

Peter: A Phenomenology of Leadership

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This paper presents the definition and operation of leadership from the perspective of the Apostle Peter using a phenomenological approach pioneered by Husserl (1931) and championed more recently through work by Moustakas (1994) and Creswell (1998). Using the Ancient Near East as a sort of “room” where an interview with Peter takes place, contemporary research uncovers the phenomena of leadership from Peter’s perspective through the examination of the “transcription” of that interview as recorded in the Bible. Reflective analysis of Peter’s experience, verbal expression, and writing reveals the transformative development of his understanding and operationalization of leadership through three main venues—Peter as disciple, Peter as Apostle, Peter as writer/contributor. The result of the study underscores the influential role of Jesus and the Holy Spirit in Peter’s concept and application of leadership, and confirms the developmental nature of leadership throughout a person’s life as they actively pursue relationship with the Lord.

Foundational Concepts

The numerous leadership and organizational theories that have been identified in modern times have their root in examples drawn from the landscape of history. The use of words such as “power” and “influence” is nothing new. A variety of descriptions and accounts chronicling leadership exemplify the differing kinds of relationships that have existed for centuries between leaders and followers (Bennis, 1999; Yukl, 2006). In some instances, styles of leadership are expressed in terms of various bases of power upon which relationships exist (Hinkin & Schriesheim, 1989), or as a process whereby one person intentionally influences others for the purpose of directing or facilitating the activities and relationships of a group or organization (Ivancevich, Konopaske, & Matteson, 2001).

The variety of definitions and operational traits that emerge from the interplay between leaders and followers are as diverse as are the circumstances in which they function. Kotter (1985) describes this in terms of a “complex social milieu” (p.17), which is the degree to which diversity and interdependence affect the relationships within a group or organization. This is particularly true as we examine the interplay of the various relationships that exist between Jesus, the disciples, the apostles, the early church, and the world during the first century A.D., and which underscore the prototypical New Testament dynamic of adapting the use of power and influence for the sake of preparing people to take the Gospel to the ends of the earth (Coleman, 1993).

Clichés abound among Christian circles regarding the subject of leadership, as much of the literature focuses on training and motivating of people in Christian service. Typical bylines of articles, essays, and treatises on church leadership indicate a predisposition toward equipping the church for ministry in contemporary society. Simultaneously there is heard a cry regarding a dearth of church leadership models worthy of emulation (McNeal, 2003; Lewis & Cordiero, 2005; Sweet, 1999). Yet timeless models of leadership worthy of contemporary emulation exist in the pages of Scripture. The Bible is a sourcebook for how leaders view and effect change within the complex social milieu of the ancient near east. The resource it provides enables rich discovery of numerous individuals’ experiences of the phenomena of leadership that contribute to explaining the “what” and “how” of leadership in the church and in society today.

One poignant example that embodies the preeminent New Testament contribution on the subject of leadership from a first-person perspective is Peter. As the most prominent of the 12 disciples, and as one named among Jesus’ most intimate circle, no other epitomizes a more comprehensive description of the influential and transformative result of leadership as initiated by the Lord. Peter’s bigger-than-life personal journey has been heralded through the centuries as an example of spiritual transformation and leadership development (Bruce, 1971; Meyer & Wubbels, 1996; Perkins, 2000).

Numerous exegetically-based texts supply thorough resource material for comprehensive study of the life and ministry of Peter. However, very little research has been conducted to substantiate what constitutes his experience of the conceptual formation and operationalization of leadership through the duration of his life from a phenomenological basis. Those experiences are

chronicled directly in nine New Testament books, where sufficient data exists so that an extended inquiry regarding leadership in Peter's life may be conducted.

The Leadership Problem

What is leadership and how is it operationalized? This is the problem that a majority of scholarly texts approach from a secular social science perspective that tends to lack any consideration of Holy Writ as primary source material from which to launch a thorough-going qualitative inquiry. Equivalent Christian scholarship, on the other hand, either focuses on the exegetical and hermeneutical identification of the author's intention with biblical text in commentary form, or emphasizes the use of Scripture to organize a theological framework. Less scholarly-based leadership treatises tend to use biblical leaders as supportive material for prescribed theses.

To objectively discover the definition and functionality of leadership from the perspective of those whose lives are chronicled in Scripture becomes a challenge that invites the exacting processes found in the disciplines typical of the two worlds of Christian and social sciences scholarship. It is not the intent of this study to propose a "superior position" through the blending of diverse world-views typically represented in the scholarly approaches selected. It is, however, a worthwhile pursuit to draw from the benefit of the processes themselves in order to apprehend as much as can be gleaned about the "what" and "how" of leadership.

The Phenomenological Approach

Philosophical Perspectives

The history of the formal recognition of organizational leadership is scarcely a century old. There was no documented set of established leadership theories that Peter could access to explain his experience. Nevertheless, the phenomenon of leadership in his life is as important an issue then as now. Although there is a wide variation in the interpretations of how leadership may be understood from Peter's perspective, the fact remains that we meet him as a fisherman, witness his training as a disciple, see his surprising development into a leading apostle, and later receive input about leadership from his timeless contribution in canonized form (Drane, 2001; Ehrman, 2004). The purpose of this study, therefore, is to research the phenomenon of leadership by obtaining from Peter's own experience his perceptions of leadership and leading (Patton, 2002).

An introductory explanation of the phenomenological approach has been previously set forth, but the specific manner of inquiry regarding Peter's experience of leadership should be clarified. This research includes Peter's own verbal descriptions of leadership, observations of his behavior in leadership, and analysis of documents written by Peter to the church. This remains an admittedly limited phenomenology, since texts that report experiences by the disciples and apostles collectively, with Peter present, are largely omitted. Also absent from this research is the additional material, too vast to include, that may be derived from considering these texts from the standpoint of the original languages. Our modern translations (NKJV in this case) effectively capture the pertinent details we need for our study. However, another wholly separate research process could be undertaken if an analysis of each Greek sentence were to be considered.

Phenomenology and Biography

The processes involved in researching an historical phenomenology and historical biography have many similarities. According to Denzin (1989), biographical studies impart the life story of individuals using archival documents and records. The researcher gathers and interprets story data concerning the individual's history, and pivotal events, and then weaves the material together into a chronological narrative. Autobiographies are prepared in a similar way, although the person of focus tells the story in his or her own words. Creswell (1998) distinguishes this from phenomenology by way of emphasizing the meaning of lived experiences by individuals, citing Husserl's (1931) seminal work. Phenomenologies such as Peter's provide the person's own description of their lived experience concerning the phenomena under investigation.

A major distinction between phenomenology and biography concerns the role of the researcher. In a phenomenology about Peter, all judgments about what is real to the researcher are suspended—bracketed to the margins—so that Peter can tell his own story. The suspension of the interviewer's reality is also referred to as epoché (Husserl, 1931), which means “to abstain,” or “to stay away from.” The researcher withholds preconceptions about the phenomena of leadership in order to understand it through the voice and perspective of Peter (Field & Morse, 1985). Invalidating, inhibiting, and disqualifying all obligations to what is already known—to suspend previous experiences and the conclusions that accompany them—this is the task of phenomenology (Schmitt, 1968). The world is placed out of action so that a fresh view—free of presupposition—may naively be received

(Moustakas, 1994). As Creswell (1998) states, this kind of research is “based on the premise that human experience makes sense to those who live it, prior to all interpretations and theorizing” (p. 86).

Phenomenological Assumptions and Researcher Bias

Phenomenology requires the researcher to state personal assumptions and biases regarding the phenomena under investigation and then to put them aside before an a priori hypothesis on the experience can develop (Husserl, 1931). The researcher must not become a mediator of the data. In the case of Peter, the reader must be able to observe him speaking so that when conclusions are reached about the what and how of leadership, they are the result of what Peter has concluded, with the researcher as merely the facilitator of the data (Creswell, 1998; Patton, 2002).

As a researcher of biblical material, I admittedly have significant presuppositions to bracket associated with preconceived experiences (Moustakas, 1994) derived from decades of personal study of the Word of God. The dangers associated with attempting a phenomenological study, having already been influenced by prolonged immersion in Scripture, are several:

- Personal closeness—difficulty in treating Peter as an unknown interviewee;
- Biography/Commentary tendency—Exegetical resources commonly emphasize a writing style using biography/commentary narrative. This study must be distinctly phenomenological.
- Inadvertent references—facts and conclusions from other areas of Scripture based on previous study and familiarity may inadvertently be included, thus hindering Peter’s personal account;
- Explanatory permission—some instances may call for explanation by the interviewer in order to compact length, but employing this device could inappropriately affect results.

Given the foregoing difficulties that may impact the reliability of the study, the following safeguards will be pursued in earnest:

- Researcher comments, when necessary, will appear either parenthetically in the tables of data, or as concise summary statements incorporated into the tables, depending on the use of the comment;
- Non-explanatory narrative will be kept to a minimum whenever possible, but may be used as an occasional tool for purposes of clarification.

Exploring Peter's Leadership Experiences

Data Concerning Peter's Experiences

The collection of data from a research client—in this case, Peter—would normally be conducted primarily via interview, with the interviewer attempting to grasp what Peter says of his *own* experience regarding leadership. He would be approached and asked to participate in a research project involving the production of a recording of personal descriptions of leadership and how it is operationalized in life. That recording would then be carefully transcribed in preparation for thorough analysis. Since our informant lived in ancient times, a direct, person-to-person contemporary interview is obviously not possible. Fortunately the interview data sought for this project has already been recorded and transcribed. In this case, the ancient Mediterranean world served as the “room” in which the phenomenological inquiry took place, and nine of the books of the New Testament contain the complete transmission of data regarding the selected interviewee—Peter. It becomes the task of research to locate from within that holy transcription the most pertinent material appropriate to the quest of discovering the what and how of leadership.

