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## INVESTIGATING CHRISTIAN LEADERSHIP AND PRUDENCE: GLOBALLY, IS THERE A CONNECTION?

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This paper shares a socio–rhetorical intellectual discourse analysis of Christian leadership and prudence in global organizations as it relates to the Christian Scripture pericope of Philippians 1:1-17. This paper also defines Christian leadership and prudence from the aspects of scholarly publications and journals to examine the connection of both constructs. The paper proposes a qualitative case study research to help clarify the issue of Christian leadership and prudence in a local church. Additionally, the paper shares an exploration of Christian leadership and prudence in times of economic crisis and financial ruins, along with a proposal for a future quantitative research from the data collected from the qualitative case study findings.

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Christian leadership is viewed as a way of leading followers in churches and Christian organizations with servant leadership attributes, which as posited by Greenleaf, means “the servant-leader is servant first.”<sup>1</sup> However, there is more to the contentious issues of Christian leadership in global organizations. For example, several

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<sup>1</sup> Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25<sup>th</sup> ann. ed. (New York: Paulist Press, 1977).

researchers, authors, and students share a different perspective of Christian leadership in organizations globally. Clark explores the secular world and the Christian leadership perspectives of Paul and the Corinthian church, positing that Paul had several issues with the Christian leadership of the Corinthian church and the church with Paul.<sup>2</sup> Moreover, DeSilva posits Christian leadership as the leadership of the apostles of Jesus Christ in leading the Jews, Gentiles, and other generations to Christianity;<sup>3</sup> Feddes shares Christian leadership is about caring for God's household as a leadership paradigm;<sup>4</sup> Hutchison posits Christian leadership is about servanthood and a true Christian leader is one who is a spirit-led leader.<sup>5</sup>

Additionally, Lawrence posits Christian leadership is a distinctive approach where one seeks to pursue the purpose of our Lord and Savior Jesus Christ in every leadership perspective.<sup>6</sup> Finally, Eims emphasizes we need to look at leadership from the standpoint of the Bible as this is God's way of revealing His way to becoming a Christian leader globally.<sup>7</sup>

The purpose of this paper is to explore the controversy of Christian leadership and prudence. The paper shares an ideological intellectual discourse socio-rhetorical analysis of prudence and the Christian leadership of Paul from prison. This paper resonates the research question: Does Christian leadership and prudence in global organizations enhance followers' perspectives in times of economic crisis and financial ruins? Adversely, can this be analyzed to clarify the controversy of Christian leadership and prudence in times of economic crisis and financial ruins in a future quantitative research analysis?

## I. CHRISTIAN LEADERSHIP AND PRUDENCE

According to Ortberg, Christian leadership is a leader who seeks to lead with prudence in times of crisis and setbacks in any organization.<sup>8</sup> Ortberg shares Christian leaders should not be leaders who sit back and avoid mistakes; however, these leaders should be prudent in discerning right from wrong when leading in organizations. Ortberg also shares prudence is not hesitation, procrastination, or moderation—it is a time of discerning what is best for the organization before critical circumstances come upon stakeholders globally. Ortberg posits Paul is a prominent example from the Scriptures of someone who led with prudence as a Christian leader in times of emotional distress. Paul was imprisoned for professing the name of our Lord and Savior Jesus Christ as the

<sup>2</sup> A. D. Clark, *Secular and Christian Leadership in Corinth: A Socio-historical and Exegetical Study of 1 Corinthians 1-6* (Leiden/New York/Cologne: Brill, 1993).

<sup>3</sup> David A. DeSilva, *An introduction to the New Testament* (Madison, WI: InterVarsity, 2004).

<sup>4</sup> D. J. Feddes, "Caring for God's Household: A Leadership Paradigm Among New Testament Christians and Its Relevance for Church and Mission Today," *Calvin Theological Journal*, 43 (2008): 274-299.

<sup>5</sup> J. C. Hutchinson, "Servanthood: Jesus' Countercultural Call to Christian Leaders," *Bibliotheca Sacra* 166 (2009): 53-69.

<sup>6</sup> W. D. Lawrence, "Distinctives of Christian Leadership," *Bibliotheca Sacra* 144 (1987): 318-319.

