



INTEGRAL BIBLICAL LEADERSHIP

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Integral theory views different disciplines through the lens of four quadrants of knowledge. These four quadrants or perspectives—the subjective, intersubjective, objective, and interobjective—can facilitate the development of theory and practice in leadership. This theory includes aspects of spirituality but it is critiqued and expanded in this study through exegesis of the Biblical text. This process includes expansion of the four quadrants for leadership theory through application of Biblical texts. Then the theory is expanded proposing a fifth aspect to the four quadrants through a critique from Scripture. This fifth aspect of knowing is a suprapersonal aspect of knowledge, and it becomes an important perspective in developing an understanding of leadership. A model for leadership is developed from the perspective of this expanded integral theory in conjunction with appropriate Biblical exegesis.

Integral theory is a theory that has been applied to several different research disciplines in the search for understanding, including research in areas such as medicine, business, and leadership.¹ Integral theory uses four diverse quadrants or perspectives through which to see the world in developing a theory. In the endeavor to understand leadership and develop theories of leadership, there has been research in the Biblical text² as well as the social sciences³ as a foundation for this research. In this

¹ Ken Wilbur, "Introduction to Integral Theory and Practice," *Integral Naked*, <http://in.integralinstitute.org/pdf/E122CFD2-03E0-40e1-BA1D-B2A37D2E216E.pdf>

² Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006); Corne J. Bekker, "The Philippians Hymn (2:5-11) as an Early Mimetic Christological Model of Christian Leadership in Roman Philippi," in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2006); J. Robert Clinton, *The Making of a Leader* (Colorado

study, the design is to develop an integral system of leadership based in the Biblical text beginning with the teaching of Peter concerning leadership. The four quadrants of integral theory provide the context with which to examine Biblical leadership as found in the Hebrew and Christian Scriptures. In 1 Peter 5:1-6, Peter addresses all four quadrants discussed in integral theory, including the subjective aspect of the leader as a person as well as the objective aspect of the behaviors of leadership. The interobjective perspective of this type of leadership is examined by looking at the relationships of the leaders in the Church in 1 Peter 5:2 discussing the flock under their care. The intersubjective perspective examines the cultural of the image of the shepherd as leader and the implications for leadership. Four pictures develop in this process, starting with the person of the leader from a subjective experience, then moving to the function of the leader with specific instruction about individual activities. The flock of God is then portrayed by Peter as the Church for a picture of leadership, and finally the cultural picture is portrayed by Peter as the shepherd as leader from the shared culture and values of the leaders to whom he was speaking. These issues combine to form a Biblical integral theory of leadership. Theology and leadership inform and illuminate each other, and relating theology to current leadership theories has promise for further research in that theology has a unique relevant significance when practically applied.⁴ This unique relevant significance of the theology of the Biblical text becomes the foundation to form a new model for leadership.

However, there are two further questions that are addressed in this study as well. The first question asks whether these aspects of leadership can be found in other Biblical texts than the one initially discussed. In other words: Is this a broad-based leadership theory from the Biblical text as seen in the context of integral theory? To examine this question and expand the theory, several other texts are examined including Matthew 10:42-45, Acts 20:17-26, and Acts 26:12-22. In these Biblical texts, the teachings of Jesus and Paul are examined in developing an integral theory of Biblical leadership.

The second question addresses not only this model of leadership but also of integral theory itself. Is there a further category or aspect of understanding in the Biblical text that is important for leadership and could form a new category of integral theory or an expansion of understanding by a different perspective than one of the original four perspectives? In the text, there is a consistent issue of leadership that is not fully

Springs, CO: Navpress, 1988); Steven Crowther, "The Spirit of Service: Reexamining Servant Leadership in the Gospel of Mark," *Inner Resources for Leaders* 1, no. 3 (2008); David R. Gray, "Christological Hymn: The Leadership Paradox of Philippians 2:5-11," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008); Sharon E. Norris, "Authentic Christological Leadership Revealed through Sacred Texture Analysis of the Philippians Hymn (2:5-11)," *Inner Resources for Leaders* 2 (2008); Kathleen Patterson, "Servant Leadership: A Theoretical Model," in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2003).

³ Kim S. Cameron and Robert E. Quinn, *Diagnosing and Changing Organizational Culture* (San Francisco, CA: Jossey-Bass, 2006); Jim Kouzes and Barry Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco, CA: Jossey-Bass, 1995); Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2004); Gary Yukl, *Leadership in Organizations*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2002).

⁴Ayers, "Toward a Theology of Leadership."

addressed in the four quadrants; it is that of the calling of the leader that comes from outside the leader before it becomes part of his or her subjective experience. The question then becomes: Is this type of understanding an essential part of integral theory thereby expanding the theory itself?

I. INTEGRAL THEORY

Integral theory is a theory that divides knowledge into four sectors for proper understanding and integration with each other. The upper-left quadrant is the subjective or the perspective of the individual with thoughts, emotions, and states of mind. The lower-left quadrant is the intersubjective that includes shared values and culture, while the upper-right quadrant is the objective or the perspective of the individual with exterior things such as time, space, observable phenomenon. The lower-right quadrant is the collective world of exterior things like networks and systems, the interobjective.⁵ Notice that the two upper quadrants are issues having to do with the individual, whereas the lower quadrants have to do with the collective world or groups. Also notice that the left quadrants are about interior issues whereas the right quadrants are about exterior issues. Therefore, the quadrants can be divided like this: upper-left is the interior, individual world; the lower-left is the interior, collective world; the upper-right is the exterior, individual world; and the lower-right is the exterior, collective world. It can be displayed graphically as shown in figure 1.

