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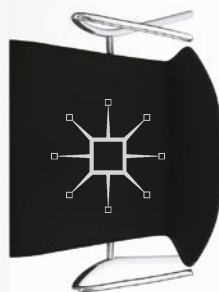


Biblical Leadership Development

*Principles for Developing
Organizational Leaders
at Every Level*



STUART W. BOYER



Christian Faith Perspectives in Leadership and Business

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Stuart W. Boyer

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Principles for Developing
Organizational Leaders at Every Level

palgrave
macmillan

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Christian Faith Perspectives in Leadership and Business
ISBN 978-3-030-00077-6 ISBN 978-3-030-00078-3 (eBook)
<https://doi.org/10.1007/978-3-030-00078-3>

Library of Congress Control Number: 2018956048

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This Palgrave Macmillan imprint is published by the registered company Springer Nature Switzerland AG

The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

Praise for *Biblical Leadership Development*

“Dr. Boyer’s book is a masterful presentation of Scripturally-based principles and concepts about leading and developing people in contemporary organizations. His insight from Exodus 18 about Moses is helpful for those who are involved in leadership development in their own organizations. Dr. Boyer presents conflict resolution within an organization via the lens of Exodus 18 and shows the preferred role of the leader in creating and maintaining a peaceful environment. Students of leadership studies, researchers wanting to have a better understanding of Scripturally-based leadership concepts, as well as senior leaders in contemporary organizations would benefit from reading Dr. Boyer’s book.”

—Bruce E. Winston, Ph.D., *Professor of Business & Leadership, Regent University, Virginia Beach, VA, USA*

“*Biblical Leadership Development* is a fresh scholarly work that brings a dynamic understanding of group behavior and leadership development. Dr. Boyer provides insightful and sound principles toward developing leaders in the context of community. Dr. Boyer’s remarkable research provides expertise toward leadership transformation and small groups;

including aspects of ethics, trust, and conflict management. Dr. Boyer's insights provide applicable principles that are Biblically sound and exceptionally practical, which will propel leadership at every level in an organization. It's with great pleasure that I endorse Dr. Boyer's excellent research and vision to empower leaders to fulfill their ultimate purpose."

—Mickey Stonier, Ph.D., *Rock Church, San Diego, Adjunct Professor, Azusa Pacific Seminary/Bethel Seminary*

"Stuart has written a compelling book for all leaders in any organization to enrich your people-his scholarly work and insight from experience brings a new fresh look which will enhance your life."

—Kevin Grant, Ph.D., *Scholar, Lecturer, Author and Consultant*

"Stuart Boyer's important work on leadership development using discipleship principles from Christian scripture will prove to be an important foundation for future leaders. While his biblical analysis anchors his research in a historically tested phenomena, his application to real-world contexts make the work accessible to both scholars and practitioners."

—Russell L. Huizinga, Ph.D., *Adjunct Professor, Regent University, USA*

"*Biblical Leadership Development* takes an academically unhindered and determined look at developing multigenerational organizational leaders across every spectrum of an organization's matrix. Dr. Boyer practically elucidates the importance of the role of small groups in developing authentic leaders while illustrating a leadership methodology through a careful hermeneutic of the biblical texts. He brilliantly uses the life of Moses in Exodus 18 to demonstrate the 'cognitive and moral requirements and developments' in the life of an authentic and spiritual leader. *Biblical Leadership Development* will succor in the development of this generation of leaders as well as future generations to come. For the student of leadership, I highly recommend this book."

—Garrett Graupner, D.Min., *Strategic Leadership Candidate. Church Planter, Strategist, and Church Consultant*

“Christian leaders rightly desire to employ biblical principles and models in their leadership contexts. Stuart Boyer offers a thorough and insightful glimpse into one of the earliest and most foundational examples of biblical leadership there is—that of Moses in Exodus. Anyone who leads others will find satisfying material to work with in these pages.”

