purpose, of building trusted teams that can lead change and carry out strategy. Leaders and their teams must be passionate about the vision of their Church and leaders must be prepared to stand by followers when they have taken calculated risks and failed.

5.3.8.6 Exceptional Christ-like leaders *encourage leadership experience*

Business – Factor 6: This factor emphasises a principle already known to many: the greatest teacher is experience. Leaders encourage learning through experience. To do this they will sometimes allow their people to experience disequilibrium in order to learn a particular lesson. They will let them take risks and fail, help them to stand up and move again. Business leaders who

are exceptional in their leadership want others to lead, to risk and to grow. They will see crisis and experience as an opportunity for growth and development.

Church – Factor 6: In this factor leadership experience connects with a plurality of leadership. In the Church context, whilst there may or may not be one person seen as the leader, they do not flaunt their authority but surround themselves with people that they can learn from and grow with. This humble spirit requires that leaders take care of their emotional worlds, being not only able to lead others but also themselves. They grow through others and through the experience of others. They too allow their people to experience disequilibrium in order to learn a particular lesson.

5.3.8.7 Exceptional Christ-like leaders *model leadership values*

Business – Factor 7: The final factor reminds leaders in both business and Church of the power of example. In business, leaders do not merely preside over work but get their hands dirty in getting the job done. Leaders must visibly lead by example. They must personally exemplify their business values. One way they can do this is to get involved in the training of their people.

Church – Factor 7: The final Church factor emphasises example. This example refers particularly to having an inspiring vision and helping others understand what that mission and vision is. They are always teaching their people, having it as their goal to build great, enduring Churches. The primary method of teaching their people should be through personal example: living the vision, living the mission!

CHAPTER 6

6. SUMMARY OF FINDINGS

This chapter will serve as a summary of the findings from chapters 2, 3, 4 and 5. Throughout this document the problem statement considered was that leaders distinguish between the secular and sacred, between business and spiritual leadership, failing to realise that the character, life, teaching and leadership of Jesus Christ provides us with a benchmark for all great leadership. Leaders box and divide their lives into what they would view as appropriate leadership in the Church and appropriate leadership in business, applying different principles to each. To investigate this problem statement the following hypothesis was stated: If business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred.

Chapter 2 considered various influential business and Church leaders. The author purposefully chose business leaders who would not necessarily attribute their leadership to their spiritual values. This was done to see how they would describe exceptional leadership and then to compare what they said with what respected Church leaders were saying. Would there be any crossover and, if there was, what would that be? Would there be any principles that were exclusive to the Church leaders? What would these be? This would then be considered the praxis of leadership.

Chapter 3 considered the theory of leadership. Many leadership books were consulted to try and achieve an overall picture of leadership. Again, the purpose was to determine whether there were overarching, benchmark leadership principles that applied no matter what environment leaders found themselves in. Were there principles that applied only in Church leadership? Were there

principles that applied only in business? Were there principles which applied only to spiritual leadership and if there were, what were they?

Chapter 4 considered the life of Christ in the Gospels. Specific reference was made to Mark's Gospel. The main purpose was not to provide an exegetical commentary on the text but to qualify whether any of the principles discovered in chapters 2 and 3 could be supported from the text. Were leaders who claimed that their leadership was based on principles emerging from Christ's leadership accurate in their assessment? Are there indeed principles in the character, life, teaching and leadership of Jesus Christ that apply to leaders in both the business and Church environment? If there are, then what are they?

The methodology employed was that of descriptive research involving the hermeneutical perspective, the empirical perspective and the strategic perspective. Chapter 5 considered the empirical perspective which involved survey-based quantitative research amongst leaders. Leaders were chosen that had experience in both Church and business leadership. By doing so the most objective perspective was sought. Questionnaires, consisting of leadership statements emerging from chapters 2, 3 and 4, were created with the help of the Department of Statistics, University of Pretoria. Questionnaires were sent out and these were returned and analysed by the Department of Statistics. The following tests were carried out: frequency of the variables, overall Business Minus Church calculations, Business Minus Church calculations on the 12 commitments of leadership, the univariate procedure, determining eigenvalues, cronbach and exploratory factor analysis and so on.

What follows is a brief look at some of the findings from these chapters. These findings will help to clarify a number of conclusions that can be reached as a result of these studies.

6.1 Findings from the chapter describing praxis (Chapter 2)

What was discovered in this chapter is that there is a massive crossover of thinking between business leadership and Church leadership. Whilst it is noted that there may be significant differences of definition, there were numerous aspects that all of these leaders said were essential to leadership in any context. Table 2 (page 50) represents these comparisons. These ranged from the character of a leader to leaders and their people, leadership and team building, decision making and so forth. Table 2 (page 50) indicates a crossover in both the internal qualities of leadership as well as external principles that govern leadership. These include character, integrity, competence, work ethic, courage, learning, passion, decision making, etcetera.

There was, however, one significant area of difference between these business and Church leaders: the spiritual dimension. Spiritual leadership does not distinguish between business and Church leadership but between those who seek to honour God in their leadership and those who do not. It must be emphasised that spiritual leadership, by its very nature, does not stand alone. In other words, the spiritual aspect of a leader's life must be seen to impact the way they lead. Being spiritually gifted to lead but acting in a way that denies values that emerge from Christ-like virtues is meaningless to both business and the Church. The result is hypocrisy. To be a believer and a leader carries with it massive responsibility.

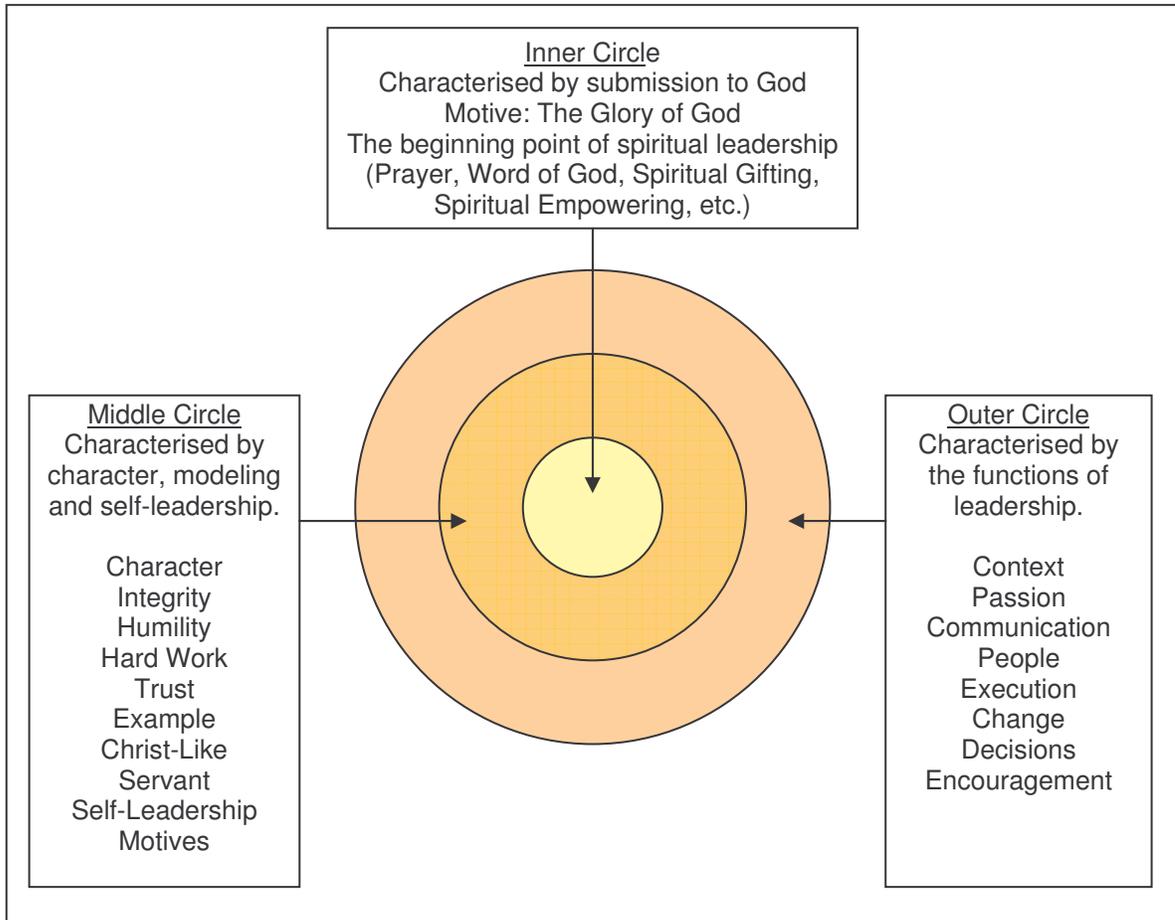
6.2 Findings from the chapter describing theory (Chapter 3)

In this chapter 12 commitments of leadership were considered (Table 3 – page 53). Again it was interesting to note the crossover between business and Church leadership. Fortunately there was an overwhelming consensus, in all the literature reviewed, that character must be the primary focus of exceptional leadership. It is obviously not the only focus but it is the root of great leadership. It does not take much to realise, however, that this is where most leadership fails. Whilst trust is

formed in every one of the 12 commitments it can be most easily destroyed when leaders demonstrate a lack of Christ-like character.