<sup>7</sup> Leroy Eims, *Be the Leader You Were Meant to Be* (Wheaton, IL: Victor Books, 1975).

<sup>8</sup> J. Ortberg, "Today's Most Devalued Virtue," *Leadership Journal* (April 26, 2010).

<http://www.christianitytoday.com/le/currenttrendscolumns/leadershipweekly/devaluedvirtue.html>

Savior of the world. However, while in prison, Paul reached out to the Philippi leaders in letters of prayer to share (1) thanks, (2) love, and (3) peace during his crisis. In essence, prudence comes very close to Paul's prayer for the believers of Philippi, where the Scripture shares in Philippians 1:9 -11, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." In this, Paul discerned issues in the Philippi church and wrote a letter to encourage the believers to seek what is good and discern what is bad—and only pursue what is best for the church. According to Willmington, Paul prayed for the pastors, deacons, and all Christians in Philippi—every time he thought about the Philippians from prison—because Paul's Christian leadership style was full of prudence and in favor with God.<sup>9</sup>

## II. PRUDENCE

According to Kane and Patapan, the history of prudence from Aristotelian *phronesis* (practical wisdom) to Latin *prudencia* to Machiavellian *virtù* and thus to our own concept has, according to the literature, been one of sad decline.<sup>10</sup> Aristotle posits practical wisdom was an accomplishment of a character that had been molded by habit, wise mentorship, and broad experience. It was demonstrable only in the concrete judgments made by an intelligent individual acting in specific circumstances.<sup>11</sup> In an attempt to define prudence from a scholarly approach, consider prudence as a noun that is about having discretion/discernment in practical affairs and knowing how to avoid embarrassment or distress when leading global organizations. Several researchers and writers have also explored prudence from different aspects of leadership. For example, Kane and Patapan share prudence, or practical wisdom, is the ability to make sound decisions under complex, ever-changeable conditions.<sup>12</sup>

Dobel posits the ethics of prudence focuses upon the obligation of a leader to achieve moral self-mastery, to attend to the context of a situation, and through deliberation and careful judgment to seek concrete outcomes that are legitimate and durable;<sup>13</sup> and Smith described prudence as a virtue relating to the proper care of an individual's (1) health, (2) fortune, (3) rank, and (4) reputation.<sup>14</sup> Prudence is also considered one of the four natural virtues in leadership attributes, along with (1) justice, (2) fortitude, and (3) temperance. Ortberg posits a Christian leader should have prudential moments of thinking in the following areas:

<sup>9</sup> H. Willmington, *Willmington's Guides to the Bible* (Wheaton, IL: Tyndale House, 1999)

<sup>10</sup> J. Kane and H. Patapan, "In Search of Prudence: The Hidden Problem of Managerial Reform," *Public Administration Review* 66, no. 5 (2006): 711-724.

<sup>11</sup> Aristotle, *The Politics*, trans. Benjamin Jowett (Oxford, UK: Clarendon Press, 1905); Aristotle, *Nicomachean Ethics*, trans. Terence Irwin (Indianapolis, IN: Hackett, 1985).

<sup>12</sup> Kane and Patapan, "In Search of Prudence."

<sup>13</sup> P. Dobel, "Political Prudence and the Ethics of Leadership," *Public Administration Review* 58, no. 1 (1998): 74-81.

<sup>14</sup> Adam Smith, *Theory of the Moral Sentiments* (New Rochelle, NY: Arlington House, 1853/1969).

1. When they are figuring how to navigate change
2. When they are choosing which battles to fight and which battles to skip
3. When they are calculating decisions and outcomes
4. When a team member is not contributing well
5. When the congregation is growing restless, or complacent, or fatigued
6. When a course direction needs changing<sup>15</sup>

The author of Proverbs 8:5 writes, “You who are simple, gain prudence; you who are foolish, gain understanding.” In this, a Christian leader who is leading without prudence in global organizations perhaps could be considered simple and foolish. Furthermore, the leader should seek to gain understanding in leading followers with prudence to help sustain leader–follower exchange within organizations globally. Additionally, prudence is also defined as the trait of understanding what is morally good to do in a particular situation and how to do it (understanding how to act based on moral truth); the application of moral truth to directing action.