—David Kosobucki, *Academic Dean, Horizon University, Indianapolis*

“In this volume, Dr. Boyer does a masterful job of extracting leadership principles from a classic passage on leadership in the bible, Exodus 18. He then expertly applies those principles to the context of small groups as a primary venue for leadership development. He shows how biblical leaders enhance trust, are deeply connected with God, enhance family, reduce conflict and multiply peace. This work makes an invaluable contribution towards leadership development in the church, academy and beyond.”

—Dr. Victor Borchard, *Adjunct Faculty Pacific Bible College; Lead Pastor of Calvary Crossroads Church*

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1

Introduction

Leadership remains a complex phenomenon. Over the past few decades, news feeds have been filled with the moral and ethical failures leaders from various corners of society: politicians, businessmen, and clergy. Significant differences exist between leadership motivated and controlled through selfism and leadership that closely follows the principles and behavior of Jesus. Leaders influence follower attitudes, behaviors, and performance (Avolio, Gardner, Walumbwa, Luthans, & May, 2004). Given this, the factors that motivate leadership in turn influence followers. The implication of beneficial as well as reciprocal leadership and subordinate relationships remains a topic involving much research (Barentsen, 2011; Brenkert, 1998; Van Dick, Hirst, Grojean, & Wieseke, 2007). The relationship between leaders and their followers has the potential for positively correlated outcomes such as trust, positive attitudes, satisfaction, commitment and perceptions of support and equity. On the other hand, there are the potential negative outcomes as well. Due to this, the behavior and attitudes modeled by leaders are all the more important. Cenac (2011) asks, as many before: Are leaders born or made? Cenac posits that leaders emerge. Likewise, Hybels (2002) recognizes that leaders are developed. Further Comiskey

(2008) states that any personality type or person can lead. The complexity of leadership development does not negate the possibility. Both secular and Biblical resources include the phenomenon of leadership development.

Leadership development remains a multifaceted phenomenon, which involves complex contextual elements including the social, cultural, and organizational environment (Barentsen, 2011; Day, Fleenor, Atwater, Sturm, & McKee, 2013). The dynamic process of leadership development involves multiple interactions that continue throughout a period of time (Day et al., 2013). Authentic Leadership (AL) focuses on personal and follower development, while remaining transparent and open during the process. Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008) define AL:

A pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development. (Walumbwa et al., 2008, p. 94)

Ilies, Morgeson, and Nahrgang (2005) advanced a complementary model of AL and posits AL provides for the eudaemonic well-being leader—follower outcomes.

Walumbwa et al. (2008) developed and tested the theory-based measure of AL with samples from China, Kenya, and the USA. AL was supported with various cultures and “revealed a positive relationship between authentic leadership and supervisor-rated performance” (Walumbwa et al., 2008, p. 89). Ivancevich and Konopaske (2010) report a psychological contract between workers’ and employers’ concerns and unwritten statement of expectations, involving an employee’s desire to see organizations reveal an active interest in their personal lives and family situations, including physical and mental health. Ivancevich and Konopaske recognize use within incorporations for spiritual leadership, the spiritual development of employees. Yet the national cultural and organizational cultural organizations operating in the United States

and Africa doubtless have different perspectives of how to accomplish the psychological contract.

A leader's practice remains tantamount toward the local culture and the success of the leader. "National culture is the sum total of beliefs, rituals, rules, customs, artifacts, and institution that characterize the population of the nation" (Ivancevich & Konopaske, 2010, p. 35). Several studies reveal that leadership theory needs to fit the local socio-cultural implications (Barentsen, 2011; Northouse, 2013; Yukl, 2013). Dorfman, Javidan, Hanges, Dastmalchian, and House (2012) reveal through the GLOBE study that the leadership best fit style and behavior includes leaders who embrace the cultural dimensions within local context. Javidan and House (2001) declare the major thrust of project GLOBE concerns the study of nine cultural attributes (pp. 293–301). Javidan and House (2001) quantified these attributes and refer to them as cultural dimensions (p. 293). The nine dimensions that Javidan and House (2001) list concern, assertiveness, future orientation, gender egalitarianism, uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, performance orientation, and humane orientation (pp. 293–301).

