Toward Spirit-Empowered Leadership Distinctives: A Literature Review

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Toward Spirit-Empowered Leadership Distinctives

A Literature Review

Daniel D. Isgrigg

Abstract

This essay is a literature review that seeks to chart the landscape of leadership from a distinctively Spirit-empowered perspective. The topic of Spirit-empowered leadership distinctives is still in its infancy as few in the Spirit-empowered Movement have reflected deeply on the distinctive characteristics or competencies reflective of Pentecostal-Charismatic spirituality. This essay reviews the existing academic works related to definitions of Spirit-empowered leadership as a way of beginning the conversation among scholars.

Introduction

Studies on leadership abound in the fields of business and other academic disciplines. Recognizing the value of leadership in these fields, it is no surprise that there have been those who have sought to explore the role of faith in leadership studies, especially Christian leadership. A number of works, both popular and academic, have sought to explore principles and models of leadership both inside and outside ministry contexts in an effort to make Christian leaders in a variety of contexts. An example of this is Robert Clinton's classic, *The Making of a Leader,* which explores the patterns of how leaders develop from a biblical point of view.[1] Other works have sought to explore what makes Christian leadership distinctive by focusing on biblical models of leadership, management, and organizational structures.[2] This leadership culture has more recently filtered into the church, as popular Christian leaders have emphasized organizational and leadership development within churches. Books by popular authors such as John Maxwell, Bill

Hybles, and Andy Stanley, have become more common reading for local pastors than theological or homiletical works.[3] However, many studies of Christian leadership are popular in nature and struggle to speak to the broader field of leadership studies outside of addressing local church ministry.

This essay seeks to chart the landscape of leadership from a distinctively Spirit-empowered (SE) perspective. The global Spirit-empowered Movement (SEM), which encompasses the various parts of the Pentecostal and Charismatic tradition, has been one of the most explosive Christian traditions of the past century.[4] Leadership has certainly contributed to the growth and success of this movement as the various leaders started movements and denominations, defined theological distinctives, and founded institutions. These leaders represent a diverse set of populations, beliefs, and theologies, but all have one thing in common: a dependency on the Holy Spirit for "empowerment" for leadership. Todd Johnson and Gina Zurlo comment, "The work of the Holy Spirit cuts across race, gender, and socio-economic status and serves as the great equalizer in providing access to Christian spiritual power."[5]

Despite the inclusive nature of the movement that welcomes all into roles of leadership, few in the SEM have reflected deeply on the distinctive characteristics or competencies reflective of Pentecostal-Charismatic spirituality. Perhaps this is not surprising. After all, one might ask, "If Christian leadership is rooted in biblical Christianity, why would such a distinctive be necessary?" A fair question. Yet, Pentecostal and Charismatic Christianity as a distinct Christian tradition has long been comfortable with the idea of doctrinal distinctives from the broader Christian tradition.[6] The Spirit has always been the distinctive feature of the theological identity of the SEM. Consequently, its uniquely Spirit-oriented doctrines—such as Spirit-baptism, speaking in tongues, healing, prophecy, and miracles—are not often associated with other traditions. These distinctives serve as a cultural linguistic, defining the community and giving voice to its own ethos.[7] However, these are not in opposition or critique of the shared beliefs of the broader Christian community, rather, they are a gift of emphasis to the church as a source of renewal within the broader Christian tradition.

Opening Challenges with Methodology

The purpose of this review is to identify what resources have been produced that attempt to articulate what may be distinctive about SE approaches to leadership.[8] Meaning, the author has searched for those resources that have drawn from the

ethos of SE Christianity in order to describe what is unique about the SEM's approach to leadership.[9] Because my expertise is in SE Christianity, rather than leadership studies, my review focuses on the body of literature within the Pentecostal and Charismatic tradition related to leadership distinctives, rather than a full review of the various theories and models of leadership in the broader field of organizational leadership. The simple goal was to determine if Pentecostals and Charismatics have clearly defined the nature of SE leadership.

The search process for these types of studies encountered a number of challenges. First, although Pentecostals and Charismatics have long embraced the idea of leadership, there has been little reflection on leadership that is not directly tied to ministry contexts. SE leaders focus mainly on strategies for preaching, ministry, and church growth. Therefore, most books on leadership within the SEM are popular level (by pastors and for pastors) and tend not to deal directly with leadership theory, models, or competencies. To add to this difficulty, when there are academic studies from those within the SE tradition, they too are often narrowly limited to ministry leadership rather than marketplace, education, social, and other spheres of influence traditionally addressed by leadership studies.[10] Because of this, these types of popular level studies were left out of this survey, but the academic ones are included when they are trying to articulate SE distinctives.