At the end of chapter 3 a conclusion was reached to define leadership with three circles:

Figure 2



The inner circle, described as spiritual leadership, is defined by submission to God and has, as the leader's motive, the glory of God. It is characterised by prayer, the reading of the Word, seeking God's will, spiritual gifting and by the daily empowering and leading of God's Spirit. It is leadership that seeks, in all things, to honour Christ.

The middle circle, while it is considerably strengthened by the inner circle, is appropriate to all leaders. The following aspects characterise the middle circle:

- The leader consistently demonstrates character.
- The leader models the way.
- The leader applies the principles of servant leadership.
- The leader practices self-leadership.
- The leader is not self-serving in their leadership but leads for the benefit of everyone.

The outer circle is common to all leaders and can be applied differently in different contexts. This circle is characterised more by the functions of leadership – people, communication, and so on - than by anything else. Again, every function described in this circle is significantly strengthened or weakened by what is happening in the middle, or inner, circle. If leaders are not keeping their promises followers will struggle to trust their decisions. If leaders are not prepared to roll up their sleeves and work hard followers will not trust their supposed passion.

Therefore, in this chapter, as was evident in chapter 2, there is much common ground between leading in business and leading in the Church. What did come through, though, was that at times there may be a difference of emphasis. For example, making decisions in the Church context may be a little more complex than when doing so in the business environment. However, whatever the determined process all leaders must make courageous decisions.

6.3 Findings from the chapter describing leadership implications from the character, life, teaching and leadership of Jesus Christ (Chapter 4)

This chapter helped to unfold, in more detail, the statement ‘to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ’. For a statement like this to be included in the hypothesis means that time must be

taken to discover Christ in the Gospels. What was it about His life that was so powerful? Why should leaders take time to learn from Him? Chapter 4 spends time in the Gospels, particularly Mark, considering passages that literature and leaders referred to in their work. Table 5 (page 120) gives a summary of the discoveries made concerning the character, life, teaching and leadership of Jesus Christ that must have a direct bearing on how leaders are to lead if they desire to remain faithful to Him. It only takes a superficial glance at these observations to recognise the parallels with Table 2 and Figure 1, and to recognise their profound impact on leaders who desire to remain faithful to Christ.

6.4 Findings from the chapter describing quantitative analysis (Chapter 5)

When considering the overall picture of the data it became evident that a large percentage of the leaders surveyed see very little difference between leadership in business and leadership in the Church. Table 12 (page 140) and Figure 3 (page 140) represent this data with 73% of the leaders surveyed saying that there is no significant difference. This is encouraging considering the hypothesis. However, when taking a closer look at the data it is also evident that leaders did see differences of emphasis. The individual variable scores indicate this, as well as statistics completed on the 12 leadership commitments. This included cronbach alphas, the univariate procedure and factor analysis. Factor analysis produced seven new groups for business and the Church. Although they have the same factor names, each factor is described by different variables indicating the difference of focus.

Having said that it must, however, be stressed that the differences were small. The quantitative analysis, therefore, supports the hypothesis. It is interesting, though, to see how leaders saw the differences of emphasis in the different contexts of business and the Church. This is supported by theory and praxis.

6.5 Stated hypothesis

In closing, does praxis, theory and quantitative analysis confirm or deny the basic hypothesis made at the beginning of the study that if business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ? Considering the following conclusions reached through this study the answer would be 'yes':

- Praxis supports the hypothesis, indicating principles of exceptional leadership that were similar in all the leaders considered. Whether Rupert or Hybels, Gerstner or the Blackaby's, Ackerman or Sweet there were principles that they viewed in a very similar manner. This ranged from inner qualities of character, integrity, trust, etcetera, to the more outward functions of decision making, hard work and so on. It is again noted that definitions of these principles may be different: for example, trust defined by Rupert may be very different to trust defined by Sweet. There was, however, an added dimension of leadership amongst the Church leaders that is referred to as spiritual leadership. Here leadership is described as emerging out of a relationship with God, where spiritually gifted men and women lead from the calling God has placed on their lives. Implied here is that spiritually gifted, called leaders will seek to emulate, learn from and live by virtues deeply rooted in Christ's character, life, teaching and leadership. They will seek to remain faithful to Jesus Christ. Therefore, the distinction will not be between business and Church, secular and sacred but between those who seek to honour Christ in their leadership and those who do not. Leaders must look to Christ who lived and taught principles that, if applied, will make them exceptional leaders others are willing and prepared to follow.
- Theory considered 12 leadership commitments. Again it became evident that in many areas there was much common ground between business and Church leadership. But the overriding question again related to the hypothesis and the relationship of praxis and

theory. The relationship between general leadership and spiritual leadership once more emerged in this chapter. To help describe this three circles of leadership were used: the inner, the middle and the outer circle. The conclusion was that whilst there are principles of Christ-like leadership that apply to all leaders these principles are greatly strengthened by a leader's commitment to God – the inner circle strengthening the middle and outer circles. If business and Church leaders are going to be exceptional in their leadership, and live to their full leadership potential, they will have to be faithful to, develop and live by Christ-like leadership principles emerging out of the character, life, teaching and leadership of Jesus Christ – principles that transcend the differentiation often made between secular and sacred.

- The consideration of Mark's Gospel provided a benchmark for the hypothesis describing what it would mean for a leader to remain faithful to Jesus Christ. Whilst the Gospel is not a leadership document principles emerged from Jesus' character, life, teaching and leadership that have serious implications for leaders who want to be exceptional in their leadership.
- Quantitative analysis tested praxis and theory. This process affirmed the hypothesis with 73.04% of leaders saying that there is no substantial difference between leading in business and leading in the Church. Principles of Christ-like leadership are as applicable in business as what they are in the Church. Church leaders cannot hide behind 'spirituality' as an excuse for poor leadership and business leaders must take seriously those principles that emerge out of the life, character, teaching and leadership of Jesus Christ. However, having said that, leaders did stress a difference of emphasis. One example is that business leaders are more task orientated whilst Church leaders have a greater focus on the people they minister to. This does not imply that business leaders do not take people seriously, they do. The difference is focus. Factor analysis confirmed this difference in focus giving seven new commitments of leadership (as opposed to the 12 described in theory). These factors indicated how the focus would be different in business and the Church.

In conclusion then, leaders should not distinguish between the secular and sacred, between business and spiritual leadership; rather, they should recognise, accept, develop and live by Christ-like leadership principles that emerge out Jesus' character, life, teaching and leadership – principles that do indeed transcend the differentiation often made between secular and sacred. In so doing they will become exceptional leaders who are faithful to the Gospel of Christ.

APPENDIX A

Original Divisions

Develop character

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...know that character is more important than competence	(v31/32)
...lead with integrity	(v11/12)
...are both confident and humble in their leadership	(v79/80)
...are disciplined people	(v81/82)
...live lives that are free of hypocrisy	(v163/164)
...do not tolerate corruption	(v197/198)
...keep their promises	(v125/126)
...are radically committed to character that is rooted in Christ-like virtues	(v127/128)
...are selfless in their leadership, putting the interests of others before their own	(v195/196)

Lead themselves

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...take care of their own emotional world	(v13/14)
...regularly spend time in prayer	(v33/34)
...know their prejudices and how these affect their leadership	(v83/84)
...spend regular times in spiritual retreat	(v129/130)
...make an effort to continuously build their competence levels	(v77/78)
...not only lead others but are also able to lead themselves	(v161/162)
...recognise that their private lives have a direct bearing on their public leadership	(v165/166)
...surround themselves with advisors	(v167/168)
...are learners	(v193/194)
...are leaders that are full of the Holy Spirit	(v199/200)

Understand their context

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are motivated by the acquisition of wealth	(v85/86)
...are motivated by their love for God	(v131/132)
...are motivated by a love for people	(v15/16)
...have it as their aim to build great, enduring organisations/Churches	(v123/124)
...know their target market	(v169/170)
...develop a leadership culture	(v189/190)
...believe in a plurality of leadership	(v159/160)
...understand the culture in which they lead	(v191/192)