One example concerns leadership within the United States, which remains an individualistic culture (Dorfman et al., 2012). Culture, values, and culture within organizations may present barriers.

Spirituality in organizations can be productive, encouraging trust, work/life balance, empathy and compassion about others, the valuing of human assets, the full development and self actualization of people, and ethical behavior. (Ivancevich & Konopaske, 2010, p. 59)

One of the major problems that can arise with differing values, and cultures is the element of trust. Trust remains important for individualistic and collectivistic cultures; the trust is achieved and maintained differently within the cultures.

A potential problem with persons of individualistic cultures, the prevalent attitude is not humbly seeking a mentoring relationship (Comiskey, 2000). Additionally, leaders need to know and practice aspects of discipleship. Unfortunately, many leaders do not understand

the process of making disciples, or leadership development (Eims, 1978). Ogden (2003) describes the discipleship happening today as superficial. Given this, there remains a need toward clarifying Biblical principles toward developing substantial leaders.

From a Biblical perspective, leadership development is encompassed by the term *disciple*. The Great Commission requires all believers in Jesus Christ to make disciples (Matt. 28:19–20). *Mathēteuō*, the Greek word for disciple remains distinguished from the verb *mathéo* (n.f.) or *manthánō*, which is isolated from a personal relationship with the person who teaches:

Mathēteuō means not only to learn, but to become attached to one's teacher and to become his follower in doctrine and conduct of life. It is really not sufficient to translate this verb as "learn" but as "making a disciple," in the NT sense of *mathētēs*. (Zodhiates, 2000, p. 933)

Interestingly, the Hebrew equivalent focuses on the instruction from God, not the human counterpart (Kittel, Friedrich, & Bromiley, 1985). The human counterparts were considered stewards.

They are stewards passing on God's word to God's people. The commitment they seek is commitment to God. No place remains for the authority of a great personality or for the resultant master/disciple relation. (Kittel et al., 1985, p. 553)

Whereas the NT term *Mathēteuō* reveals the relational learner. Given this, the leadership role remains integrated toward providing a mentoring relationship, which reveals principles communicated and proven through behavioral patterns. The heart of discipleship remains focused on investing and assisting toward the maturity of others in Christ (Ogden, 2003). The very heart of the word *Mathēteuō* reveals the relational aspect of discipleship—akin with a psychological contract (Ivancevich & Konopaske, 2010). Not all employees engage in a psychological contract, even so, a distinct difference remains between those who are saved, and those who are disciples (Pentecost, 1996; Sanders, 2007). "A disciple must, of course, be a believer; but according to

Christ's conditions of discipleship (Luke 14:25–33), not all believers are disciples of the New Testament stamp" (Sanders, 2007, p. 8). "There is a vast difference between being saved and being a disciple. Not all men who are saved are disciples although all who are disciples are saved" (Pentecost, 1996, p. 10). Conversely, Organizational and Ecclesial leaders focus more on discipleship programs—or profit margin, than building relationships with others toward producing disciples that will make other disciples (Ogden, 2003). A central lacuna within this theory concerns the needful aspect of relationship (Ogden, 2003).

Studying a program together neglects the relational aspects of discipleship. Additionally, it rejects the principles of Jesus, our model, who said to His disciples, "follow me and I will make you become fishers of men" (ESV, Mark 1:17). Morgan (1897) reveals, "The term disciple marks an individual relationship... existing between Christ and each single soul, and suggesting our consequent position in all the varied circumstances of everyday living" (p. 12). The relationship that existed between Jesus and his disciples provides practical and useful elements.