A second problem in defining Spirit-empowered leadership (SEL) literature is a semantic one in that there are various uses of the term "spirit" in relation to Christian leadership. A survey of Spirit-oriented leadership sources reveals they typically follow one of the following emphases:

1. Some in the Christian tradition draw on the Holy Spirit related to leadership, but not in any particularly distinctive way as one might expect would be the case in the SEM. They include terms familiar to the SE tradition, such as "spirit" or "empowered" but do not necessarily mean the same thing. An example of this is the idea of "empowerment" in Calvin Miller's classic, *The Empowered Leader*, which is framed as servant leadership rather than charismatic empowerment.[11]
2. Some use the term "spirit" or "spiritual" related to leadership as synonyms for Christian leadership or the way of being spiritual or ethical leaders.[12] The term "spiritual" is more of an adjective describing Christian actions than focusing on what the person of the Holy Spirit may contribute to leadership. These typically approach leadership as an

outflow of Christian discipleship and are modeled after the leadership of Jesus as the true servant leader.[13]

3. Some use the term "spirit" or "spiritual" as a way of talking about spirituality in a broad religious or ethical sense, referring to "spiritual leadership" as creating space for spirituality in workplace environments.[14] For example, Arthur Jue defines "Spirit-centered leadership" as the "nurturing of spiritual synchronicity in the practice of leadership."[15]

4. Some use the term "spirit" to refer to the individual or inner person of leaders. This is the case of Carnegie Samuel Calian's *Spirit-Driven Leader,* which focuses on self-leadership related to a person's spirit rather the Holy Spirit.[16] But when a member of the SEM uses the term in this way, it is even more confusing. An example of this is Miles Monroe, whose book *The Spirit of Leadership*, uses the term "spirit" to refer to the ethos or inner development of leadership rather than drawing on the Holy Spirit or empowerment for leadership.[17]

These various ways of using the concept of spirit/spirituality were left out of this survey because while utilizing the s/Spirit in the framework for workplace or organizational leadership, none of them identify an approach distinctive of Pentecostal-Charismatic Christianity.

The third challenge in surveying literature on SEL rests in the dilemma that individuals who identify with the SEM (i.e. Pentecostal-Charismatic leaders) do not themselves directly address theories or models of SEL. Most books on leadership written by SE leaders are addressing the above categories of spiritual leadership (whether ministry or organizational) rather than offering a constructive approach to a distinctively Pentecostal-Charismatic approach to leadership.[18] A perfect example is the edited volume, *Transformational Leadership: A Tribute to Mark Rutland,* which contains over a dozen essays by various Pentecostal educators in honor of a notable leader within the SEM, yet none of these essays even attempt to focus on distinctively SEL motifs.[19] In addition, there are other books with reflections on Pentecostal or Charismatic leadership that discuss contextual issues in leadership such as women in leadership and other challenges without engaging the distinctives themselves.[20]

With these limitations on which studies are included, this survey will focus on what is a small number of resources that have attempted, to varying degrees, to provide a definition of distinctly Spirit-oriented approaches to leadership or characteristics of SE leaders that are reflective of or related to the characteristics of

SE Christianity. The overarching metanarrative of these sources is the Holy Spirit and the effects of the Spirit on the leader and leadership. The majority critically and academically engage leadership in relation to the Spirit. The goal is to survey these sources to begin to understand what SE leaders are saying about SEL.

The Spirit in Leadership

Perhaps the clearest attempt to identify a distinctively SE model of leadership is Truls Akerlund's *A Phenomenology of Pentecostal Leadership.*[21] Akerlund rightly recognizes that despite the strong emphasis on leaders in the global Pentecostal tradition, studies of Pentecostal leadership "are still in [their] infancy."[22] This is demonstrated in his review of literature on Pentecostal leadership where he uncovers small mentions of characteristics of Pentecostal leadership in various sources on Pentecostalism such as contextualization, indigenous leadership, adaptability, and charismatic personas.[23] Yet, these observations are anecdotal rather than based on fully orbed studies of Pentecostal leadership. He notes, "There is a general lack of empirical research into how leaders in the Pentecostal movement understand their leadership."[24] In the second section he identifies the characteristics of Pentecostal leadership by studying the phenomenology of four Pentecostal leaders in Norwegian Pentecostalism. From this admittedly limited sample he derives the following characteristics of Pentecostal leaders (PL):[25]

1. PL are motivated by a sense of higher purpose and lead out of a calling and giftedness derived from God (or the Spirit). This higher purpose is rooted in the inner calling that comes from a transformational experience with God.
2. PL derive their leadership from the Spirit. They operate out of a worldview that sees the Spirit as active and they join in the activities of the Spirit. This leadership operates on the prophetic level as it hears what the Spirit is saying and leads accordingly. Therefore, leadership takes the discernment of the Spirit.
3. PL embrace the relationship between rationality and spirituality. They recognize that God works everywhere and engages in both the sacred and secular spheres of life. Therefore, God's power is available because the borders between the natural and the supernatural are transcended by the Spirit.

