Charles Spurgeon and Followership

Lance Croy

Author Note

Lance Croy is pursuing his Ph.D. in Organizational Leadership and has presented at the University of Michigan's Arts, Sciences, and Letters (2013) and Association for Theatre in Higher Education (2019) conferences.

His current research interests include exploratory qualitative studies of various house churches within the United States.

He would love to speak at your church, conference, or corporate event. Email:

FieldstoneMinistry@gmail.com

Abstract

This chapter will examine the exemplary followership of Charles Spurgeon during his 38-year ministry, pastoring the Metropolitan Tabernacle in London. It may appear odd at first to ascribe followership attributes to such a high-profile leader, but Spurgeon's correspondence between himself and the deacons of the church displayed courageous followership behaviors. Followership is a mutual reciprocation of communication, compensation, and co-creation that concurrently forms and re-forms between both parties furthering the organization's primary cause. Given the pitfalls of power by many destructive leaders within Christian organizations, the need to study exemplary followership is critical, especially when a high-profile leader is considerably charismatic. The methodology of the chapter is a bounded case study in the field of pragmatic qualitative research utilizing primary (autobiographies) and secondary sources (biographies). Additionally, a sample size of Spurgeon's sermons underwent syntactic concordancing to determine what the Prince of Preachers thought and taught about leadership. The chapter concludes with an extrapolation of Chaleff's (2009) five dimensions of followership so practitioners can apply these principles to their organizational context. The five dimensions are: (a) assume responsibility in autonomous learning, (b) serving an esprit de corps, (c) challenging hierarchies, (d) transformation through repentance, (e) and taking moral action. The underlying theme of this chapter is that Christian leadership is paradoxically followership, and Spurgeon's life exemplified it.

Keywords: Charles Spurgeon, Followership, Qualitative Research

Charles Spurgeon and Followership

Followership studies need to expurgate the overreliance and romanticism of leadership within organizations (Meindl et al., 1985; Peters & Haslam, 2018). While Kellerman (2012) declared the end of leadership, the Christian industry in the last six years has seen the downfall of some prolific figures. The resignation and removal of Mark Driscoll, James MacDonald, and Steve Timmis came about because those leaders abused their authority (Shellnutt, 2019; 2020; Shellnutt & Lee, 2014). Given the last decade of research into the processual construct among leaders and followers, it is necessary to examine how high-profile leaders enact exemplary followership behaviors.

The past decade saw an expansion of the traditional leadership definition whereby positional power dynamics morphed into a dyadic dynamism of reciprocal identity between the leader and the follower (DeRue & Ashford, 2010). Leadership is co-created as a social process between the leader and the led, and that relationality reverses the lens and strengthens the threads of the interconnectivity of influence (Uhl-Bien & Ospina, 2012; Uhl-Bien et al., 2014). The liminal space provides followers an active role in influencing the cognitive, emotive, and performance outcomes of their superiors (Oc & Bashur, 2013). Ruben and Gigliotti (2019) averred, "Leadership, followership, and context intersect in a complex, fluid, and often unpredictable manner. [The roles] revolve and rotate so quickly [that they] are difficult to isolate" (p. 8). Chaleff (2009, 2017) began studying why people choose to follow destructive leaders and would later acknowledge the need to study this multifaceted dynamic in more depth.

Scholars and practitioners who aim to rebuild their organizations must be willing to look at diverse fields of study for possible solutions, which includes theology (Hamel, 2009). After a meta-analysis of the current research, Oh and Wang (2020) concluded, "we need more studies

using different methodologies and methods. For example, researchers may consider using the case study approach to collect stories of exemplary spiritual leaders" (p. 18). Charles Spurgeon is one such exemplar. Even though he was a highly charismatic figure with his sonorous voice and popular sermons, he nonetheless strived to submit himself to the primary cause and leadership of the church.

The methodology is a bounded case study since it is narrowing the focus on one prominent figure from Christian history (Savin-Badin & Major, 2013). Pragmatic qualitative research is becoming more common because it allows a researcher to complete a study quickly and put into the hands of practitioners (Caelli et al., 2003). Creswell (2014) posited that the pragmatic researcher asks what and how questions based on the intended consequences of a problem. Given the ousting of high-profile Christian leaders, how can exemplary followership sustain a leader's longevity by avoiding the pitfalls of power? It is significant to examine the life of Charles Spurgeon from a follower's perspective because even though he was a high-profile leader, his autobiography, biographies, sermons, and books reveal the reciprocation of communication, compensation, and co-creation between himself and his directorate.