Know their model

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are sometimes autocratic to get a job done	(v17/18)
...accept Christ's servant leadership style as the model for their leadership	(v35/36)
...reject a hierarchical system of leadership	(v75/76)
...reject attitudes of 'lording it over others' as an acceptable model of leadership	(v87/88)
...find it acceptable to 'climb the ladder' to success	(v121/122)

Model the way

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...model servant leadership	(v73/74)
...model humility in their leadership	(v19/20)
...expect people to follow their example	(v89/90)
...do not flaunt their authority	(v155/156)
...accept authority as an opportunity for greater responsibility in servanthood	(v157/158)

...work hard	(v119/120)
...remain calm in crisis	(v185/186)
...are visible and involved in getting the work done	(v187/188)
...can be trusted to keep their word	(v201/202)

Inspire a shared passion

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are passionate about the vision and mission of their business/Church.	(v37/38)
...build teams around a common purpose	(v21/22)
...empower their people to fulfill the vision and mission of their business/Church	(v71/72)
...deal decisively with anything that will throw them off course	(v117/118)
...believe leadership is about having an inspiring vision	(v133/134)
...are highly focused in what they do	(v153/154)

Learn to communicate effectively

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are skilled in effectively communicating what they want people to do	(v39/40)
...spend huge amounts of time helping people understand their mission	(v23/24)
...help people understand the significance of what they are doing	(v91/92)
...have systems in place to help them communicate	(v69/70)
...are always teaching their people	(v135/136)

Understand, develop and enable people

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...demonstrate compassion towards those they lead	(v25/26)
...give and expect loyalty from the people that work for them	(v41/42)
...build trusted teams around them	(v43/44)
...are impartial in their leadership	(v93/94)
...build an environment in which their people love to work	(v95/96)
...spend inordinate amounts of time equipping others to lead	(v137/138)
...are approachable	(v151/152)
...know the needs of their people	(v183/184)
...place great value on the people that work for them	(v171/172)
...allow their people to experience disequilibrium in order to learn a particular lesson	(v203/204)
...entrust small responsibilities to people with the view to extending responsibility once a task has been adequately completed	(v67/68)
...spend money on developing the people that work for them	(v115/116)
...place a huge importance on customers/attendants	(v65/66)
...coach their people to effectiveness	(v113/114)

Work hard at execution

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...persevere in the toughest leadership environments	(v45/46)
...have a clear strategy	(v97/98)
...hold people accountable for the work assigned to them	(v111/112)
...facilitate evaluation once a task has been completed	(v139/140)
...have clear economic policies in place	(v47/48)
...have an unquestionable work ethic	(v149/150)
...get the job done	(v63/64)
...work hard at becoming competent in what they do	(v173/174)
...motivate and build performance in their teams	(v175/176)

Challenge the process

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are willing to confront behaviour that does not fit the business/Church's values	(v49/50)
---	----------

...stand-by followers when they have taken calculated risks and failed	(v99/100)
...lead change	(v27/28)
...see crisis as opportunity	(v109/110)
...build organisations that are conducive to change	(v141/142)
...understand the DNA of their business/Church	(v59/60)
...invite involvement in the change process	(v205/206)
...are willing to take initiative	(v61/62)
...are willing to take risks	(v177/178)

Make courageous decisions

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...are discerning so they can make the correct decisions	(v207/208)
...demonstrate courage when making decisions	(v51/52)
...face intense loneliness in the decision making process	(v101/102)
...pray, seeking God's guidance before making decisions	(v143/144)
...involve others in decision making	(v147/148)
...make decisions quickly	(v57/58)
...only make decisions once all the facts are gathered	(v179/180)
...have a sixth sense to know what needs to be done in a particular situation	(v107/108)
...accept the consequences of the decisions they make	(v181/182)

Encourage the heart

EXCEPTIONAL, CHRIST-LIKE (Business/Church) LEADERS ...

...demonstrate optimism in the most desperate situations	(v29/30)
...keep team morale high	(v53/54)
...help their people achieve small victories	(v55/56)
...continuously hold out hope	(v103/104)
...celebrate with their people	(v105/106)
...help their people see the significance of their role	(v145/146)

APPENDIX B

For office use

Questionnaire : THE QUALITIES OF EXCEPTIONAL CHRIST LIKE LEADERS IN BUSINESS AND IN THE CHURCH

Respondent

V1 1

*Please answer all the questions by using your mouse to “point and click” in a **red** box next to an appropriate number or by typing your answer in the shaded space provided. If you make a mistake when “clicking” please make a correction by “clicking” on the mistake to cancel the “X”*

1. What is your name (Optional information)

V2 5

2. What is your age

V3 6

3. What is your gender?

V4 8

Male	<input style="width: 15px; height: 15px;" type="checkbox"/>	1
Female	<input style="width: 15px; height: 15px;" type="checkbox"/>	2

4. What Leadership role have you had in **Business**? (Mark the **most senior leadership role** you have had)

V5 9

CEO	<input style="width: 15px; height: 15px;" type="checkbox"/>	1
CFO	<input style="width: 15px; height: 15px;" type="checkbox"/>	2
Director	<input style="width: 15px; height: 15px;" type="checkbox"/>	3
On the Board of Directors	<input style="width: 15px; height: 15px;" type="checkbox"/>	4
Department Leader	<input style="width: 15px; height: 15px;" type="checkbox"/>	5
Project Leader	<input style="width: 15px; height: 15px;" type="checkbox"/>	6
Site Agent	<input style="width: 15px; height: 15px;" type="checkbox"/>	7
Forman	<input style="width: 15px; height: 15px;" type="checkbox"/>	8
Other (specify):		

5. Please rate the extent of your **Business leadership influence** on a scale from **1** to **10**, where **1 = Very little** influence and **10 = Great** influence.

V6 11

6. Please indicate the **number** of persons you were **responsible for leading** in the *Business* environment

V7

--	--	--	--

 13

7. What Leadership role have you had in the *Church*? (Mark the **most senior leadership role** you have had)

Pastor	<input type="checkbox"/>	1
Elder	<input type="checkbox"/>	2
Deacon	<input type="checkbox"/>	3
Ministry Leader	<input type="checkbox"/>	4
Team leader	<input type="checkbox"/>	5
Small Group Leader	<input type="checkbox"/>	6
Other (specify):		

V8

--	--

 17

8. Please rate the extent of your **Church leadership influence** on a scale from **1** to **10**, where **1** = *Very little* influence and **10** = *Great* influence.

V9

--	--

 19

9. Please indicate the **number** of persons you were **responsible for leading** in the *Church* environment

V10

--	--	--	--

 21

Please proceed with the following section on the next page

In the following section you will be presented with statements on **EXCEPTIONAL, CHRIST LIKE LEADERS**.

Your opinion is requested on **each** statement, using a six point scale, for the **BUSINESS** environment and the **CHURCH** environment.

The scale is as follows:

- 1 = *I unreservedly and wholeheartedly disagree with this statement*
- 2 = *I have reservations about this statement*
- 3 = *I disagree with the statement, but it could apply in some circumstances*
- 4 = *I agree with this statement, but it needs further explanation*
- 5 = *I agree with this statement*
- 6 = *I unreservedly and wholeheartedly agree with this statement*

For example:

Business						Exceptional, Christ like leaders....	Church					
ud	r	da	ae	a	ua		ud	r	da	ae	a	ua
1	2	3	4	5	6	take far too long to make decisions	1	2	3	4	5	6
<input type="checkbox"/>		<input type="checkbox"/>										

If in the **Business** environment you think that “*I agree with this statement*” you would “click” on the **RED BOX** under “**5**” under Business.

If in the **Church** environment you think that “*I unreservedly and wholeheartedly disagree with this statement*” you would “click” on the **RED BOX** under “**1**” under Church.

If you make a mistake when “clicking” please make a correction by “clicking” on the mistake to cancel the “X”. Please make sure that you make only one “X” under Business and one “X” under Church after considering each statement.