4. PL take a pragmatic stance toward Pentecostal tradition. They are not bound to tradition, but rather treat the Pentecostal movement as a resource rather than a source.
5. PL use persuasive communication. They use preaching as a form of leadership that motivates mission. They are persuasive because speaking prophetically is a natural outflow of Pentecostal spirituality.
6. PL embrace a dialectical relationship between structure and agency. PL work within structure, yet move easily in the realms of non-organization. PL are known for having great sway over congregations or groups of people. At the same time, leadership is accessible to anyone with a calling from God and who is used by the Spirit.
7. PL adapt easily to various contexts. They adjust easily to various contexts and embrace pragmatism as a way to minister effectively. PL take seriously the idea that they are most effective when they are being moved by the Spirit to address a particular moment in time. In this way, they are flexible and moldable in their approaches to leadership, being moved by the Spirit.
8. PL recognize that leadership involves the entire life. They see ministry as holistic: personally, organizationally, and culturally. Though admitting that this is not an exclusively Pentecostal trait, PL see their whole life and calling as integrated into their identity.

Aukerland provides a valuable study that identifies some phenomenology of SEL, but fails to be comprehensive, focusing on a small number of subjects in one Pentecostal context. He also vacillates back and forth between descriptive characteristics of leaders and prescriptive competencies, with little recognition of any systematic theory as a whole. Furthermore, this type of study is perhaps more descriptive than prescriptive. One is left wondering if these four subjects truly represent PL as a whole accurately. Nevertheless, Aukerland provides the only academic leadership study focused specifically on defining leadership in the SEM.

In the book, *The Spirit-Led Leader*, Timothy C. Geoffrion proposes a promising model of principles and practices of Spirit-oriented leadership focused on the spiritual development of the leader.[26] Geoffrion believes that organizational leadership and spiritual leadership should not be bifurcated. He says, "I have come to see, however, that organization and spiritual leadership responsibilities overlap far more than I once thought. While each set of activities has its own character, every aspect of leadership is influenced by our own spirituality—consciously or unconsciously."[27] He says that true spiritual leaders "cultivate a spiritually rich

environment—not to promote doctrine but to catalyze team members to seek God and God's will together."

Geoffrion provides nine leadership practices that he believes cultivate a Spirit-led leader. (1) Envision your leadership flowing out of a deep spiritual life. (2) Actively cultivate your own spiritual life. (3) Develop specific spiritual disciplines. (4) Always seek to serve God's purposes first. (5) Create a vital spiritual environment within your workplace. (6) Make change a personal priority. (7) Lead by listening well. (8) Steadfast trust in God is indispensable to spiritual vitality and leadership. (9) Open yourself fully to the grace and love of God.

While the nine principles are helpful, Geoffrion does not consistently root each of these practices and principles in the Spirit. However, embedded in some of his discussions of these nine practices Geoffrion does, at times, reflect beautifully on the way that the Holy Spirit distinctively reflects characteristics of SE Christianity.[28] Whether that was intentional or not, I cannot tell. But these are more consistent with the thesis of the book (*A Spirit-led Leader*) than the nine principles expressed. I want to draw out these particular reflections. They are as follows:

1. Spirit-led leadership "flows out of a deep spiritual life" whereby leaders are transformed by spiritual disciplines and by the Holy Spirit. Spirit-led leaders are fruitful because the Spirit is fruitful in them.[29]

2. Spirit-led leadership "serves God's purposes" rather than one's own by aligning with God's vision for the world. This process requires prayer, discernment, and openness to the Spirit's leadership. The gifts of the Spirit are given to serve the greater mission, which makes Spirit-filled believers servants and responsible stewards rather than self-aggrandizing success seekers.[30]

3. Spirit-led leadership is a communal act that recognizes that God is powerfully working in those being led. Therefore, a leader facilitates communal pursuits of God and corporate discernment rather than authoritarian leadership. Leaders hear the Spirit by recognizing that God speaks through the led just as much as through the leader.[31]

4. Spirit-led leaders follow the model of the book of Acts that values administrative competence (full of wisdom) and spiritual vitality (full of the Spirit). He says, "The most effective spiritual leaders will foster a well-grounded, vital spiritual environment by choosing the most competent and Spirit-filled staff members and volunteers available."[32]

5. Spirit-led leaders "embrace change as a friend" and are open to the leading of the Holy Spirit, who is always moving.[33] While this point is not fully developed, it has potential to reflect the Pentecostal value of the Spirit's ability to change people and the spontaneity of being led by the Spirit (my interpretation).