Charles Spurgeon (1834-1892)

Charles Spurgeon exemplified positive followership behaviors that can help people in organizations defer power while preventing destructive leadership from occurring (Jones & Wilder, 2018). It is essential to begin with the contextualization of followership (Benson et al., 2016). The specific context of Spurgeon's life will be the period when at 19-years-old, he became the pastor of New Park Street Baptist Church (Lawson, 2012). For the next 38 years, the church (later to be renamed The Metropolitan Tabernacle) grew from 232 members to over 14,000 (Piper, 2018). During that time, Spurgeon would preach to six thousand congregants in

the morning and six thousand in the evening (Lawson, 2012). Spurgeon's 3,800 sermons fill 63 volumes, and his commentaries equal 49 volumes, which stands as the most extensive bounded set in the history of Christian literature (Lawson, 2012; Rippee, 2019).

While Spurgeon also authored over 130 books, he was not a cloistered clergyman (Lawson, 2012). He worked 18-hour days actively engaging people from the church (Piper, 2018; The Spurgeon Center, 2017). For instance, during the first year of his pastorate, Spurgeon personally visited members of the church suffering and dying from cholera (Spurgeon, 1898/2013). He also cared for his wife, who became disabled after their twin boys were born (Piper, 2018). While empirical studies of followership are still nascent (Crossman & Crossman, 2011), Agho (2009) discovered that dependability, loyalty, and cooperation ranked highest among desirable characteristics for followers to display and Spurgeon exemplified those attributes.

Despite the character and contribution Spurgeon had upon his congregation, some biographers have called him a potentate (Kruppa, 1982). One observer noted that every line of his face and figure of speech spoke: "power" (as cited in Bebbington, 2005, p. 41). If that assertion is accurate at all times, then the argument of this chapter is deadened. It is correct that Spurgeon was referred to as *The Governor* by his congregants (Michael, 2003). Even Spurgeon's wife called him *Tirshatha,* which is the Hebrew variation of a governor, but it was a term of endearment (Wiersbe, 1993). Additionally, Spurgeon's amanuensis, Fullerton (1920), wrote, "It was not for nothing that he was known as 'The Governor,' but the title was more an indication of love than of authority" (p. 204). Countless other biographies have rightly contextualized all the sacrificial acts of Spurgeon's 38-year career (Fullerton, 1920; Harmon, 1997; Lawson, 2012;

Michael, 2003; Piper, 2018; Reeves, 2018; Rhodes, 2018). It is also necessary to consider three factors of Spurgeon's voluntary subjugation to authority.

Firstly, the longevity at the church. The diaconate did not remove Spurgeon because of any abuses in power. The times Spurgeon was away from his pastoral duties were because of physical illness and severe despondency (Piper, 2018; Spurgeon, 1898/2013). Even as Spurgeon's popularity grew, he declined more offers to preach overseas so he could remain faithful to his church responsibilities at home (Fullerton, 1920). From reading Spurgeon's journals, it is evident that he had conflicts with his overseers, but it was also constructive. For instance, Spurgeon (1898/2013) wrote:

> [The deacons] consists of loveable, active, energetic, warm-hearted, generous men, every one of whom seems specially adapted for his own particular department of service. I am very thankful that I have never been the pastor of a dead church, controlled by dead deacons. I have seen such a thing as that with my own eyes, and the sight was truly awful. (Deacons and Elders; Pastors and Teachers section)

Secondly, Spurgeon instituted the office of elders. When Spurgeon arrived in London, he was only accountable to the deacons of the church. However, Spurgeon felt the need for the office of presbyter that he presented the matter to his congregation (Spurgeon, 1898/2013). After another unanimous vote, both offices became part of church polity (Wills, 1999). In effect, this placed Spurgeon under more authority and accountability even though now he was a "primus inter pares" among the prelacy (Greenleaf, 1977/2002, The Trustee as Leader section). For Spurgeon, the elders became "his hunting dogs" who would seek after lost souls after Spurgeon finished preaching while the deacons handled administrative affairs (Piper, 2018, p. 753). Again, Spurgeon (1898/2013) wrote:

The elder Mr. King once gave me a kindly hint in a very delicate manner. He did not tell

me that I should speak more guardedly in the pulpit, but when I left his house one

Monday morning, I found a pin in my Bible stuck through Titus 2:8 [sic]. The wise

rebuke was well deserved and lovingly taken. (Deacons and Elders; Pastors and Teachers

section)