Now continue please

Please indicate your opinion on each statement for Business and Church using the scale:

- 1 = *I unreservedly and wholeheartedly disagree with this statement*
- 2 = *I have reservations about this statement*
- 3 = *I disagree with the statement, but it could apply in some circumstances*
- 4 = *I agree with this statement, but it needs further explanation*
- 5 = *I agree with this statement*
- 6 = *I unreservedly and wholeheartedly agree with this statement*

Business						Exceptional, Christ like leaders....	Church									
ud	r	da	ae	a	ua		ud	r	da	ae	a	ua				
1	2	3	4	5	6	build trusted teams around them	1	2	3	4	5	6	V43	<input type="text"/>	<input type="text"/>	57
1	2	3	4	5	6	persevere in the toughest leadership environments	1	2	3	4	5	6	V45	<input type="text"/>	<input type="text"/>	59
1	2	3	4	5	6	have clear economic policies in place	1	2	3	4	5	6	V47	<input type="text"/>	<input type="text"/>	61
1	2	3	4	5	6	are willing to confront behaviour that does not fit the business/church's values	1	2	3	4	5	6	V49	<input type="text"/>	<input type="text"/>	63
1	2	3	4	5	6	demonstrate courage when making decisions	1	2	3	4	5	6	V51	<input type="text"/>	<input type="text"/>	65
1	2	3	4	5	6	keep team morale high	1	2	3	4	5	6	V53	<input type="text"/>	<input type="text"/>	67
1	2	3	4	5	6	help their people to achieve small victories	1	2	3	4	5	6	V55	<input type="text"/>	<input type="text"/>	69
1	2	3	4	5	6	make decisions quickly	1	2	3	4	5	6	V57	<input type="text"/>	<input type="text"/>	71
1	2	3	4	5	6	understand the DNA of their business/church	1	2	3	4	5	6	V59	<input type="text"/>	<input type="text"/>	73
1	2	3	4	5	6	are willing to take initiative	1	2	3	4	5	6	V61	<input type="text"/>	<input type="text"/>	75
1	2	3	4	5	6	get the job done	1	2	3	4	5	6	V63	<input type="text"/>	<input type="text"/>	77
1	2	3	4	5	6	place a huge importance on customers/attendants	1	2	3	4	5	6	V65	<input type="text"/>	<input type="text"/>	79
1	2	3	4	5	6	entrust small responsibilities to people with the view to extending responsibility once a task has been adequately completed	1	2	3	4	5	6	V67	<input type="text"/>	<input type="text"/>	81
1	2	3	4	5	6	have systems in place to help them communicate	1	2	3	4	5	6	V69	<input type="text"/>	<input type="text"/>	83
1	2	3	4	5	6	empower their people to fulfill the mission and vision of their business/church	1	2	3	4	5	6	V71	<input type="text"/>	<input type="text"/>	85

Please indicate your opinion on each statement for Business and Church using the scale:

- 1 = *I unreservedly and wholeheartedly disagree with this statement*
- 2 = *I have reservations about this statement*
- 3 = *I disagree with the statement, but it could apply in some circumstances*
- 4 = *I agree with this statement, but it needs further explanation*
- 5 = *I agree with this statement*
- 6 = *I unreservedly and wholeheartedly agree with this statement*

Business						Exceptional, Christ like leaders....	Church					
ud	r	da	ae	a	ua		ud	r	da	ae	a	ua
1	2	3	4	5	6	invite involvement in the change process	1	2	3	4	5	6
<input type="checkbox"/>		<input type="checkbox"/>										
1	2	3	4	5	6	are discerning so they can make the correct decisions	1	2	3	4	5	6
<input type="checkbox"/>		<input type="checkbox"/>										

V205 219

V207 221

Please be sure to forward this completed questionnaire by e-Mail to:

revbas@durbanvillebaptist.co.za

Thank you for your co-operation

APPENDIX C

BUSINESS AND CHURCH – FREQUENCY OF SCORES (PERCENTAGES) OF THE VARIABLES														
Varb	BUSINESS						VARIABLES	CHURCH						
	1	2	3	4	5	6		1	2	3	4	5	6	
11		2.5	1.67	14.17	25	56.67	Exceptional Christ-like leaders ... lead with integrity	12	0.83		0.83	2.5	25.83	70
13	0.84	5.88	5.88	23.53	39.5	24.37	take care of their own emotional world to lead effectively	14	1.68	1.68	7.56	21.01	43.7	24.37
15	3.36	10.92	17.65	30.25	26.05	11.76	are motivated by a love for people	16		0.84	4.2	8.4	39.5	47.06
17	0.83	3.33	10	20.83	47.5	17.5	are sometimes autocratic to get a job done	18	5	10	25	21.67	30.83	7.5
19	3.36	7.56	17.65	21.01	26.05	24.37	model humility in their leadership	20		0.83	1.67	13.33	40.83	43.33
21		0.84	5.04	9.24	55.46	29.41	build teams around a common purpose	22	0.83		3.33	10	51.67	34.17
23	1.68	11.76	21.85	30.25	25.21	9.24	spend huge amounts of time helping people understand their mission	24	1.68	3.36	15.97	26.89	36.97	15.13
25	0.84	7.56	10.08	24.37	36.97	20.17	demonstrate compassion towards those they lead	26				9.32	44.07	46.61
27		0.83	6.67	15.83	40	36.67	lead change	28		5.04	4.2	25.21	33.61	31.93
29	0.84	2.52	4.2	23.53	42.02	26.89	demonstrate optimism in the most desperate situations	30		1.67	5	22.5	41.67	29.17
31	5.17	12.07	12.07	32.76	22.41	15.52	know that character is more important than competence	32	0.87	1.74	5.22	11.3	46.96	33.91
33	5.04	10.08	6.72	15.97	21.85	40.34	regularly spend time in prayer	34		0.83	0.83	5	31.67	61.67
35	5.88	8.4	14.29	20.17	28.57	22.69	accept Christ's servant leadership style as their model for their leadership	36			2.54	11.02	33.9	52.54
37	0.85		4.24	11.02	38.98	44.92	are passionate about the vision and mission of their business/church	38			3.39	11.02	36.44	49.15
39		3.39	5.93	18.64	39.83	32.2	are skilled in effectively communicating what they want people to do	40			11.86	21.19	38.14	28.81
41		2.54	6.78	16.1	38.98	35.59	give and expect loyalty from the people that work for them	42		0.85	2.54	19.49	41.53	35.59
43		4.17	5.83	17.5	42.5	30	build trusted teams around them	44		2.52	7.56	13.45	43.7	32.77
45		0.85	3.39	15.25	39.83	40.68	persevere in the toughest leadership environments	46		0.85	2.54	19.49	37.29	39.83
47	0.85	2.54	1.49	17.8	48.31	28.81	have clear economic policies in place	48	1.69	11.86	16.95	34.75	21.19	13.56
49		0.83	2.5	9.17	50.83	36.67	are willing to confront behaviour that does not fit the business/church's values	50	0.83	5	6.67	14.17	36.67	36.67
51			3.36	10.08	48.74	37.82	demonstrate courage when making decisions	52		1.67	8.33	15.83	37.5	36.67
53	0.83	1.67	5.83	15.83	45	30.83	keep team morale high	54		0.83	5	18.33	43.33	32.5
55		3.36	8.4	19.33	43.7	25.21	help their people to achieve small victories	56		1.68	2.52	23.53	46.22	26.05
57		3.33	13.33	28.33	42.5	12.5	make decisions quickly	58	3.33	10	33.33	34.17	13.33	5.83
59		0.85	4.24	13.56	48.31	33.05	understand the DNA of their business/church	60	0.85	0.85	10.17	18.64	42.37	27.12
61		0.83	0.83	6.67	40.83	50.83	are willing to take initiative	62		0.83	4.17	15	40.83	39.17
63		0.84	2.52	10.08	42.02	44.54	get the job done	64		1.68	8.4	27.73	36.13	26.05
65			5.04	4.2	47.9	42.86	place a huge importance on customers/attendants	66	0.84	3.36	5.88	25.21	32.77	31.93
67	1.68	6.72	3.36	17.65	50.42	20.17	entrust small responsibilities to people with the view to extending responsibility once a task has been adequately completed	68		1.68	12.61	19.33	44.54	21.85
69		0.83	5	19.17	44.17	30.83	have systems in place to help them communicate	70	0.83	2.5	13.33	20	35	28.33
71		1.67	5.83	10	51.67	30.83	empower their people to fulfill the mission and vision of their business/church	72	0.83	1.67	6.67	16.67	41.67	32.5
73	2.52	6.72	15.13	28.57	26.05	21.01	model servant leadership	74			1.68	10.08	40.34	47.9
75	17.65	15.13	26.05	22.69	15.13	3.36	reject a hierarchical system of leadership	76	5.88	12.61	24.37	17.65	26.05	13.45
77			4.17	14.17	50.83	30.83	make an effort to continuously build their competence levels	78		2.5	10	15	45	27.5
79		5.04	5.88	18.49	38.66	31.93	are both confident and humble in their leadership	80		0.84	2.52	10.92	42.86	42.86
81			5	9.17	38.33	47.5	are disciplined people	82		0.83	2.5	10.83	38.33	47.5
83	2.52	1.68	10.92	19.33	44.54	21.01	know their prejudices and how these affect their leadership	84	0.84	2.52	6.72	20.17	46.22	23.53
85	12.61	7.56	19.33	24.37	24.37	11.76	are motivated by the acquisition of wealth	86	52.94	20.17	21.85	4.2	0.84	
87	1.68	4.2	15.97	16.81	34.45	26.89	reject attitudes of 'lording it over others' as an acceptable model of leadership	88	1.68	0.84	6.72	10.08	36.13	44.54
89		5.04	5.04	26.05	49.58	14.29	expect people to follow their example	90	3.36	5.04	6.72	23.53	48.74	12.61
91		2.5	7.5	14.17	50	25.83	help people understand the significance of what they are doing	92		1.67	5.83	15.83	44.17	32.5
93	3.36	4.2	8.4	21.85	36.97	25.21	are impartial in their leadership	94	0.84	1.68	5.04	22.69	42.02	27.73
95		5.83	5.83	12.5	49.17	26.67	build an environment in which their people love to work	96	0.83	1.67	4.17	20	44.17	29.17
97			1.67	12.5	35.83	50	have a clear strategy	98		2.5	10	18.33	34.17	35
99	1.68	4.2	5.04	18.49	39.5	31.09	stand by followers when they have taken calculated risks and failed	100	0.84	3.36	1.68	13.45	46.22	34.45
101	2.52	10.92	17.65	18.49	26.05	24.37	face intense loneliness in the decision making process	102	4.2	13.45	21.85	20.17	22.69	17.65
103		2.52	4.2	14.29	47.06	31.93	hold out hope	104			0.84	7.56	47.9	43.7
105		2.54	3.39	10.17	49.15	34.75	celebrate with their people	106		0.85	2.54	10.17	50	36.44
107	2.54	5.93	12.71	31.36	29.66	17.8	have a sixth sense to know what needs to be done in a particular situation	108	5.08	9.32	12.71	33.9	23.73	15.25
109		4.2	12.61	24.37	37.82	21.01	see crisis as opportunity	110	0.84	5.88	15.13	23.53	34.45	20.17
111		0.83		6.67	53.33	39.17	hold people accountable for the work assigned to them	112	0.84	4.2	15.97	19.33	39.5	20.17
113		2.52	5.88	10.92	53.78	26.89	coach their people to effectiveness	114		3.33	15	22.5	38.33	20.83
115			3.36	15.13	57.14	24.37	spend money on developing the people that work for them	116	3.36	8.4	26.05	27.73	25.21	9.24
117		0.84	2.52	13.45	49.58	33.61	deal decisively with anything that will throw them off course	118		5.93	14.41	22.88	34.75	22.03
119			1.67	8.33	37.5	52.5	work hard	120			1.67	11.67	40.83	45.83
121	3.36	4.2	9.24	16.81	41.18	25.21	find it acceptable to 'climb the ladder' to success	122	14.29	15.97	21.85	26.89	15.97	5.04
123		4.2	5.88	16.81	31.09	42.02	have it as their aim to build great, enduring organisations	124	5.04	10.92	20.17	26.89	20.17	16.81
125		5	12.5	12.5	21.67	55.83	keep their promises	126			1.67	10.83	28.33	59.17
127	3.36	5.04	7.56	19.33	24.37	40.34	are radically committed to character that is rooted in Christ-like virtues	128			1.68	8.4	30.25	59.66
129	5.88	10.92	17.65	21.85	24.37	19.33	spend regular times in spiritual retreat	130		0.84	4.2	12.61	41.18	41.18
131	4.2	5.04	8.4	17.65	27.73	36.97	are motivated by their love for God	132				5.88	25.21	68.91