6. Spirit-led leaders have faith in God.[34] He says, "Our world needs more leaders who have experienced the transforming power of God to set them free from doubt, fear, insecurity, an overdependence on logic and proof, and other hindrances that keep them from a life and leadership changing faith."[35] Faith is an attitude of expectancy that God is leading, guiding and giving you power to do what he has called you to do.

In these six embedded ideas, Geoffrion identifies some Spirit-centered characteristics of leaders that could be modeled in any organizational context.

In his article, "Power and Authority in Pentecostal Leadership," John Carter points out that Pentecostals have a natural orientation toward the idea of power.[36] This is particularly true for leaders in this tradition who see the Spirit as the one who empowers leaders to do things for God. But as Carter points out, there are also positives and negatives of power in relation to SE leaders and modes of leadership. He recognizes that leadership by nature involves power, but that power comes with great responsibility and accountability. This power should not equate to domination or control. He notes, "Whatever use of power a Christian/Pentecostal leader might make . . . it must not involve authoritarian control, coercion or domination over others."[37] He argues that one way to guard against the abuse of power is to acknowledge that the Spirit leads both the leader and the follower.[38] He argues that the Spirit is essential to all forms of leadership. He says,

> The practical skills of leadership and management are necessary, to be sure, and should be developed by anyone in leadership, but people long to see evidence of the touch of God and the qualities of prayer, devotion to the Word, the exercise of spiritual gifts and spiritual sensitivity in the lives of their leaders. These are a source of immense personal power to a Pentecostal leader, while their lack reduces the leader to functioning as a business professional.[39]

In this way, Carter, unlike many, applies spiritual principles of leadership to outside disciplines and in contrast to non-Pentecostal leadership. He summarizes

with the following definition: "A Christian leader acquires personal power from his or her relationship to God, sensitivity and openness to the work of the Holy Spirit, and a high level of personal integrity, as well as demonstrated expertise in leading the church or organization to accomplish God's purposes for the group."[40]

Similarly, Wonsuk Ma studies the examples of flawed SE leaders in the Old Testament in his article, "Tragedy of Spirit-Empowered Heroes."[41] From these stories, Ma notes a few reflections about SEL. First, SEL is charismatic. Leadership involves prophecy, anointing, and gifts of the Spirit as its expression. Second, he notes that the work of the Spirit transforms believers, but that process is not automatic. SE leaders must cooperate with what the Spirit is doing in order not to abuse the power given to them. Third, SE leaders are empowered, but at the same time, they must be vulnerable because power can be abused. This means that power must be paired with a dependence upon God to stay shaped by God.

Related to the issue of power is the recognition of the role of effective communication and charisma in leadership. Noted UK Pentecostal scholar and educator William K. Kay led a team of scholars in a study of "human psychological type" for ministers in the UK Pentecostal community and the UK Anglican community.[42] Using a sample of 930 ministers, they sought to explore the relationship between personality types and apostolic ministers (Pentecostal/Charismatic ministers). They discovered a number of findings. First, apostolic minsters were more extroverted and more "sensing" than Anglican counterparts. Second, their extroverted personalities also allowed them to be less risk averse and bold when it comes to spiritual gifts. Third, males were more intuitive and feeling than their Anglican counterparts, suggesting that they are more malleable, open, and relational. This suggests that the products of SEL are extroversion, faith, and relationality.

In *Maximizing the Triple Bottom Line through Spiritual Leadership*, the authors draw on the emerging fields of workplace spirituality and spiritual leadership to teach leaders and their constituencies how to develop business models that address issues of ethical leadership, employee well-being, sustainability, and social responsibility without sacrificing profitability, growth, and other metrics of performance excellence. This approach, characterized by spiritual leadership rather than SEL, frames "Spiritual Leadership" as (1) the motivation to make a difference, (2) building a culture of values, and (3) an inner personal life of spiritual disciplines.[43] This is similar to Thomas Norbutus who offers a theory of leadership from a Spirit-centered narrative of Acts 2. He compares the Acts leadership model to Theory X, Theory Y, and Situational Leadership models.[44] He summarizes

biblical leadership in terms of trust, interrelationships, and empowerment.[45] But these values of empowerment and interpersonal relationships, which he derives from an Acts 2 model, are not particularly framed in a Spirit-oriented approach.