A surprising and unusual perception of the data collection task comes by way of consideration of the long-running television game show Jeopardy, where contestants are given answers but must supply the correct questions. In the case of Peter, Scripture has provided us the answers. The phenomenological challenge involves determining which portions of Scripture provide answers to questions regarding Peter's experience of leadership, and then which of those answers legitimately expresses the definition and operative principles of leadership.

Conducting phenomenological research from the perspective of Peter necessitates a willingness to conduct numerous “interviews” with him during his life. The development of a set of questions or topics to guide an interview process is critical to the success of phenomenological research (Moustakas, 1994). In this process it is necessary to locate the data associated with the pre-selected topic. In the face of hundreds of texts detailing Peter's experience of leadership, whether he is named directly or not, texts are chosen on the basis of whether they supply Peter's direct responses or actions in order to tell the story of his view of leadership and its operationalization. In the case of repeated accounts, as with the synoptic Gospels, cross-references have been provided where deemed significant in order to keep to the purpose at hand.

With the interviewee Peter, there are three distinctly recognizable interview “sessions” from which data are plentiful that correspond with three temporal seasons in Peter’s life: Peter as a fisherman turned follower/disciple of Jesus; Peter as an apostle in the early church; and, Peter as an aged church leader and writer/contributor to the New Testament corpus. This extended interview process could indeed be considered a longitudinal phenomenology that spans several decades of the first century!

Instructions regarding the collection of data are straightforward and essentially involve the recording of direct quotations and experiences of Peter related to the phenomena of leadership. Additional information supplied through the biblical text containing the interview responses was summarized and included only when necessary to clarify what Peter is relating. Of special importance are the apostle’s feelings regarding the expression of leadership and the meaning they appear to represent to him. When Peter’s full account of his experience of leadership in any one section of Scripture has been extracted, the portion of the interview represented by that text is considered complete. The resulting journal for the research study (Creswell, 2003) is the completed text of the hundreds of statements and accounts involving Peter as recorded in the pages of the Holy Scriptures.

Treatment of Data

The raw data acquired from interviews with Peter were organized into the three life experience periods representative of the scriptural account as follows:

- Peter as disciple: Matthew, Mark, Luke, and John—these texts supply the sacred data of the earliest chronological events surrounding Peter’s experience of leadership. It could be noted that Peter is historically considered as a primary resource for the writing of Mark’s Gospel (Green & McKnight, 1992; Ryle, 1993).
- Peter as apostle: Acts, 1 Corinthians, and Galatians—these texts supply sacred data concerning events that occur after the Gospels but years prior to Peter’s epistles.
- Peter as writer/contributor: 1 and 2 Peter—these record sacred data written within the last decade or less before the apostle was executed (Martin & Davids, 1997).

Data for each of those time periods of Peter's life were subjected to phenomenological analysis using a methodology similar to what was developed by Colaizzi (1978) and exemplified by Riemen (1998).

The following procedural steps are used for each of the separate

phenomenon under consideration:

1. All the descriptions were read at one sitting in order to acquire a feeling for them.
2. Significant experiential data were extracted from each description that pertains to the investigated phenomenon, while duplicate statements were omitted whenever possible and/or appropriate.
3. Meanings were formulated with each significant statement. Care was taken so as not to sever the connection with the original description. The formulations allow emphasis to be given to meanings otherwise hidden in the phenomenological process.
4. Themes were identified from the aggregated formulations. Some of those themes were identified and grouped as parts of speech. Clusters of thematic material were referred back to the original descriptions in order to validate them. In this a determination could be made whether there was anything in the original record that was not accounted for in the aggregated material, or vice versa. If either was the case, then a re-examination occurred. Discrepancies between the clusters of themes were taken into account in order to proceed with the solid conviction that what appeared inexplicable could be considered existentially real and valid.
5. Exhaustive descriptions of each phenomenon of leadership—definition and operationalization—were deduced from the integration of the above results.
6. Each of the exhaustive descriptions of the leadership phenomena of Peter—both what and how—are stated in terms of the essential structure of each phenomenon as unequivocally as possible.
7. The validating step in each period involved returning to the sacred interviews and determining whether the formulated description validated the original experience of leadership for that period.

8. The formulated meanings, thematic clusters, and exhaustive descriptions for all three periods are then examined in one sitting to determine comprehensive thematic clusters spanning all periods.
9. Comprehensive exhaustive descriptions of each phenomenon of leadership—definition and operationalization—were deduced from the integration of all previous results from all periods so as to include developmental and longitudinal factors spanning Peter’s entire experience of leadership.
10. A comprehensive exhaustive description for each leadership phenomena are stated in terms of their essential structure as unequivocally as possible from a longitudinal perspective, and then validated by returning to the sacred interviews and determining whether the comprehensive exhaustive descriptions validated the original experience of leadership in the life of Peter.

Analyzing Peter’s Leadership

The research question is restated as follows: from the perspective of Peter’s experience, what is leadership and how does leadership function? The significant statements and experiences pertaining to Peter became the raw data for analysis. As the analysis began, it became apparent that great value would be added to the study by separating the material into four essential types of data:

- Direct comments by Peter related to the definition of leadership
- Direct comments by Peter related to how leadership is operationalized
- Observed/Inferred actions (or participation in actions) by Peter that express what leadership is
- Observed/Inferred actions (or participation in actions) by Peter that relate to how leadership may be operationalized

Each of these individual types of data allows for the establishment of “meaning units” (Creswell, 1998) that portray the developmental aspects during each of the three periods of Peter’s life. Extracted interview data from narrative sources of Scripture, such as from the Gospels and Acts, is more easily divided into the categories above than data extracted from Peter’s writings. The epistles of Peter required the use of content analysis (Patton, 2002) as an accompaniment to the interview

process in order to identify unique features of the data related to the research question. Additional tables as well as some commentary accompany the analysis of the epistles in order to amplify those unique characteristics and supply supportive data pertaining to Peter's responses and experiences of leadership. Certain of Peter's speeches in Acts also deserve sufficient explanation beyond the scope of the presentation via a table. In certain of these key experiences, it will be necessary to condense into concise narrative the feelings and intent of Peter.

The tables for each season of Peter's life are interwoven with the discussion of the findings. However, some of the tables are quite lengthy so that the reader will need to make an effort to go back and forth a few pages at time in order to keep with the flow of presentation. In all of the presentation of the tables, the formulated meanings are derived from significant statements and experiences and represent key summaries of the general data collected. Keep in mind that the formulated tables and the corresponding clusters of themes were obtained by reading, rereading, and reflecting upon the phenomenon of leadership of Peter as gleaned through his own statements and context, and that the validation of these summaries is obtained by examining whether it agrees with the original transcriptions from Scripture, as stated above.

Exhaustive descriptions of the phenomenon of leadership (the what and the how) are written for each period of Peter's life. Each of the descriptions presents the integration of the results of the analysis into its essential structure. At the end of the analysis a comprehensively exhaustive description summarizes the entire process of analysis. A final validation was undertaken by returning to the original interviews with Peter and determining whether what was stated in the final descriptions agrees with what he intended to contribute (Riemen, 1998).

Phase One: Peter as a Disciple of Jesus

Peter as a Disciple of Jesus—an Incomplete Picture of Leadership

The initial phase of the phenomenon of leadership in the life of Peter is the most dynamic in terms of change and development. From his first meeting with Jesus while still a fisherman there began a continual process of training that ultimately prepared Peter to become a significant leader in the church. This extreme exposure to intensive leadership development within Peter has been elaborated through many texts on the subject (e.g., Bruce, 1971), and is supported by the analysis of the phenomenological data, as depicted by Tables 7-1 through 7-8.

**Table 7.1 Significant Statements–Definition of Leadership:
Peter as Disciple of Jesus**

1. Matt. 15:15; Mark 4:10 “Explain this parable to us.” (Leadership comprises those who possess special knowledge)	3. Matt. 19:27; Mark 10:28; Luke 18:28 “We have left all to follow You.” (An expression of the leader as One worthy of being followed)
2. Matt. 16:16; Mark 8:29; Luke 9:20 “You are the Christ, the Son of the living God.” (Leadership involves Divine selection)	4. John 6:68-69 “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.” (Leadership describes with special wisdom)

Significant passage deserving special treatment:

Luke 5:5, 8 “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net,” and “Depart from me, for I am a sinful man, O Lord!” (Peter experiences leadership as the convergence of the Lord’s authority to command followers on one hand, and as an experience of overwhelming perplexity on the other hand. The results of obedience confirm trust in Jesus’ words. Leadership to Peter’s mind is defined in inexplicable terms that make him feel unworthy)

The challenge of understanding leadership as viewed from Peter’s experience is that, first of all, the data source—the Gospels—focuses on presenting Jesus Christ as Savior and Lord, and not on the presentation of Peter’s understanding of leadership. In order to remain true to the phenomenological discipline, the research maintains focus on how Peter experiences leadership, not on how Jesus leads. Attempting to view the leadership of Jesus phenomenologically through Peter, then, naturally results in a muting of how Jesus leads, since Peter’s experience is developmental. This is not to say that there is an uncertain depiction of leadership through Peter’s experience. The point is that a phenomenology from Peter’s perspective presents an incomplete view of leadership, and that is because he has not realized the fullness of potential of the leadership of Jesus Christ experientially. As long as followers like Peter are the ones through whom the phenomenon of leadership is presented, there will naturally be an incomplete, truncated presentation of Jesus as well.