It must also be noted that the author of Proverbs 8:12 shares, “I, wisdom, dwell together with prudence; I possess knowledge and discernment.” Is this where God wanted Christian leaders to know that without prudence there is no wisdom, knowledge, or discernment in global organizations? Moreover, prudence is moral wisdom: the ability to handle situations of life well and live in a morally good way. Is this the type of Christian leadership that leaders are suppose to mirror in times of economic crisis and financial ruins? From the interpretation of the Scriptures, perhaps leaders globally should consider the Bible as a compass to leading in organizations to sustain the missions, goals, and values of the followers and stakeholders. Respectively, the Bible shares many verses on (1) prudence, (2) prudent, (3) wisdom, and (4) discernment as it relates to the Christian leader and the leader’s role in global organizations. As such, it is important that one seeks to lead with prudence to avoid costly mistakes and downturns during economic crisis and financial ruins. For example, in 2 Chronicles 2:12, the author shares, “Praise be to the LORD, the God of Israel, who made heaven and earth! He has given King David a wise son, endowed with intelligence and discernment, who will build a temple for the LORD and a palace for himself.”<sup>16</sup> Is this where God has given Christian leaders the understanding of knowing how prudence is important in leading others to making intelligence decisions in time of economic crisis? Moreover, in Ephesians 1:8-9, the author shares, “He lavished on us with all wisdom and understanding. And He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ.” Can this be God’s way of letting Christian leaders know that the gift of prudence is important in understanding what is right or wrong, and how to understand God’s wisdom and purpose for His people? Additionally, the authors of Proverbs share many verses concerning prudence and prudent leaders. As such, in Proverbs 14:8, it is written, “The wisdom of the prudent is to give thought to their ways, but the folly of fools is deception.” In Proverbs 14:15, the author shares, “A simple man believes anything, but a prudent man gives thought to his

<sup>15</sup> Ortberg, “Today’s Most Devalued Virtue.”

<sup>16</sup> Paraphrased.

steps.” Proverbs 15:5 states, “A fool spurns his father’s discipline, but whoever heeds correction shows prudence.” Moreover, in Proverbs 16:21, the author shares, “The wise in heart are called discerning and pleasant words promote instruction.” Respectively, in Proverbs 18:21, it is written, “The heart of the discerning acquires knowledge; the ears of the wise seek it out.” In this, perhaps Christian leadership is a phenomenon that must seek out to lead with prudence—to help followers discern what is right or wrong in time of economic crisis and financial ruins. Finally, in Proverbs 22:3, the author shares, “A prudent man sees danger and takes refuge, but the simple keep going and suffer for it.” Clearly, the authors of Proverbs are sharing with us that Christian leadership and prudence must have a connection in order to survive economic crisis and financial ruins in global organizations. As such, I propose a case study to investigate the connection of Christian leadership and prudence in a local church that is global as it relates to their mission, visions, and infrastructure.

### III. CASE STUDY: PROPOSAL

Creswell proffered that case studies are strategies of inquiry in which the researcher explores in-depth a program, event, activity, process, or one or more individuals.<sup>17</sup> Stake also posits that case studies are bounded by time and activity and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.<sup>18</sup> Clearly, prudence is a virtue that is needed by Christian leaders to ensure a stable unity of global organizations and with organization citizens.

However, to explore this phenomenon, much clarity is needed to justify that Christian leaders who lead with prudence are full of discernment of knowing what is right or wrong—and knowing how to choose what is best for the organization. Moreover, Girden posits case studies involve extensive observation of a single individual, several individuals, or a single group of individuals as a unit.<sup>19</sup> Furthermore, Taleb shares that a qualitative approach to research is advantageous when compared with quantitative research as it allows for an in-depth examination of situations in which complex questions are posed.<sup>20</sup> Additionally, a case study approach data analysis focuses on one phenomenon, which the researcher has chosen to understand in-depth, regardless of the number of sites, participants, or documents involved in the study.<sup>21</sup> Case studies have been cited in the research methodology literature as an appropriate approach when the researcher has no control over events and is not able to manipulate relevant

<sup>17</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage, 2002).

<sup>18</sup> R. E. Stake, *The Art of Case Study Research* (London: Sage, 1995).