The Spirit in Ministry Leadership

The next set of studies are each solid academically, but are written towards a more ministry and leadership audience. While addressing ministry issues, I believe that they echo some of the leadership capacities mentioned in the previous works and could easily apply to any leadership context.

In *Growing the Church in the Power of the Spirit*, Brad Long, Paul Stokes, and Cindy Stricker see Jesus as the embodiment of Spirit-shaped leadership.[46] The authors build a model of leadership on the concept of Spirit-christology by identifying four characteristics: incorporation into the body, communication of information about the body, transformation of the character of the body, and empowerment to minister to the body.[47] They note, "The crucially important fact is that only after the Spirit comes upon Jesus for power do we see healings, deliverance, and empowered preaching. It is this coming up—his empowerment by the Spirit—that makes a dynamic difference." The "spirit-empowered" part of leadership begins with being the experience of being "empowered." They note, "Spirit-baptism is a shift away from our own efforts of leading or of working for God or for some other great cause and instead letting the Holy Spirit lead us as active partners in the dynamic dance of cooperation with the three persons of the Trinity."[48] This type of leadership has seven dynamics: (1) participation in the Spirit's drawing, (2) intercession for and with those you lead, (3) faith clothed in obedience to the Spirit's leading, (4) receiving divine guidance, (5) spiritual discernment, (6) embracing the manifestations of the Spirit, and (7) seeing and responding to divine moments. While mainly focused on Christian ministry, these seven dynamics are uniquely dependent upon Spirit-empowerment.

Ulf Ekman seeks to articulate the characteristics of a spiritual leader versus a secular leader.[49] In general, he recognizes leadership is the ability to move people. He identifies seven characteristics of a "spiritual leader," some of which are particular to SEL: (1) a visionary leader that sees the dreams given by the Holy Spirit; (2) a servant leader that recognizes the responsibility is to the people they are leading; (3) a prepared leader that has been developed by God and by others; (4) a dependent leader that needs others to accomplish the work; (5) a growing leader that is developing themselves; (6) an aware leader that watches for potential pitfalls

of money, power, and sex; and (7) a strong inner-life leader that depends on the Spirit to deepen their own spirituality. Each of these characteristics is drawn from the ethos of SE Christianity and reflect some of its distinctives. Yet, Ekman does not identify them as unique to the SEM.

In *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God's People*, the authors attempt to build a biblical definition of leadership that demonstrates a distinctive role of the Spirit in the local church.[50] They propose that "spiritual leadership" is ultimately the result of the Spirit being involved in the exercise of the leader's leadership. In the Old Testament, the work of the Spirit includes both occasional and continuous impartations for bearing burdens, shepherding, leading, and exercising wisdom.[51] In the New Testament, the Spirit's work includes proclamation, power gifts, and the distinct "spiritual" gift or calling mentioned in 1 Corinthians 12:28 and Romans 12:8.[52] They summarize,

> The Spirit's work in leadership in the OT was described as the Spirit granting the necessary wisdom to a leader in order for him to lead God's people in carrying out the various purposes of God. In the NT, the Spirit's work in leadership could be described as the Spirit granting the necessary wisdom to a leader in order for him to shepherd God's people in carrying out the task of gospel proclamation.[53]

The authors identify the characteristics of the Spirit's role in leadership as the ability to bear burdens, courage for warfare, godly living, enablement and giftedness, boldness, and proclamation, effective communication.[54] In the end, this book focuses too narrowly on the biblical examples and the leadership of the local church.

Finally, one work that seeks to address a distinctively Spirit-empowered model is Thomson K. Mathew's *Spirit-Led Ministry in the Twenty-First Century.*[55] While focusing primarily on ministry in the local church, Mathew offers a chapter on SEL. He recognizes that many have focused on Christian leadership, but the real challenge is to be a Spirit-filled leader. He defines SEL as "servant leadership empowered by the Holy Spirit."[56] While Mathew reflects on servant leadership, he struggles to define the distinctive characteristics fully.

Toward a Spirit-empowered Leader

As a matter of conclusion, I want to explore some of the common characteristics mentioned across many of these studies. Of all the characteristics mentioned, there are five that were mentioned in the majority of these studies. While these are not comprehensive, they seem to provide a starting point for those who want to answer the call to develop a uniquely SE model of leadership.

