



journal of biblical
perspectives
in leadership

Volume 8, No. 1 | Fall 2018



The Journal of Biblical Perspectives in Leadership
is a publication of the Regent University School of Business & Leadership
1000 Regent University Drive | Virginia Beach, VA 23464 | 757.352.4550
jbpl@regent.edu | ISSN 1941-4692 | © 2018



journal of biblical
perspectives
in leadership

Table of Contents

FROM THE EDITOR Joshua D. Henson	1
FEATURED ARTICLES	
THE TEMPLE, THE BODY, AND THE PEOPLE: ANCIENT METAPHORS FOR THE MODERN CHURCH Carlo A. Serrano	3
WHEN SERVANT LEADERSHIP FAILS: THE IMPORTANCE OF ALIGNING VALUES Nathan Mizzell and Russell L. Huizing	12
A STATE OF CONFUSION OR DEVELOPMENT? A META-ANALYSIS OF SERVANT LEADERSHIP IN JBPL ARTICLES Tom Clark	25
THE MAKING OF ORGANIZATIONAL LEADERS: CASE STUDY OF NELSON ROLIHLAHLA MANDELA, MOTHER TERESA, AND WILLIAM CAREY Tariku Fufa Gemechu	37
EMOTIONAL INTELLIGENCE IN THE DISCOURSE OF THE JOHANNINE ACCOUNT Jake Aguas	51
JOHN 9: THE BLIND MAN TRANSFORMED Matthew B. Thrift	71
LEADERSHIP OF JESUS REVEALED IN THE GOSPEL OF JOHN Daniel W. Keebler	89
INNER TEXTURE ANALYSIS OF PSALM 91: THE ENHANCEMENT OF TRANSFORMATIONAL LEADERSHIP THEORY Matthew F. Viau	99

PAULINE PERSPECTIVES OF LEADERSHIP

THRIVING IN ADVERSITY: THE ORGANIZATIONAL STRATEGY THAT TRANSFORMED A CITY Steven E. S. Bussey	114
STEWARD LEADERSHIP AND PAUL Jeremy Kamer	126
PAULINE PERSPECTIVES ON RELIGIOUS CONSECRATION, RELATIONAL RECONCILIATION, AND SPIRITUAL TRANSFORMATION Benjamin Crisp	136
FOLLOWER DEVELOPMENT: PAUL'S CHARGE TO TIMOTHY Suzana Dobric Veiss	150
TITUS 2:1-10: TRAIT THEORY OF FOLLOWERSHIP Sarah Rolle	168
THE ROLE OF BIBLICAL VALUES IN THE DEVELOPMENT OF THE MISSION AND VISION OF ETHICAL ORGANIZATIONS: AN EXAMINATION OF THE EPISTLE OF TITUS Joshua D. Henson	186
AUTHENTIC LEADERSHIP: PAUL'S INSTRUCTIONS TO TITUS Beth L. Wilson	202
INTELLECTUAL DISCOURSE AS A METHOD OF SAINT PAUL'S TRANSFORMATIONAL LEADERSHIP: A SOCIO-RHETORICAL ANALYSIS OF ACTS 17-19 Chad H. Newton	213
SOCIAL AND CULTURAL TEXTURES IN GALATIANS 1 Keith Maynor	226
INTERGROUP CONFLICT AND SOCIAL IDENTITY IN GALATIANS: AN EXEGETICAL ANALYSIS Elizabeth K. Hunt	236
FOSTERING UNITY WITHIN A GLOBAL ORGANIZATION Melva B. Robertson	248
A SOCIO-RHETORICAL ANALYSIS OF ROMANS 14:13-23: A DISCUSSION OF ETHICAL LEADERSHIP Elizabeth K. Hunt	256
ROMANS 12:3-8 AND AUTHENTIC LEADERSHIP Neal Anderson	267
LEADERSHIP AS PARTICIPATION IN CHRIST: PAUL'S THEOLOGY OF LEADERSHIP IN THE LETTER TO THE PHILIPPIANS Karl Inge Tangen	276
HOW THE CHRIST HYMN IN PHILIPPIANS 2:5-11 INFORMS THE PRAXIS OF LEADERSHIP IN AT-RISK COMMUNITIES: TWO SUPER-LEADERS OPERATIONALIZING KENOSIS J. Randall Wallace	291



journal of biblical
perspectives
in leadership

From the Editor

Joshua Henson, Ph.D.
Regent University
School of Business and Leadership

On behalf of the Regent University's School of Business and Leadership and the editorial board of the *Journal of Biblical Perspectives in Leadership*, I thank you for support on the journal.