The subjective area includes issues or knowledge of self, while the objective area includes empirical data of the scientific world. The interobjective includes society and the intersubjective includes cultural background and group thinking from that background. In this theory, there are also stages of development to account for maturity and time as well as thirteen levels in each quadrant. There are four basic ways of looking at things: the inside and the outside of the individual and the collective making of the four quadrants.⁶

Integral theory broadens linear thinking to thinking in holistic ways in that a graph has more depth than a line or a period. Nevertheless, is there more to nonlinear thinking and understanding than these four quadrants, and if so how can these other aspects be discovered and developed? In critiquing Wilber's work on integral theory, Meyerhoff says that Wilber's understanding of nature, in developing his theory, is based on the new sciences of complexity, but these new sciences are not the orienting generalizations of natural science.⁷ He is questioning the foundation upon which Wilber builds his theory. Meyerhoff goes on to question other ways in which Wilber develops his theory, even questioning the propriety of his technique in answering objections to integral theory.⁸ Nevertheless, integral theory does expand understanding in nonlinear ways and is tied to worldview issues of perception that expand understanding. It is not

⁵ Corey W. Devos, "What Are the Four Quadrants," Integral Facts, <http://www.holons-news.com/fourquadrants.html>

⁶ Wilber, "Introduction to Integral Theory."

⁷ Jeff Meyerhoff, "Six Criticisms of Wilber's Integral Theory," Integral World, <http://www.integralworld.net/meyerhoff4.html>

⁸ Ibid.

really a question of complexity sciences; it is more a question of worldviews of understanding that must include a certain breadth of knowledge and information.

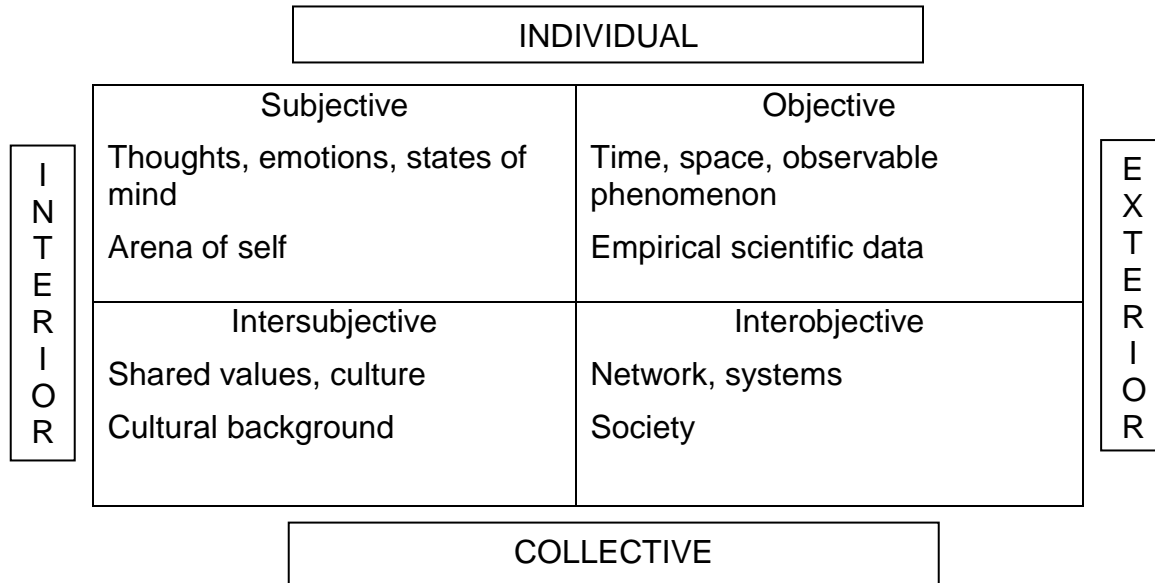


Fig. 1. Integral theory quadrants.

The true question is whether integral theory goes far enough in developing nonlinear thinking. Does it truly heal the breach of the dichotomy of worlds developed by early philosophers like Plato? According to Plato, the universe consisted of matter and form and this physical world of the universe was divided from the spiritual world of form which was superior to that of matter.⁹ So there are two realities that interact with each other: the invisible spiritual superior world of form and the inferior visible world of the universe. This dichotomy does not dissolve with the progress of time, instead it becomes entrenched with divisions like spiritual and natural or church and state.

However, later philosophers like Immanuel Kant separate the worlds by values and ethics as seen over science and verifiable facts; however, science is verifiable and therefore science values the lower level as though it were the only real level.¹⁰ Universal truth is brought to the lowest verifiable level producing an “objective only” bias for truth. Integral theory has two categories for objective truth: the right-hand quadrants of the objective for the individual and for the collective. However, integral theory adds back in the subjective in the two left-hand quadrants for the individual and the collective. Therefore, integral theory heals the dichotomy that has separated the visible from the invisible for centuries of philosophic and scientific thinking. Or does it? Does integral

⁹ J. Randall Wallace, “Servant Leadership: A Worldview Perspective,” in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2006).

¹⁰ Ibid.

theory include spirituality? According to Wilber, a part of an integral theory of consciousness includes contemplative traditions that evoke higher states of consciousness and create exceptional potentials.¹¹ However, this is only a small part of spirituality and does not address some of the issues of the perfection of forms from Plato and the categorical imperative of Kant. Does Biblical thinking challenge integral thinking to move to further dimensions of spiritual nonlinear thinking?