Finally, Spurgeon advocated for positive forms of leadership. Spurgeon pleaded with his

congregation to avoid the autocratic, despotic, or domineering nature human beings possess

when given too much power. It was is interesting to conduct a quick search of the word *leader*

and its derivatives from Spurgeon's sermon archive to reveal 1,400 results. Ten messages were

chosen as a sample size because they contained the term leader in the title. The transcripts

underwent syntactic concordancing (Sretan & Wehrli, 2013), and by examining the keywords in

context, the reader can understand what Spurgeon thought and taught on the subject. Here is one

example from a message Spurgeon (1886) preached, "Some men spurn the idea of following

anybody…Very well, you may stand there by yourselves…but of the true people of God, it is

written, 'These are they which follow the Lamb'" (p. 3). The following section will demonstrate

Spurgeon's reciprocity in communication, compensation, and co-creation under the leadership of

the Metropolitan Tabernacle.

Reciprocation in Communication

Perhaps there would not be a Prince of Preachers if it was not for Thomas Olney, a

longstanding deacon at the church who heard about Spurgeon and invited him to speak in

London (Fullerton, 1920). Given the success of Spurgeon's first sermon, the rest of the deacons

tried to procure him to stay at the church for six months (Spurgeon, 1898/2013). Spurgeon

agreed to three months so that a proper candidacy could take place (Spurgeon, 1898/2013).

In the corresponding letters between the deacons and Spurgeon, the young pastor would hold out for a unanimous vote among the congregation instead of rising to the pulpit prematurely. Spurgeon (1898/2013) even wrote, "Enthusiasm and popularity are often the crackling of thorns, and soon expire. I do not wish to be a hindrance if I cannot be a help" (Letters Concerning Settlement in London section). In the interim, the deacons wrote Spurgeon reassuring him that they would get the votes, even defending the accusations that he was too young and not very prayerful (Spurgeon, 1898/2013). In 1854, Spurgeon enthusiastically accepted the unanimous invitation asking the congregation to remember his youth and inexperience and to forgive any mistakes or unguarded words that he may utter (Spurgeon, 1898/2013).

One of the first gifts Spurgeon received from the deacons was a box of white handkerchiefs (Fullerton, 1920). The gesture was a subtle power display signaling to Spurgeon that his blue handkerchief with white polka dots had to be retired (Fullerton, 1920). Another conversation involving power began when church leadership insisted on an ordination service to be their minister (Spurgeon, 1898/2013). In this instance, Spurgeon strongly voiced his concern to the authorities, mentioning that he would submit to church leadership if they insisted, but it would be just that begrudging submission (Spurgeon, 1898/2013). Consequently, the boy-preacher who never went to seminary or was ordained became the most prominent pastor in Christendom at the time. At the height of Spurgeon's popularity, he still consulted with the deacons for approval of speaking engagements and extra-curricular activities (Spurgeon, 1898/2013). Spurgeon made it a healthy habit to voice his concerns upwards while faithfully performing his pastoral duties (Carsten et al., 2018).

Reciprocation in Compensation

Riggio et al. (2008) posited that exorbitant executive compensation was still perpetuating the heroic leadership myth within organizations. One of the powerful pitfalls of destructive leadership behavior among pastors is their lucrative salaries. For instance, the now terminated pastor James MacDonald made $650k/year (*Relevant Magazine*, 2019). The church also covered MacDonald's housing, clothing, and hunting expenses, which brought the total to over $1 million (*Relevant Magazine*, 2019). When The Spurgeon Center (2016) totaled the sales of Spurgeon's sermons, books, and speaking fees, they generated $26 million. However, Spurgeon stopped taking a salary from the church after his first year and began divesting the royalties he earned into various ministry endeavors (The Spurgeon Center, 2016). Fullerton (1920) wrote, "Literally he gave away a fortune" (p. 160).

