



journal of biblical
perspectives
in leadership

THE OLD TESTAMENT ROOTS OF JESUS' LEADERSHIP DEVELOPMENT METHODOLOGY

Dave Keehn

Leadership transitions place a priority on the intentional development of emerging leaders. Various studies the benefits of the leadership development pathway modeled through internships and Realistic Job Previews, in which the organization's purpose and values (i.e. message) and its operations (i.e. tasks) are learned by new recruits. The Bible gives us an excellent example of this methodology in Jesus' leadership style, of which his method, tasks and message are rooted in Old Testament practices, when his Apostles were invited to participate in his mission, as outlined in Matthew chapter 10. This methodology has applications to both the Church and Business worlds. Jesus' strategic training would seek to provide a "Realistic Job Preview" to his Apostles, as they followed him for 3 years, watching him teach and perform miracles. The apprenticed leadership development of the Apostles is related to the three phases of Leader-Member Exchange (LMX) theory, which can be implemented both in the church and business setting for vocational training. All that the twelve Apostles had observed and heard Jesus do in the past, Jesus now empowers them to use his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. These elements resonated with the new Apostles because they have seen and heard of these methods, tasks and message in their study of Old Testament Scriptures and practices.

I. INTRODUCTION

Leadership transitions are part of every organization's journey, and therefore leadership development must be a focus for all levels of responsibilities to ensure the mission of the organization thrives beyond any one specific leader's tenure. This article will examine Jesus' leadership development of others that was rooted in Old Testament principles in regard to his methods, tasks and message, which resulted in the Christian Church blooming around the world for centuries after his ascension to heaven. The hope for this article is by understanding the process Jesus transitioned his leadership to

the Apostles, that churches, non-profit institutions and business will have practical applications for the leadership development of the next generation of their organizations.

Historically and biblically, leadership authority was passed onto an apprenticed leader through intentional training in the message and mission of the mentor-leader. Yet the practice of transitioning leadership from one generation of leaders to the next is a discipline generating new pathways of development at an exponential rate. Linda Cannell, former academic dean at North Park Theological Seminary, cites the webpage valuebasedmanagement.net that categorizes 250 various models of management (Cannell, 2011, p. 26). Some leadership experts identify the need for intentional leader development is most apparent in the transition of leadership in non-profit organizations, as this is often the critical junction that determines the continuation of growth or the failure of such institutions (Dollhopf, et. al., 2013; Schaper, 2009;). However, these leadership transitions are often unplanned due to the suddenness of departure in ministry leadership. "Too often a leadership transition takes place for the wrong reasons: a leader dies or moves on to another ministry; others fail in a variety of ways have to be removed" (Fountain, 2004, pp.188-189). These unintentional leadership transitions do not insure the continuation of the organization's mission and values.

There are at least two additional significant challenges hindering effective transitions of leadership in non-profit organizations. First, the founding leader has potentially never transitioned out of an organization that he or she created. "Since there was no blueprint for turning their activism into long-term, full-time careers, most baby boomer leaders were not prepared for managing and developing nonprofit organizations" (Kunreuther, Kim, & Rodriguez, 2009, p. 29). The founding leader has passionately led the organization for many years and cannot consider a reality where this was not the case. Leadership transitions are therefore put off for another day. This seems to be especially true in church ministry leadership situations. Barna Group's "The State of Pastors" 2017 study found that "as other careers woo Millennials and older generations struggle to hand the baton to younger pastors, the median age of pastors has risen from 44 to 54 over the last 25 years" (p. 11). This puts the Church at a leadership crisis due to the pressures that mount for aging pastors, risking burnout, as the vast majority of pastors reported knowing a fellow ministry leader whose ministry ended due to stress (Barna, 2017, p. 11). These situations often do not present the opportunity for intentional leadership transitions, for to do so would be to admit weakness in position that requires strength.

The second common problem with the leadership transition plan in most non-profit organizations is that it depends upon volunteer development, in which new recruits often learn through mistakes made. However, for some emerging leaders, the "learning by doing has left them unprepared for systematically transferring knowledge and skills, exacerbating the problem of work overload and concentration of job responsibilities at the top" (Kunreuther, et. al., 2009, p. 30). This "On-the-job-training", which has become synonymous with non-profit organizations that are stretched thin in resources, quickly places new recruits into action before they are ready. Therefore, leadership development pathways need to be identified and prepared for emerging leaders to assume responsibilities for these important organizations before current leadership retire or transition out.

While some organizations seek to develop emerging leaders through internships, which have been proven to be effective in career development by numerous studies (Callanan et al., 2004; Cunningham et al., 2004; Gault et al., 1998; Green et al., 2011; Neapolitan, 1992; Taylor, 1988); others find it necessary to give new hires a season of Realistic Job Preview in which the new leader gains a “true taste” of the roles of the position. A Realistic Job Preview is not the same as simple “on-the-job” training, but rather is an intentional exposure to the “leadership chair” to allow an emerging leader to experience the expectations and demands of the position through a transitional period. Realistic Job Previews are defined as “programs, materials, and/or presentations that provide applicants with realistic and balanced (positive and negative) information about a job” (Earnest et al., 2011, p. 866). Empirical studies related to Realistic Job Previews (RJP) have demonstrated three key benefits in leadership development. First, RJPs are positively correlated with reducing turnover of new leaders (Barksdale et al., 2003; Buckley, 1998). A second benefit of RJPs is a person is able to understand the expectations of impending transitions, whether it is into a new vocation (Hom et al., 1998) or other life circumstances (Lent et al., 2007; Templer, 2006). Finally, additional studies promote providing exposure to organizational values, which leads to confirming or rejecting of values, plans, and goals of the leadership pathway for the specific organization (Elias, 2007; Sargent et al., 2007). In this method of leadership development, the RJP gives an emerging leader the methods, tasks and message he/she would be expected to continue operating within to fulfill the organization’s mission.