II. THE TESTIMONY OF BIBLICAL THINKING

Biblical thinking should come from the Biblical text of the Hebrew and Christian Scriptures. Though this may be contested by some, at present we are looking to the testimony of Scripture to expand our understanding of an integral theory of Biblical leadership, not an apologetic for the veracity of Scripture any more than we are searching for a veracity of all of the aspects of quantum physics or complexity science before it is used in real applications to situations. Quantum theory demonstrates that the commonsense view is no longer an option and the theory is saying something absurd, however, no prediction of the theory has ever been wrong.¹² This is a radical statement, yet much of our current technology is based on this quantum theory. It somehow helps us with reality whether we can see how it works or not. So it is with the Biblical text; it advances the concepts of leadership with application to real situations, whether we can see how it works or not.

1 Peter 5:1-6

This pericope initiates a teaching from Peter concerning leadership using the structure of inner texture. The inner texture of a text is in the features of the language itself like repetition of words; it is the texture of the language itself.¹³ This texture in this text involves not only repetition of words but also a progressive pattern, as well as a narrational pattern. Repetition, progression, and narration work together to form the opening, middle, and closing pattern in a given pericope.¹⁴ There are repetitions of several words in this pericope: elder(s), glory, shepherd, flock, humility, and God. In addition, there is a contrasting texture in the midst of the text with three sets of adversatives: exercising oversight not under compulsion, with eagerness not for sordid gain, and as examples not lording. In this set of adversatives, there is also an interesting addition that does not fit the pattern but is important as it becomes obvious in the process of exegeting this text. It is that this voluntary act of leadership must be done according to the will of God.

The progressive texture begins with instructions to elders with a reference to glory. It then moves to using the picture of shepherd for the leader but still connected to

¹¹ Ken Wilber, "An Integral Theory of Consciousness," *Journal of Consciousness Studies* 4, no. 1 (1997).

¹² Bruce Rosenblum and Fred Kuttner, *Quantum Enigma: Physics Encounters Consciousness* (New York, NY: Oxford University Press, 2006).

¹³ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press, 1996).

¹⁴ *Ibid.*

glory. Finally, it moves to all—not just leaders—and the idea of exaltation; possibly the idea of exaltation and glory and reward are connected. Peter begins the discussion with his personal participation in the glory to be revealed, then exhorts the leaders to faithful service in response to the will of God which has a reward of glory. To this, he adds instruction of how to be exalted by God to receive this reward.

The narrational texture moves from personal imperative in “therefore I exhort” in verse 1, to instruction to leaders in verses 2 and 3, to discussion of reward in verse 4, then back to instruction to all instead of just the leaders in verse 5, and finally to a return to a personal imperative in verse 6 in “therefore humble yourselves.” This inner texture can be seen graphically in figure 2.

In this texture, not only can progression be seen from instructions to reward to the way or process to receive the reward through humility, but also this reveals a chiasmic structure. This begins with section A which is personal imperative, then section B is instructions, then to discussion of reward in section C. Section A' returns to instructions and then finally section B' issues a final imperative. The center or focus of this chiasmic structure is the leaders receiving a crown of glory of reward for leading well. This chiasmic structure can be seen in figure 3.

But how does one lead well for this reward? This is the question that Peter answers for the leaders of his day and possibly ours as well.

1 Peter 5:1-6		Narrational
1 Elder(s)	2x Christ glory	personal imperative
2-3	shepherd flock God	instructions (elders)
2-3 Contrasting texture		
Exercising oversight not under compulsion With eagerness not for gain As examples not lording (according to the will of God)		
4	glory shepherd	reward
5 Elders	God humble 2x	instructions (all)
6	exalt God humble	personal imperative

Fig. 2. Inner texture of 1 Peter 5:1-6.

In 1 Peter 5:1-6, Peter gives instructions to the leaders. He begins by explaining his qualifications, which involve his special relation to God and his focus on the glory of God. Notice the qualification for leadership had to do with their personal connection to

God. Peter was a witness of the sufferings of Christ and a partaker of the glory to be revealed. His connection with God involved the past tense as a witness of the sufferings of Christ, this affected who he was as a person and it included the future concerning the glory to be revealed, but notice that it is also present in that he is a partaker of this glory, not that he will be a partaker. This is subjective in that his special relation to God was a timeless reality that affected him as a person. Peter speaks out of a powerful connection with God as a person who has connected with God and continues in the present tense in special relation to him as Peter encounters God in the process of his life. This is the subjective aspect of leadership as described by Peter that proceeds from the subjective quadrant of integral theory.

Peter's instruction begins with an exhortation to shepherd the flock of God that is among them. This concept of shepherding is an echo from Old Testament leadership constructs.¹⁵ Cultural intertexture appears in a word and concept patterns in a text either through reference or allusion and echo. Though the picture is of a natural shepherd caring for his sheep, the leaders in Israel who had been elders, kings, prophets or even priests were called shepherds and were exhorted by the Lord to shepherd the people of God (Jer 23:1-40). The Lord is the shepherd of His people (Ps 23:1) and He calls individuals to become human shepherds to lead His people (Ez 34:30-31, Jer 23:4). In this document (1 Pt), there are many intertextual echoes, not only of Old Testament material, but also of Jesus' rhetoric and in 1 Peter 4:12-5:5 are seen deliberative arguments about suffering and leadership which are encouragement for new activities, not things already known.¹⁶ Peter is exhorting the leaders here to the concept of leadership as shepherd leaders like Old Testament kings, prophets, and elders, but as applied not to the political entity of Israel but to the religious entity of the Church. The exhortation invokes the pastoral image of the shepherd that is already present in the prophetic writings and claimed by Jesus and includes tending and oversight in connection to the people of faith.¹⁷

This image, though deeply imbedded in the Jewish culture and history, was repeated several times in the New Testament to explain leadership to church leaders. This form of leadership though familiar culturally had to be applied in the contemporary context of Peter's day to explain this form of leadership to the leaders.