133	0.85	3.42	10.26	18.8	41.03	25.64	believe leadership is about having an inspiring vision	134	0.85	3.42	6.84	23.08	37.61	28.21
135		2.52	12.61	26.89	39.5	18.49	are always teaching their people	136		2.52	10.92	13.45	42.02	31.09
137	0.85	11.86	17.8	41.53	29.34	7.63	spend inordinate amounts of time equipping others to lead	138	0.85	5.93	21.19	33.9	25.42	12.71
139		3.39	6.78	21.19	51.69	16.95	facilitate evaluation once a task has been completed	140	2.54	5.93	18.64	26.27	33.05	13.56
141		1.68	5.88	27.73	44.54	20.17	builds an organisation that is conducive towards change	142		1.68	11.76	46.22	29.41	10.92
143	1.67	8.33	5.83	14.17	34.17	35.83	pray, seeking God guidance before making decisions	144		0.83		3.33	33.33	62.5
145		2.5	5	20	52.5	20	help their people see the significance of their role	146		0.83	4.17	20.83	47.5	26.67
147		1.67	8.33	23.33	45	21.67	involve others in decision making	148		1.67	2.5	15.83	52.5	27.5
149		3.36	3.36	14.29	26.05	52.94	have an unquestionable work ethic	150		0.85	4.24	7.63	32.2	55.08
151			3.33	17.5	41.67	37.5	are approachable	152			0.83	9.17	41.67	48.33
153			1.67	10	47.5	40.83	are highly focused in what they do	154	0.83		3.33	20	45	30.83
155	1.68	4.2	6.72	15.97	41.18	30.25	do not flaunt their authority	156			3.36	11.76	41.18	43.7
157	0.84	7.56	7.56	23.53	38.66	21.85	accept authority as an opportunity for greater responsibility in servanthood	158	0.84	0.84	0.84	9.24	44.54	43.7
159	4.24	5.08	15.25	29.66	33.05	12.71	believe in a plurality of leadership	160		0.85	8.47	26.27	38.14	26.27
161		2.5	2.5	15.83	48.33	30.83	not only lead others but are also able to lead themselves	162	0.83		1.67	13.33	50	34.17
163	0.84	10.92	4.2	18.49	28.57	36.97	live lives that are free of hypocrisy	164		1.68	3.36	11.76	33.61	49.58
165		5.83	7.5	15.83	34.17	36.67	recognise that their private lives have a direct bearing on their public leadership	166				3.33	35	61.67
167		2.52	11.76	21.01	40.34	24.37	surround themselves with advisors	168		4.2	8.4	26.89	32.77	27.73
169				7.5	50	42.5	know their target market	170	0.83	1.67	6.67	22.5	42.5	25.83
171		1.67	4.17	8.33	46.67	39.17	place great value on the people that work for them	172		1.67	1.67	8.33	42.5	45.83
173		0.85		8.47	42.37	48.31	work hard at becoming competent in what they do	174		1.69	4.24	16.1	41.53	36.44
175			3.36	12.61	51.26	32.77	motivate and build performance in their teams	176		0.84	8.4	26.89	38.66	25.21
177		0.83	3.33	12.5	47.5	35.83	are willing to take risks	178	4.17	3.33	15	31.67	27.5	18.33
179	0.83	7.5	18.33	28.33	33.33	11.67	only make decisions once all the facts are gathered	180	1.67	5.83	15	25	38.33	14.17
181		1.67	2.5	9.17	40	46.67	accept the consequences of the decisions they make	182	0.84	0.84	1.68	12.61	44.54	39.5
183		3.36	7.56	21.01	44.54	23.53	know the needs of their people	184		2.52	5.88	21.01	38.66	31.93
185		2.52	5.88	20.17	39.5	31.93	remain calm in crisis	186		0.84	3.36	15.13	43.7	36.97
187	0.83	1.67	5.83	15	45	31.67	are visible and involved in getting the work done	188		2.5	3.33	15.83	44.17	34.17
189		1.69	3.39	17.8	50.85	26.27	develop a leadership culture	190		2.54	6.78	23.73	39.83	27.12
191		0.84	4.2	13.45	47.06	34.45	understand the culture in which they lead	192	0.84		3.36	16.81	47.06	31.93
193	0.84	3.36	1.68	10.92	42.86	40.34	are learners	194		1.68	1.68	10.08	44.54	42.02
195	0.84	5.04	12.61	31.09	29.41	21.01	are selfless in their leadership, putting the interests of others before their own	196			4.2	12.61	37.82	45.38
197		0.84	2.52	10.08	15.97	70.59	do not tolerate corruption	198				4.2	15.97	79.83
199	5	4.17	6.67	19.17	28.33	36.67	are full of the Holy Spirit	200			0.83	8.33	26.67	64.17
201		3.33	5.83	11.67	21.67	57.5	can be trusted to keep their word	202			0.83	5.83	25	68.33
203	2.52	3.36	14.29	36.13	24.37	19.33	allow their people to experience disequilibrium in order to learn a particular lesson	204	4.2	5.04	14.29	39.5	22.69	14.29
205		1.69	4.24	19.49	46.61	27.97	invite involvement in the change process	206		0.85	3.39	18.64	43.22	33.9
207		1.71	5.98	14.53	43.59	34.19	are discerning so they can make the correct decisions	208		2.61	1.74	12.17	39.13	44.35

The frequency of scores was determined for each of the leadership statements, which were rated in the following way:

1. I unreservedly and wholeheartedly disagree with this statement.
2. I have reservations about this statement.
3. I disagree with the statement, but it could apply in some circumstances.
4. I agree with the statement, but it needs further explanation.
5. I agree with the statement.
6. I unreservedly and wholeheartedly agree with this statement.