The Bible records a detailed account of Jesus’ leadership transition to enable his redemptive mission to continue. These biblical narratives give us important lessons for a leadership development pathway worthy of study, as Jesus was intentional about the transition of ministry leadership, as he chose who he wanted to be with him (Mark 3:15) for the continuation of his redemptive mission. Jesus had many disciples but only twelve men whom he designated for the task of Apostleship, leading the church after he left them to return to heaven (Wilkins, 1992). The positive results of this methodology are fairly obvious by observing the numerous churches and adherents to his message and mission still around today. Therefore, Jesus was seeking to do more than merely spiritually develop his Apostles or instruct these new recruits in his theology, he was giving them a method, tasks, and message to continue God’s redemptive mission that began as soon as Adam and Eve rebelled in the Garden of Eden and suffered its deadly consequences (Gen. 3:15). It is a redemptive mission that continued to be told throughout the Old Testament Scriptures, foretelling of God’s Messiah that would come to restore mankind in relationship to the Almighty in Yahweh’s Kingdom (Barrick, 2012; Selman, 1989). It is a redemptive mission that the New Testament Church continues to embrace and therefore gives us a model of leadership development for us to follow.

II. JESUS’ METHODOLOGY OF LEADERSHIP DEVELOPMENT

The Method of Apprenticed Leadership

Leadership in the Old Testament era was both political and spiritual in nature. As the people of God were established through divine approval in the bloodline of Abraham (Gen. 12:1-3, 17:5-8), the head patriarch gave both spiritual guidance and political

protection. Thus, the leadership transition for the early Israel clans was passed on through “within the chief’s family (dynasty) [which] eventually leads to primogeniture as a binding custom” (Flanagan, 1981, p. 52). The demands of leadership increased as the nation developed, splitting from a theocracy (i.e. Moses or Samuel) into branches of authority with the political establishment of a king to secure borders, lead in battles and administer justice (1 Sam. 8:6-20) and the remaining spiritual authority, with prophets and priests representing God to the people and vice-versa (Thompson, 1986). However, the process of political leadership transition is often difficult as Flanagan (1981) points out,

Succession to chieftaincy is often a highly competitive process with contenders vying for the paramount role both during and after the incumbent’s reign. Struggles for power often leave a string of assassinations, frustrated pretenders, and exiled losers in their wake so that turbulence rather than tranquility governs the transfer of office in these cultures (p. 52).

While there was competitiveness in later political transitions (Flanagan, 1981), this was not the case in the spiritual leadership transition in Israel as seen in the examples of Moses to Joshua or Elijah to Elisha. It was their method of apprenticed leadership development that characterized Jesus leadership with his chosen successive leaders.

Jesus apprenticed leadership development begins with the selection of 12 disciples to join him (Matthew 10:1). The number “twelve” is historically significant, corresponding to the 12 sons of Jacob. It was from these 12 men that birthed the nation Israel (Gen. 35) and it would be through these 12 Apostles that Jesus would birth the Church, continuing to fulfill his redemptive mission, as commissioned in Acts 1:8 (Wilkins, 1992). This salvation-history arc that began in Genesis 3, was promised to Abraham in Genesis 12, birthed in the people of Israel, finished by Jesus at the cross and would now be communicated by the 12 Apostles, who would reign with Jesus in judgment the tribes of Israel (Matthew 19:28).

Jesus’ teaching and leadership development practices of his Apostles had some basic similarities with rabbinic methods. The first method of leadership development that is rooted in the Old Testament is the practice of serving under and literally following around the master-leader to learn by observation and servanthood. Upon examining the Synoptic Gospels, a reader will recognize the call to discipleship was rooted in the Jewish practice of literally following a rabbi around for a length of time to become like the religious master in belief, attitude, and actions. “The Talmud affirms the literal sense in which disciples ‘follow’ their masters” (Stoutenburg, 1993, p.175). This practice is evident in the leadership development of key Old Testament figures. For example, Joshua spent extended time with Moses, with special access to observe Moses with the LORD (Ex. 33:11), to prepare Joshua for future leadership (Joshua 1:5). “Joshua was Moses’ servant for almost all of the wilderness period, which is approximately thirty-eight years” (Fountain, 2004, p.192), providing ample time to watch and learn from the master-leader.

The model of leaving one’s family and livelihood to follow a spiritual leader around to become like that spiritual master is demonstrated in the call of Elisha. 1 Kings 19 details Elijah calling of Elisha to continue the prophetic work he had been doing at

the command of God “to succeed [him] as prophet” (1 Kings 19:16). This culminates in Elisha’s following of Elijah:

So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. “Let me kiss my father and mother goodbye,” he said, “and then I will come with you.” “Go back,” Elijah replied. “What have I done to you?” “So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his servant. (1 Kings 19:19-21).