This issue continues to broaden the horizon of exegetical-based research in organizational leadership in both scope and research methodology. The theme of this issue is "Pauline Perspectives of Leadership".

Some of the highlights in this issue include multiple articles on servant leadership; an in-depth examination of organizational strategies for bringing transformation; multiple articles on the Pastoral Epistles; and finally, an examination of followership from a biblical perspective.

We remain grateful for the support and guidance from our esteemed reviewers and the visionary support of Dr. Gomez and Dr. Winston at the School of Business and Leadership at Regent University.

Grace and peace in the name of Jesus Christ.



journal of biblical
perspectives
in leadership

The Editorial Board

Representing a diverse group of scholars in biblical, social-science, historical and leadership studies, from around the world, the JBPL editorial board aims to provide a much needed multi-disciplinary, as well as international perspective on current research and interest in Biblical perspectives in the study of leadership. Each member of the editorial board has been selected because of their published research and focused interest in the exploration of leadership within the Christian Scriptures and its application in the many varied contexts around the world. To contact the editorial staff, please send an email to jbpl@regent.edu.

Editor

Dr. Joshua Henson
Regent University

Reviewing Members

Dr. Steven Crowther
Grace College of Divinity

Dr. Mike Mahan
Regent University

Dr. J. Andrew Wood, Jr.
Regent University

Dr. Russell Huizing
Toccoa Falls College

Dr. Dave West
Regent University

Dr. Carlo Serrano
Regent University

Dr. Timothy Brubaker
Skokie Valley Baptist Church

Dr. Dave Winner
Regent University

Dr. Debra Dean
Regent University

Production Staff

Dr. Doris Gomez
Dean, School of Business and Leadership

Dr. Bruce Winston
Program Director, Ph.D. in Organizational Leadership Program



journal of biblical
perspectives
in leadership

THE TEMPLE, THE BODY, AND THE PEOPLE: ANCIENT METAPHORS FOR THE MODERN CHURCH

Carlo A. Serrano

The modern church is diverse in both orthodoxy and orthopraxy. However, church growth models and church health metrics seem to only apply to certain *types* of ecclesial expression. The Sacred Text employs a wide variety of metaphors to depict the Church. These metaphors may offer insight into the biblical standards for ecclesial composition and praxis. This article explores various biblical metaphors for the church and the implications those metaphors have for ecclesial life, health, and growth metrics.

I. INTRODUCTION

For many, Sunday in America is *Church Day*. Across the nation, tens of thousands of congregations gather to sing, pray, fellowship, and read the Sacred Text. One could argue that these activities are the primary functions of the church. However, a closer look at the variety of ecclesial expressions on any given Sunday reveals a complex network of churches, all with different operating systems and definitions of what church should *look* like. If the church is so diverse in practice, how can ecclesial leaders measure church life, health, growth, and effectiveness? This article suggests that the solution may be found within the biblical metaphors for the Church. The use of metaphor in theoretical research implies a particular way of thinking and seeing that allows one to envision the similarities between two seemingly different objects or concepts.¹ For example, Vondey's metaphor of the Church as a "People of Bread" takes the image of a food staple beyond the Lord's Supper and applies it to social justice,

¹ Gareth Morgan. *Images of Organization* (California: Sage, 2006), 4-5.

ecumenism, hospitality, and mission.² Likewise, Beale's metaphor of the Church as "The Temple" challenges the paradigms surrounding the sacredness of space by juxtaposing the Hebrew temple with the cosmos, the earth, and the human body.³ Metaphors such as Vine, Machine, Body, Bread, and People all have deep implications for organizational design, praxis, and growth metrics within the church.

II. ECCLESIAL METAPHORS

An example of the power of metaphor in ecclesial design is the megachurch. A megachurch is a church that has at least 2,000 weekly attendees, a "full-service" ministry approach, and a large full time and volunteer staff.⁴ Megachurches are also known for their technology driven weekend services or "experiences".⁵ All of the aforementioned depend on some of the same structures and systems often found in large corporations. One could argue that the *building-centric* mentality of some megachurches creates a sacredness of space reminiscent of the Israelite temple. However, megachurch does not necessarily equal *machine*. Mechanistic organizations function best in stable environments where change is easily managed.⁶ A brief foray into ecclesial ministry quickly reveals that stable is oftentimes a myth at best. As opposed to the informal routine and structure of the machine, Vondey and Beale's metaphors emphasize the "living", "breathing", and "spreading" elements of the Church. As the temple, the church is to expand the Glory of God as the water covers the sea.⁷ As a people of bread, the church is to bring life, love, and community to those within and outside of the *oikos*.⁸