¹⁵ Ibid.

¹⁶ Ben Witherington, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, OR: Cascade Books, 2009).

¹⁷ Erland Waltner and J. Daryl Charles, *1-2 Peter, Jude*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1999).

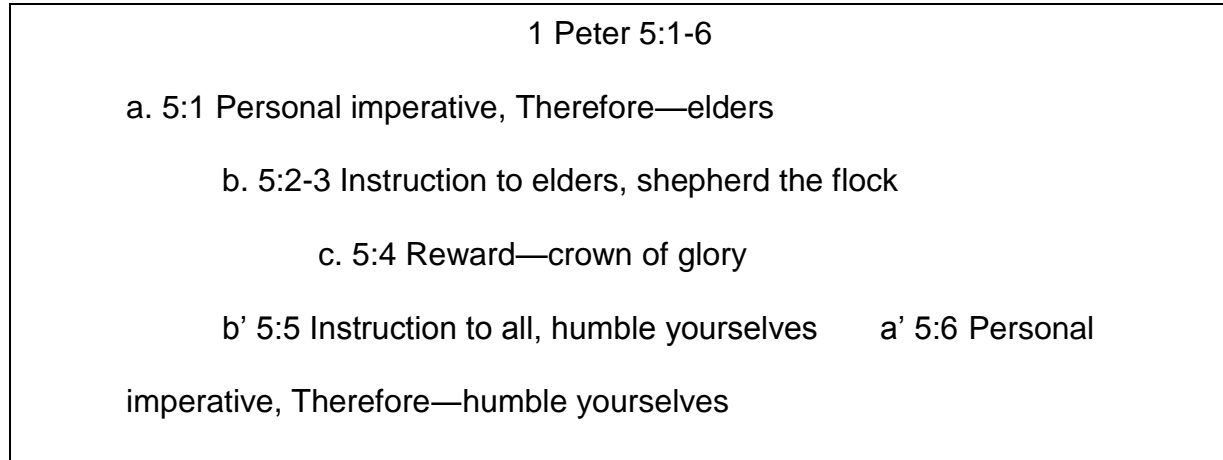


Fig. 3. Chiastic structure of 1 Peter 5:1-6.

This is the intersubjective perspective of leadership found in the Hebrew and Christian Scriptures wherein a familiar cultural image for leadership was taken from a previous time and applied to their present. But how can this be appropriated for the present context for leadership? The word *shepherd* may well include leading, feeding and heeding and it is explained to include oversight.¹⁸ This image and exhortation is seen as well in John 21 where Jesus exhorts Peter specifically to tend or shepherd his people by feeding and caring for them. The image of shepherd as leader includes watching over as well as caring for and providing food (spiritual) for the people of faith. This shepherd image comes from the shared values of those with whom Peter spoke or the intersubjective area of integral Biblical leadership.

However, this shepherd image yields the objective behaviors endorsed by Peter for these leaders. Peter gives the leaders instruction on how to oversee or lead as shepherds to the flock. His first instruction is to enter this place of leadership willingly, not under compulsion. The shepherding ministry is to be that of voluntary service not by conscription.¹⁹ The exhortation also includes not leading for greed or selfish gain. This is not talking about refusing money but instead is speaking of motive. Selfish interest is close at hand in all human hearts and especially in the work of leadership it must be constantly guarded against.²⁰ This type of leadership is not for the promotion of self but for the fulfilling of the purpose of God which focuses on the people not the needs of the leader. This involves motivation and warns against serving because of greed instead the leader is to serve eagerly or with enthusiasm.²¹

Peter then contrasts becoming lords with becoming examples; this is a classic case of the process of humility. This term *domineering* can carry the meaning of harsh or excessive use of authority and Peter implies that it is not the use of force that should

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Wayne Grudem, *The First Epistle of Peter: An Introduction and Commentary*, ed. Leon Morris, *Tyndale New Testament Commentaries* (Grand Rapids, MI: William B. Eerdmans, 1999).

²¹ Waltner and Charles, *1-2 Peter, Jude*.

be used but that of example.²² This is leadership by example, therefore, it is imperative that the leader have a life worth following. Jesus is our perfect example, but leaders are to live in such a way which others can imitate and this should not engender pride but instead humility.²³ This life of a leader proceeds from humility and leading others by the example of a fruitful life. This is not an exhortation to a life of legalism but a life of connection with God that produces the fruit of the Spirit. This deals with the style of leadership as a shepherd being an example to the people of God and the word used here is *tupoi* or model.²⁴ It is the process of leadership in being a model for others to follow; to develop the objective behaviors that are important for individuals to imitate. The focus here is not so much on the imitation, but upon the leader becoming a model. Leadership comes more from who one is and how they live out their purpose than it is from what they say or the instructions that they give. This perspective is seen through the objective quadrant of integral theory in developing and Biblical theory of integral leadership.

In the context of leading as a shepherd, the leaders are to lead the flock of God, which is the network or the society of the people of God which are among the leaders. The image of the flock of God is reminiscent of the exhortation to Peter in John 21 to feed the flock of God which belongs to Christ. Here we see the flock belongs to God where Christ is the Chief Shepherd.²⁵ Jesus is the ultimate example of leadership as a shepherd; in fact He calls Himself the Good Shepherd in John 10. But the social connection or network where the shepherd leads is the flock of God. It here in this society that relationships are formed, teams are developed, and small groups develop that are not only the recipient of the shepherd's leadership, but also the participants in team leadership for the purposes of God. They are to lead by being servant leaders, modeling for the people how to be servants.²⁶ This then develops a society of servants who help and lead in the context of the network in which they live. This is the interobjective perspective of integral theory concerning networks and external collective issues.

