CHAPTER 2
LEADERSHIP IN THE CONTEXT OF A CHRISTIAN WORLDVIEW

What is a Christian Worldview?

A Christian model for leadership is one which leadership perspectives, practices and habits are congruent with the tenets and habits of the Christian faith. (p. 60)

A synthesis of the biblical narrative is provided below (p. 57).

A. Genesis 1 – a specific place to dwell with God
B. Genesis 2:15-17 – Garden of Eden, Trees
   Genesis 3:15 – The first hint of a Messiah
C. Genesis 3:22 – kicked out of the Garden of Eden lest we eat from the tree of life

Everything in between Genesis 3 and Revelation 21 is about restoration/transformation in establishing the Kingdom of God.

A. Revelation 21:1, 2 – New heaven and new earth
B. Revelation 21:10ff – New Jerusalem
C. Revelation 22:1, 2 – Tree of life

As a result of the fall, everything between Genesis 3 and Revelation 21 is about transforming broken individuals and relationships and establishing the kingdom of God (the central plot of the Bible narrative).

The challenge for Christian leaders is discerning when and how to render appropriately the things due Caesar and due God at the same time (Matt 22:21), while living in a world they are technically not part of (John 17). The apostle Paul uses the metaphor of an ambassador in 2 Corinthians 5:20 to illuminate that while the Christian lives in a foreign land, he or she represents, in life and word, the master of his or her country of citizenship. Paul continues this metaphor in Philippians 3:20 when he states “our [the Christians’] citizenship is in heaven.” (p. 51)

LESSON
Christians are called to be ambassadors to fulfill the Biblical narrative.

CHAPTER 3
TOWARD A BIBLICAL THEOLOGY OF LEADERSHIP

We lead only as kingdom agents in our present age. (p. 71)

The models and personalities of leaders are diverse in Scripture and church history. (p. 76)

Given the diversity of examples of biblical leadership, it is difficult or impossible to identify a single biblical model of leadership. There is no one “most biblical theory” of leadership. (p. 78)
Chapter 3 – Summary (p. 86)

1. Human leadership is not a usurpation of divine authority but rather is often a means by which God accomplishes divinely ordained purposes.

2. Learning from systematic, scientific study of leadership practices is an appropriate complement to the study of leadership in the Scriptures. Both contribute to a fully-formed Christian vision of leadership.

3. Biblical leadership is most strongly tied to divine calling rather than a particular set of human gifts or abilities. A divine call to lead often comes independently of a desire to lead on the part of the human leader.

4. The shepherd-servant-steward leader is probably the most consistently positive image found in biblical discussions of leadership. This image conceptually involves a divinely appointed purpose and a focus on the benefit of those who are led. The leader in this image always answers upward to God for the way the task of leadership is discharged.

5. Transformational leadership is a contemporary model of leadership that is compatible with biblical teaching. There are many aspects of the ministry of Jesus and Paul that fit closely with the model of transformational leadership.

6. Deep questions remain about the contemporary leadership models and their compatibility with the core values of a biblical leader. One of the dangers of using secular leadership models is that they are often tied to goals that do not necessarily reflect biblical values. A biblical leader may be compelled to maximize something other than the bottom line or organizational success.

LESSONS

Biblical view of leadership involves a divine calling for all Christians (variety of types of leaders) in their respective contexts to advance the kingdom of God.


Are all Christians called to exercise leadership?

. . . while not all Christians are necessarily leaders, all Christians are called to serve in different leadership capacities at different times during their earthly tenure. The apostle Paul in 1 Timothy 3 details the qualifications for the formal leaders [ἐπισκόπης #1984 4x – office of overseer] of the church which implies leaders are a distinct subset of the community. Even though not everyone has the gift or calling to be a leader (Romans 12:8; 1 Corinthians 12:28) nor does everyone have every gift, Christians are called to demonstrate the responsibilities associated with all of the gifts as necessary. The Christian cannot disengage from evangelism or exercising mercy because he or she claims to not have either of these specific gifts. Christians are called to be “salt and light” in the world (Matthew 5:13, 14) which conveys taking a leadership role at strategic times. (p. 9)

CONCLUSION

Leadership [formal and informal] is a delegated authority, with some more gifted in it than others, that involves serving others and God to fulfill God’s purposes God’s way.