Collins noted, “[Elisha] is the only example of a prophet being designated and appointed as the direct successor of another. Indeed, Elisha represented not just a disciple but almost a continuation of Elijah” (Collins, 1993, p. 136). This is the true goal of an effective leadership transition, for the emerging leader to embody the mission and values of the organization, so that the people involved experience no disruption from the leadership. Elisha would learn from Elijah just as the disciples learned from Christ, they “accompanied Jesus wherever He went, learning His Message and helping in any way they could” (Kowalski, 1994, p.370). The key benefit of the leadership methodology Jesus adopts is extended time with his apprentice leaders for them to absorb many spiritual principles they would need to communicate his message and accomplish God’s redemptive mission.

The call of Elisha in 1 Kings 19 indicates the leadership development took place while Elisha was an “attendant” to Elijah (1 Kings 19:21). The training continued from many years, “lasting from early in Ahab’s reign (874-853 B.C.) until perhaps as late as 848 B.C. ... he continued to accompany his master in the capacity of a servant until Elijah was taken up into heaven” (Fountain, 2004, p. 196). This master/servant relationship should be seen for what the true purpose was: to mentor the emerging leader. A leader should seek to mentor the next generation of the organization’s leadership, “for they are the best hope for the long-term viability of your organization” (Manus, 1992, p. 185). Jesus continued to utilize the mentoring method for his Apostles, knowing he was building his Church to endure upon the foundation he was modeling for them (Matthew 16:17-19).

Elisha actually expanded upon the one-on-one mentoring he, and others like Joshua, received to train multiple future leaders at the same time. Elisha’s “company of the prophets” listed in 2 Kings 4:38 provides another type of leadership training group that was present in ancient Israel. These “prophet schools” are an example of Jewish efforts to raise up the next generation of spiritual leaders (Patterson & Austel, 1988). These various methods of spiritual instruction would look very similar to discipleship groups of today’s youth ministry. Small groups of adolescent boys gathered around the local priest or prophet, being mentored in the duties of the synagogue or the teachings of Scripture (Anthony, 2001).

Jesus’ training of the Apostles as apprenticed leaders is further seen in a third leadership development method modeled in key Old Testament figures such as Moses, who provided Joshua access to leadership opportunities not afforded to other leaders. When Moses interceded with the Lord in the Tent of Meeting outside the Israelites’

camp, Joshua, his young apprentice, would go with him (Ex. 33:11). This unique benefit of being Moses' young protégé was part of God's plan to develop Joshua to be the next leader of Israel. "Deuteronomy presents Joshua as the divinely chosen successor to Moses and the one who was to lead Israel into the [promised] land" (Longman and Dillard, 2006, p. 130). The goal of Joshua's development was not simply to become another judge of the people but rather the true spiritual and political leader of all of Israel that would bring the new nation into occupying land promised to Abraham in Genesis 12. For Joshua to become this kind of leader he needed special time being mentored by Moses, exposed to the fullness of God. In an era today when "fairness" might dictate all emerging leaders receive the same opportunities, Moses selected Joshua just as Jesus called to himself those he wanted to be with him to expose them to teaching and trainings other disciples did not receive (Mark 3:13-19).

The result of Joshua's apprenticed leadership development was "the people recognized Joshua as Moses' successor (Josh. 1:17; 4:14)" (Longman & Dillard, 2006, p. 130). As Moses' apprentice, Joshua led as Moses did: like Moses, Joshua removed his shoes in the presence of God (Joshua 5:15, cf. Ex. 3:5) and intercedes for the nation when they have sinned (7:7-9; cf. Deut 9:25-29). Joshua leads the nation in the observance of the Passover, just as Moses did (Josh. 5:10-11). (Longman & Dillard, 2006). The fruit of this mentoring also resulted in the nation of Israel following in the laws of God after the death of Moses. "Israel served the Lord throughout the lifetime of Joshua and the elders who outlived him and who had experienced everything the Lord had done for Israel" (Josh. 24:31). Similarly, Jesus' leadership development methods of his Apostles resulted in the birth of the Church, which has continued to proclaim the good news of salvation found in Jesus. Jesus' method of equipping his Apostles to continue leading His grand mission of redemption was similar to how Elijah taught Elisha, Moses taught Joshua, and rabbis taught their disciples.

This model of apprenticed leadership development of the emerging leader serving under a master-leader for an extended period of time is validated by research on vocational preparation for ministry students. "Immersive field education graduates have [a] statically significant higher perception of vocational preparedness [as it] relates to mentoring opportunities... [these students] reported a greater amount of time in weekly intentional mentoring" (Keehn, 2015, p. 66). As Jesus spent three years discipling, teaching and training the Apostles to serve God's redemptive mission, these men were essentially fulfilling immersive internships, resulting in the Apostles birthing the Church (Acts 2:42-47). For organizations facing a leadership transition, an application of Jesus' apprenticed leadership model would be to preemptively select emerging leaders to be mentored by master-leaders for an extended period of time; this method of development allows for the new leader to grow into the mantle of leadership, as the organization bestows leadership authority upon them (Fountain, 2004; Manus, 1992).