For instance, Spurgeon covered the tuition of all students at the Pastors' College he founded (Lawson, 2012). Spurgeon and his wife, Susannah, pooled their resources to send aid and books to pastors overseas (Rhodes, 2018). Spurgeon covered shortfalls in capital expenditures during building campaigns so the church would not incur any debt (Rhodes, 2018). Spurgeon viewed money as belonging to the Lord, declaring to his students, "You are not to make a fortune for yourself" (Spurgeon, 1900/1972, p. 274). Another example of exemplary followership is the reciprocity of generosity Spurgeon shared between his deacons. Spurgeon (1898/2013) journaled:

> During a very serious illness, I had an uncontrollable fit of anxiety about money matters. One of the [deacons] came to me. . . bringing all the stocks and shares and deeds and available funds that he had. [He said,] "take whatever you need, and do not have another moment's anxiety." Of course, as soon as I got better, I returned to my dear friend, all that he had brought to me. (Deacons and Elders; Pastors and Teachers section)

The reciprocation of communication and compensation between Spurgeon and his superiors is truly special. Organizations today should seriously consider equitable wages for salaried employees while reducing the ratio between executive compensation, which is currently 278 times higher than the average worker (Mishel & Wolfe, 2019). When the rhetoric matches the reality, employees and employers can co-create something special together.

Reciprocation in Co-creation

On Spurgeon's 50th birthday, the church celebrated a Jubilee ceremony commemorating their beloved pastor (Spurgeon, 1898/2013). The deacons gathered a love offering insisting Spurgeon keep some for his personal affairs (Fullerton, 1920). As was his custom, Spurgeon donated the money to the many charities he founded (Fullerton, 1920). It is worth noting the impact Spurgeon had as a leader and as a follower by divesting power in other people who were different from his doctrinal convictions. Spurgeon was a Calvinist but would allow Arminians from the Baptist Convention to preach at the Metropolitan Tabernacle (Bebbington, 2005). Spurgeon appointed George Rogers as principal of the Pastors' College even though Rogers was a paedobaptist (Morden, 2014). Spurgeon founded the Stockwell Orphanage with an investment from a widow who was a member of the Church of England (Gatewood, 2019). The headmaster of the orphanage was another paedobaptist (Morden, 2014). The Metropolitan Tabernacle was named as such because donations poured in from millions of people around the world who were not even members of the church (Fullerton, 1920).

Organizations must understand how leadership and followership are intertwined to create social change (Wyper, 2014). One can follow their convictions without restricting another from prolific positions because both can share the same cause (Hamlin, 2016). Spurgeon was doctrinal, but he was not dogmatic and left many matters to personal conscience. Spurgeon's

ecumenical empowerment expanded social services in London and throughout the world.

Spurgeon and his acolytes created sixty-six parachurch organizations serving orphans, women in

abusive situations, and others needing shelter, care, and education (Gatewood, 2019). Nicholls

(1992) counted fifty-three of the sixty-two Baptist churches in London planted by graduates of

the Pastors' College, which trained over 700 seminarians (Thielicke, 1963). Additional graduates

of the college went on to pastor churches in Australia, New Zealand, North America, and the

West Indies receiving translated sermon outlines and ongoing financial support (Bebbington,

2005; Rhodes, 2018).

During the Jubilee ceremony, Spurgeon deferred any credit to his personal prowess and

gave all the glory to God (Spurgeon, 1898/2013). Fullerton (1920) wrote that Christianity "was

always the prevailing and mastering idea of his life…. This spirituality is so rare in men of great

powers that it is invariably the way to influence. It inspires a kind of awe" (p. 204). Spurgeon's

influence as a follower and leader should inspire readers to imbue that same cooperation into

their organizations. The question for Christian practitioners is, how can high-profile leaders enact

exemplary followership behaviors to empower their people to co-create change? The following

section will outline the implications of five followership themes supported by supplemental

research and Spurgeon's ten sermons on leadership.

Implications for Reciprocity in Followership

Blom and Lundgren (2019) devised a scale between full voluntary followership on one

end and other forms of subordination that is not genuine followership on the other. Due to either

dominant elements of compulsion or minimal elements of coercion, a follower assumes a

particular identity with a certain kind of leader (Blom & Lundgren, 2019). Given the research

into destructive charismatic leaders and their effects on follower dependency (Howell & Shamir,

2005), Spurgeon exemplified courageous followership behavior (Chaleff, 2009), even though his communicative abilities made him highly charismatic (Conger, 2015).