**Table 7.2 Significant Statements–Operationalization of Leadership:
Peter as a Disciple of Jesus**

1. Mark 11:21 “Rabbi, look! The fig tree which You cursed has withered away.” (Leaders curse or bless, depending on the situation)	5. Luke 22:9 “So they (Peter and John) said to Him, “Where do You want us to prepare?” (Leaders receive questions from followers for the sake of clarity and precision; a freedom in the flow of leader/follower communication.)
2. Luke 7:40 (vv. 36-50) “Teacher, say it.” (Peter invites the Lord to pose a question to him regarding the subject of forgiveness concerning the woman who anointed Him)	6. John 13:6-9 “Lord, you are washing my feet?” (Peter does not accept the premise that leaders should serve, and then desires full washing after Jesus’ threat; Jesus engages Peter to help clarify the act of serving)
3. Luke 8:45 “... Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ ” (Peter is aghast as Jesus shows His omniscient)	7. Matt. 26:31–35; Mark 14:27–31; Luke 22:31-

discernment of individual needs)
 4. Luke 12:41 “Lord, do You speak this parable only to us, or to all people?” (Peter concludes that leaders discriminate as to who hears and who does not hear the leader’s communication)
Significant passage deserving special treatment:
 John 21:3, 7, 15-23 “I am going fishing.” (This scenario may be contrasted with Peter’s leadership views of Luke 5:5-9. He expresses intent to go back to fishing, possibly because his failed experience with the Lord left him no other option. Peter is going back to what he knows best, which speaks of his concept of his training as resulting in the integration of what he does best and is most familiar. When he sees Jesus on the shore, he swims to him (v.7), indicating an experiential hope of reinstatement and belief that leaders can restore followers. Later in the chapter, vv. 15-23, Jesus becomes the interviewer of record and engages Peter with questions about love, service, and destiny. Peter experiences the phenomena of restored status with the Lord, underscoring his belief that the operationalization of leadership involves restoring failed followers. Jesus denotes Peter’s responsibility toward the spiritual nurture of God’s people. Here Peter experiences the affirmation of an appointment to lead others, which is preparatory to his further inclusion as a disciple in Acts 1, and Holy Spirit empowering at Pentecost in Acts 2)

Table 7.3 Observed/Inferred–Definition of Leadership: Peter as Disciple of Jesus

1. Matt. 4:18-22 Jesus calls the disciples (Change director; transformation enabled)	9. Matt. 17:25 Jesus and the paying of taxes (Leaders know all about questions/problems)
2. Mark 3:16; Luke 6:14 Jesus names Peter as Simon (Name-giver; sees destiny)	10. Matt. 18:21 Peter asks Jesus about forgiveness (Know truth; give answers)
3. Matt. 8:14-15 Peter’s mother-in-law healed (See need; initiates action)	11. Matt. 26:37-44 Jesus prays in the Garden (Spiritual initiators; they are dedicated to a vision and willing to pay the cost for it)
4. Luke 5:4 Jesus at fishing (Directs others what to do)	12. Matt. 26:40; Mark 14:37 Jesus questions the sleeping disciples (Confronter; accountability holder)
5. Luke 8:45 The woman touches Jesus (Sense power drawn from Him by followers)	13. Matt. 26:75; Mark 14:72; Luke 22:61 At the crowing of the cock Peter remembers Jesus’ words (Truth source; hold future perspective)
6. Matt. 14:28 Jesus walks on the water (From the mind of Peter it is the expectation that Jesus is commander over forces of nature)	14. Luke 24:12 Peter runs to the tomb, stoops down and sees the linen cloths lying by themselves, and then departs, marveling to himself at what had happened (This reveals his positive belief at Jesus’ forgiving response toward him in spite of Peter’s thrice denial).
7. Matt. 16:22 Peter rebukes Jesus’ talk of His death (Leaders are above sacrifice and death)	
8. Matt. 17:4; Mark 9:5 Luke 9:33 The Transfiguration (Peter sees Jesus worthy of honor and desires to make tabernacles for Jesus, Moses, and Elijah)	

Significant passage deserving special treatment:
 Matt. 16:13-27 contains 3 sections that provide definition regarding Peter’s conceptualization of leadership with Jesus. In the first pericope regarding Jesus’ identity (vv. 13-20), Peter expresses what must have been a topic of discussion among the disciples that Jesus clarifies by confirming Peter’s confession (cf Table 7.1) and telling them of the power they will wield, then suddenly concludes the exchange by telling them to keep quiet about it. In the second pericope (vv. 21-23) Jesus reveals His coming execution. It is here that Peter experiences the rebuke of His leader, which indicates that leadership is the embodiment of accountability to attitudes higher than the follower possesses. The third pericope (vv. 24-27) is a statement from Jesus about self-denial as a personal reality in an ungodly world.

Secondly, there was hope that more of the leadership of the Lord Jesus would be exposed from Peter’s vantage point. Admittedly, there could have been many more texts considered where

Peter was present but not so named. Perhaps this could explain some of the frustration with what is only a partial picture of leadership as supplied by phenomenological data regarding Peter, and as formulated in Tables 7-5 and 7-6. However, this also suggests that Peter has only just begun a journey whereby the revelation of leadership will continue to unfold in his life. To suggest that this first phase contains the complete picture of Peter's experience would be to omit vast years of dedicated leadership of the church as an apostle and writer/contributor. In the analysis, the formulated meanings are clustered into themes (Table 7-7) and then expressed as exhaustive descriptions in Table 7-8.

**Table 7.4 Observed/Inferred–Operationalization of Leadership:
Peter as Disciple of Jesus**

1. John 1:42 Jesus renames Peter "Stone."	10. Matt. 14:29 Jesus commanded Peter to come to Him on the water.
2. Matt. 4:18-22 Jesus calls the disciples to follow Him and that He will transform them; they obey.	11. Mat 15:15; Mark 13:3 Peter expects Jesus to provide answers to disciples' questions.
3. Matt. 8:14-15 Jesus healed Peter's mother-in-law of a fever by touching her.	12. Matt. 17:1-9; Mark 9:1-9; Luke 9:28-33 Jesus led them to a high mountain.
4. Luke 5:1-11 Peter sees Jesus command fishermen about how to fish, moving followers toward enacting directives requiring trust.	13. Matt. 17: 24-26 Jesus saw the plot regarding taxes and diffused the problem.
5. Luke 7:36-50 The woman who anointed Jesus with tears and oil shows His insight and compassion, coupled with the strength to forgive sinners and oppose those who did not understand.	14. Matt. 18:21 Peter expects Jesus to resolve issues regarding forgiveness.
6. Mark 5:37 Permitted only certain disciples to follow at a certain time (Peter included).	15. Matt. 26:37; Mark 14:33 In Gethsemane Peter saw the sorrow and distress Jesus was experiencing as He spoke.
7. Luke 8:49-56 Jesus led in spite of ridicule.	16. Matt. 28:16 Jesus had directed His followers to meet Him in Galilee prior to His death.
8. Matt. 10:1 Jesus called His disciples together and gave them power over unclean spirits, over sicknesses and disease.	17. John 18:10-11 Peter lashed out at those coming to arrest Jesus by cutting off the ear of a servant, but Jesus told him to put away his weapon, saying He was prepared to drink the cup which His Father had given Him.
9. Luke 10:1-23 Peter was a part of the sending of the 70, and the exhortation when they returned.	

Significant operationalizing events deserving special treatment:

Opposition: Peter was an eyewitness to the relentless questioning and attacks upon Jesus by Jewish authorities, as testified in all Gospel accounts. The opposition eventually resulted in Jesus' trials and crucifixion at the hand of the Roman authorities. This experience informed Peter's sense of how leaders deal with conflict while maintaining fearless momentum.

Aftermath of Denial: The Gospel record omits any mention of Peter from the time he denied the Lord until the morning of the resurrection. No record confirms his whereabouts or condition those three days. The last mention of Peter prior to the resurrection is Luke 22:62, following the denial, "So Peter went out and wept bitterly." He felt the responsibility of forsaking the Lord.

The Tomb: John 20 provides the account of Peter and John running to the tomb to see what happened to the body of Jesus. The fact that Mary first reported to Simon Peter and to John (John 20:2) indicates Peter's respect among the disciples in spite of his denial.

Peter as a Disciple of Jesus—Unique Findings

The research of the Gospels reveals rich exchanges between Peter and Jesus, as exemplified by the data in tables 7-1 through 7-4. In some instances Jesus served as the interviewer of Peter. In those occasions we observe Jesus moving the dialogue from the general sense to the personal, from what was happening in Him to what needed to happen in Peter and in the others. Similarly, leaders who exhibit wisdom that inspire followers to follow know how to make what is presented to everyone in the general sense into a message that affects the individual's life pursuit. As Kouzes and Posner (2002) point out, "No one can impose a self-motivating vision on you . . . you must first clarify your own visions of the future before you can expect to enlist others in a shared vision" (p. 112). By the end of each engagement, Peter was experiencing more of the fulfillment of Jesus' vision of what was to eventually come than he had previously known.