It was a personal and intimate relationship — a relationship based on the knowledge of the person of Christ, a love for the person of Christ, submission to the person of Jesus Christ, and obedience to the commands of Jesus Christ. (Pentecost, 1996, p. 10)

The term *Mathēteuō* encompasses a learner in a relationship with the teacher (Zodhiates, 2000, p. 933). The term includes additional aspects. Pentecost (1996) identifies the following characteristics of a disciple; intimate relationship based on knowledge, love for Jesus, submission, learner, scholar, and obedience. The aforementioned characteristics correspond toward an organization's leader and developing leader—including or excluding a love for Jesus.

Within the Biblical perspective, a disciple remains focused upon the intent and desire of Jesus. Disciples "are not casual listeners, neither are we merely interested hearers desiring information, we are disciples, looking toward and desiring the same end as the Master" (Morgan, 1897, p. 14). Given this, discipleship remains an intentional,

interactive, relational, dedicated and disciplined pattern of being transformed into the likeness of Jesus (Rom. 8:29; 12:1–2).

Jesus remains the goal, focus, model, guide, and the one whom all disciples are to conform toward (Eph. 4:15; Heb. 12:2). In Jesus all the treasures of wisdom and knowledge are found (Col. 2:3)—therefore organizational leaders do well to embrace Him. One of the main focuses of Jesus, during his life on earth, concerns making a small group of disciples (Eims, 1978). Jesus selected from a larger group, those who became the inner group, the apostles (Ogden, 2003), who became leaders that developed other leaders, even to changing the world (Coleman & Graham, 2006). Discipleship happens best in the context of communities (Comiskey, 2007, p. 37), that is to say, the Gospel maintains “maximum effectiveness” within a small group setting (Mayer, 1976, p. 295).

One key reason Jesus chose the home as his operational headquarters was because he wanted to create a new spiritual family. And to make this happen, he first had to transform people where they lived and where essential character values were displayed. Jesus wanted to infuse the normal family network with a new vision of love and sacrifice. To do this, he lived among his disciples in houses, showing them practically how to love and serve one another. (John 13:1–17; Comiskey, 2014, pp. 126–129)

The theological implications of discipleship toward the betterment and success of Ecclesial leaders cannot be understated. The need for discipleship within an organization-organism such as the church remains imperative for the global church community. Given this, the integration of the aforementioned elements remains beneficial toward organizations and organizational settings.

Discipleship happens best in small group settings where each person can incorporate Christian principals into life transformation (Coleman & Graham, 2006; Comiskey, 2007; Mayer, 1976). Icenogle (1994) states “the small group is a generic form of the human community that is trans-cultural, transgenerational, and even transcendent; the small group is birthed out of the very nature of God” (p. 13). This statement captures the good intent of the cell groups and even Christian theology. The main functions of the cell are evangelism and discipleship within the context of

community (Comiskey, 2013). God calls individuals for His supreme purposes working through communities. God lives within a community of three distinct persons. God exists as three Persons. In fact, it may be stated that the Tri-unity of God is a small group; God lives in community as Trinity (Icenogle, 1994; Kennedy, 1996). “The Life of the church is found in the Trinitarian nature of God” (Beckham, 2002, p. 31).

God’s desire for community is demonstrated in His call of people in the OT. This principle is represented in Abraham (Kennedy, 1996) and Moses (Neighbour, 2000). Abraham was raised in Haran (Gen. 12:4) and Moses in Egypt (Exo. 2), which reveals transcultural, transgenerational small group elements. In consideration of the above-mentioned information, small groups remain the most effective form aimed at discipleship or leadership development. Given this, Scripture remains a valuable resource toward discipleship, particularly for leadership.

An Organizational Multigenerational Concern

In respect of the aforementioned material concerning the aspects of discipleship, disciples are people looking toward and desiring the same end as Jesus (Morgan, 1897, p. 14). Additional characteristics include; an intimate relationship with Jesus based on knowledge, love for Jesus, submission, learner, scholar, and obedience (Pentecost, 1996). Yet the culture and trends of United States today may hinder these discipleship aspects.