APPENDIX D

BUSINESS CHURCH COMPARISONS ACCORDING TO FACTOR LOADING							
BUSINESS				CHURCH			
Varb	Name of Particular Characteristic		ALPHA	Varb	Name of Particular Characteristic		ALPHA
Live God directed lives		Factor1	0.974296	Build a culture of learning, competence and development		Factor 1	0.974473
V33	regularly spend time in prayer	0.84402	0.973208	V116	spend money on developing the people that work for them	0.79931	
V143	pray, seeking God guidance before making decisions	0.83387	0.973418	V114	coach their people to effectiveness	0.76887	0.973455
V199	are leaders that are full of the Holy Spirit	0.78949	0.973633	V112	hold people accountable for the work assigned to them	0.71564	0.9737
V163	live lives that are free of hypocrisy	0.77794	0.973232	V118	deal decisively with anything that will throw them off course	0.69078	0.973698
V127	are radically committed to character that is rooted in Christ-like virtues	0.77576	0.973175	V62	are willing to take initiative	0.67977	0.973539
V35	accept Christ's servant leadership style as the model for their leadership	0.76842	0.973608	V140	facilitate evaluation once a task has been completed	0.67702	0.973846
V129	spend regular times in spiritual retreat	0.76833	0.973646	V50	are willing to confront behaviour that does not fit the business/church's values	0.67522	0.973669
V79	are both confident and humble in their leadership	0.75934	0.973129	V164	live lives that are free of hypocrisy	0.67222	0.973546
V131	are motivated by their love for God	0.75864	0.97382	V174	work hard at becoming competent in what they do	0.66281	0.973418
V19	model humility in their leadership	0.74317	0.973522	V184	know the needs of their people	0.62675	0.97349
V201	can be trusted to keep their word	0.74035	0.973187	V72	empower their people to fulfill the vision and mission of their business/church	0.61066	0.973618
V195	are selfless in their leadership, putting the interests of others before their own	0.73402	0.973462	V68	entrust small responsibilities to people with the view to extending responsibility once a task has been adequately completed	0.6077	0.97451
V25	demonstrate compassion towards those they lead	0.71469	0.973501	V172	place great value on the people that work for them	0.57522	0.973488
V157	accept authority as an opportunity for greater responsibility in servanthood	0.70093	0.973835	V96	build an environment in which their people love to work	0.57484	0.973673
V11	lead with integrity	0.67365	0.973515	V182	accept the consequences of the decisions they make	0.57321	0.973697
V151	are approachable	0.66463	0.973452	V48	have clear economic policies in place	0.57262	0.974152
V155	do not flaunt their authority	0.66143	0.973493	V208	are discerning so they can make the correct decisions	0.55734	0.973584
V165	recognise that their private lives have a direct bearing on their public leadership	0.65674	0.97351	V56	help their people achieve small victories	0.53498	0.974137
V73	model servant leadership	0.64457	0.973706	V150	have an unquestionable work ethic	0.53243	0.973651
V125	keep their promises	0.64171	0.973178	V126	keep their promises	0.52898	0.973465
V197	do not tolerate corruption	0.64013	0.973643	V78	make an effort to continuously build their competence levels	0.52338	0.973655
V87	reject attitudes of 'lording it over others' as an acceptable model of leadership	0.61812	0.973585	V146	help their people see the significance of their role	0.52106	0.973764
V93	are impartial in their leadership	0.57934	0.973726	V176	motivate and build performance in their teams	0.51789	0.973568
V99	stand by followers when they have taken calculated risks and failed	0.56446	0.973482	V70	have systems in place to help them communicate	0.50513	0.973605
V103	continuously hold out hope	0.55987	0.97364	V194	are learners	0.50197	0.973778
V149	have an unquestionable work ethic	0.54723	0.97368	V206	invite involvement in the change process	0.50043	0.973551
V95	build an environment in which their people love to work	0.54591	0.973406	V92	help people understand the significance of what they are doing	0.48907	0.973814
V15	are motivated by a love for people	0.53524	0.974266	V60	understand the DNA of their business/church	0.48778	0.973522
V145	help their people see the significance of their role	0.52275	0.973449	V138	spend inordinate amounts of time equipping others to lead	0.48443	0.974165
V91	help people understand the significance of what they are doing	0.52268	0.973333	V170	know their target market	0.47983	0.973894
V71	empower their people to fulfill the vision and mission of their business/church	0.51673	0.973479	V20	model humility in their leadership	0.47978	0.974272
V207	are discerning so they can make the correct decisions	0.50241	0.973474	V52	demonstrate courage when making decisions	0.4785	0.973554
V205	invite involvement in the change process	0.49824	0.973616	V12	lead with integrity	0.46501	0.974215
V161	not only lead others but are also able to lead themselves	0.4977	0.973782	V186	remain calm in crisis	0.45995	0.973976
V171	place great value on the people that work for them	0.4927	0.973407	V46	persevere in the toughest leadership environments	0.44073	0.973648
V105	celebrate with their people	0.48179	0.973639	V40	are skilled in effectively communicating what they want people to do	0.43358	0.974195
V135	are always teaching their people	0.48025	0.973689	V94	are impartial in their leadership	0.42765	0.974338
V183	know the needs of their people	0.46403	0.973516	V120	work hard	0.41886	0.974059
V83	know their prejudices and how these affect their leadership	0.45309	0.97387	V42	give and expect loyalty from the people that work for them	0.37844	0.974458
V13	take care of their own emotional world.	0.44187	0.973708		Demonstrate the character necessary to lead others	Factor 2	0.929468
V147	involve others in decision making	0.43859	0.973785	V36	accept Christ's servant leadership style as the model for their leadership	0.72043	0.92191
V55	help their people achieve small victories	0.43216	0.973942	V80	are both confident and humble in their leadership	0.63701	0.923347
V193	are learners	0.41734	0.973721	V74	model servant leadership	0.61427	0.924068
V121	find it acceptable to 'climb the ladder' to success	-0.50825	0.976799	V104	continuously hold out hope	0.60749	0.925409
V85	are motivated by the acquisition of wealth	-0.70666	0.977301	V132	are motivated by their love for God	0.57298	0.923884
	Demonstrate the character necessary to lead others	Factor2	0.945933	V30	demonstrate optimism in the most desperate situations	0.53769	0.926677
V51	demonstrate courage when making decisions	0.74119	0.940806	V82	are disciplined people	0.53342	0.923686
V61	are willing to take initiative	0.72791	0.943092	V26	demonstrate compassion towards those they lead	0.52303	0.924483
V27	lead change	0.66397	0.94267	V158	accept authority as an opportunity for greater responsibility in servanthood	0.52143	0.928768
V37	are passionate about the vision and mission of their business/church.	0.61882	0.943169	V128	are radically committed to character that is rooted in Christ-like virtues	0.51218	0.922523
V29	demonstrate optimism in the most desperate situations	0.61138	0.943532	V88	reject attitudes of 'lording it over others' as an acceptable model of leadership	0.48288	0.92811
V185	remain calm in crisis	0.59955	0.941514	V34	regularly spend time in prayer	0.46382	0.923413
V45	persevere in the toughest leadership environments	0.58524	0.942555	V84	know their prejudices and how these affect their leadership	0.4468	0.925491
V175	motivate and build performance in their teams	0.56808	0.940884	V54	keep team morale high	0.4207	0.925598
V39	are skilled in effectively communicating what they want people to do	0.5622	0.942226	V130	spend regular times in spiritual retreat	0.41365	0.925819
V43	build trusted teams around them	0.53961	0.943798	V110	see crisis as opportunity	0.38817	0.928267
V21	build teams around a common purpose	0.53516	0.944222		Live God directed lives	Factor 3	0.801095
V77	make an effort to continuously build their competence levels	0.52455	0.94286	V200	are leaders that are full of the Holy Spirit	0.67004	0.750865
V53	keep team morale high	0.51215	0.941444	V202	can be trusted to keep their word	0.64351	0.743176