**Table 7.5 Formulated Meanings—Definition of Leadership:
Peter as Disciple of Jesus**

1. Leadership is the possession and use of truth, special knowledge, and/or wisdom.
 2. Leadership requires selection by a higher authority.
 3. Leadership exudes influential power over followers.
 4. Sometimes leadership involves characteristics beyond the scope of what followers are able to understand, even to the point of facing opposition from followers themselves.
 5. Leadership is initiating change from the status quo, and possessing power to overcome existing forces in order to establish that change.
 6. People may draw from the resources of leadership without the leader being cognizant.
 7. Leadership is being willing to sacrifice self for their vision, cause, or superior future.
 8. Leadership is being worthy of honor and of sacrifice on the part of their followers.
 9. Leadership is the expression of authority over followers, and acting as transformer.
 10. Leadership is understanding and giving regard for the short-comings of followers.
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**Table 7.6 Formulated Meanings—Operationalization of Leadership:
Peter as Disciple of Jesus**

1. Leaders give directions and commands that cause followers to act in a way beyond what they previously thought they could or should do.
 2. Leaders exercise capability based on special insight that followers may not understand.
 3. Leaders use a variety of means in order to reproduce themselves—their beliefs and actions.
 4. Leaders demonstrate sacrificial service as a vital transformative ingredient toward followers.
 5. Leaders assign tasks and provide empowerment for followers to act in a leading role.
 6. Leaders train followers to persevere in the face conflict, even after they have failed.
 7. Leaders provide information to followers when they deem necessary.
 8. Leaders query followers to determine whether they comprehend what has been told them.
 9. Leaders build trust and extend influence by demonstrating how tasks are accomplished.
 10. Leaders confront error in the lives of their followers
 11. Leaders allow followers to fail as a tool of learning and/or transformation.
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**Table 7.7 Clusters of Common Themes:
Peter as Disciple of Jesus**

Definition of Leadership

1. The possession of special knowledge, authority and capability.
 - a. Leaders indigenously receive and extend authority beyond themselves.
 - b. Leaders pursue the accomplishment of a preferred future.
2. The intentional influencing of others.
 - a. Leaders are initiators of change and modification from the status quo.
 - b. Leadership is influencing followers in a particular way.
3. The pursuit of vision and purpose regardless the cost.
 - a. Leaders are sacrificial and persevere despite conflict.
 - b. Leaders maintain focus even when followers fail.

Operationalization of Leadership

1. Giving commands, supplying information, building trust.
 - a. Leaders tell followers what they expect them to do and how they want it done.
 - b. Leaders communicate reproducible vision/beliefs and build trust by giving commands. based on vision/beliefs.
 2. Demonstrating service and providing training.
 - a. Leaders build follower confidence by modeling what the objective looks like and providing opportunities for followers to experience it.
 - b. Leaders intentionally allow followers to experience sacrificial service.
 3. Extending accountability.
 - a. Followers are expected to emulate leader.
 - b. Leaders allow followers to fail at times and use the occasion as a tool of training.
-

**Table 7.8 Exhaustive Descriptions of Leadership:
Peter as Disciple of Jesus**

Definition of Leadership

The concept of leadership for Peter was a growing, emerging, concept that was being reframed by the model of Jesus. Peter initially sees leadership as defined by the superior knowledge and authority wielded by Jesus as He extended His influence and initiated change amid the status quo. Peter witnessed the Lord's uncompromising dedication to sacrifice at the cross in spite of his own objections and in the face of severe religious opposition. Jesus was the embodiment of leadership, maintaining focus and purpose toward His objectives regardless the cost.

Operationalization of Leadership

Leaders actively extend influence through the giving of commands and directives to followers based on superior insight, vision, beliefs, and purpose, in order to train followers in the ways of the leader. Confidence is built within followers as they emulate the model performance of the leader, even to the point of extreme sacrifice. Leaders expect followers to conform to directives, but if failure occurs they will find a way to use the occasion as a tool for training the follower.

Peter's exemplification of typical human responses to God, as depicted throughout the New Testament, has endeared him to believers through the centuries (Fung, 1988; Perkins, 2000). The extremes of Peter's experiences with the Lord as portrayed in the findings deserve emphasis, and may even propose a question as to whether leadership can be reliably determined on the basis of Peter's experience. From the sense of personal inadequacy and exposure he feels as Jesus sat in his boat and performed a miracle with fish (Luke 5:8), to the humiliation of being called satanic (Matt. 16:23),

to the confrontation and then wonderment of having his feet washed by his Lord (John 13:8-9), and to the utter sense of failure he felt as Jesus gazed upon him after his denial (Luke 22:61), Peter's experience of leadership is intrinsically associated with his own inadequacies. Peter's follower performance, although riddled with inconsistency, never the less traces the growth and development of a sense of the definition and operation of leadership based on the effective disciple-making work of the Lord Jesus.

Phase Two: Peter as an Apostle of the Early Church

Peter as Apostle—A Complicated Paradigm of Power

The difference in Peter's experience of leadership between the conclusion of the first phase and the beginning of the second is simple: He receives the baptism in the Holy Spirit (Acts 2:4). The phenomenon of leadership suddenly becomes greatly accentuated in Peter's life so that the definition and operation of leadership seem to almost converge under the Spirit's anointing. The Holy Spirit's indwelling and overflowing in and through our client means that God is now operating in residence in his life in a manner that makes Peter appear as if he is the originator/source of authorized leadership (cf Tables 7-9 through 7-16).

When Jesus was the model of influence for Peter, the primary focus of inquiry was how Peter experienced leadership in conjunction to the Lord. Now the power of the Lord has filled Peter's life to overflow as exemplified by the phenomena of glossolalia, where he "began to speak," but it is the "Spirit that gave utterance" (Acts 2:4). The phenomenon of Peter's verbal expression is the congruence of his willingness to speak and the Holy Spirit's inner supply of syllables (Duffield & Van Cleave, 1983; Hayford, 1996). To the observer, Peter's speaking and the Holy Spirit's giving of utterance appear as one and the same action in time. The ability to accurately distinguish Peter's concepts and operations of leadership from the activity of God, the Holy Spirit, working simultaneously in Peter's life becomes difficult and complicated.

Peter as Apostle—the Speeches of Acts

Tables 7-9 through 7-16 present a comprehensive view of leadership during the period Peter was initially anointed by the Spirit as a primary leader in the newly born Church. Much of the data collected during this time pertain to speeches given by Peter in Acts, which appear in form as a distinct departure from all previous phenomenological data.

**Table 7.9 Peter's Direct Comments Describing Leadership:
Peter as an Apostle**

1. Acts 2:4 “And they were all filled with the Holy Spirit and began to speak with tongues, as the Spirit gave them utterance.” (Jesus’ promise in Acts 1:8 is fulfilled in the enabling authority bestowed upon Peter and the others)	7. Acts 5:1-11 “Ananias, why has Satan filled your heart to lie to the Holy Spirit . . .?” (v.3), “you have not lied to men but to God” (v. 4), etc. (Leaders draw upon power greater than themselves)
2. Acts 2:14-40; 3:11-26; 4:8-12; 10:34-43 “attested by God,” “God did,” “God raised up,” “God foretold,” “God shows no partiality,” etc. (Leaders are informed and inspired by the activities of God)	8. Acts 8:20 “Your money perish with you, because you thought that the gift of God could be purchased with money!” (Spiritual Leadership is not “purchasable,” but God-given)
3. Acts 2:16 “But this is what was spoken by the prophet Joel . . .” (Leadership is intrinsically founded upon reliable information)	9. Acts 10:26 “Stand up; I myself am also a man.” (Leadership sees commonality)
4. Acts 2:22 “. . . which God did through Him . . .” (Leadership is directing actions in conjunction with others)	10. Acts 11:17 “If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?” (Leadership works in conjunction with the will and plan of God)
5. Acts 4:12 “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” (Leadership is the directing of people to a result)	11. Acts 12:17 “Go tell these things to James and to the brethren.” (Leadership is the extension of influence through followers)
6. Acts 4:20 “For we cannot but speak the things which we have seen and heard.” (Leaders draw upon personal experiences)	

**Table 7.10 Peter's Direct Comments Operationalizing Leadership:
Peter as an Apostle**

1. Acts 1:15-16 “Men and brethren, this Scripture had to be fulfilled . . .” (Peter stands in the midst of the disciples and gives direction based on personal insight regarding prophecy)	11. Acts 4:19-20 “Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard.” (Peter, with John, respond to the threat by the Jewish leaders and reveal the higher authority of apostolic leadership)
2. Acts 2:14-40 “Repent, and let every one of you be baptized in the name of Jesus Christ . . .” (v.38), and “Be saved from this perverse generation” (v.40), etc. (Peter commands that certain transformative activity should take place)	12. Acts 5:29 “We ought to obey God rather than men.” (Specific stream of authority and accountability in leadership)
3. Acts 2:14-40; 3:11-26; 4:8-12 “Men of Judea” (2:14), “Men of Israel” (3:12), “Rulers of the people . . .” (4:8), etc. (Peter challenges the hearers directly by name or group)	13. Acts 6:2-4 “It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.” (Peter assists in appointing and empowering deacons)
4. Acts 2:14-40; 3:11-26; 4:8-12 “. . . you have taken by lawless hands, have crucified, and put to death . . .” (4:22), etc. (Peter employs the second person accusative “you” multiple times in confronting unbelief and provoking responsive action)	14. Acts 9:34 “Aeneas, Jesus the Christ heals you. Arise and make your bed. . .” (Peter pronounces healing)
5. Acts 2:4 Peter’s initiative to speak in tongues is endowed by the Holy Spirit.	15. Acts 9:40 “Tabitha, arise.” (Peter speaks words of healing)
6. Peter commands a hearing as he addresses the Pentecost-day crowd by raising his voice (2:14), and also by using phrases such as: “heed my words” (2:14); “hear these words” (2:22); “let me speak freely” (2:29); and, “know assuredly”	16. Acts 10:14; 11:7 “Not so, Lord! For I have never eaten anything common or unclean.”