Barna (2011) highlights trends such as family life foundations, attitudes, and values (or lack of), immoral media explosion, religious beliefs (orthodox or not), the behavior of the religious society and a waning belief in the truthfulness and accuracy of the Bible. The trends of America, according to Barna, tend toward the anti-religious movement (also immoral) sweeping across America, threatening the very foundations of family life and values so many Americans purport as foundational to living well. A disciple’s decisions and values remain connected, and ought to correspond to Scripture. “Values are guidelines and beliefs that a person uses when confronted with a situation

in which a choice must be made” (Ivancevich & Konopaske, 2010, p. 418). Yukl (2013) states values concern internalized attitudes, which direct between right and wrong, moral and immoral. Yukl underscores the importance of values stating that values guide the person’s preferences, perception of problems, and choice of behavior.

Barna (2011) reveals only seven percent of the US public classifies as evangelical Christians, whereas one out of every 10 persons within the United States claims no religious faith. “The foundation of what we know and believe about the Christian faith is contained in the Bible” (Barna, 2011, p. 131). Yet only six out of 10 within the United State believe the Bible is without error (Barna, 2011). “Protestants are 48 percent more likely to believe that the Bible is totally accurate in all the principles it teaches. Protestants are twice as likely to say that the Bible can be taken literally, word for word” (Barna, 2011, p. 134). Culture tends to affect behavior.

Culture, attitudes, and values likely shape leadership decisions. Dickerson (2013) declares change exists toward the climate and values of the United States. Recent headlines support the value/culture war within the United State (Dickerson, 2013, pp. 38–39, Table 1.1). Dickerson (2013) provides insight into how this cultural war exists even within the White House (Table 1.1).

It may be that the current US culture negatively relates toward superficial discipleship. There remains a concern for robust discipleship within the United States.

Bergler (2012) reports on the juvenilization of US Christianity. Juvenilization, according to Bergler, “is the process by which the religious beliefs, practices, and developmental characteristics of adolescents become accepted as appropriate for Christians of all ages” (p. 4). Bergler reports “the story of a key period in recent church history that continues to significantly shape American Christians, their churches, and to a lesser extent even American society itself” (p. 7). Bergler states, “when post-Christian Americans described themselves as “spiritual but not religious” and pursue a ‘faith journey’ characterized by mix-and-match spirituality, they are displaying the effects of juvenilization” (p. 7). Juxtaposing discipleship aspects with the aforementioned US statistics, the need for more robust discipleship remains supported.

Table 1.1 Cultural impact within US newsfeeds

Headline	Date	Sources
"California Pastor Arrested for Reading Bible in Public"	May 23, 2011	ChristianExaminer.com
"Christian Ministers Arrested For Praying Near Gay Festival"	July 10, 2007	FreeRepublic.com
"Christians Arrested For Proselytizing Near Muslim Gathering In Dearborn Michigan"	June 19, 2010	Politics4all.com
"Pastor Is Shot And Killed At Illinois Church"	March 8, 2009	<i>New York Times</i>
"Shooting At The Family Research Council: Hate From The Left"	August 17, 2012	<i>Washington Times</i>
"Texas School Punishes Boy for Opposing Homosexuality"	September 22, 2011	FOXNews.com
"Pres. Obama seems aware of the anti-Christian, pro-homosexual cultural tides. His White House has been the first in years not to participate in the national Day of prayer and celebrate homosexuality instead"	2013	Dickerson (2013, p. 56)

Leadership Development

The Biblical perspective encompasses leadership development with the term disciple. The Great Commission requires all believers in Jesus Christ to make disciples (Matt. 28:19–20). Eims (1978) reveals three principles concerning Jesus' method of making disciples. Eims presents the principle of selection, the prayerful selection of teachable, ordinary men. Second, the principle of association, those who remained with Jesus, present and committed (Eims). Thirdly, Eims posits the principle of instruction, teaching the necessary and often unpalatable truths (Eims). Eims describes relational discipleship, as does Ogden (2003). Additionally, leadership development and organizational management consider personality constructs, individual differences which concern personality, perception, abilities and skills, attitudes, work behavior including productivity, creativity, and performance (Ivancevich &

Konopaske, 2010). Another aspect of consideration toward discipleship and leadership development includes the five big personality dimensions include extroversion, emotional stability, agreeableness, conscientiousness, and openness to experience (Ivancevich & Konopaske, 2010).