<sup>19</sup> Ellen R. Girden, *Evaluating Research Articles from Start to Finish*, 2nd ed. (Thousand Oaks, CA: Sage, 2001), 23.

<sup>20</sup> H. M. Taleb, “Gender and Leadership Styles in Single-Sex Academic Institutions,” *International Journal of Educational Management* 4, no. 24 (2010): 287-302.

<sup>21</sup> J. H. McMillan and Sally Schumacher, *Research Education: A Conceptual Introduction*, 3rd ed. (New York: HarperCollins, 1993).

behavior.<sup>22</sup> Interesting to note, a frequently cited definition of the case study method provided by Yin is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and the context are not clearly evident.<sup>23</sup> Thus, this method can yield a rich understanding of the context of the research and the processes to be studied.<sup>24</sup> Finally, a case study of open-ended semi-structured interviews and observations of events, activities, and gatherings of St. Paul's Baptist Church could establish a connection of Christian leadership and prudence in global organizations.

#### IV. QUALITATIVE RESEARCH QUESTIONS AND HYPOTHESES

According to Creswell, a qualitative study states research questions, not objectives.<sup>25</sup> The research question assumes two forms: (1) a central question, and (2) associated sub-questions. In this, the qualitative research question uses more of a central question that is broad and explores a central phenomenon or concepts in a study. Thus, I propose the following question to be conducted in a qualitative case study.

$P_1$ : Will a Christian leader who leads with prudence in times of economic crisis and financial ruins in global organizations be viewed as a positive leader from the perspectives of followers?

$H_1$ : When Christian leaders lead with prudence in times of economic crisis their leadership style is viewed as positive from the followers' perspectives.

$H_2$ : When Christian leaders lead with prudence in times of financial ruins their leadership style is viewed as positive from the followers' perspectives.

$H_3$ : When Christian leaders fail to lead with prudence in times of economic crisis their leadership style is viewed as negative from the followers' perspectives.

$H_4$ : When Christian leaders fail to lead with prudence in times of financial ruins their leadership is viewed as negative from the followers' perspectives.

The research question will be measured in a case study by conducting in-depth, open-ended questions through semi-structured interviews with focus group interviews, individual interviews, and observations of events and activities of the church.

The case study of Christian leadership and prudence will be conducted at St. Paul's Baptist Church, where the organization has four different worship locations. Those locations are as follows: Henrico County, Virginia; Richmond, Virginia; Petersburg, Virginia; and another location in Chesterfield, Virginia. The global organization is led by Dr. Lance Watson along with several board members and trustees. The organization is global, whereas, the church has a financial infrastructure of

<sup>22</sup> Ann R. J. Briggs and Marianne Coleman, *Research Methods in Educational Leadership and Management*, 2nd ed. (London: Sage, 2007); Charles C. Ragin and Howard Saul Becker, *What is a Case? Exploring the Foundations of Social Enquiry* (Cambridge, UK: Cambridge University Press, 1992).

<sup>23</sup> Robert K. Yin, *Case Study Research: Design and Methods*, 3rd ed. (London: Sage, 2003), 13

<sup>24</sup> Tim Morris and Stephen Wood, "Testing the Survey Method: Continuity and Change in British Industrial Relations," *Work Employment and Society* 5, no. 2 (1991): 259-82.

<sup>25</sup> Creswell, *Research Design*.

the following entities: (1) a federal credit union, (2) bookstore, (3) child daycare, (4) adult daycare, (5) after school programs, (6) Angel food bank, (7) culinary arts ministry, (8) online worship center, (9) care shelter, and (10) a performing arts center. The church also has a member population of more than 10,000 and growing. The strategic framework of the church is GROW which covers the church's four core values of (1) gather, (2) relate, (3) offer, and (4) witness. Moreover, the vision statement of the church is as follows: "Our vision is to touch the world with love, communicate the positive power of Christ to our generation by finding needs and meeting them, finding hurts and healing them, finding problems and solving them."<sup>26</sup> The mission statement is as follows: "We exist to empower people to grow into the persons that God created them to be by celebrating God's goodness in worship, connecting with each other in small groups, caring for each other and the world and contributing to the transformation of the world through gifts-based ministry in the name of Christ."<sup>27</sup>

Furthermore, the prudent leadership of Dr. Lance Watson to discern what is right and wrong is astonishing as he leads the people of God. It is also interesting to note that his ability to select what is best for the organization and God's people is an empirical study to be considered for future research. However, prudence and the Christian Scripture can be viewed from different aspects of the readers based on culture, beliefs, and values. The next subsection of this paper analyzes an ideological intellectual discourse of Philippians 1:1-17, based on this writer's perspectives of prudence and Christian leadership.