<p>(2:36). 7. Acts 2:15 “For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet . . .” (Leadership interprets events and draws conclusions) 8. Acts 3:3 “Look at us.” (Peter, accompanied by John, commands the lame man) 9. Acts 3:6 “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.” (Peter commands the lame man to stand) 10. Acts 3:12 “Men of Israel, why do you marvel at this?” (Peter questions the people’s intent and draws their attention)</p>	<p>(Peter connects the operationalization of leadership with qualifying acts and/or behaviors, in this case omitting the consumption of unclean animals) 17. Acts 10:47 “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” (Peter recognizes the similarity and genuineness of what has happened to those of Cornelius’ house) 18. Acts 10:34 “In truth I perceive that God shows no partiality. But in every nation whoever fears him and works righteousness is accepted by Him.” (Socio-cultural boundaries are acknowledged but should not be considered obstacles to the extension of spiritually transformative leadership)</p>
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Table 7.11 Observed/Inferred Descriptions of Leadership: Peter as an Apostle

<p>1. Acts 1:15 Peter stands in the midst of the disciples and asserts a level of authority. This demonstrates that leadership inherently causes people to be raised up from follower to leader. Before now Peter usually expresses such assertions only to Jesus. 2. Acts 2:14 Peter stands up <i>with the eleven</i>—this describes leadership bolstered in terms of group strength and function.</p>	<p>3. Acts 3:12 Peter uses the miraculous example of the healing of the lamed man to proclaim the Gospel, leading people to God. 4. Acts 4:8 Extending the authority of Jesus to confront existing erred leadership 5. Acts 5:3-9 Peter exudes responsibility to maintain integrity among followers 6. Acts 11:4 Peter gives an explanation of what had happened at Cornelius’ house.</p>
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The speeches comprise the largest body of statements made by Peter outside his epistles and are linked to significant historical events in the life of the early Church that showcase the phenomena of leadership in Peter (Acts 2:14-40; 3:11-26; 4:8-12; 10:26-48; 11:4-17; 15:7-14). An additional speech occurs in Acts 5:29-32, but it is not clear if Peter spoke all of it himself. In each of the speeches the subject of leadership is portrayed in association with the functional characteristic of “initiative.” In the past, some of Peter’s initiatives had brought reproof from Jesus. Now, under the influence of the Holy Spirit, Peter’s initiatives enable the Church to experience substantial advancement, especially in the matter of taking the Gospel to the Gentiles.

The phenomenological data indicates Peter’s desire for all his hearers to respond favorably to the Gospel and to the working of God through His Holy Spirit, whether they were religious leaders, fellow Jews, Gentiles, or even his own brethren. When necessary, he employs accusative terminology to confront resistance or error—as when dealing with the crowd at Pentecost, or the Jewish leaders at

the healing of the lame man. At other times his tone entreats cooperative responsiveness, as when he overcame his own prejudice and presented the Gospel to the Gentiles for the first time or when dealing with his brethren to accept Gentiles as true followers.

**Table 7.12 Observed/Inferred Operationalization of Leadership:
Peter as an Apostle**

1. Acts 1:15 Peter exerts his influence in the process of the selection of Matthias. Two quotes from Psalms are included in the account. Either they are provided by Peter and exemplify knowledge he had acquired and/or previously not expressed. Or, these two references to Psalms are inserted by Luke in his writing of Acts.	13. Acts 8:15 Prayer operationalizes spiritual leadership that invites the ministry of the Holy Spirit.
2. Acts 2:14 Peter stands and raises his voice to address the crowd regarding the evidence of Jesus in the Holy Spirit's coming.	14. Acts 9:40 Peter puts them all out, kneels, and prays.
3. Acts 2:14-40; 3:11-26; 4:8-12 Peter connects biblical truth with present events.	15. Acts 10:9 Peter goes to the housetop to pray—an example of continued linkage with the Lord as the ultimate Leader.
4. Acts 2:42-47 Peter is among of the apostles included in the number whose doctrine was followed and through whom many wonders and signs were done, etc.	16. Acts 10:19-20 Peter the leader continues in his follower role in obedience to the Lord's directive.
5. Acts 3:1 Peter and John go together. This continues to extend the relationship of these men since before they knew Christ and typifies leadership as a team function in the New Testament.	17. Acts 10:47-48 Peter commands that the new converts should be baptized.
6. Acts 3:7 Peter takes the (formerly) lame man by the hand and assists him to arise. As the man is being helped to his feet, he miraculously receives strength to walk.	18. Acts 12:5 As a leader, Peter exemplifies willingness to follow the angel's lead.
7. Acts 3:11 Peter sees and responds to the crowd running together to witness the miracle of the lame beggar's healing	19. Acts 10:33-34 Peter responds to the invitation by Cornelius to speak the things commanded him by God.
8. Acts 4:8 Peter, filled with the Holy Spirit, responds to the Sanhedrin.	20. Acts 11:1-17 Peter defends ministry to uncircumcised Gentiles connecting the vision of the lowered sheet with the sharing of the Gospel with Cornelius' house.
9. Acts 4:13-14 The writer of Acts reports what may have originated from Peter and John's account of the confrontation in the Sanhedrin, that it was evident to that ruling body that they had been transformed as a result of being with Christ.	21. Acts 12:17 Peter motions with his hand to quiet the prayer group so that he could address them.
10. Acts 5:3-9 Peter's authoritative confrontation of Ananias and Sapphira results in their death.	22. Acts 15:7 Peter rises up to address the Jerusalem Council.
11. Acts 5:15 The shadow of Peter conveys authority to bring healing.	23. Acts 15:7-11 Peter accepts responsibility for the dispute over the Gentiles, but does so making an appeal to his brothers for grace.
12. Acts 5:17-25 Peter's imprisonment and freedom—evidence of God's involvement.	24. 1 Cor. 1:12; 3:22 Peter's role of leadership is affirmed by supportive statements of Paul.
	25. Gal. 1:18; 2:1,9; Acts 15:7 Peter's nearly 2 decades-long role as a major pillar among the church leaders in Jerusalem suggests the importance of longevity and emphasizes the trust of the others in Peter.
	26. Gal. 2:11-14 Peter is confronted by Paul for the very prejudice Peter had opposed for years regarding the Gentiles relationship to the practices connected with the Mosaic Law.

**Table 7.13 Formulated Meanings—Definition of Leadership:
Peter as an Apostle**

1. Leadership is the God-bestowed enablement that comes from the Holy Spirit.
 2. Leadership is the directing of followers for the sake of personal transformation.
 3. Leadership is acting upon the direction of God, and reckoning continuing higher enablement.
 4. Leadership bases its actions upon the possession of reliable information.
 5. Leadership is cooperating with others or directing others to accomplish a task or goal.
 6. Leadership draws upon the experiences of the past in order to frame future expectations.
 7. Leadership is seeing the big picture and influencing it beyond cultural boundaries.
 8. Leadership is reckoning your place of responsible action.
 9. Leadership is extending the authority of Jesus.
 10. Leadership is explaining to other people what has happened
 11. Leadership is holding people accountable for their actions.
 12. Leadership is envisioning a preferred future for people.
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**Table 7.14 Formulated Meanings—Operationalization of Leadership:
Peter as an Apostle**

1. Leaders initiate action as a result of the empowerment of the Holy Spirit.
 2. Leaders direct activities based on reliable sources.
 3. Leaders use multiple strategies to confront error and command change.
 4. Leaders interpret the times and state conclusions for others.
 5. Leaders draw upon bestowed authority as foundation for actions in alignment with God.
 6. Leaders appoint and empower others to represent their interests.
 7. Leaders exert influence over natural forces.
 8. Leaders model and uphold behavioral standards that qualify authority.
 9. Leaders recognize that God can act beyond what they have planned.
 10. Leaders risk crossing socio-cultural boundaries to carry out their vision and related tasks.
 11. Leaders interact with other leaders to clarify truth and fulfill the plan of God.
-

**Table 7.15 Clusters of Common Themes:
Peter as an Apostle**

Definition of Leadership

1. The bestowal of authority and enablement.
 - a. Leaders receive power and exert it under the direction of God.
 - b. Leaders possess an inner confidence toward what they have been authorized to do.
 2. The extension of influence and vision.
 - a. Leaders draw from reliable sources and past experiences to inform decisions and influence perceptions.
 - b. Leaders work in conjunction with other leaders to promote God's preferred future.
 3. The responsibility to take action and expect results.
 - a. Leaders confront error and demand change in others.
 - b. Leaders assume risk and willingness to sacrifice to accomplish expectations.
-
-

Operationalization of Leadership

1. Initiating directives and influencing others to produce change.
 - a. Leaders direct activities based on the power bestowed by the Holy Spirit.
 - b. Leaders overcome social and cultural prejudices to command change.
 - c. Leaders cooperate with other leaders in the overall work of God.
 2. Maintaining dependence on God and His Spirit.
 - a. Leaders consult God and His Word as basis for authority and behavior.
 - b. Leaders rely on the Holy Spirit to inform decisions and to instill courage to act.
 - c. Leaders invite and allow God to act beyond what they expect.
 3. Expressing responsibility with intentionality regarding others' transformation.
 - a. Leaders actively confront people where they are and convince them to accept change.
 - b. Leaders train and appoint other leaders as ministry partners.
 - c. Leaders model in themselves at all costs what they expect others to embrace.
-

**Table 7.16 Exhaustive Descriptions of Leadership:
Peter as an Apostle**

Definition of Leadership

Peter's understanding of leadership is fundamentally energized by the work of the Holy Spirit in his life and is vitally linked to the extension of God's purposes in spite of associated risks. Peter draws from reliable sources to describe God's plan to others in various settings, even those beyond his social custom. He consciously influences others to adopt the same vision God has given him. Leadership is the experience of assuming responsibility to act on behalf of God.

Operationalization of Leadership

Leaders exert influence on others on the basis of their own sense of being influenced by the Holy Spirit. Intentionally direct objectives are imparted in spite of social and religious opposition so that the work of God can be realized in those who hear the message from the leader and allow God to transform their lives. Personal alignment with God and His Spirit in the conveyance of influence is critical, as is the intentionality to train followers to embrace the vision of God regardless of personal cost.

Peter's apologetics reveal he has acquired insight into God's eternal truth (e.g., Acts 2:15-31) and that he is able to interpret God's message so that hearers can enact specific remedial actions (Yukl, 2006). Two of his speeches specify the remarkable influence Peter now exudes, as thousands of people are added to the number of believers (Acts 2:41; 4:4). Twice during this period Peter is imprisoned (Acts 4:1-3; 5:17-19) and threatened by the Jewish leaders about preaching about Jesus.