1. A Spirit-filled Leader. SEL flows out of a deep spiritual life. For Pentecostals and Charismatics, this means that leadership begins not with a position, but with the leader's experience of being filled with the Spirit. It is from this dynamic relationship with Christ through the Spirit that one's deep spiritual life is nurtured, the fruit of the Spirit are developed, and the giftings of the Spirit are released. Whether leading a church of fifty or a Fortune 500 company, Spirit-filled leaders should never divorce their spirituality from their vocation. Leadership development, then, is just as much about spiritual development as it is developing one's leadership capacity.

2. A Spirit-dependent Leader. SEL flows out of a dependency upon the Spirit as the source of leadership. The Spirit is the source of truth, the advocate on our behalf, and the comforter who journeys with us. Therefore, whatever knowledge, competency, vision, wisdom, or management strategy is offered to those who are led, the SE leader recognizes that the Spirit is the ultimate leader. Therefore, leaders remain deeply dependent upon the power of the Spirit and recognize their own fallibility and weaknesses.

3. A Spirit-moved Leader. SE leaders embrace change and adapt to situations as they arise, because they recognize the Spirit is always moving. This means that SE leaders are nimble and adapt easily. Pentecostal leaders take seriously the idea that they are most effective when they are being moved by the Spirit to address particular needs in particular moments in time. In this way, they are flexible and moldable in their approaches to leadership and resist being entrenched. But this also means they rely deeply on the discernment of the Spirit both to perceive accurately and to respond to complex situations and offer solutions.

4. A Spirit-gifted Leader. SE leaders recognize the giftings in themselves and in others. SE leaders invest in their own development as a leader, but also

serve as mentors and invest in the development of others. This form of leadership shuns the commoditization of people as means to a productive end. Rather, it flips that process on its head. The leader is there to build up or draw out the potential of the led. This attitude of service cultivates the gifts of those in their team and helps them achieve their maximum potential. In this way, leadership is relational and depends on the community for its true potential. A leader is great because the people that are led become greater. This community-dependent model empowers the disempowered and conversely disempowers the empowered.

5. A Spirit-confident Leader. SE leaders are assertive leaders that take God-given initiatives with certainty. Because SE leaders hear from God, they have confidence to do hard things and tackle big problems. It is the Spirit's ability to transform ordinary people into assertive leaders that are not afraid to step out in faith. In this way, assertive leaders are also sanctified and tempered by the Spirit, exercising the gift of faith with the fruit of the Spirit so that they do not abuse the place of leadership. This confidence translates to bold and effective communication of the vision to those they lead. It is a divinely supplied ability to see something significant when others cannot.

Conclusion

This literature review has demonstrated that there is a discernable gap in defining the nature of SEL. In each of the studies, some moves toward defining SEL have taken place. Yet there is certainly more research and exploration to be done before a definition of SEL can be established. As this movement continues to research and explore this topic, I offer a few final observations and recommendations.

First, this survey shows that a definitive model of SEL has yet to be fully developed. There is more work to be done to explore what makes the SEM distinctive and to suggest ways in which this translates to a unique approach to leadership. These attempts need to transcend ministry contexts to engage in the broader field of leadership studies. While Truls Akerlund was perhaps the first to relate Pentecostal leadership to existing academic leadership theory, many more engagements with the field of leadership studies should take place.

Second, it is clear that whatever reflection has taken place, it has unfortunately most often been limited to North American contexts. Yet the SEM is a global movement whose resources are far greater outside the North American context than

within. No definition of leadership will be accurate if it is not from a global perspective. The Holy Spirit is the global Spirit, who pours out on all flesh. Therefore, only global and contextual studies can give us an accurate picture of the diversity of characteristics and competencies from these communities. This begs for new ethnographic, contextual, and case study research among these global communities. That said, I anticipate that there will be many correlations across various contexts because it is the same Spirit who empowers us all.

Third, this pursuit could benefit from more studies of individual leaders in the SEM. Recent Pentecostal scholarship has shifted from organizational and denominational histories to telling more stories of individuals in the movement. This is an important move. But they often are not telling these stories through the lens of leadership. The history of the SEM is a history of leadership, both good and bad. I believe there is much to be learned from these lives. One could take up the task of analyzing the leaders who shaped the movement, who navigated organizational challenges, and who blazed theological and cultural trails that have positioned us where we are today.

In conclusion, there is much to be done in order to begin to understand fully the unique contributions of SE Christianity to the field of leadership. This field is wide open for exploration from many different angles. In the days in which we are living, developing SE leaders is a task that cannot be ignored. The complex challenges of this world demand leaders who have a new set of leadership capacities in order to respond in faith and courage and offer solutions. I hope this survey will inspire many more SE scholars to step into this gap and provide the SEM with new and fresh understandings of what it means to be an SE leader for the twenty-first century.