## V. LIMITATIONS OF A CASE STUDY

It is important to stress the limitations of this proposed research. Although every care will be taken to limit various potential sources of bias in the validity and reliability of questions, interviewing is often regarded as a subjective technique that always carries the danger of bias.<sup>28</sup> Another aspect to consider is the reason for the case study and the nature of intervention along with the objectivity of interviewee.<sup>29</sup> Girden also posits if more than one case study is not being conducted at the same time, the objective measures of behavior can produce internal validity.<sup>30</sup> In spite of the constraints and limitations, the in-depth semi-structured interviews should produce rich data, themes, coding, and structured generating hypotheses to conduct a quantitative research as it relates to the correlation of Christian leadership and prudence in global organizations within six months from the onset of the case study.

<sup>26</sup> Lance Watson, "The Saint Paul's Church: Celebrating Our Legacy and Pursuing Our Destiny." [http://www.myspbc.org/pages/page.asp?page\\_id=35490](http://www.myspbc.org/pages/page.asp?page_id=35490) (Retrieved June 21, 2010).

<sup>27</sup> Ibid.

<sup>28</sup> J. Bell, *Doing Your Research Project: A Guide for First Time Researchers in Education, Health and Social Science*, 4th ed. (London: McGraw-Hill, 2005).

<sup>29</sup> Ibid.

<sup>30</sup> Ellen R. Girden, *Evaluating Research Articles from Start to Finish*, 2nd ed. (Thousand Oaks, CA: Sage, 2001).

## VI. IDEOLOGICAL SOCIO-RHETORICAL ANALYSIS

According to Robbins and Gager, ideological texture is about politics, as interpretation of early Christian texts has the potential to be intense when it involves competing ideologies or competing views of the same ideology.<sup>31</sup> Gager presented three critical moments in the history of early Christianity as it relates to intense levels of ideological views.<sup>32</sup> The three are as follows:

1. Conflict with Judaism over the claim to represent the true Israel
2. Conflict with paganism over the claim to possess true wisdom
3. Conflict among Christian groups over the claim to embody the authentic faith of Jesus and the apostles<sup>33</sup>

In essence, ideological socio–rhetorical criticism occurs in four special locations: (1) in texts, (2) in authoritative traditions of interpretation, (3) in intellectual discourse, and (4) in individuals and groups.<sup>34</sup> As such, the prudence and foresight of Paul’s letters to the Philippians could be viewed from several different perspectives of the reader. Table 1 shows an ideological intellectual discourse interpretation of Philippians 1:1-17 as it relates to understanding the Scripture, Christian leadership, and prudence.

Firstly, one must relate with Paul’s environmental conditions while writing the letters to the Philippians and others. Paul was imprisoned in Rome for professing the salvation of Jesus Christ our Savior and Redeemer. Prior to Paul’s imprisonment in Rome, Paul had suffered hard things in Philippi while being a servant of Jesus Christ. Paul was scourged and put into the stock.<sup>35</sup> However, Paul had no less kindness for the place where he met such harsh treatment. So why would Paul send letters of thanks and encouragement to the believers of Philippi during his time of isolation? Paul’s Christian leadership was full of prudence and love toward the people of God and he discerned that evil and confusion would come upon the believers of Philippi. In this, he sent words of wisdom and love to the leaders to help them prepare the people of God to help them sustain the church and believers of God. Secondly, Paul’s Christian leadership and prudence in writing the letters to the Philippians was to share thanks for the gifts that they had sent him for the church in Philippi.

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<sup>31</sup> Vernon E. Robbins, *The Tapestry of Early Christian Discourse* (New York: Routledge, 2005); J. G. Gager, *Kingdom and Community: The Social World of Early Christianity* (Englewood Cliffs, NJ: Prentice-Hall, 1975).

<sup>32</sup> Gager, *Kingdom and Community*.