Peter shifts to instruct both the leaders and the young or the followers to humility as the crowning event not only of leadership but as the path to being exalted by God. Self-exaltation is opposed, yet there is a place for an individual to be exalted by God. Exalted how, or to where? The language of exaltation is applied to Jesus Christ in 3:22, and is implied for faithful Christians in 4:13 and church leaders in 5:4.²⁷ In every instance, it is speaking of reward and is affiliated with God's glory. Without humility, neither the church leaders nor the people will be able to manage the diversity of their gifts or practice the forgiving and serving love to which they have been called as they live in community.²⁸ Humility is an individual internal issue that belongs in the subjective quadrant of integral theory, while the diversity of gifts belong in the objective quadrant of

²² Grudem, *The First Epistle of Peter*.

²³ Ibid.

²⁴ Waltner and Charles, *1-2 Peter, Jude*.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

integral theory, and the community belongs in the interobjective quadrant of integral theory. All of these issues work together in the shepherd model of leadership which is in the perspective of the intersubjective quadrant of integral theory. However, does Biblical leadership move beyond the four quadrants of integral theory?

Peter changes the focus from the leader and the people to the leader and God in 1 Peter 5:4. The Lord is the Chief Shepherd and when He appears the leaders will receive a crown of glory. This is a victor's crown given to kings or those worthy of special honor and this is the reward that elders should work to obtain.²⁹ Like Peter, these leaders will at least partake in the glory in the future inferring their connection to the head of shepherds now. But what is this reward for humility like seen in the last section or is it a reward for something more specific?

Peter's leadership is based in his calling as an elder from Jesus Christ Himself; this call was to feed the sheep of God (Jn 21:15-17) and Peter was obedient to this call. He then exhorts these elders to lead according to the will of God. This means not just doing the job out of obligation, but the text literally means according to God's will and according to the call of God over their lives.³⁰ They lead out of this internal sense of destiny which is a subjective internal perspective. This kind of oversight or leadership called *shepherding* proceeds from the call of God to the person who is then able to lead freely with zeal and not for sordid gain or self-motivation. This is the internal piece that makes this leadership work. Nevertheless, it is not initially internal, it is external. Leadership starts in the heart of God.³¹

Peter's exhortation to the leaders here in this text is not only to lead as the shepherds but to do so not just voluntarily but according to the will of God. The initiation for Peter to leadership is the call of God as seen here and in his exhortation to the leaders. This call from God to a certain purpose is reflected throughout the Hebrew and Christian Scriptures from Moses (Ex 3), to Jeremiah the Prophet (Jer 1) and Peter applies it to these leaders of the new community of the flock of God. Calling starts in the heart of God and flows from God to the individual. The individual must first respond to and receive this call of God as seen in the call of Moses in Exodus 3 and then also with Paul in Acts 26. The reward for the leaders in 1 Peter 5 is a reward for fulfilling the call of God in leading the flock.

In Scripture, there is the initial call to know God but then there is another aspect of calling to do something in response to following God.³² This call is a person's divine destiny and is subjective, but it is bigger than a subjective idea. Therefore, it may enter the subjective quadrant of integral theory but it begins above or outside of the quadrants and affects all of the issues of the four quadrants of Biblical leadership. This call according to the will of God for the leaders in 1 Peter affected their method of leadership (objective), their context of leadership in the flock of God (interobjective), and their model of leadership as shepherd (intersubjective), while becoming part of the leader's subjective experience of life and purpose. However, it starts out as supraintegral or

²⁹ Grudem, *The First Epistle of Peter*.

³⁰ Ibid.

³¹ William H. Willimon, "Back to the Burning Bush," *Christian Century* 119, no. 9 (2002).

³² Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Thomas Nelson, 1998).

above integral theory before it enters and affects the different quadrants of an integral theory of Biblical leadership. Calling is not exclusive, in that everyone has calling; it is not whether one is called to do something, it is about discovering and fulfilling that call and this is particularly important in leadership. Calling includes everyone and everything. There is not a place or a person that calling does not affect, however, it is to be discovered not created.³³ The discovery of this calling or divine destiny is the beginning for a leader in an integral theory of Biblical leadership.

However, where does this fit? The problem with the two worlds of Plato and Kant is that they made room for spirituality as does integral theory, but they do not make room for the actions of a sovereign God in spirituality. Spirituality in connection with a sovereign God is not just subjective experiences like Kant's categorical imperative; nor is it enough to prove the existence of a sovereign God as Kant endeavored to do. It is not an issue of rationality as philosophy has painted spirituality. It is an issue of understanding and obedience to the sovereign God which begins outside of humans. Integral theory needs to make room for suprapersonal knowledge or understanding that does not fit any of the categories. This suprapersonal knowledge comes from God and in this instance concerns God's call to an individual to lead in a certain place, for a certain purpose. This destiny is not subjective, though it enters the subjective quadrant affecting a person's understanding of how and where to lead; it is truly nonlinear knowledge. The model of Biblical integral leadership would not be complete without this component as seen by the examples (Moses, Jeremiah, Isaiah, John the Baptist, Peter, Paul) and by the exhortations that focus on call in such pericopes as Exodus 3, Acts 26, and 1 Peter 5. Thus, a truly Biblical model of integral leadership includes a fifth element of calling that fits none of the quadrants but is suprapersonal knowledge from a perspective that is initially outside of the person. It could be seen graphically as shown in figure 4.