Part of what made Spurgeon a courageous follower was the shared purpose he had with his superiors (Rolle, 2020). Spurgeon (1889/2010) once told his students, "When a laborious, ox-like minister comes to be yoked to a deacon who is not another ox, it becomes hard work to plow [sic]" (p. 311). Both Spurgeon and the trustees were equally yoked together and committed to furthering God's kingdom. During Spurgeon's candidacy, the Superintendent of the Sunday School wrote the young phenom and said:

> I hope and pray that you will be a blessing to thousands, that God will give you a great number of souls for your crown of rejoicing. [Furthermore,] if it shall please God. . . for you to come among us [I will] do all that I can so far as my influence is concerned, for your temporal and spiritual happiness. (Spurgeon, 1898/2013, Letters Concerning Settlement in London section)

Again, there was reciprocation in communication, compensation, and co-creation between both parties. Spurgeon's ministry did reach thousands, and the organization grew exponentially. Rather than falling into destructive leadership patterns that plague prolific leaders when they experience success (Einarsen et al., 2007), Spurgeon enacted Chaleff's (2009) five dimensions of courageous followership. The five dimensions of courageous followership are: (a) assume responsibility in autonomous learning, (b) serving an esprit de corps, (c) challenging hierarchies, (d) transformation through repentance, (e) and taking moral action. It is noteworthy to examine each one more closely.

Assume Responsibility In Autonomous Learning

Chaleff (2009) asserted that the first step in developing a partnership with the organization and its leaders is for the employee to assume personal responsibility in their learning. Riggio et al. (2008) observed that disciple and discipline share the same root, and the most responsible follower learns to learn continuously. The discipline required to stretch the limits of one's ability is how personal growth occurs (Suda, 2013). A proper growth mindset comes about when one understands that learning, unlearning, and re-learning is challenging work (Dweck, 2006). That is why researchers have focused on autotelic activities because participants guided by their agentive resourcefulness can persist amidst various adversities (Ponton & Rhea, 2006).

Spurgeon developed competency as a follower by assuming responsibility in autonomous learning. Even though Spurgeon did not have a formal education, he was "obliged to remain an autodidactic [and] self-taught man" (Thielicke, 1963, p. 5). Through his own initiative, Spurgeon read six books a week (Piper, 2018). Spurgeon's library contained over 12,000 volumes (Reeves, 2018), and even in the dark, Spurgeon could select any book from the shelf (Lawson, 2012). For fun, Spurgeon would quote lines of Homer verbatim and journaled witticisms and axioms from everyday observations (Bebbington, 2005). For someone who preached twice on Sunday while lecturing at other events throughout the week, Spurgeon's erudite ability only aided in the output of his ministry (Thielicke, 1963).

An exemplary follower in today's information economy should make autonomous learning the very flow of their workload (Bersin & Zao-Sanders, 2019). Driven by natural curiosity and the inherent challenge to grow, exemplary followers assume responsibility for their learning without solely relying on corporate training programs. Surprisingly, one's individual learning benefits the entire corporation and its ongoing initiatives. In one of the ten sermons

selected on leadership, Spurgeon (1890) preached, "Is not our best schoolmaster… Adversity? We should grind most when the wind blows hardest.... Whenever we suffer, let us regard it as a part of our education and so follow Christ closely to learn of Him" (pp. 5-6).

Serving an Esprit De Corps

Riggio et al. (2008) posited that followers move beyond the unidirectional relationship with a leader into a more multidimensional model where the leader and follower both serve a common purpose. This new awareness in service works artfully and authentically in tandem rising above any individual subterfuge or corporate stratagem (Chaleff, 2009; Riggio et al., 2008). It was clear within Spurgeon's ministry at the Metropolitan Tabernacle that he and the stakeholders wanted to reach as many souls as possible with the gospel of Jesus Christ.

While building the sanctuary, one of the committee members wrote, "The pastor…has never consciously departed from the simple rule of faith recorded in the New Testament…to save perishing souls. With earnest individual and united prayer" (Spurgeon (1898/2013, Building Our Holy and Beautiful House section). Commonly called evangelism, even this unifying purpose Spurgeon shared with his superiors was multifaceted. Bebbington (2005) noted that crucicentrism, conversionism, Biblicism, and activism were the predominant marks of Spurgeon's evangelistic ministry. Even as the organization grew and expanded, Spurgeon knew the Holy Spirit was uniting everyone's efforts towards a common purpose. Spurgeon (n.d.) preached:

> The Spirit of God has led me, and He has led you. And in our way, we tread step by step
>
> together…. The Spirit of God, moreover, leads the sons of God into usefulness…There is
>
> a something for every one of us to do—a talent committed to the charge of every

believer—He will strengthen us for the doing of it and set His seal and blessing upon it when it is done. (pp. 3-5)

Challenging Hierarchies

Spurgeon was not afraid to challenge hierarchies based upon his convictions (Krupa, 1982). As Murray (2009) noted, three significant controversies marked Spurgeon's ministry. The first one being when Spurgeon challenged his fellow parishioners in London for preaching a diluted gospel (Murray, 2009). The second occurred when Spurgeon condemned the Church of England for proliferating baptismal regeneration (Murray, 2009). An amusing little anecdote during this exchange was when Spurgeon placed an Anglican baptismal in his garden as a birdbath, which he lovingly referred to as his "spoils of war" (Drummond, 1992, p. 486). Lastly, there was the Down Grade Controversy causing Spurgeon to resign from his own denomination (Murray, 2009).