Whether proclaiming the Gospel on Solomon's Portico near the front of the Temple, or holding a private meeting with inquirers at someone's home, Peter's experience in leadership served a ground-breaking role in the early church (Drane, 2001; Elwell & Yarbrough, 2005; Meyer & Wubbels, 1996). Michaels (1997) states that the Gospels consistently present the apostle Peter as leader and spokesperson among Jesus' disciples, and that this is a role he continues to play in the beginnings of the Christian movement as described in the first half of the book of Acts."

Phase Three: Peter as a Leader and Writer/Contributor to the Church

The epistles of Peter represent the concluding interview data from sacred text and portray the apostle as a writer/contributor of important early church documents. The sequential writing of the documents probably occurred sometime before his martyrdom in the middle to late A.D. 60's (Martin & Davids, 1997) and reveals the apostle's personal sense of responsibility toward the upholding of essential values of the early church amid difficulties, hardships, and suffering. Some attribute these writings as the work of someone other than Peter. However, Peter mentions the help he had received from Silas as an amanuensis (1 Pet. 5:12; Elwell & Yarbrough, 2005; Robertson, 1933).

Gleaning the phenomenology contained in these texts requires a slightly different process involving the use of content analysis (Patton, 2002) and commentary. Arguably, both epistles represent the authoritative expression of leadership as a definitive and operational tool of influence among followers. Nevertheless, this study considers the phenomenological data from those writings that overtly deal only with leadership, and in so doing captures the essence of interview data in condensed form. As in the previous two phases, tables are used to reduce the data for orderly presentation in terms of the definition and operationalization of leadership. In this case Tables 7-17 and 7-18 record significant statements to initiate the process.

**Table 7.17 Significant Statements—Definition of Leadership:
Peter as Writer/Contributor**

1 Peter	
1. 1:1 "Peter, an apostle" (one that is sent)	9. 5:2 "Shepherd the flock of God . . ." (metaphor for leadership)
2. 1:2 "elect" (ones that are chosen with purpose and lead by intent of God)	10. 5:2 ". . . serving as overseers . . ." (a synonym for leadership)
3. 2:5 ". . . a spiritual house . . ."	11. 5:3 ". . . nor as being lords over those entrusted to you, but being examples . . ."
4. 2:5 ". . . a holy priesthood . . ."	
5. 2:9 ". . . a chosen generation . . ."	
6. 2:9 ". . . a royal priesthood . . ."	2 Peter
7. 2:9 ". . . a holy nation, God's own special people . . ."	1. 1:1 Simon Peter, a bondservant and apostle
8. 2:21 ". . . leaving us an example, that you should follow His steps" (leaders as examples)	2. 1:1 To those . . . (of the) like precious faith
	3. 1:16 ". . . but were eyewitnesses of His majesty."
Note: A significant portion of 2 Peter describes the leadership of the false teachers. Table 7.22 contains numerous descriptions of leadership using that negative example.	

**Table 7.18 Significant Statements—Operationalization of Leadership:
Peter as Writer/Contributor**

1 Peter	
1. 2:5 "... offer up spiritual sacrifices ..."	4. 1:13 "As long as I am in this tent, to stir you up by reminding you ..."
2. 2:9 "... proclaim the praises of Him ..."	5. 1:15 "... I will be careful to ensure that you always have a reminder of these things after my decease."
3. 3:18 "For Christ also suffered once for sins . . ." (cost of leadership)	6. 1:16 "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ. . ."
4. 5:2 "... (do not shepherd) by compulsion, but willingly ..."	7. 1:19 "... we have the prophetic word confirmed ... " (affirming authority)
5. 5:2 "... (do not shepherd) for dishonest gain, but eagerly ..."	8. 3:1 I stir up your minds by way or reminder
2 Peter	9. 3:3 "... knowing this first" (deliberate emphasis of certain items)
1. 1:10 "Therefore, brethren, be even more diligent ... " (see also Table 7.21 for commands)	10. 3:17 "... since you know this beforehand . . ." (awareness of what followers know)
2. 1:10 "For if you do these things you will never stumble ..."	
3. 1:12 "For this reason I will not be negligent to remind you always ..."	

Several unique tables are also presented because of peculiarities of content within the text that influences the overall sense of meaning of the data. Tables 7-19 and 7-20 summarize essential directives and exhortations of the apostle in each epistle respectively. Table 7-21 illustrates how Peter intentionally interspersed directives and theological information in his first epistle so that readers could be exposed to the spiritual ideology of the early church. Table 7-22 lists the warnings contained in the second epistle regarding the heretical leaders and teachers who opposed the church shortly before Peter's death.

Table 7.19 Summary Directives/Exhortations to Pilgrims from 1 Peter

1. 1:13 Gird up your mind; be sober	34. 3:11 Seek peace and pursue it
2. 1:13 Rest your hope on grace in Christ	35. 3:14 Do not be afraid of threats
3. 1:14 Do not conform to former lusts	36. 3:15 Sanctify the Lord God in your hearts
4. 1:15 Be holy	37. 3:15 Always be ready to give a defense
5. 1:17 Conduct yourselves with reverent fear	38. 3:16 Have a good conscience
6. 1:22 Love one another	39. 4:1 Arm (prepare) yourselves
7. 2:1 Lay aside all malice, all deceit, hypocrisy, envy, and all evil speaking , , ,	40. 4:7 Be serious and watchful in prayers
8. 2:2 Desire the pure milk of the word	41. 4:8 Have fervent love for one another
9. 2:4 Come to Him (Christ) as a living stone	42. 4:9 Be hospitable to one another
10. 2:12 Have honorable conduct	43. 4:10 Minister the gift you have received
11. 2:13 Submit yourselves to man's laws	44. 4:11 If anyone speaks, let him speak as the oracles of God
12. 2:15 Do good	45. 4:11 If anyone ministers, let him do it as with the ability which God supplies
13. 2:17 Honor all people	46. 4:12 Do not think trials are strange
14. 2:17 Love the brotherhood	47. 4:13 Rejoice that you partake of Christ's Sufferings
15. 2:17 Fear God	48. 4:15 Let none of you suffer as a murderer. A thief, an evil doer, or as a busybody.
16. 2:17 Honor the king	49. 4:16 If a Christian suffers, let him not be
17. 2:18 Be submissive to masters	
18. 3:1 Wives be submissive	
19. 3:3 Wives: do not let your adornment be	

merely outward	ashamed, but let him glorify God
20. 3:4 Wives: let adornment be of inner being	50. 4:19 Let those who suffer . . . commit their souls to Him in doing good
21. 3:7 Husbands: dwell with wives	51. 5:2 Shepherd the flock of God
22. 3:7 Husbands: give honor to wives	52. 5:2 Serve as overseers willingly, eagerly
23. 3:8 Be of one mind	53. 5:3 Do not serve by lording over
24. 3:8 Have compassion	54. 5:3 Be examples to the flock
25. 3:8 Love as brothers	55. 5:5 Younger submit to older
26. 3:8 Be tenderhearted	57. 5:5 All be submissive to one another
27. 3:8 Be courteous	58. 5:5 Clothe yourself with humility
28. 3:9 Do not return evil for evil	59. 5:6 Humble yourselves
29. 3:9 Do not return reviling for reviling	60. 5:7 Cast all your care upon Him
30. 3:9 Bless each other	61. 5:8 Be sober, be vigilant
31. 3:10 Refrain your tongue from evil	62. 5:9 Resist the devil being steadfast in faith
32. 3:10 Keep your lips from speaking deceit	63. 5:14 Greet one another with a kiss of love
33. 3:11 Turn away from evil and do good	

Table 7.20 Summary Directives/Exhortations to Pilgrims from 2 Peter

1. 1:5 Be diligent in response to directives, beginning with your walk of faith	13. 3:8 Do not forget that with the Lord one day is as a thousand years . . .
2. 1:5 Add virtue to faith	14. 3:11 Consider what manner of persons you ought to be in holy conduct and godliness
3. 1:5 Add knowledge to virtue	15. 3:12 Look for and (thereby) hasten the coming of the day of the God
4. 1:6 Add self-control to knowledge	16. 3:13 Look for new heavens and a new earth
5. 1:6 Add perseverance to self-control	17. 3:14 Look forward (and) be diligent to be found by Him in peace, without spot and blameless
6. 1:6 Add godliness to perseverance	18. 3:15 Consider that the longsuffering of our Lord is salvation
7. 1:7 Add brotherly kindness to godliness	19. 3:17 Beware lest you also fall from your own steadfastness . . .
8. 1:7 Add love to brotherly kindness	20. Grow in the grace and knowledge of our Lord and Savior Jesus Christ.
9. 1:10 Be even more diligent to make your call and election sure	
10. 1:19 Heed the prophetic word confirmed	
11. 1:20 Knowing this first: no prophecy of Scripture is of any private interpretation . . .	
12. 3:2 Be mindful of the words which were spoken before by the holy prophets	

Table 7.21 Placement and Topics of Directives and Theology in 1 Peter

The following data is labeled and formatted for easy identification of placement:

Greeting/Introduction 1:1-2	Theological interlude regarding the hope of Christ's return and sustainability of the believer's faith 1:2-12
Directives regarding believers' conduct in view of Christ's return and holiness of God 1:13-17	Theological interlude on the redemptive blood and foreordination of Christ 1:18-21
Directive to love with a pure heart 1:22	Theological interlude on new birth and incorruptibility of God's Word 1:23-25
Directives about what to lay aside and what to desire 2:1-4a	Theological interlude about responsibility of believers and Jesus as Cornerstone 2:4b-10
Directives regarding honorable conduct in society 2:11-18a	Theological interlude using the example of Christ as a submissive servant 2:18b-25
Directives for wives 3:1-4	Theological interlude about the background for wives' behavior 3:5-6
Directives for husbands 3:7	
Directives regarding essential treatment of fellow believers 3:8-11	Theological interlude concerning God's attentiveness 3:12
Directives to right responses when suffering 3:13-17	
	Theological interlude regarding Christ's suffering and exaltation: 3:18-22