While all knowledge begins outside of the person, the suprapersonal knowledge of calling is not general knowledge about something or someone. It is knowledge that is directed to the person from God. Therefore, it is very important knowledge that becomes part of the person affecting them subjectively, but always has the character of being from outside of the person. Should integral theory extend to include suprapersonal knowledge? It is possible that other aspects of integral theory would benefit from this extension. This theory is based on the text of the Hebrew and Christian Scriptures; however, leadership is not the only category of social study addressed by these texts. There have been others that have called for an integration of theology and leadership for more effective models of leadership.³⁴ This is that same call to hear again the text of the Hebrew and Christian Scriptures in research in leadership, but it can be extended to other areas as well including psychology, sociology, and anthropology.

³³ Ibid.

³⁴ Ayers, "Toward a Theology of Leadership"; Bekker, "The Philippians Hymn"; Doreena DellaVecchio and Bruce E. Winston, "Proposition that the Romans 12 Gift Profiles Might Apply to Person–Job Fit Analysis" (working paper, Regent University, Virginia Beach, VA 2004), <http://www.regent.edu/acad/global/publications/working/DellaVecchioWinston%20Romans%2012%20gift%20test%20and%20profiles%20manuscriptdv.pdf>; Gray, "Christological Hymn"; Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007).

Sociology would be impacted by the suprapersonal knowledge about the condition of humanity in depravity; this is an outside voice or a directive from God about humanity from the Scriptures. Theology in many ways can be a suprapersonal voice into the research of these different disciplines.

Integral Biblical leadership has many facets as seen in figure 4. It combines the cultural model of a shepherd leader with that of the leader's encounter with God. As a result, the person leads in the community by modeling the way based upon a divine call. In the context of leading issues of humility, forgiving and serving become prominent. There are contemporary models of leadership that have similar concepts such as servant leadership with its emphasis on humility and serving,³⁵ the Leadership Practices Inventory with its concept of modeling the way,³⁶ and the use of a person's specific gifts in leadership.³⁷ However, none of the theories put these issues together in addition to calling and the model of shepherd leadership. Integral Biblical leadership develops a synergistic union between several issues of leadership as found in Scriptures and developed through the perspectives of a modified integral theory. Nevertheless, do other sections or texts in the Hebrew and Christian Scriptures verify or support this model?

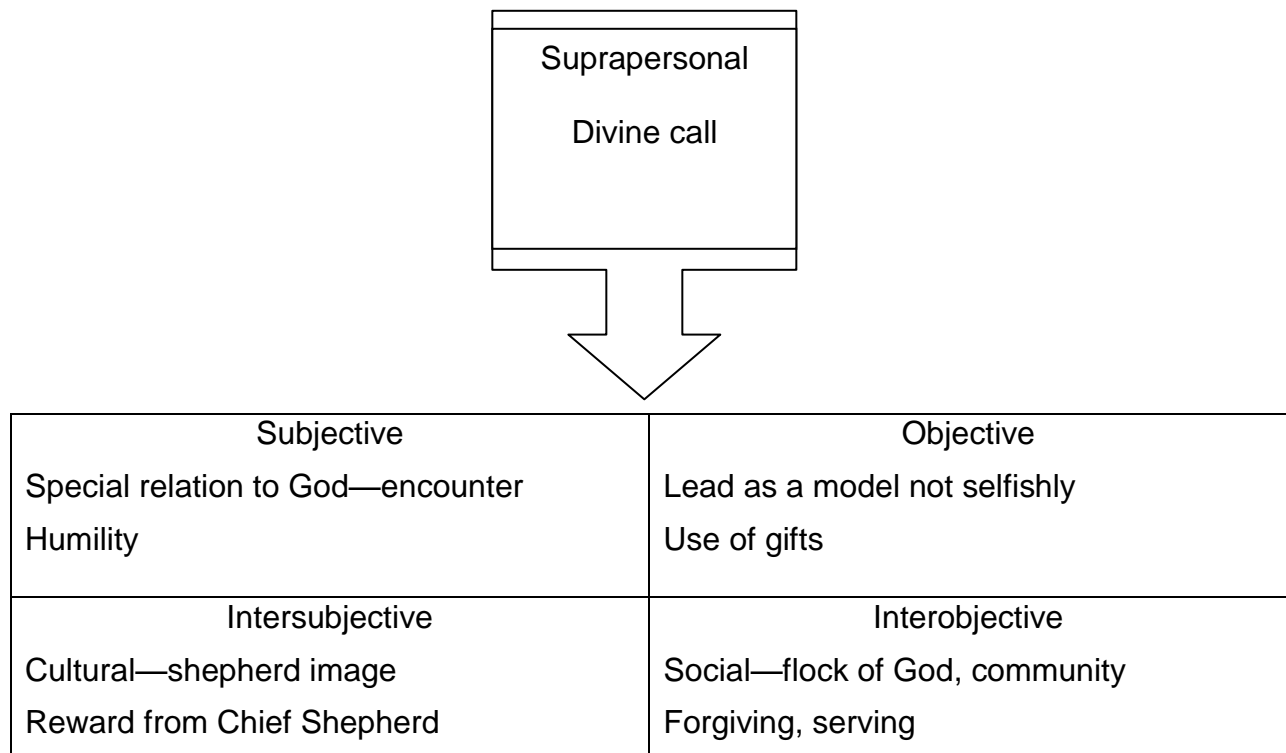


Fig. 4. Integral Biblical leadership.

³⁵ Patterson, "Servant Leadership."

³⁶ Kouzes and Posner, *The Leadership Challenge*.

³⁷ DellaVecchio and Winston, "Proposition that the Romans 12 Gift."

Mark 10:42-45

In this section in Mark 10, leadership is contrasted between the Gentiles' use of power and becoming a servant. Jesus' vision of leadership is not of a person who lords it over or wields authority like a great one. This example is diametrically opposed to the examples set by the secular authorities.³⁸ This leadership is not one of lording it over others but of becoming servants after the example set by Jesus.