<sup>33</sup> *Ibid.*, 85.

<sup>34</sup> *Ibid.*, 75

<sup>35</sup> Acts 16:23-24.



Table 1. Intellectual discourse ideological socio–rhetorical analysis

Philippians 1:1-17		Intellectual discourse analysis
<i>Verses 1-2</i>	Paul sends greetings in the name of Jesus to the Philippi bishops and deacons and all saints with the peace and grace of God our Father, and from the Lord Jesus Christ.	Paul is sending letters due to the boredom of imprisonment. But he wanted to send joy and love with sincerity to Philippi.
<i>Verses 3-4</i>	“I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.”	Paul has time to reflect and pray for all those he met and established Christian fellowship with and he is overjoyed.
<i>Verses 5-6</i>	“For your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.”	Paul’s prudence in Christian leadership is encouraging the leaders to preserve until the coming of Jesus.
<i>Verses 7-8</i>	“Even as it is meet for me to think of this of you all, because I have you in my heart . . . ye all are partakers of my grace. For God is my record, I greatly long after you.”	Paul has compassion for them and longed after them with the affection of Jesus Christ—and since he was imprisoned only God is his witness, as God knows his heart.
<i>Verses 9-10</i>	“And this I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.”	Paul’s Christian leadership and prudence in (discerning) things to come upon the believers of Philippi is revealed in his letters of to encourage the leaders to stay strong until the return of Christ.
<i>Verse 11</i>	“Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.”	Paul prays that they be filled with the fruits of righteousness (salvation) as to keeping the peace and joy of God no matter what comes

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Philippians 1:1-17	Intellectual discourse analysis
<p><i>Verses 12-14</i> “that the things which happened unto me have fallen out rather unto the furtherance of the gospel . . . that my bonds in Christ are manifest in all the palace, and in all other places . . . and much more bold to speak the word without fear.”</p>	<p>upon the church.</p> <p>Paul’s Christian leadership and prudence exalts the name of Jesus while he is imprisoned and he finds that his imprisonment has served to advance the gospel of Jesus Christ.</p>
<p><i>Verses 15-17</i> “Some indeed preach Christ even of envy and strife; and some also of good will. The one who preach Christ of contention, not sincerely supposing to add affliction to my bonds: but other of love, knowing that I am set for the defense of the gospel.”</p>	<p>Paul’s prudence has encouraged the Philippi leaders to increase their efforts in proclaiming the gospel.</p>

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Moreover, Paul’s letter pulsates with encouragement and joy—regardless of his circumstances; he wanted to send love, joy, and words of wisdom (prudence) to the people of Philippi to prepare them for things to come against the move of God. As such, Paul wanted the leaders of Philippi to know that they must love their enemies and continue to confess the name of Jesus Christ until His coming—no matter what persecution they may encounter in the future. Again, Table 1 shows the intellectual discourse ideological interpretation of Philippians 1:1-17 from the perspective of this writer and my understanding of how Paul’s prudence enhanced the believers of Philippi to prepare for crisis within the church. Moreover, Robbins shares reconstructing the points of view of other vices in the discourse can exhibit a fuller, thicker, more even-handed view of the situation at Philippi.<sup>36</sup>

This pericope of Christian Scripture perhaps reveals many different ideological socio–rhetorical interpretations from the perspectives of the reader. In this, I stand on the fact that the imprisonment of Paul enhanced his prudence to discern with wisdom the things that were to come upon the leaders of Philippi. I also interpret that Paul wanted the leaders to know that (1) prudence, (2) Christian leadership, and (3) the fruits of righteousness would enhance their faith and endurance to be conquerors in the name of Jesus Christ our Savior in times of crisis. Furthermore, Ortberg posits prudence is the most undervalued and under discussed Christian leadership attribute nowadays.<sup>37</sup> Ortberg shares prudence is not caution; prudence is foresight and far-sightedness, in

<sup>36</sup> Robbins, *The Tapestry of Early Christian Discourse*.