Directive to have the same mind as Christ regarding suffering 4:1a
Theological interlude expressing the believer’s responsibility to maintain their life before God 4:1b-6
Directives to believers regarding various end time realities 4:7-16
Theological interlude regarding accountability to God 4:17-19
Directives regarding shepherd leadership 5:1-9
Theological interlude exhorting steadfastness 5:10-11
Final acknowledgements 5:12-14

Table 7.22 Warnings from 2 Peter Regarding Heretical Leaders/teachings

1. 2:1 There will be false teachers	16. 2:13 They are spots and blemishes, carousing in their own deceptions . . .
2. 2:1 They will promote destructive heresies, even denying the Lord	17. 2:14 They have eyes full of adultery that cannot cease from sin, enticing unstable souls
3. 2:1 They bring on themselves swift destruction	18. 2:14 They have a heart trained in covetous practices, and are accursed children
4. 2:2 Many will follow their destructive ways	19. 2:15 They have forsaken the right way and gone astray
5. 2:2 The way of truth will be blasphemed	20. 2:17 These are wells without water, clouds carried by a tempest
6. 2:3 By covetousness they will exploit you with deceptive words	21. 2:17 The blackness of darkness forever is reserved for these
7. 2:3 Their judgment has not been idle and their destruction does not slumber	22. 2:18 They speak great swelling words of emptiness
8. 2:4-9 (Peter likens the judgment of heretics to angels chained in darkness, to the ancient world of Noah, to Sodom and Gomorrah, from which the righteous are delivered, but the Lord knows how to . . .) reserve the unjust under punishment for the day of judgment	23. 2:18 They allure through the lusts of the flesh, through lewdness
9. 2:10 They walk according to the flesh in the lust of uncleanness	24. 2:18 They live in error
10. 2:10 They despise authority	25. 2:19 They . . . are slaves of corruption
11. 2:10 They are presumptuous, self willed.	26. 2:20 Their latter end is worse for them than the beginning
12. 2:10 They are not afraid to speak evil of dignitaries	27. 2:27 It would have been better for them not to have known the way of righteousness.
13. 2:12 these . . . speak evil of the things they do not understand	28. 2:28 They are like the proverb: “A dog returns to his own vomit” . . .
14. 2:12 They will utterly perish in their own corruption	29. 3:3 Scoffers will come in the last days, walking in their own lusts
15. 2:13 They will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime.	30. 3:4-7 (Peter states that they deny the promise of the Lord’s coming and the associated judgment day)

Table 7.23 Formulated Meanings–Definition of Leadership: Peter as Writer/Contributor

1. Leadership is the transformative influence toward others with longevity and consistency.
 2. Leadership is a calling to the responsibility of directing lives toward Godly transformation.
 3. Leadership is being designated and authorized by God to represent Him and His purposes.
 4. Leadership is metaphorically seen as shepherds, priests, overseers, and servants.
 5. Leadership roles vary depending on personal factors such as age and gender.
 6. Leadership is the defense against heresy and falsehood.
 7. Leadership is the possession of special knowledge that informs resolve to initiate action.
-

**Table 7.24 Formulated Meanings—Operationalization of Leadership:
Peter as Writer/Contributor**

1. Leaders fulfill key role in modeling action for followers to see and emulate.
 2. Leaders direct followers to specific actions and behaviors to acquire a preferred future.
 3. Leaders remind followers of their expected responsibilities and the sacrifices involved.
 4. Leaders communicate with followers with written, systematic instructions.
 5. Leaders inform and teach followers using special information received.
 6. Leaders exhort followers to the diligent pursuit of spiritual maturity and Godly conduct.
 7. Leaders equip followers to defend against destructive heresies and false leaders.
 8. Leaders train followers to lead effectively and with integrity.
-

**Table 7.25 Clusters of Common Themes:
Peter as Writer/Contributor**

Definition of Leadership

1. The authorized calling and influence to transform others.
 - a. Leaders submit to a higher authority than themselves.
 - b. Leaders see others as dependent upon their influence, even unto future generations.
2. The ability to inform, inspire, and protect followers.
 - a. Leaders draw from knowledge of the past and of insight regarding a preferred future.
 - b. Leaders accept responsibility for follower development.
 - c. Leaders see their role in reproducing leadership in others.

Operationalization of Leadership

1. Establishing clear directives and associated behaviors.
 - a. Leaders align directives/actions with theological perspectives and end times realities.
 - b. Leaders develop resources to influence present and future generations.
 - c. Leaders intensify instructions and warnings as concern for follower welfare increases.
 2. Exemplifying a reproducible model for leader and follower development.
 - a. Leaders intentionalize training based on special knowledge and experience.
 - b. Leaders specify standards of conduct and terms of accountability involving suffering.
-

**Table 7.26 Exhaustive Descriptions of Leadership:
Peter as Writer/Contributor**

Definition of Leadership

Peter as an older leader sees leadership in terms of stable guidance and consistent oversight worthy of emulation by followers and fellow leaders. The writing of his two epistles confirms his sense of responsibility toward influencing present and future generations in matters of conduct and adherence to what has been imparted to them, as well as to provide a warning regarding the threat of heresy. Healthy leaders possess specialized knowledge from God intended for the inspiration of followers in matters of maturity and leadership, as well as for the reproduction of other leaders.

Operationalization of Leadership

Peter leads principally through the giving of specific directives and exhortations congruent with accepted theology. As an established leader he develops written resources to extend his influence to present and future generations and intentionally provides detailed explanations of expected behavior and personal cost. Leaders train others based on personal and special knowledge, insight, and experience, coupled with the development of accountability standards able to withstand heretical opposition and end times realities.

Keeping with the pattern previously used, Tables 7-23 and 7-24 present the formulated meanings of all previous tables in this section. The concluding tables in this phase—Tables 7-25 and 7-26—provide the theme clusters and exhaustive descriptions respectively, just as in previous phases.

Peter as the Writer/Contributor—Overview of the interview with 1 Peter

The first epistle opens with an expression of identification of the author: “Peter, an apostle” (1 Pet. 1:1). These words are typical of an introduction in the Greco-Roman epistolary style (Carson, Moo & Morris, 2005). From a phenomenological perspective, the expression can be taken as a confirmation that this great leader accepts and willingly engages in the role he has been given in the plan of God. The expression also prepares readers to receive two key motifs contained in this letter. First, Christians are the elect of God and chosen to represent Him to the world as “kings and priests” (1 Pet. 2:5, 9-10). From there he goes on to affirm the substance of their faith using theological terminology further portraying the place of these believers in the heart of God (1 Pet. 1:2-12), and characterizing the prophetic specialness of the message of salvation that has reached them as containing details the “angels desire to look into” (1 Pet. 1:12).

The second key motif is captured by the words “pilgrims of the Dispersion . . .” (1 Pet. 1:1), a reference to the geo-political-religious upheaval that has taken place that is forcing believers to experience persecution and suffering in various places in the known world (Carson, Moo & Morris, 2005). The atmosphere of duress associated with Christianity during this period seems to have contributed to Peter’s aggressiveness in setting clear instructions for living. For this apostle, mature leadership involves specifying behaviors that followers should embrace so they will be able to extend the authority of God. As seen in Table 7-19, there are approximately 60 separate commands or exhortations Peter expresses throughout the 105 verses of the epistle.

The litany of directives just mentioned is interspersed with brief theological explanations and is deserving of special treatment as a unique tool of expressing Peter’s leadership toward the people under his care. Note in Table 7-21 that directives often appear as though they were grouped and are for the most part summary actions related to theological statements by the apostle. Although the primary purpose here is not to examine the theology of Peter, comprehending the essential content of these statements underscores the value of the associated directives that reveal how leadership is operationalized. An example of this is shown by the opening words of the epistle as Peter identifies

himself as “an apostle of Jesus Christ” (1 Pet. 1:1). The text of his epistle expresses what is expected of the activity of apostolic leadership—to purposely communicate from the heart of God to His people what they should do in response to what they have received of the Lord. The apostle sees the need for his involvement in apostolic expression given the potential threat posed by the current world condition as it presses upon the new church.

Another example of the connection between theological expression and leadership directive occurs within a section of theological narrative: “of this salvation the prophets have inquired and searched carefully, who prophesied of the grace” (1 Pet. 1:10). Here Peter links prophetic activity to those who are termed “prophets.” Whether the activity denotes the title, or vice versa, is not specifically stated. However, the activity and the title correlate.

Peter as the Writer/Contributor—Overview of the Interview with 2 Peter

This second and final canonic epistle written by the apostle Peter appears as a reinforcement and extension of his earlier letter: “Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior” (2 Pet. 3:1). Peter’s claim to have written this text himself suggests that an amanuensis may not have been used in writing 2 Peter. Even with the use of an amanuensis, as in Peter’s first epistle, the text may be attributed to Peter, since the early Christians were decidedly opposed to including forgeries as part of the canon of the New Testament (Carson, Moo & Morris, 2005; Freedman, 1996). The phenomenological value of 2 Peter, then, is consistent with other resources that have been used as data sources (Creswell, 1998; Patton, 2002).

The initial words of 2 Peter introduce the apostle’s deep devotion and commitment to the Lord: “Simon Peter, a bondservant and apostle of Jesus Christ” (2 Pet. 2:1). The use of the names Simon and Peter—his original name along with the name given him by Jesus—reference the Lord’s transforming work in his life. The parallel usage of bondservant and apostle carries a similar breadth of meaning that combines the concept of serving—something Peter had years before had trouble associating with leadership—with apostleship and his authoritative responsibilities associated with his role as a spiritual statesman.