Jesus is speaking to the disciples directly about leadership and it comes from their discussion about who will be the greatest in power and authority next to Jesus or who will sit on His right and left hand. He tells them whoever is to be great is to become a servant; not become one who serves but who actually becomes a servant. When Jesus speaks of leadership, He says that great leaders become servants; the world's leadership is rooted in exercising something—an activity—whereas kingdom leadership comes in becoming someone—a servant.³⁹ Jesus then explains this ontological aspect of leadership by calling for the disciples to follow His example of giving up His life in becoming a servant and a leader. Once again, we see the way of leadership of Jesus setting the example and challenging their present concepts of leadership based on the Gentile models of leadership. Instead, He points to becoming a servant by the process of self-emptying. The path to greatness here is through becoming leaders based upon self-giving and humbling themselves to the place of becoming a servant. Jesus sets the example, which Peter, one of the recipients of the message in Mark 10, receives and follows. He then exhorts the leaders he trains later in 1 Peter 5 to follow his example and to set the example for the others who follow them. Integral Biblical leadership not only includes modeling as an objective way of leadership, but modeling is also part of the method of training leaders or leadership development as seen in Jesus, Peter, and Paul. We also see a similar process here in becoming a servant as the key to greatness with the process of humbling yourself as a key to being exalted by God and a reward with a crown of glory.

Acts 20: 17-26

Paul calls the leaders together to remind them about his example of leadership and exhort them to imitate his leadership. In this periscope, Paul calls for the leaders of the Ephesian church to give them final instructions about leadership because he knows this will be the last time he will see them and be able to exhort them in person. This speech by Paul is intended as a guide for the future conduct of the Christian leaders or elders in Ephesus. The function of this section is to establish what sort of conduct would be beneficial and useful as Paul has set an example for them to follow.⁴⁰ Here the method used for instructing leaders is imitation of an example or model as seen in 1 Peter 5 as Peter instructs the leaders to use this form of leadership as they shepherd

³⁸ Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Wm. B. Eerdmans, 2001).

³⁹ Crowther, "The Spirit of Service."

⁴⁰ Witherington, *New Testament Rhetoric*.

the flock. The intent is to instruct leaders through the model set by Paul as a servant, not for self-aggrandizement. Peter uses the words of Jesus at the end of his speech to emphasize his point of it being more blessed to give. Paul is the example of leadership and his advice is specific showing the elders how to shepherd their own flock through the unconventional wisdom of Jesus: giving and serving even with no thought of return.⁴¹

These final instructions include servant and shepherd leadership and a giving of self. He reminded them that it was the Holy Spirit that made them overseers, just as Peter instructed the leaders in 1 Peter. These elders were to continue to shepherd because of the fact they had been made overseers to the flock of God. Again, we see these images used for leaders—that of elders—to shepherd the flock. Paul set the example by the continuing ministry of being a servant of how he did not become a burden by supplying his own needs. In 1 Peter, Jesus is the example of the Chief Shepherd, while here Paul serves as the example by serving the Lord with humility, also an issue in 1 Peter 5:1-6. Part of the example is Paul's obedience to finish the ministry he received from Jesus; to fulfill the call of God for his life with the goal of finishing the course as set out by the Lord. Paul is preparing his audience for when they must lead without his help and follow his example. Imitation was at the heart of ancient education; the rhetoric of imitation was deliberative in character.⁴² Paul setting himself forth as the example of a leader to imitate was not incidental; it was the point of his direction to the Ephesian elders. Even Paul's special relation to God shines through this text as he "serves the Lord with humility," or "so that I may finish the course and the ministry which I received from the Lord Jesus." Paul, in this speech, reminds the leaders of Ephesus how he has served them in humility, led them as a shepherd, and connected with God in the ministry or call he received. This subjective aspect of Paul's relationship with the Lord is a part of the example in leading. For now, before he leaves, he commends them to God and the word of his grace to build them up. This is not idle talk, but that he is trusting in their relationship with God to continue to provide grace and growth for them as they lead the flock just like it did for him.

Paul sets the model for the leaders in Acts 20 and this model includes the subjective aspect of his connection or special relation to God, as well as humility. He instructs them in objective ways of leading willingly not selfishly, invoking Jesus' word: "It is more blessed to give than receive." He emphasizes the cultural aspect or draws on their common understanding of leading as a shepherd and that it is found in the societal context of the flock of God, viewing leadership from the intersubjective and interobjective perspectives. He also includes the call of God, emphasizing that his directive for ministry was received from the Lord Jesus which he had zealously fulfilled.

Acts 26:12-22

The call of God is an important aspect of leadership in integral Biblical leadership in that it is a central point of many of the texts in the Hebrew and Christian Scriptures

⁴¹ Ibid.

⁴² Ibid.

concerning leadership. A good example is found in this text in Acts 26. However, it is important to note that this story is reminiscent of similar call stories in the leadership directives of the life of Moses, Jeremiah, Isaiah, and others. Many of these stories tend to be seen as the exception. These are intense stories of call, but there are others that are more normative or along the way in the course of life. An example of these types of stories would be Luke 5:1-11 when some of the early disciples left their nets to follow Jesus to become “fishers of men.”

In this periscope, Paul is before King Agrippa defending some of his recent actions. In his defense, he only brings one factor to the court of this king for his hearing, the story of his call from God to leadership. The story has four narrational stages. The first is the journey to Damascus, the second is this encounter with Jesus, the third and largest section is Paul’s detailed description of this vision of Jesus or call from God to a specific function in leadership, and the fourth stage is Paul’s connection between the call of God and his present actions. It should be noted that this is the third time in the book of Acts that Paul’s call is detailed. Luke is a rhetorical historian who gives this narrative three times and by use of repetition shows that this was crucial or important.⁴³ This was a crucial event for Saul (later Paul) for his conversion and call to a certain aspect of leadership.