The Tasks of the Apprenticed Leaders

We read in Matthew 10:1-25 that Jesus' Kingdom authority, demonstrated in his teaching and healings, is given to the chosen twelve Apostles to continue the tasks of Jesus' mission of redemption, as his apprenticed leaders. Matthew's writing characteristics resonate well with its Jewish audience within the same time period, with

a “preponderance of OT fulfillment quotations . . . the rabbinic style of reasoning . . . [and] the centrality of Jesus fulfilling the law in the Sermon on the Mount” (Osborne, 2010, p. 31). Matthew 8 and 9 serve as a primer for the work and teachings of Jesus, modeling for his disciples the tasks he wanted them to accomplish: healing the sick (8:1-17, 23-27; 9:34) and driving out demons (8:28-34). These are the tasks of leadership that the Apostles did, directly connected to redemptive mission Jesus came to accomplish, are rooted in Old Testament prophecies of what the Messiah would do.

There is a direct connection between the call for leaders in Matthew 9:36-38 and the specific instructions Jesus gave his newly appointed Apostles in Matthew 10. The first task was to “preach this message: ‘The kingdom of heaven is near’” (Matt. 10:7). While the message that Jesus intended for his disciples to repeat will be discussed next in this article, the task of preaching must be seen as primary to job of Jesus expected the Apostles to continue (Wilkins, 1992). The task of preaching is central to the Great Commission recorded in both Matthew 28 and Mark 16 as the final instructions Jesus gave his disciples, “He said to them, ‘Go into the all the world and preach the good news to all creation’ . . .” (Mark 16:15). The disciples, now in the leadership role of the new Church obeyed and began to perform the task of preaching as Jesus is no longer on earth, “Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it” (Mark 16:20).

There is a connection between the message that was preached and miracles that Jesus performed. Jesus did the miraculous signs to validate his Messiahship (Schweizer, 1975). Jesus told his disciples to “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves” (John 14:11). In the same way, the additional tasks Jesus commanded his disciples to do are to perform his miracles, to validate the preaching task (Matt. 10:8). One of the specific Messianic tasks Jesus performed was healing the sick. This was a promised sign of the Messiah (Isaiah 53:4) and given as proof of his identification in Matthew 8:16-17. While demon possession was not commonly recorded in the Old Testament, King Saul was a rare example as it was said he was “troubled by a spirit”, (1 Samuel 18:10; 19:9), it was accepted that the Jesus’ ability to heal those with all different kinds of diseases demonstrates that He has authentic power over the damage done by the sin of man, including authority over demons as well as all creation (Guzik, 2019). Jesus’ tasks, rooted in the expected work of the promised Messiah, are the fulfillment of Old Testament prophecies. It is important to recognize these are the same tasks to heal that Jesus commands his Apostles to perform in his name and authority, to heal the sick and deliver from demon possession, to validate their leadership roles in the newly established Church.

All that the twelve chosen disciples had observed and heard Jesus do in the past, Jesus now empowers them to do using his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. The effectiveness of Jesus’ training of the Apostles to perform the tasks he expected them to continue is supported through research that states a benefit of Immersive internships is the simulation of a Realistic Job Preview, as there is more time to practice the actual vocational activities they would be expected to execute, which resulted in higher levels of self-reported vocational preparedness (Keehn, 2015, pp.64-65). The Apostles may not have thought of themselves prepared for Jesus to leave them to establish the

Church, but when the moment of Pentecost came, Peter was empowered to preach, and the Church was born (Acts 2). The apprenticed leader development of the Apostles was effective as the authority Jesus gave to his chosen twelve apprentices to preach his message of salvation and do the miraculous works that confirm the Kingdom of God has now come, would change the world forever. As technology, culture, and resources continue to change, the specific tasks of any organization may evolve over time, but the end goal of all leadership transitions is for the organization to continue to fulfill its purpose through tasks that are relevant and applicable to its context. Wise leadership development programs will bestow authority upon emerging leadership to embark on new pathways to accomplish the core missional tasks of the organization so that its founding purposes continues to be honored and accomplished.

The Message of the Apprenticed Leaders

The last element of Jesus' leadership development of the Apostles was empowering them to preach the message that defined his ministry, the proclamation of the fulfillment of Isaiah 61, accomplishing the work of the Kingdom of God (Luke 4:14-21). "The kingdom of God may be regarded as a comprehensive Old Testament scheme, and the teaching of Jesus as a genuine and natural development of it" (Selman, 1989, p. 162). It cannot be overstated that this message of the Kingdom of God was the message that defined the ministry of Jesus, as his ministry was rooted in an Old Testament theology of the Kingdom of God. The summary of Jesus' sermons is recorded in Matthew 4:17, "From that time on Jesus began to preach, '*Repent, for the kingdom of heaven has come near.*'" "The Kingdom of God as the central notion in Jesus' teaching occurs about a hundred times in the Synoptic Gospels" (Manus, 2007, p17). While the nation of Israel was looking for a political savior to repel the occupying Roman legions, Jesus came to conquer a greater evil, the forces of darkness that had consumed mankind, separating all men from their Creator (Rom 3:10-12; 23-26). The Kingdom of God would be first and foremost a spiritual kingdom in which God would be reunited with his beloved Creation (John 3:3,5; 18:36).