Speaking truth-to-power is often difficult, and the balance of supporting good leaders and challenging the bad ones will inevitably come at a cost (Bryman et al., 2011; Kellerman, 2008, 2019). However, upward feedback is necessary to keep leadership behaviors from becoming toxic and destructive (Chaleff 2009). Carsten and Uhl-Bien (2013) discovered that followers who romanticized their superiors were more complicit in unethical requests made by the leader. Spurgeon confronted hierarchical leaders of his day in an effort to create positive forms of leadership within his congregation. Spurgeon (1875) preached, "The most solemn truth remains to be noted. When a man chooses a bad leader for his soul, at the end of all bad leadership, there is a ditch" (p. 4).

Transformation Through Repentance

For genuine transformation to occur within organizations, mindsets must shift towards repentance. Senge (2006) posited that "metanoia" has a rich history in Christianity, and is the Greek word translated "repent" (p. 13). When repentance occurs, personal renewal is the result, and a regenerative learning community is formed (Senge, 2006). Imagine if more high-profile leaders displayed the humility and vulnerability necessary to repent of their personal missteps while leading a company (Brown, 2010). Spurgeon (1877) preached, "The goodness of God leads you to repentance. I find myself…repenting more and more every day I live…as I learn more of His goodness, it will always continue to lead me to repentance" (pp. 4-5).

Taking Moral Action

During the zenith of Spurgeon's ministry, a pamphlet began circulating asking the question of why Spurgeon was so popular (Fullerton, 1920). Directly addressed to Spurgeon, the author of the pamphlet penned, "Your ministry has attained the dignity of a moral phenomenon…. You have raised up a church from obscurity to eminence, perhaps I might add…from spiritual indigence to affluence" (Fullerton, 1920, p. 89). Spurgeon's story is a moral one. Given the prominence of his personality and platform, the pitfalls of power and pride did not seep into Spurgeon's life. Unlike so many high-profile leaders today who succumb to the same immoral imperialism. Spurgeon's life exemplified the moral action required to be self-disciplined in learning, thus transforming his beliefs and behaviors through repentance, serving alongside others who share that same sentiment, while challenging others who do not, in order to achieve organizational excellence. While Spurgeon was a high-profile leader, he displayed exemplary followership behaviors in submission to the ultimate exemplar of Jesus Christ. Spurgeon (1872) preached:

A very beautiful spectacle it is to see the Lord Jesus marching in front and His

followers…. He is our exemplar, it is always a safe thing for us to follow very closely,

and we shall find that He has gone before us…. Let us never have a glorious leader and

be a laggard people. [May] God grant you grace to touch Jesus, and then to follow after

Him, and to make His blessing abide with you, both now and forever. Amen and amen.

(pp. 1, 4-5, 7)

Conclusion

This chapter extrapolated Chaleff's (2009) five followership dimensions by applying

them to the high-profile and charismatic leadership of Charles Spurgeon. The reader hopefully

will have a better understanding of the reciprocal synchronicity between a leader and follower

when it comes to communication, compensation, and co-creation. To expunge toxic and

destructive leadership behaviors within Christianity, all stakeholders of an organization must

choose to follow the Lordship of Jesus Christ.

Christian leadership, at its core, is followership (Jones & Wilder, 2018). The worship

song by Tenth Avenue North (2016) summed it up best, "So many leaders, You ask for

followers" (para. 5). While Jones and Wilder (2018) wrote, "Christ-following leaders must never

pretend that they possess sovereignty above or separation from the people they serve…. For the

Christian leader, followership means that everyone, even the leader, is always being led"

(Followership, Delegated Power, and the Necessity of Community section). It is evident from the

life of Charles Spurgeon that the renowned Prince of Preachers cast down his crown before the

king of Kings to exalt Christ alone. Spurgeon and his co-laborers created an equally-and-

equitably-yoked partnership that advanced the Kingdom of God together in one accord (English

Standard Version, 2001, 2 Corinthians 6:14-15). Spurgeon's reciprocity in ministry allows

scholars and practitioners today to renew their organizations by following the Lordship and leadership of Jesus Christ.

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