Peter's grave tone throughout 2 Peter underscores his concern that believers will maintain the integrity of the message of the Gospel amid coming apocalypse. Only the book of Revelation contains such direct language pertaining to the cosmic effects of the second coming of the Lord Jesus (Carson, Moo & Morris, 2005). As a responsible leader and protector of the flock of God, Peter tersely refutes the false teachers and their heretical deceptions. The apostle realizes that his time on earth is soon to end in the fashion Jesus foretold (2 Pet. 1:14; John 21:18-19) and states: "Moreover I will be careful to ensure that you always have a reminder of these things after my decease" (2 Pet. 1:15). Of note is Peter's reference to himself using first person "I" with a slightly greater frequency in 2 Peter (seven times), than in 1 Peter (five times). This is especially important considering the shorter length of the second epistle. The first person references accentuate the apostle's personal sense of concern for the integrity of the church amid a growing environment of false teaching.

Tables 7-20 and 7-22 show the distinction between the kinds of directives Peter exhorts—either to pilgrims to whom the apostle is committed to lead, or regarding the heretical beliefs he avows to oppose. The diversity of the two veins of descriptive language accentuates the phenomenological discovery of Peter's view of leadership and its operation as increasing in intensity of commands as opposition grows.

The apostle's manner of exhortation to the followers of Jesus in 2 Peter is as an instructor preparing his students philosophically. Note the series of directives (2 Pet. 1:5-7) that could be viewed as one grand statement regarding the development of a believer's spiritual posture (see Table 7-21). The apostle's commitment to promote righteous maturity indicates that although his days are numbered, he sees his responsibility to lead continuing.

The words of Peter regarding heretical viewpoints (Table 7-22) appear similar to an apologetic and are presented to inform about the dangers of believing falsely. In previous accounts Peter employs the second person pronoun as a means of accusation to the unreceptive Jews. Here he employs third person pronouns to accuse those who have outright turned from God unto false doctrine. Some have postulated that the false teachers Peter accuses espouse a latent form of Gnosticism, while others suggest Peter's statements are directed against Epicureanism (Kelly, 1969; Neyrey, 1993). There is insufficient historical evidence to support any conclusion as to the specific alignment of these heretical teachers. Peter's ancient readers, like people of today, are faced with a

myriad of viewpoints and ideas from diverse perspectives and spiritual positions (Carson, Moo & Morris, 2005). The message regarding leadership is unmistakable in terms of the apostle's willingness to confront those whose end is the compromise of the Gospel that transforms souls. This final epistolary warning comes from one whose life has experienced that transformation.

A Comprehensive Summary of Peter's Leadership Experiences

The concluding task in this phenomenological assessment of leadership in the life of Peter involves the concatenation of all three phases into one comprehensive view. Tables 7-27 and 7-28 provide synoptic presentations of that linkage. The questions to ask at this point in the study are fundamental to the validity of the outcome: "Would Peter identify these comprehensive exhaustive definitions as his own?" and "How much, if any, have I as a researcher allowed any predetermined conclusions about leadership to influence the outcome?" In spite of great effort being extended to bracket my feelings, there is a personal resonance with the outcome that I struggle to hold in abeyance. In the case of ancient plenary verbal inspiration, individuals' words were reflective of their personal involvement in expressing the eternal Word of God (Arnold & Beyer, 1999). In the final analysis, however, the Bible is God's personal expression. Similarly with this process, the final analysis must yield the apostle Peter's own words about leadership. The message that is heard must distinctly and unmistakably be his.

**Table 7.27 Comprehensive Clusters of Common Themes:
Peter—Longitudinal Perspective**

Definition of Leadership

1. The development of influence and resources to initiate positive change and transformation.
 - a. Leaders possess special knowledge and experiences that inform how they influence.
 - b. Leaders are a resource developers so their influence has consistency and longevity.
2. The acceptance of authority and responsibility to extend the vision and plan of God.
 - a. Leaders receive power from the Holy Spirit to enable them to fulfill responsibilities in spite of risk or sacrifice involved.
 - b. Leaders believe their impartation is reproducible in other cultures and generations.
3. The calling to guide, oversee, and protect those entrusted to one's care.
 - a. Leaders expect followers to adopt/enact stated theology/beliefs, directives, conduct.
 - b. Leaders are defenders of the followers and truth entrusted to them by God.

Operationalization of Leadership

1. Establishing and purposefully directing specific activities that result in positive change.
 - a. Leaders engage Holy Spirit power to enable follower transformation.
 - b. Leaders actively confront follower error and institute accountability.
 2. Demonstrating and maintaining a reproducible model based on God's design.
 - a. Leaders exemplify commitment to follow God despite associated risks and sacrifice.
 - b. Leaders adapt directives and training guidelines as circumstances warrant.
 3. Providing resources and building trust so that reproducible influence extends with longevity.
-

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- a. Leaders develop biblical/theological resources based on personal knowledge and experience of God in order to extend influence beyond cultural boundaries and time.
 - b. Leaders develop others to lead and partner to fulfill the plan of God.
 - c. Leaders provide warnings about heresy and false leaders.
-

**Table 7.28 Comprehensive Exhaustive Descriptions of Leadership:
Peter—Longitudinal Perspective**

Definition of Leadership

Peter defines leadership as the continuing development of influence pertaining to the intentional transformation of others in alignment with the purposes and power of God and in spite of associated risks and sacrifices. Peter draws from his own experiences as a follower of Jesus, as a Holy Spirit filled apostle of the early church, and as a defender of the faith to impart cross-culturally and to succeeding generations the essential beliefs, theological perspectives, and manner of life and service that enable the fulfillment of the vision and plan of God.

Operationalization of Leadership

Peter operationalizes leadership by specifying directives that produce follower transformation in accordance with God's design and enablement, and in spite of associated risks and sacrifices. The apostle imparts a biblical/theological truth to followers so that his influence extends cross-culturally and to succeeding generations, as well as provides the foundation to confront error in followers and heretical leaders. His operationalization of leadership necessitates the cultivation of spiritual growth and skill development in others in order to reproduce leaders like himself.

Conclusions and Implications

Findings in this phenomenological analysis of Peter add credence to the study of leadership, especially from a biblical perspective. Leadership is not only the description of a philosophical view concerning influence, but it is also the intentional actions associated with protracted commitment to the process of transformation in others. The implications of Table 7-28 may connote extensive and diverse applications that authoritatively inform expressions of leadership nearly two millennia removed yet connect Peter's experience of leadership to current leadership research, leadership practice, and leadership theory.

Leadership Research

The findings of this study reveal that Peter's knowledge and experience of leadership bears resemblance to what is commonly known and experienced in leadership today and therefore supplies a credible resource for continued research. The qualitative approach employed here has allowed for the reader to *feel* the experience of leadership—both what and how—from the perspective of a

preeminent leader in New Testament times. However, phenomenological research such as this will never exhaust the phenomenon under investigation (Creswell, 1998) because the results are “the essence of certainty to be established with reservations” (Merleau-Ponty, 1962, p. 396). There will always be another reading of the data that could add to the ability to capture Peter’s experience more fully.

Leadership Practice

The consideration of Peter as the center of his own universe makes what is going on in him experientially of utmost importance. His perceptions of leadership are unique from other Bible leaders. Therefore it is logical to conclude that the best source of leadership from Peter’s vantage point is Peter himself, and that a reasonable interpretation of circumstances and processes regarding leadership may be viewed from his perspective. To Peter, the subject of leadership is aligned with critical aspects of sacrificial devotion to God and people. Leadership is not a learned art, but rather a developing process through the years of his life that may be characterized with different emphases depending on the circumstances. For Peter as a disciple, leadership is practiced primarily as a result of interaction with Jesus and the Lord’s expressed authority over Peter. For Peter as one of the apostles, leadership is practiced primarily as Holy Spirit empowered expressions designed to provoke others to repent and believe the Gospel. For Peter the writer/contributor, leadership is primarily the exhortation of Godly directives and commands to followers about how they are to influence their world in the midst of an adversarial environment.

Leadership Theory

The implications of this phenomenological study on leadership theory suggest the need to reconsider the way authoritative empowerment is transferred from leaders to followers. The abrupt change in Peter between the time he was reinstated by Jesus in John 21 and his standing before the Pentecost crowd and delivering a stirring message that brought transformation to thousands is astounding. The change in his life in those few days or weeks cannot be explained as anything short of the baptism of the Holy Spirit. The outpouring of such power and trust so quickly upon a man of frequent lapses of good sense seems hardly wise. Yet Peter was brought to the forefront of leadership and esteem in spite of his failures. This speaks highly of the Lord’s confidence in the transforming power of the Holy Spirit in a person’s life. Although it can be stated that Peter fell noticeably short on

at least one occasion sometime later (Gal. 2:11-21), the remarkably instantaneous transformation at Pentecost informs contemporary theory regarding follower empowerment and the potential transformation inherent in the power transfer itself.

Another use of this phenomenological study in relation to the theoretical development of leadership involves the consideration of the place and application of spiritual principles in the exercise of leadership. As Fry (2003) points out, identifying and incorporating spiritual realities in leadership theory results in an approach that is “more conceptually distinct, parsimonious, and less conceptually confounded” (p. 693).

Summary

Since the research question is based on Peter’s perceptions, the phenomenological analysis of sacred data was an appropriate methodology to employ for this study. The steps of analysis proposed were guided by a duality of concerns: (1) to characterize the essential definition of leadership and its operationalization from Peter’s perspective, and (2) to remain as faithful as possible to the apostle’s original characterization. The findings of the study were arrived at via reflective activity. Peter was not directly queried about what is meant by leadership, but rather, consideration was given about his characterization of the experience of leadership. In this way an understanding is gained as to Peter’s way of being-in-a-situation as it was actually lived and experienced. The essence of leadership as presented here, then, is Peter’s depiction of the phenomenon involved and allows the apostle to speak for himself and thus continue extending his influence.

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