This Messianic message centered on the resulting liberation, both physically and spiritually, that the Kingdom of God would bring. "Jesus uses the 'Kingdom of God' concept to describe comprehensively all the blessedness of salvation consequent upon the decisive intervention of God in history unlike its use in the Qumran community where it was placed next to eschatological peace" (Manus, 2007, p. 29). William Barrick describes the spiritual characteristics of God's Kingdom outlined in the Old Testament Prophetic books:

The messianic kingdom is primarily soteriological (Isa 52:7-10). It is a kingdom of grace, of unmerited divine favor (Zech 12:10). In addition, God establishes the messianic kingdom in holiness and His holiness pervades the kingdom (Ezek 28:25; Zech 14:20). He initiates the kingdom by pouring out His Holy Spirit upon all flesh (Joel 2:28-29). (Barrick, 2012, p. 184).

All of this is done by the work of the Messiah and results in the greatest blessing of all, that the holy God dwells "in the midst of a holy people in a holy land" (Ezek 37:25-28). This is the primary benefit and is initiated by the work of Jesus Christ on the cross (2nd

Cor. 5:18; Eph. 2:16; Col. 1:20), and fully consummated in the Day of the LORD and the establishing of the New Heaven and New Earth (Rev. 21:3).

From this [late Judaism] tradition there emerges [an] important notion for the New Testament people's interpretation of the message of Jesus; namely Jesus' presentation of the kingship of God as a gracious act of God is quite different from the expectation of his contemporaries who were trained in Rabbinism (Manus, 2007, p. 23).

The operating nature of this Kingdom of God is the grace and righteousness Jesus gives to its redeemed citizens (Lk 22:30; John 14:2; Phil. 3:20). The evidence of admittance into God's Kingdom is God's Spirit, poured out upon his first disciples in Acts 2 and promised to all believers in Jesus as Savior (Eph. 1:13-14).

Jesus called the Apostles to preach this message of Good News to all people and tribes as this message declares why Jesus has come (Matt. 28:19-20; Acts 1:8; Rom. 10:14-15). "The goal of Jesus' training was that future generations would be impacted by the message of the gospel" (Thomas, 2018, p. 115). Just as disciples of Jewish rabbis sought to become like the rabbi in manner of teaching and theological perspective, the Apostles, as Jesus' apprenticed leaders, were told to preach the same message Jesus preached: "*As you go, proclaim this message: 'the kingdom of heaven is near'.*" (Matt. 10:7). This message that permeated Jesus' ministry would be the foundational gospel message proclaimed by Peter in Acts 2; in which we read that the fulfillment of the spiritual kingdom of God prophesied by the prophet Joel was seen in the "miracles, wonders and signs, which God did among [them] through [Jesus]" (Acts 2:22). Just as Jesus supported his authority to forgive sin with miraculous healings to demonstrate He is God (Mark 2:4-12), so too the purpose of these miracles, performed by God through the Apostles, was to give validity to the message the Apostles proclaimed that Jesus was able to forgive sin and reconcile mankind to God in this new era of the Kingdom of God amongst man.

In Jesus' empowerment of the Apostles to become his apprenticed leaders, we see the direct connection between the message and the Messianic tasks which the Apostles were to continue to preach (Matthew 10:7-8). What the twelve chosen disciples had observed and heard Jesus do in the past, Jesus now empowers them to do using his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. "The disciples have been passive participants in Jesus' ministry, but now their perspective completely changes as Jesus commands active involvement in God's mission to the world" (Osborne, 2010, p. 374). The training of leaders to communicate the organization's message is more than memorizing the mission statement but also implanting the language of its values so that the emerging leaders stay true to the organization's purpose.

The measurement of effective leadership development is the active embrace of the organization's mission, communicated in key messages and tasks, by the newly appointed leader (Holt, Hall & Gilley, 2018, p. 222). The leadership development of Jesus would have been a failure if the Apostles simply continued to gather together in fellowship but failed to communicate the history-changing message of Jesus, that Kingdom of God has come and called to people to repentance to enter a reconciled relationship with God. However, the effective holistic approach to leadership

development seen in Jesus resulted in the new leaders doing and saying the work of master, just as the master would have done it if present. “Jesus plan involved a pattern of transforming the individual in order to transform the world” (Thomas, 2018, p. 110). History records the impact of the work of the Apostles, first establishing the church in Jerusalem, and spreading to the farthest reaches of the world. Civilization was forever changed because the Apostles lived out the message of the Kingdom of God, which seeks to reconnect mankind to its Creator.

III. IMPLICATIONS FOR CHURCHES, BUSINESSES AND HIGHER EDUCATION

The apprenticed leadership development that is modeled in the methodology of Jesus’ training twelve specially chosen disciples, the Apostles, is an appropriate example for ministry leadership development. Institutions of Christian higher education are seeking to fill in the gap in ministry leadership development through advancing praxis that combines the apprenticeship model with healthy growth of leadership responsibilities in ministry internships. Many seminaries and evangelical colleges use field education in clergy training, the process of ministry leadership development, with many recent articles using the term internships (Harder, 2007; McKinney & Drov Dahl, 2007). The key elements to effective training rests in the methodology, tasks, and message the new apprenticed ministry leader is called to perform.