<sup>37</sup> Ortberg, “Today’s Most Devalued Virtue.”

which Christian leaders should have to sustain the move of God globally in secular and Christian organizations.<sup>38</sup>

Additionally, DeSilva posits the letters of Paul represented the following: (1) the fact of absence and the means by which Paul kept his friends in mind, (2) Paul's assurance of interest in the affairs and affirmation of the Philippians' church and leaders, and (3) Paul's expression of confidence in the interest of the church.<sup>39</sup> In this, Paul shows himself most solicitous about the Philippians' circumstances, and his plans to send Timothy to procure news about their affairs and how things stood with them in the church.<sup>40</sup>

In essence, Paul's Christian leadership from prison was prudent and full of wisdom and knowledge.

## VII. LIMITATION OF PROPOSITION AND FUTURE RESEARCH

As with any proposal, there are limitations in the field of research. As such, this proposition limitation are as follows: (1) Christian leadership does not have a reliable instrument to test the variables of what is a Christian leader, and (2) prudence is a natural virtue of the Scriptures, however, this variable has never been tested to be prove reliability and credibility in an empirical research.

However, in light of these limitations, I also propose a future quantitative research to be conducted by consulting a panel of experts in the field of Christian leadership to construct what attributes a Christian leader should posses to lead others in global organizations. In this, I will design a quantitative questionnaire to present to a panel of experts and 100 students at Regent University to test the reliability and credibility of Cornbach's alpha that measures a range from 0 to 1, with values of .60 to .70 deemed the lower limit of acceptability.<sup>41</sup> Finally, I will also construct a prudence questionnaire that asks leaders to share what attributes on the questionnaire best describe a leader who leads with prudence. After gathering the data, I will construct a quantitative questionnaire with a 5-point Likert scale that measures from 1 (*disagree*) to 5 (*strongly agree*). This will build reliability and validity to the findings after the case study is complete and the collected data is transcribed and coded to further the research on Christian leadership and prudence quantitatively in global organizations.

## VIII. CONCLUSION

In sum, this paper shares a socio-rhetorical intellectual discourse analysis of Philippians 1:1-17 that discusses how Christian leadership and prudence is an important aspect of leading organizations globally in times of economical crisis and

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<sup>38</sup> Ibid.

<sup>39</sup> David A. DeSilva, *An Introduction to the New Testament* (Madison, WI: InterVarsity, 2004), 653.

<sup>40</sup> Ibid.

<sup>41</sup> Joseph F. Hair, William C. Black, Barry J. Babin, and Rolph E. Anderson, *Multivariate Data Analysis*, 7th ed. (Upper Saddle River, NJ: Prentice Hall, 2010), 92.

financial ruins. Furthermore, Christian leaders perhaps could avoid embarrassing mistakes by seeking to lead with prudence, love, and temperance when discerning the good and evil and selecting what is best for the citizens of the organization. Additionally, this paper shares a proposition for future research in a case study as it relates to Christian leadership and prudence from the perspectives of followers in times of economical crisis and financial ruins in organizations.

Moreover, this paper also shares a proposal for a future quantitative research based on the themes, patterns, and coding of the qualitative case study. Christian leadership and prudence are variables that have very little research. In this, there is a need to explore this proposal in global organizations to find if there is a correlation. As noted, many writers have explored the relationship of prudence and the importance of leading with this virtue in global organization to help sustain ethical and moral judgment of followers and stakeholders. On the other hand, there is no empirical research on Christian leadership and prudence in global organizations. As such, Christian leadership and prudence could perhaps open the door to new endeavors concerning the connection of these constructs.

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#### About the Author

With more than 18 years of serving others in the field of law enforcement and corrections as a trainer instructor III, Paula A. Tucker established herself as a leader in the training community in 1991. Currently, Paula holds the position of captain with the Academy for Staff Development where she trains adult learners in diverse job-related topics. She is also an adjunct professor with ITT Technical College, Chesterfield, VA, where she facilitates learning in general education courses of leadership, ethics, and group dynamics. She holds a B.S. from Livingstone College, Salisbury, NC, and an MBA from the University of Phoenix, Richmond, VA campus. She is currently pursuing her Ph.D. in Organizational Leadership (human resource development) at Regent University, Virginia Beach, VA. She is the recipient of the 2011 Gary T. Confessore Award for her significant contributions to the advancement of learner autonomy, presented by the Beta Phi Literary Society and the Autonomous Learning World Caucus, Oxford, England.

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