V111	hold people accountable for the work assigned to them	0.50484	0.94655	V198	do not tolerate corruption	0.62677	0.760156
V41	give and expect loyalty from the people that work for them	0.49086	0.943076	V166	recognise that their private lives have a direct bearing on their public leadership	0.62303	0.76622
V69	have systems in place to help them communicate	0.48675	0.943235	V196	are selfless in their leadership, putting the interests of others before their own	0.55619	0.7639961
V117	deal decisively with anything that will throw them off course	0.47099	0.942876	V152	are approachable	0.49871	0.753583
V65	place a huge importance on customers/attendants	0.41956	0.944042	V154	are highly focused in what they do	0.44631	0.778131
Build a culture of learning, competence and development		Factor3	0.918814	V144	pray, seeking God guidance before making decisions	0.39615	0.762162
V167	surround themselves with advisors	0.58701	0.921487	V86	are motivated by the acquisition of wealth	-0.58448	0.894061
V173	work hard at becoming competent in what they do	0.56872	0.907672	Build teams and develop people		Factor 4	0.878511
V181	accept the consequences of the decisions they make	0.56501	0.909917	V22	build teams around a common purpose	0.80274	0.851346
V153	are highly focused in what they do	0.5491	0.91434	V44	build trusted teams around them	0.61035	0.859239
V169	know their target market	0.51427	0.912772	V28	lead change	0.60796	0.86391
V59	understand the DNA of their business/church	0.47301	0.906099	V98	have a clear strategy	0.55107	0.854429
V189	develop a leadership culture	0.44848	0.905557	V38	are passionate about the vision and mission of their business/church	0.53673	0.864989
V115	spend money on developing the people that work for them	0.44612	0.90949	V100	stand by followers when they have taken calculated risks and failed	0.51484	0.852682
V191	understand the culture in which they lead	0.43087	0.907018	Have a clear purpose to their leadership		Factor 5	0.859786
V141	build organisations that are conducive to change	0.41246	0.910662	V66	place a huge importance on customers/attendants	0.60652	0.868035
Have a clear purpose for their leadership		Factor 4	0.805457	V148	involve others in decision making	0.52908	0.836955
V47	have clear economic policies in place	0.69906	0.768686	V192	understand the culture in which they lead	0.51937	0.811076
V119	work hard	0.56497	0.760668	V190	develop a leadership culture	0.48838	0.818866
V107	have a sixth sense to know what needs to be done in a particular situation	0.55545	0.782994	V142	build organisations that are conducive to change	0.47983	0.851752
V57	make decisions quickly	0.53797	0.810688	V106	celebrate with their people	0.47432	0.825654
V63	get the job done	0.5183	0.78689	Encourage leadership experience		Factor 6	0.785459
V97	have a clear strategy	0.5025	0.76641	V160	believe in a plurality of leadership	0.64315	0.770437
V81	are disciplined people	0.49968	0.76311	V156	do not flaunt their authority	0.53476	0.757794
V101	face intense loneliness in the decision making process	0.34103	0.820347	V204	allow their people to experience disequilibrium in order to learn a particular lesson	0.48338	0.758419
		Factor5		V14	take care of their own emotional world.	0.44408	0.760396
V113	coach their people to effectiveness	0.68364		V162	not only lead others but are also able to lead themselves	0.43713	0.745974
V67	entrust small responsibilities to people with the view to extending responsibility once a task has been adequately completed	0.57387		V168	surround themselves with advisors	0.42054	0.74954
Encourage leadership experience		Factor6	0.761799	V32	know that character is more important than competence	0.40823	0.787041
V203	allow their people to experience disequilibrium in order to learn a particular lesson	0.73935	0.692885	V108	have a sixth sense to know what needs to be done in a particular situation	0.38701	0.764303
V133	believe leadership is about having an inspiring vision	0.61974	0.747286	Model leadership values		Factor 7	0.682143
V109	see crisis as opportunity	0.61105	0.710728	V90	expect people to follow their example	0.62953	0.666447
V177	are willing to take risks	0.52363	0.720788	V134	believe leadership is about having an inspiring vision	0.62024	0.604238
V123	have it as their aim to build great, enduring organisations/churches	0.39113	0.720682	V24	spend huge amounts of time helping people understand their mission	0.60309	0.620169
Model leadership values		Factor 7	0.730481	V124	have it as their aim to build great, enduring organisations/churches	0.51986	0.649981
V89	expect people to follow their example	0.594	0.726374	V136	are always teaching their people	0.41065	0.614886
V137	spend inordinate amounts of time equipping others to lead	0.44761	0.627755			Factor 8	
V187	are visible and involved in getting the work done	0.42461	0.670079	V64	get the job done	0.63612	
V139	facilitate evaluation once a task has been completed	0.39665	0.650235	V188	are visible and involved in getting the work done	0.53331	
		Factor8				Factor 9	
V23	spend huge amounts of time helping people understand their mission	0.60905		V102	face intense loneliness in the decision making process	0.52682	
V31	know that character is more important than competence	0.49505		V16	are motivated by a love for people	0.34145	
		Factor 9				Factor10	
V159	believe in a plurality of leadership	0.66678		V18	are sometimes autocratic to get a job done	0.6333	
		Factor 10		V122	find it acceptable to 'climb the ladder' to success	0.6236	
V179	only make decisions once all the facts are gathered	0.70894				Factor11	
V49	are willing to confront behaviour that does not fit the business/church's values	-0.36722		V180	only make decisions once all the facts are gathered	0.70123	
		Factor11		V178	are willing to take risks	-0.50353	
V75	reject a hierarchical system of leadership	0.7845				Factor12	
		Factor12		V76	reject a hierarchical system of leadership	0.65209	
V17	are sometimes autocratic to get a job done	0.76708		V58	make decisions quickly	0.35456	

Works Consulted

- Armerding, H 1978. *Leadership*. Wheaton: Tyndale House Publishers.
- Barna, G 1997. *Leaders on Leadership*. Ventura: Regal Books.
- Bennis, W & Nanus, B 1985. *Leaders, The Strategies for Taking Charge*. New York: Harper Row Publishers.
- Bennis, W G & Thomas R J 2002. *Geeks and Geezers*. Boston: Harvard Business School Press.
- Blackaby, H & Blackaby, R 2001. *Spiritual Leadership*. Nashville: Broadman & Holman.
- Blanchard, K 2001. Servant-Leadership Revisited: *Worldwide Lessons in Leadership* (126 – 130).
- Blanchard, K & Hodges, P 2005. *Lead like Jesus*. Nashville: W Publishing.
- Briner, B & Pritchard, R 1998. *More Leadership Lessons of Jesus*. Nashville: Broadman & Holman Publishers.
- Church, L F & Hist, F R (ed) 1960. *Matthew Henry's Commentary*. London: Marshall Morgan & Scott.
- Clayton, D (ed) 2005. *A Call to Develop Christ-Like Leaders*. Pattaya, Lausanne Committee for World Evangelisation.
- Cole, R A 1961. *Mark: Tyndale New Testament Commentaries*. Grand Rapids: Inter-Varsity Press.
- Collins, J C & Porras, J I 1996. *Built to Last*. London: Century Ltd.
- 2006. *Good to Great and the Social Sectors*. London: Random House Business Books.
- Covey, S M 2006. *The Speed of Trust*. New York: Simon and Shuster.
- Covey, S R 1993. *Principle-Centred Leadership*. London: Simon and Shuster.
- Creswell, J 1006. *Christ-Centered Coaching*. St.Louis: Lake Hickory Resources.
- Crutchley, D 1998. Jesus Christ's Leadership Legacy, A Subservient Intimacy and Subversive Spirituality: *The South African Baptist Journal of Theology* 7 (130 - 140).
- Darlington, R B 1973. Factor Analysis [Online] Available
<http://www.psych.cornell.edu/Darlington/factor.htm>
- Dayton, E R 1974. *Tools for Time Management*. Grand Rapids: Zondervan.