This event was also crucial to the birthing of the Early Church. Paul’s leadership was not just important to him, it was also important to those whom he would lead and the social, cultural, and religious impact he would have on the community of faith and on the world as well. This was a subjective experience, but it was much more than affecting Paul’s subjective world but also coming from outside of himself and affecting the objective, social, and cultural world of Paul as well. Others saw the light, but only Paul heard the voice. Luke is likely telling Theophilus in this story that what happened to Saul was not purely a subjective experience.⁴⁴

III. SUMMARY

Each of these four pericopes of Scripture reinforces some aspect of integral Biblical leadership. There are also several examples from other stories of the Hebrew and Christian Scriptures that reinforce this concept. First Peter 5 and Acts 20 both contain the different aspects of integral theory when applied to Biblical leadership. They contain the subjective quadrant of encounter with God and humility, they contain the objective quadrant of instructions to leaders in what is to be done by becoming examples, and they contain the cultural intersubjective aspect of the image of the shepherd as the leader while containing the interobjective social aspect of the flock and working among this flock. However, both of these pericopes press past these four areas in focusing on a fifth area or perspective which is suprapersonal knowledge that comes from outside the person. In both texts, this involves calling that comes from God for leadership that is rewarded when the leader fulfills this purpose given to them from outside themselves—from God.

⁴³ Ibid.

⁴⁴ Ibid.

Mark 10 focuses on the way to greatness or reward being that of self-emptying or becoming a servant. In this context, Jesus sets the example or model for the disciples to follow which we find from Peter that they do follow. Then they use the concept of setting the example for others to follow in leadership; developing a leadership development method for this type of leadership. The Mark 10 pericope focuses on the leader becoming a servant in contradistinction to worldly leadership and power drawing a sharp contrast between first-century forms of leadership and the Jesus model for leadership. Perhaps this sharp contrast still exists.

Finally, Acts 26 emphasizes the importance of divine calling in this type of leadership wherein Paul both defends and explains his actions as a leader based upon his divine call to specific areas of leadership. This calling, though it impacts the subjective knowledge of the individual, is not only subjective knowledge; it is suprapersonal knowledge. For Paul, this knowledge not only affects him for the rest of his life, it forms the basis of his defense before a political ruler.

IV. CONCLUSION

Integral Biblical leadership is founded upon the text of different Hebrew and Christian Scriptures as seen through the perspective of integral theory. However, integral Biblical leadership challenges integral theory by the addition of a new category necessary for a robust theory from the text of 1 Peter 5:1-6 as well as Acts 20:12-36. This addition is suprapersonal knowledge that comes from outside the person in divine calling to leadership. This calling is not just sporadic and exceptional but includes the many not just the few. This suprapersonal knowledge from outside, from God as the divine source, can also influence other areas of research such as psychology and sociology.

This integral Biblical leadership combines realities from the four quadrants of integral theory plus the fifth area of suprapersonal knowledge to form a complex, robust model of leadership. This model includes encounter with God and humility in the subjective quadrant; it includes leading by example and not lording over followers in the objective quadrant. In the intersubjective quadrant, it promotes the image of the shepherd leader as seen from the cultural context of the Hebrew and Christian Scriptures. The interobjective quadrant promotes the concepts of leading among the flock in developing networks and teams. The model also suggests a model of leadership development using example to train and equip new leaders. This leadership is based upon the call of God and when a leader does well he or she is exalted, given greatness, and even rewarded with a crown of glory.

This model of leadership was intended for the community of faith. It was not only for spiritual leaders, it also included governmental leaders like Moses. This type of leadership needs to be examined and tested by leaders in the community of faith, but not just in the Church, also for other areas of leadership where people of faith are actively involved in leadership. Can this form of leadership impact organizational leadership? This can form the basis for a complex, robust form of leadership that can be developed in the context of the flock, but that can be adapted to other areas of leadership. This model extends integral theory to include a fifth area of knowledge that is suprapersonal that comes from outside of the person—a divine interjection. This

challenges integral theory to move into the realm of nonlinear thinking to include areas of knowledge beyond the four quadrants where theology is not just subjective experience but based upon theology informing life and science. Medieval theologians believed that theology was the queen of the sciences, of the domains of knowledge, but in our day theology has been largely banished from the universities.⁴⁵ Could theology and knowledge from outside of us, from God in calling and the Scriptures be restored to equal ground if not queen of the sciences?

Integral Biblical leadership informs leadership theory with a potentially new leadership concept that is robust, multifaceted, but possible, with its own concept of leadership development. Integral Biblical leadership also challenges integral theory to look beyond the four quadrants to a fifth suprapersonal perspective that comes from God and communication from God that is more than subjective. This leadership concept can be expanded and used in the context of the people of faith, but it can be extended beyond that context to other areas of leadership. Integral Biblical leadership informs the flock of God through addressing the leadership needs of the Church as being more than theology. In many circles, theology is considered all that is needed for people in leadership in the Church, but integral Biblical leadership says that there is a model for leadership that can be understood, developed, and passed on through training as described in the Hebrew and Christian Scriptures. Leadership in the Church is then an issue of theology and leadership development. Both are endorsed in the Scriptures and both are needed for a thriving flock. From this context, leadership can be developed in the Church based upon this integral Biblical leadership to be extended into other areas of leadership theory and development.

About the Author

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⁴⁵ Garrett J. DeWeese and J.P. Moreland, *Philosophy Made Slightly Less Difficult* (Downers Grove, IL: InterVarsity, 2005).