Similarly, these methods are essential in the development of new workers and leaders within the business realm, as they need training to function productively in the mission of the specific company. The elements of training should revolve around the tasks and message in which the new employee is expected to perform (i.e. methodology). While this may seem basic, too often new employees are expected to simply learn “on the job”; however strategic training in both the academic and business worlds would seek to provide a Realistic Job Preview (RJP) as part of the training (Hom et al., 1998). Jesus essentially gave his Apostles an RJP as they followed him for 3 years, watching him teach and perform miracles. However, Matthew 10:1-7 provides a key synopsis in which he instructs them to say and do what he has been doing. Business leaders and ministry leaders need to provide both the opportunity to observe a “master-employee” at work and give specific instructions of how to fulfill the purpose of the organization in a similar way (Elias, 2007; Sargent et al., 2007).

Comparisons to Leader-Member Exchange Theory

Apprenticed leader development is strengthened through graduated assignments, as seen in Jesus’ methodology with the Apostles. This is known as Leader-Member Exchange (LMX) theory. One model of LMX theory focuses on the process of role development through delegation of trial assignments, “which if successful, generates a high-LMX relationship” (Dose, 2005, p.84). A glimpse into these graduated assignments was seen in the life of Peter, who—after a testing of obedience—acknowledges his need for Jesus’ forgiveness and accepts Jesus’ invitation to join him in a high-LMX relationship, to the point of abandoning the financial security of his family’s fishing business. Later, Peter is the first to affirm Jesus is the Messiah (Matt. 16:16) and the only source of eternal life (John. 6:68). To both of these

successfully passed graduated assignments, Jesus declares greater intimacy and “choosing” of Peter and the other disciples to play an increased role in Jesus’ ministry. Therefore, the apprenticed leadership development of the Apostles is related to the three phases of Leader-Member Exchange (LMX) theory, which can be implemented both in the church and business setting for vocational training.

Phase 1: Master-practitioner selection. While the discipline of Leadership employs basic practices no matter the context, the church often selects its leaders from sources that may be neglected and ignored by the business world. In following Jesus’ model, the selection process for ministry and business leadership development should examine (spiritual) maturity and faithfulness, as well as giftedness and passion. The first phase emphasized in the apprenticed leader development is the selection of a few potential leaders to join a mentoring relationship with the master-practitioner (Thomas, 2018). This “be-with” factor, described in Mark 3:13-15, identifies the invitation, defining the purpose for and time with Jesus, that the Apostles experienced which was unique to them comparative to other followers of Jesus. Houston Heflin’s (2004) study of ministry internships found frequent meetings (at least weekly) between an apprentice (i.e. intern) and the supervisor led to greater training and support in ministry. Also, Leader-Member Exchange (LMX) theory, counter to current thought, supports the specialized attention and opportunity given to selected leaders, rather than seeking to provide equal relationship to all members (Dose, 2005). The disciples abandoned financial security and family to be-with Jesus for up to three years (Luke 5:11). This approach to apprenticeship as leadership development will employ generous amounts of time together to allow the emerging leader to observe and participate in the Master-practitioner’s ministry.

Phase 2: Training. The apprentice is chosen to be with the Master-practitioner for the purpose of training, which is the second phase of the apprenticeship. Scripture gives glimpses into this process through the lives of the disciples, primarily Peter. In experiences such as the participation of miraculously feeding the masses (Mark 6:37-38) and being sent out with the authority of Jesus to speak and perform the work of God (Matt. 10), the Gospels emphasize graduated assignments to become the expected leader. LMX theory highlights the process of role development through delegation of trial assignments, which can lead to strategic LMX, increasing the facilitation of leadership training (Dose, 2005). This method creates a pathway of inclusive behavior through graduated experiences to learn and become a leader of the group. Jesus was not content with mere followers; he wanted participants in his redemption mission. His invitation was “Come, follow me, and I will make you fishers of men” (Mark 1:17); this passage includes purposive action, not just relationship or obedience. The continued failure of an apprentice in a graduated assignment ends the apprenticeship, as seen in the relationship of John-Mark and the Apostle Paul. The completion of such trials leads to increased confidence in leadership, as the disciples rejoiced in the results of their new authority in ministry (Luke 10:17).

Phase 3: New authority granted. This new authority leads to the last phase for the apprentice, as the emerging leader is given responsibility to lead in the Master’s place. In Mathew 10, we see the actions the Apostles were to conduct through the authority of Jesus are the same activities they had watched Jesus do prior to their commissioning. It is the identification of being sent in the place of Jesus, as referred to

in Matthew 10:40, that places the correct emphasis on the apprenticeship, not just on the authority. The importance of the authority is in the recognition of whom the apprentice represents. The work, the message, and the mission that the disciples were to carry out was to be done as if Jesus were there with the people. With the training process complete, Jesus' final commissioning of the disciples (Matt. 28:19-20) emphasizes the authority and spiritual presence of Jesus with the disciples to continue the redemption mission after his ascension. LMX theory advocates that the ultimate result of strategic attention given to selected apprentices should be "working through high LMX members to lead others" (Dose, 2005, p. 104). Thus, Jesus accomplished his mission of developing leaders to fulfill the Great Commission through the selection of a few chosen apprentices.