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Notes

[1] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CA: NavPress, 1988).

2 Examples of this include James M. Kouzes and Barry Z. Posner, eds., *Christian Reflections on the Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2004); and David S. Dockery, ed., *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville, TN: Broadman & Holman Publishing, 2011).

3 John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2003); Andy Stanley, *The Next Generation Leader: 5 Essentials for Those Who Shape the Future* (Sisters, OR: Multnomah, 2003); Bill Hybles, *Courageous Leadership: Field-Tested Strategy for the 360° Leader* (Grand Rapids: Zondervan, 2012). For pushback against this shift, see Ed Stetzer, "Does Business Leadership Belong in the Church?" *Christianity Today*, 17 December 2019, n.p., https://www.christianitytoday.com/edstetzer/2019/december/does-business-leadership-belong-in-church.html (24 August 2020).

4 Todd M. Johnson and Gina A. Zurlo, *Introducing Spirit-empowered Christianity* (Tulsa, OK: ORU Press, 2020). The SE tradition encompasses classical Pentecostals, Charismatic mainline Protestant and Catholic groups, and other independent Charismatic ministers and churches.

5 Johnson and Zurlo, *Introducing Spirit-empowered Christianity,* 154.

6 Wolfgang Vodey, *Pentecostal Theology: Living the Full Gospel* (London; New York: Bloomsbury T & T Clark, 2018); Daniel Castello, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids: William B. Eerdmans, 2017); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, UK: Sheffield Academic Press, 1993).

7 George Lindbeck, *The Nature of Doctrine* (Philadelphia, PA: Westminster Press, 1984), 30–42.

8 The author acknowledges that this limitation ignores the larger body of reflections on Christian leadership. However, this is necessary, noting that this survey is attempting to establish a baseline for a unique understanding of SE leadership.

9 The author searched for books, dissertations, articles, and other publications with related terms of leadership with the terms "pentecostal," "charismatic," "spirit," "spiritual," "empowered," "spirit-empowered," "spirit-led," and other key words related to SE Christianity.

10 Most of the academic level studies are produced by Doctor of Ministry programs that seek to apply leadership to a local church context. E.g., Wilson Mugambi M'Arimi, "The Role of the Holy Spirit in the Local Church," (DMin diss., Ashland Theological Seminary, 2013).

11 Calvin Miller, *The Empowered Leader: Ten Keys to Servant Leadership* (Nashville, TN: Broadman & Holman, 1997); and Hans Finzel, *Empowered Leaders: Ten Principles of Christian Leadership* (Nashville, TN: Word Publishing, 1998).

[12] Some examples might be Oswald J. Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967); and Paul D. Houston, *The Spiritual Dimension of Leadership: 8 Key Principles to Leading More Effectively* (Thousand Oaks, CA: Corwin Press, 2006).

[13] Gene C. Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House Publisher, 1998); Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989); Laurie Beth Jones, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995); Bob Briner, *Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* (Nashville, TN: Broadman & Holman, 1997).

[14] Hans Alma and Ina ter Avest, eds., *Moral and Spiritual Leadership in the Age of Plural Moralities* (London: New York: Routledge, 2019); Russ Moxley, *Leadership and Spirit: Breathing New Vitality and Energy into Individuals and Organizations* (San Francisco: Jossey-Bass Publishers, 2000); Jay A. Conger, *Spirit at Work: Discovering the Spirituality in Leadership* (San Francisco: Jossey-Bass Publishers, 1994); Robert J. Spitzer, *The Spirit of Leadership: Optimizing Creativity and Change in Organizations* (Provo, UT: Executive Excellence Publishing, 2000); Kathryn Goldman Schuyler et al., eds., *Leading with Spirit, Presence, & Authenticity* (San Francisco: Jossey-Bass Publishers, 2014).

[15] Authur L. Jue, "Towards a Taxonomy of Spirit-centered Leadership as Reflected in Phenomenological Experiences of Entrepreneurial Leadership," (DMin diss., University of Phoenix, 2004), 30.

[16] Carnegie Samuel Calian, *The Spirit-Driven Leader: Seven Keys to Succeeding under Pressure* (Louisville, KY: Westminster John Knox, 2010).

[17] Myles Monroe, *The Spirit of Leadership* (New Kensington, PA: Whitaker House, 2005).

[18] Kent Ingle, *Framework Leadership* (Springfield, MO: Salubris, 2017); Kent Ingle, *9 Disciplines of Enduring Leadership* (Springfield, MO: Salubris, 2015).

[19] Peter Althouse et al., eds., *Transformational Leadership: A Tribute to Mark Rutland* (Lakeland, FL: Small Dogma Publishers, 2008).