Ogden (2003) purports four stages of Jesus' discipleship method. Stage one: Jesus is the living example, which Ogden describes as "I do, you watch" (Ogden, 2003, p. 83). Stage two: Jesus is the provocative teacher, which Ogden describes as "I do, you help" (Ogden, 2003, p. 87). Stage three: Jesus is the supportive coach, which Ogden describes as "you do, I help" (Ogden, 2003, p. 92). And finally, stage four: Jesus is the ultimate delegator, which Ogden describes as "you do, I watch" (Ogden, 2003, p. 83). The leadership development principles revealed above incorporate the essential, and Biblical element of relational discipleship. Small groups provide relational venue for discipleship (Comiskey, 2016b). A popular Christian author conveyed the idea of church being one individual watching a Christian TV show, the epitome of individualism, for a Western individualized culture (Comiskey, 2016a, b). Comiskey states one of the purposes of a mega church he visited a few years ago was personal anonymity—no membership requirements and no accountability—which correspond to no intimate relationships, no biblical leadership development. Eims suggests, leaders do not understand the process of making disciples, or leadership development (Eims, 1978). The need and command for leadership development remains (Matt. 28:19–20), as well as the lacuna of developing leadership due to moral failures (Yukl, 2013). For this reason, interest in aspects of ethical leadership increases (Avolio et al., 2004). Jesus incorporated small groups toward developing ethical leaders.

Small Groups

Discipleship happens best in small groups settings (Coleman & Graham, 2006; Comiskey, 2007; Mayer, 1976). In organizational environments, discipleship corresponds toward leadership development. Jesus' goal for the twelve apostles was to continue his mission (Ogden, 2003). "The incarnate Son of God intended from the beginning to extend his life

and ministry through this small core of disciples and through them, set up an interlocking, multigenerational chain of disciple making” (John 17:20; Ogden, 2003, p. 99). Concerning groups as a concept, various elements exist including formation. Small group research considers the reason why the group was formed, the size of the group, and the purpose of the group (Arrow, McGrath, & Berdahl, 2000). Group formation remains a cognitive and behavior process, according to Arrow et al., which incorporates a prehistory aspect of the group. Research need to be done toward pre-history aspects of groups, in effort to minimize fallout, problems, and maximize success (Arrow et al., 2000).

The purpose of the group also determines the type, a focus group, task forces, crews, and teams as well as economic club social clubs or activity clubs (Arrow et al., 2000). At the formation of a group each individual considers various elements. Who can be trusted within the group, what risk should be taken towards those individuals, who will lead the group, and what steps will be taken when conflict arises within the group (Arrow et al., 2000; Gillette & McCollom, 1995). Some of the aspects of consideration for group members concern a need for community, the need for productivity, power, and resources found within the group itself (Arrow et al., 2000; Gillette & McCollom, 1995). Organizations form small groups or teams toward goal fulfillment.

Organizations maintain specific training—information and skills—toward leadership development, according to organizational product and goals. Formal groups are established to the end that organizational goal is accomplished (Ivancevich & Konopaske, 2010). Arrow et al. (2000) select important elements concerning group formation, specifically assembly and emergence. Arrow et al. consider four forces of formation, which still require ongoing research. Arrow et al. list the transformation of the people, resources, and intentions in the context of the whole, and the emergence of group-level features as the members of the new group come together (p. 63). Specific reasons toward how and why particular groups form remains an important aspect of future work for a researcher.

Arrow et al. (2000) posit circumstantial groups, concocted groups, founded groups, and self-organized groups. The researchers’ ongoing