IV. CONCLUSION

Jesus was training his followers to do the activity of ministry in his place, representing him in the redemption mission. The apprenticed leader development model is similar in the selection, training, and empowering of the Leader-Member Exchange (LMX) theory. The important correlation between Jesus' model of leadership development and the vocation training of employees in LMX is the apprentice, i.e. intern, must be given opportunities to act in the place of the master-leader (Green et al., 2011). All that the twelve Apostles had observed and heard Jesus do in the past, Jesus now empowers them to use his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. All of these elements resonated with the new Apostles because they have seen and heard of these methods, tasks, and message in their study of Old Testament Scriptures and practices. Everything from the authority Jesus possessed as the Messiah, to the message fulfilling the Kingdom of God with mankind, to the evidence of his deity in the miracles, they were now invited to participate in and are rooted in their understanding of the Old Testament, which God had faithfully fulfilled in their presence. From Jesus' apprenticed leader development of the twelve Apostles, both the church and the business world has received a model for equipping emerging leaders, demonstrated by the first church in Jerusalem.

About the Author

Dr. Dave Keehn pursues his call to ministry as both a pastor and professor, utilizing his gifts of teaching and leadership. Dave joined the full-time faculty at BIOLA University in the Fall of 2009, where he now serves as the department chair of Christian Ministries. Dave served in youth ministry for 29 years in two churches (one large and one smaller). Dave is now the Executive/Teaching Pastor at the Cornerstone Community Church in San Clemente, CA. His passion is to develop church leaders for future generations to follow.

Dave Keehn

Biola University

david.s.keehn@biola.edu

V. REFERENCES

- Anthony, M. (2001). Synagogue schools. In M. Anthony (Ed.), *Evangelical dictionary of Christian education* (p.677). Grand Rapids, MI: Baker Academic.
- Barksdale, H. C., Jr., Bellenger, D. N., Boles, J. S., & Brashear, T. G. (2003). The impact of realistic job previews and perceptions of training on sales force performance and continuance commitment: A longitudinal test. *Journal of Personal Selling & Sales Management*, 23(2), 125+. Retrieved from <http://search.proquest.com/docview/216749959?accountid=8624>.
- Barna Group (2017). The State of Pastors. Barna Group.
- Barrick, W. D. (2012). The Kingdom of God in the Old Testament. *The Master's Seminary Journal*, 23(2), 173–192. Retrieved from <http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rfh&AN=ATLA0001924487&site=ehost-live>
- Buckley, M., Fedor, D. B., Veres, J. G., Wiese, D. S., & Carraher, S. M. (1998). Investigating newcomer expectations and job-related outcomes. *Journal of Applied Psychology*, 83(3), 452-461. doi: 10.1037/0021-9010.83.3.452.
- Callanan, G., & Benzing, C. (2004). Assessing the role of internships in the career-oriented employment of graduating college students. *Education & Training*, 46(2), 82-89. doi: 10.1108/00400910410525261.
- Cannell, L. M. (2011). Adaptive leadership: planning in a time of transition. *Theological Education*, 46(2), 25–45. Retrieved from <http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rfh&AN=ATLA0001880526&site=ehost-live>
- Collins, T. (1993). *The Mantle of Elijah: The Redaction Criticism of the Prophetic Books*. Sheffield: JSOT Press.
- Cunningham, G., & Sagas, M. (2004). Work experiences, occupational commitment, and intent to enter the sport management profession. *Physical Educator*, 61(3),

- 146-156. Retrieved from
<http://search.proquest.com/docview/233009765?accountid=8624>.
- Dollhopf, E. J., & Scheitle, C. (2013). Decline and conflict: causes and consequences of leadership transitions in religious congregations. *Journal for the Scientific Study of Religion*, 52(4), 675–697. Retrieved from
<http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rfh&AN=ATLA0001977958&site=ehost-live>
- Dose, Jennifer (2005). *Leader-Member exchange in Scripture: Insights from Jesus, Noah, and Abraham*. Paper presented at the Christian Business Faculty Conference, Oct. 13-15, 2005, Point Loma Nazarene University, San Diego, CA.
- Earnest, D. R., Allen, D. G., & Landis, R. S. (2011). Mechanisms linking realistic job previews with turnover: A meta-analytic path analysis. *Personnel Psychology*, 64(4), 865+. doi: 10.1111/j.1744-6570.2011.01230.x.
- Elias, R. Z. (2007). The relationship between auditing students' anticipatory socialization and their professional commitment. *Academy of Educational Leadership Journal*, 11(1), 81+. Retrieved from
<http://search.proquest.com/docview/214231073?accountid=8624>.
- Flanagan, J. W. (1981). Chiefs in Israel. *Journal for the Study of the Old Testament*, 6(20), 47–73. Retrieved from
<http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rfh&AN=ATLA0000786137&site=ehost-live>
- Fountain, A. K. (2004). An investigation into successful leadership transitions in the Old Testament. *Asian Journal of Pentecostal Studies*, 7(2), 187–204. Retrieved from
<http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rfh&AN=ATLA0001581199&site=ehost-live>
- Gault, J., Redington, J., & Schlager, T. (2000). Undergraduate business internships and career success: Are they related? *Journal of Marketing Education*, 22(1), 45-53. Retrieved from <http://search.proquest.com/docview/204412303?accountid=8624>.
- Green, B., Graybeal, P., & Madison, R. L. (2011). An exploratory study of the effect of professional internships on students' perception of the importance of employment traits. *Journal of Education for Business*, 86(2), 100-110. Retrieved from
<http://search.proquest.com/docview/854727442?accountid=8624>.
- Guzik, David. Matthew 4. Retrieved from
https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Mat/Mat-4.cfm?a=933001
- Harder, C. (2007). Using participatory action research in seminary internships. *Theological Education*, 42(2), 127-139.
- Heflin, H. (2004). *An analysis of internship experiences in the education of youth ministers in Churches of Christ*. (Doctoral dissertation, The Southern Baptist Theological Seminary, Kentucky). Retrieved June 15, 2011 from Dissertations & Theses: The Humanities and Social Sciences Collection.
- Holt, S. S., Hall, A., & Gilley, A. (2018). Essential Components of Leadership Development Programs. *Journal of Managerial Issues*, 30(2), 214–229. Retrieved from
<http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=eue&AN=130373168&site=eds-live>