[20] Such is the case for Phyllis Thompson, ed., *Challenges of Black Pentecostal Leadership* (London: SPCK, 2013)*,* which reflects on challenges facing leaders in the Black Pentecostal church rather than characteristics of Black Pentecostal leadership as a distinctive contextual leadership. Another example is the apologetic for women in leadership in Kimberly Ervin Alexander, *Women in Leadership: A Pentecostal Perspective* (Cleveland, TN: Center for Pentecostal Leadership and Care, 2006).

[21] Truls Akerlund, *A Phenomenology of Pentecostal Leadership* (Eugene, OR: Wipf & Stock, 2018).

[22] Akerlund, *A Phenomenology of Pentecostal Leadership,* 44.

23 Akerlund, *A Phenomenology of Pentecostal Leadership,* 32–44.

24 Akerlund, *A Phenomenology of Pentecostal Leadership,* 45.

25 Akerlund, *A Phenomenology of Pentecostal Leadership,* 94–128.

26 Timothy C. Geoffrion, *The Spirit-led Leader (*Herndon, VA: Alban Institute, 2005). Geoffrion does not identify as a Charismatic or Pentecostal, yet his expression is distinctively rooted in Spirit-oriented approaches to leadership that are related to SE Christianity.

27 Geoffrion, *The Spirit-led Leader*, xix.

28 While not always embedded in his nine principles or practices, they are part of the discussion on these principles. I have drawn these six characteristics out for special attention because of their contribution to this conversation about SEL characteristics, recognizing that they are not embedded in the main point.

29 Geoffrion, *The Spirit-led Leader*, 23–37.

30 Geoffrion, *The Spirit-led Leader*, 85–105.

31 Geoffrion, *The Spirit-led Leader*, 151–73.

32 Geoffrion, *The Spirit-led Leader*, 113.

33 Geoffrion, *The Spirit-led Leader*, 129–34.

34 Geoffrion, *The Spirit-led Leader*, 175.

35 Geoffrion, *The Spirit-led Leader*, 179.

36 John F. Carter, "Power and Authority in Pentecostal Leadership," *Asian Journal of Pentecostal Studies* 12:2 (2009), 185–207.

37 Carter, "Power and Authority in Pentecostal Leadership," 194.

38 Carter, "Power and Authority in Pentecostal Leadership," 200.

39 Carter, "Power and Authority in Pentecostal Leadership," 202.

40 Carter, "Power and Authority in Pentecostal Leadership," 204.

41 Wonsuk Ma, "Tragedy of Spirit-Empowered Heroes," *Spiritus: ORU Journal of Theology* 2:1–2 (2017), 23–38.

42 William K. Kay, Leslie J. Francis, and Mandy Robbins, "A Distinctive Leadership for a Distinctive Network of Churches? Psychological Type Theory and Apostolic Networks," *Journal of Pentecostal Theology* 20 (2011), 306–22.

43 Louis W. Fry and Melissa Sadler Nisiewicz, *Maximizing the Triple Bottom Line through Spiritual Leadership* (Stanford: Stanford Business Books, 2013), 39.

44 Thomas J. Norbutus, "Acts 2: The Divine Empowerment of Leaders," *Emerging Leadership Journeys* 2:1 (2009), 17–42.

45 Norbutus, "Acts 2: The Divine Empowerment of Leaders," 40.

46 Brad Long, Paul Stokes, and Cindy Stricker, *Growing the Church in the Power of the Spirit* (Grand Rapids: Zondervan, 2009), 39.

47 Long, Stokes, and Stricker, *Growing the Church in the Power of the Spirit*, 47–64.

48 Long, Stokes, and Stricker, *Growing the Church in the Power of the Spirit*, 63.

49 Ulf Ekman, *Spiritual Leadership* (Finland: Ulf Ekman Ministries, 2003).

50 David Huffstutler and Andreas J. Kostenberger, *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God's People* (Eugene, OR: Wipf & Stock, 2016).

51 Huffstutler and Kostenberger, *Spiritual Leadership,* 45.

52 Huffstutler and Kostenberger, *Spiritual Leadership,* 110.

53 Huffstutler and Kostenberger, *Spiritual Leadership,* 112.

54 Huffstutler and Kostenberger, *Spiritual Leadership,* 159.

55 Thomson K. Mathew, *Spirit-Led Ministry in the Twentieth Century: Spirit-empowered Preaching, Teaching, Healing and Leadership* (Bloomington, IN: WestBow Press, 2017).

56 Mathew, *Spirit-Led Ministry in the Twentieth Century,* 173.