- Dominick, M 2004. *Rebuilding the Towers of Babel (Chapter 5)*. [Online] Available <http://www.cuttingedge.org/news/rtb5.html>
- Donahue, J R & Harrington D J 2002. The Gospel of Mark, in Harrington D J (ed), *Sacra Pagina Series*. Collegeville: The Liturgical Press.
- Dommissie, E & Esterhuysen, W 2005. *Anton Rupert*. Cape Town: Tafelberg.
- Doriani, D 2001. *The Life of a God-Made Man*. Wheaton: Crossway Books
- Edwards, J R 2002. The Gospel According to Mark, in Carson D A (ed), *The Pillar New Testament Commentary*. Grand Rapids: Eerdmans.
- Eims, L 1975. *Be the leader you were meant to be*. Wheaton: SP Publications.
- Esterhuysen, W P 1986. *Advocate of Hope*. Cape Town: Tafelberg.
- Evans C A 2001. Mark 8: 27 – 16: 20, in Martin, R (ed), *Word Biblical Commentary*. Nashville: Thomas Nelson Publishers.
- 2003. Mark, in Dunn, J D G & Rogerson, J W (eds), *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Fee, G & Stuart, D 1982. *How to Read the Bible for all it's Worth*. Grand Rapids: Zondervan.
- Ford, L 1991. *Jesus: The Transforming Leader*. London: Hodder and Stoughton.
- France, R T 2002. The Gospel of Mark, in Marshall, H I & Hagner, DA (eds), *The New International Greek Testament Commentary*. Grand Rapid: Eerdmans.
- Gardner, J W 1990. *On Leadership*. New York: The Free Press.
- Gerstner, L 2002. *Who says Elephants can't Dance*. Hammersmith: Harper Collins.
- Getz, G A 1974. *Sharpening the Focus of the Church*. Chicago: Moody Press.
- Gibbs, E 2005. *Leadership Next*. Leicester: Inter-Varsity Press.
- Giuliani, R.W 2004. *Leadership*. London: Time Warner Paperbacks.
- Goleman, D 2002. *Primal Leadership*. Boston: Harvard Business School Publishing.
- Greenleaf, R K 1998. *The Power of Servant-Leadership*. San Francisco: Berrett-Koehler Publishers.
- Groenewald, E P 1968. *Handboek Bybelse Geskiedenis*. Pretoria: Interkerklike Uitgewerstrust.

- Gruenler, R R 1989. Mark, in Elwell, W (ed), *Evangelical Commentary on the Bible*. 761 – 798. Grand Rapids: Baker Book House.
- Gundry, R H 1993. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Eerdmans.
- Guelich, R A 1989. Mark 1 – 8:26, in Martin, R P (ed), *Word Biblical Commentary*. Dallas: Word Books.
- Haekel, S H 1999. *Adaptive Enterprise*. Boston: Harvard Business School Press.
- Heitink, G 1999. *Practical Theology*. Grand Rapids: Eerdmans.
- Heifetz, R A 2001. *Leadership Without Easy Answers*. Cambridge: Harvard Unity Press.
- Hendriksen, W 1976. *Mark*. Edinburgh: The Banner of Truth Trust.
- Higginson, R 1993. *Called to Account*. Guildford: Eagle
- Hock, D 2000. *Leader to Leader*. [Online] Available
<http://leadertoleader.org/knowledgecenter/L2L/winter2000/hock.html#permissions>
- Horsley, R A 2001. *Hearing the Whole Story: The Politics and Plot in Mark's Gospel*. Louisville: Westminster John Knox Press.
- Hunter, J C 2004. *The Worlds most Powerful Leadership Principle*. New York: Crown Business.
- Hybels, B 2002. *Courageous Leadership*. Grand Rapids: Zondervan.
- Hybels, B & Hybels, L 1995. *Rediscovering Church*. Grand Rapids: Zondervan.
- Hulse, E 1976. *An Introduction to the Baptists*. Hayward Heath: Carey Publications.
- Jamieson, R, Fausset, A R & Brown D 1961. *Commentary on the Whole Bible*. Grand Rapids: Zondervan.
- Koestenbaum, P 1991. *Leadership, The Inner Side of Greatness*. San Francisco: Jossey-Bass Publishers
- Kouzes, J M & Posner, B Z 1991. *The Leadership Challenge*. San Francisco: Jossey-Bass Publishers.
- LeTourneau, R 1973. *Management Plus, The Spiritual Dimension in Leadership*. Grand Rapids: Zondervan.
- Madi, P M 2000. *Leadership Lessons from Emperor Shaka Zulu the Great*. Randburg: Knowledge Resouces.

- Manz, C C & Neck, C P 1999. *Mastering Self-Leadership*. Upper Saddle River: Prentice-Hall, Inc.
- Marcus, J 2000. Mark 1 – 8. New York: Doubleday
- Marshall, C D 1989. *Faith as a Theme in Mark's Narrative*. Cambridge: Cambridge University Press.
- Maxwell, J 2001. *The 17 Indisputable Laws of Teamwork*. Nashville: Thomas Nelson Publishers.
- Mbigi, Lovemore 2005. *The Spirit of African Leadership*. Randburg: Knowres Press.
- Mickelsen B A 1989. *Interpreting the Bible*. Grand Rapids: Eerdmans.
- Munroe, R 2003. *Christ-Like Leadership*. (Not published).
- Nielsen, J S 2004. *The Myth of Leadership*. Palo Alto: Davies Black Publishing.
- Nel, M 1994. *Who are we?* Halfway House: Orion Uitgewers.
- Neuschel, R P 2005. *The Servant Leader*. Evanston: North Western University Press.
- O.Gangel, K 1974. *Competent to Lead*. Chicago: Moody.
- Orr, R 1994. *The Essentials for Effective Christian Leadership Development*. Linden: Leadership Essentials Press.
- Piper, J 1995. *The Marks of a Spiritual Leader*. [Online] Available
http://www.desiringgod.org/ResourceLibrary/Articles/ByDate/1995/1575_The_Marks_of_a_Spiritual_Leader/
- Pohlmann, M H 1979 – 2004. *Sermons and Seminar material on Nehemiah*. (Not published).
- Poole, M 1963. *A Commentary on the Holy Bible (Volume 3: Matthew – Revelation)*. London: Banner of Truth.
- Prichard, D 2001. *Hearing Grasshoppers Jump*. Maitland: Clyson Printers.
- 2005. *The Four Legs of the Table*. Claremont: Shumani Printers.
- Quinn, R E 2004. *Building the Bridge as you Walk on it*. San Francisco: Jossey-Bass.
- Rendle, G R 1998. *Leading Change in the Congregation*. Wyomissing: Alban Institute.
- Rice, Homer 2004. *Leadership Fitness*. Athens: Longstreet Press, inc.
- Rummel, R J 1970. Understanding Factor Analysis. [Online] Available.
<http://www.hawaii.edu/powerkills/UFA.HTM>
- Rupert, A 1981. *Priorities for Coexistence*. Cape Town: Tafelberg.

- 1967. *Progress through Partnership*. Johannesburg: Nasionale Bookhandel.
- Sabin, M N 2002. *Reopening the Word: Reading Mark as Theology in the Context of Early Judaism*. Oxford: Oxford University Press.
- Sanders, O 1976. *Spiritual Leadership*. Chicago: Moody.
- Shawchuck, N & Heuser, R 1993. *Leading the Congregation*. Nashville: Abington Press.
- Sherman, D & Hendricks, W 1987. *Your Work Matters to God*. Colorado Springs: Navpress.
- Smit, A T 1995. *The Role of Leadership in the Formation of Congregational Spirituality*. Stellenbosch: Stellenbosch University.
- Strauch, A & Swartley, R 1996. *A Mentors Guide to Biblical Eldership*. Colorado Springs: Lewis & Roth Publishers.
- Sweet, L 2004. *Summoned to Lead*. Grand Rapids: Zondervan.
- Theron-Loots, D 2005. *Raymond Ackerman: The Consumer's Champion*. [Online] Available. www.siyayapublishing.co.za/INDWE/IndweJune2005/Raymond.html.
- Van Iersel, B M F 1998. *Mark, in Porter S E, A Reader Response Commentary*. Sheffield: Sheffield Academic Press.
- Venter, A 2003. *An assessment of micro-political risks: reasoned decision making as a management tool*. [Online] Available www.unisa.ac.za/default.asp?Cmd=ViewContent&ContentID=11580.
- Welch, J 2001. *Jack*. London: Headline Book Publishing.
- White, J 1986. *Excellence in Leadership*. Reading: Inter-Varsity Press.
- Wikipedia 2007. *Factor Analysis*. [Online] Available <http://en.wikipedia.org/wiki/Factoranalysis>
- 2007. *Interquartile Range*. [Online] Available http://en.wikipedia.org/wiki/Interquartile_range
- 2007. *Kurtosis*. [Online] Available <http://en.wikipedia.org/wiki/Kurtosis>
- 2007. *Median*. [Online] Available <http://en.wikipedia.org/wiki/Median>
- 2007. *Range*. [Online] Available http://en.wikipedia.org/wiki/Range_%28statistics%29
- 2007. *Skewness*. [Online] Available <http://en.wikipedia.org/wiki/Skewness>
- 2007. *Student-t*. [Online] Available http://en.wikipedia.org/wiki/Student%27s_t

-- 2007. *Statistical Significance*. [Online] Available

http://en.wikipedia.org/wiki/Statistical_Significance

-- 2007. *Variance*. [Online] Available <http://en.wikipedia.org/wiki/Variance>

Wilkes, G C 1998. *Jesus on Leadership*. Nashville: Life Way Press.

Witherington, B 2001. *The Gospel of Mark*. Grand Rapids: Eerdmans.