- Hom, P. W., Griffeth, R. W., Palich, L. E., & Bracker, J. S. (1998). An exploratory investigation into theoretical mechanisms underlying realistic job previews. *Personnel Psychology, 51*(2), 421-451. Retrieved from <http://search.proquest.com/docview/220138569?accountid=8624>.
- Keehn, Dave. 2015. "Leveraging Internships: A Comparison of Ministry Internship Programs as Realistic Job Previews to Prepare for Vocational Ministry." *The Journal of Youth Ministry 14* (1): 54–77. <http://search.ebscohost.com/login.aspx?direct=true&db=rh&AN=ATLAn3835046&site=ehost-live>.
- Kowalski, W. (1994). The call to discipleship : A challenge to personal commitment. *AFER, 36*(6), 366-378. Retrieved from EBSCOhost May 9, 2011.
- Kunreuther, F., Kim, H., & Rodriguez, R. (2009). *Working across generations: Defining the future of nonprofit leadership*. San Francisco, CA: Jossey-Bass.
- Lent, R. W., Ferrari, L., Nota, L., & Soresi, S. (2007, December). Realistic major previews in the school-to-college transition of Italian high school students. *Career Development Quarterly, 56*(2), 183+. Retrieved from <http://search.proquest.com/docview/219431183?accountid=8624>.
- Longman, T., & Dillard, R. B. (2006). *An introduction to the Old Testament*. Zondervan.
- Manus, B (1992). *Visionary Leadership: Creating a Compelling sense of Direction for your Organization*. San Francisco, CA: Jossey-Bass.
- Manus, C. U. (2007). The "kingdom of God" in the synoptic gospels: implications for theological education in Nigeria. *Ogbomoso Journal of Theology, 12*, 16–42. Retrieved from <http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rh&AN=ATLA0001798553&site=ehost-live>
- McKinney, J., & Drov Dahl, R. (2007). Vocation as discovery: The contribution of internship experiences. *Journal of Youth Ministry, 5*(2), 51-71.
- Neapolitan, J. (1992). The internship experience and clarification of career choice. *Teaching Sociology, 20*(3), 222-231. Retrieved from <http://search.proquest.com/docview/61833579?accountid=8624>.
- Osborne, Grant (2010). *Exegetical commentary on the New Testament, (Vol. 1.)* Grand Rapids, MI: Zondervan.
- Patterson, R. D., & Austel, H. J. (1988), 1 & 2 Kings. In F. Gaebelin (Gen. Ed.), *Expositors Bible commentary (Vol. 4)*. Grand Rapids, MI: Zondervan.
- Sargent, L. D., & Domberger, S. R. (2007). Exploring the development of a protean career orientation: Values and image violations. *Career Development International, 12*(6), 545-564. doi: <http://dx.doi.org/10.1108/13620430710822010>.
- Schaper, D. (2009). Leadership transitions: what the nonprofit world can teach us. *Congregations, 35*(1), 33–37. Retrieved from <http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rh&AN=ATLA0001698683&site=ehost-live>
- Schweizer, E. (1975). *The Good News According to Matthew*. Atlanta, GA: John Knox Press.
- Selman, M. J. (1989). The kingdom of God in the Old Testament. *Tyndale Bulletin, 40*(2), 161–183. Retrieved from

- <http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=rh&AN=ATLA0000821203&site=ehost-live>
- Stoutenburg, Dennis C. (1993). "Out of my sight!" "Get behind me!" or "Follow after me!" : There is no choice in God's kingdom. *Journal of the Evangelical Theological Society*, 36(2), 173-178. Retrieved from EBSCOhost May 9, 2011.
- Taylor, M. S. (1988). Effects of college internships on individual participants. *Journal of Applied Psychology*, 73(3), 393-401. doi:
<http://dx.doi.org/10.1037/00219010.73.3.393>.
- Templer, K. J., Chandrasekar, N. A., & Tay, C. (2006, February). Motivational cultural intelligence, realistic job preview, realistic living conditions preview, and cross-cultural adjustment. *Group & Organization Management*, 31(1), 154+. doi:10.1177/1059601105275293.
- Thomas, M. (2018). The Indispensable Mark of Christian Leadership: Implications from Christ's Methods of Leadership Development in Mark's Gospel. *Perichoresis*, 16(3), 107. Retrieved from
<http://search.ebscohost.com.ezproxy.biola.edu/login.aspx?direct=true&db=edb&AN=131267351&site=eds-live>
- Thompson, J.A. (1986). *Handbook of Life in Bible Times*. Downers Grove, IL: Intervarsity Press.
- Wilkins, M. J. (1992). *Following the master: A biblical theology of discipleship*. Grand Rapids, MI: Zondervan.