The Temple

As the temple, the Church represents the dwelling place of God and the presence of the Holy Spirit on earth.⁹ Truly, the Church (temple) transcends brick and mortar and stained-glass images. From the beginning, God charged spiritual leaders to "keep" and "expand" his glory.¹⁰ In the Old Testament, this charge referred to the physical Tabernacle and subsequent temples, which stood as earthy manifestations of

² Wolfgang Vondey. *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008), 300-304.

³ G.K. Beale. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God* (Illinois: Intervarsity Press, 2004), 398-402.

⁴ Aaron James. "Rehabilitating Willow Creek: Megachurches, De Certeau, and the tactics of navigating consumer culture." *Christian Scholar's Review* 43, 1 (2013): 23-24.

⁵ Ibid.

⁶ Gareth Morgan. *Images of Organization* (California: Sage, 2006), 27.

⁷ G.K. Beale. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God* (Illinois: Intervarsity Press, 2004), 402.

⁸ Wolfgang Vondey. *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008), 43-45.

⁹ G.K. Beale. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God* (Illinois: Intervarsity Press, 2004), 245-247.

¹⁰ Ibid, 81-82.

God's eternal dwelling place.¹¹ In the New Testament, Christ stands as the cornerstone of a new temple, which includes all Believers (bearers of the Spirit).¹² Where do ecclesial leaders fit in? A simple answer is found in Ephesians 4:11-16:

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Thus, ecclesial leaders aid in *temple* building by equipping, which includes speaking the truth in love. However, what is not simple is the orthopraxis behind the fundamental truth of Ephesians 4. Barentsen argues that although Ephesians 4 does not dig into the detailed behaviors of the apostle, prophet, evangelist, shepherd, and teacher, it does emphasize the role of local ecclesial leadership in stabilizing and unifying the Church.¹³ If ecclesial history is God's temple-building process, what role do ecclesial leaders play in God's process of expanding His Church?

The People and the Bread

As the "bread", the Church represents hope, healing, and life to a dying, broken, and hopeless world.¹⁴ However, the most constant metaphor for the Church is arguably the most fundamental picture of ecclesial life and structure. While it is true that the Church is the dwelling place of the Spirit and a community fueled by service and fellowship, the Church are the people of God.

From the beginning, God's desire was to have a people that He could call His own. From Genesis to Revelation the Bible tells a story of Yahweh's relentless pursuit and ultimate redemption of His bride, His family – His people. For example, in Exodus 6:6-7 God said to Moses:

Therefore, say to the Israelites: 'I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians.

¹¹ Ibid, 124.

¹² Ibid, 216.

¹³ Jack Barentsen. *Emerging leadership in the Pauline mission: A social identity perspective on local leadership development in Corinth and Ephesus* (Oregon: Pickwick Publications, 2011) 170.

¹⁴ Wolfgang Vondey. *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008), 300-304.

The language of this passage represents a common marriage formula, which would have been very familiar to the original audience.¹⁵ After the incident with the Golden Calf, Moses grinds the idol into powder and has the Israelites drink it. Traditional Jewish interpretations connect this act with the codified process for investigating suspected adultery found in Numbers 5:12-31.¹⁶ The redemptive language of Exodus and Ruth are not limited to the Hebrew Scriptures.¹⁷ Paul uses the same verbiage in His plea for holy living:

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies. You were bought at a price; do not become slaves of human beings.¹⁸

Although Paul is using the temple metaphor, he is doing so through the lens of God's chosen people. Therefore, as the Church faces an ever-evolving ecclesiology, uncertain global realities, and the rapid decay of morality, it must always remember that the primary identity of the Church rests in the metaphor of *people*. This should give the Church hope. Since God paid such a high price for His people, will He not also keep them and protect them? Likewise, this should also spur ecclesial organizations away from idolatry and toward holiness.

The Body

Banks argues that biblical imagery and metaphor presents the Church as a complex system made up of equally important, yet functionally different parts.¹⁹ This argument is built on Pauline ecclesiology:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many. Now you are the body of Christ and individually members of it.²⁰

This argument also flows from systems theory, which emphasizes the impact of cultural and environmental change on an organization's operations and structure.²¹ Thus, ecclesial leaders must remain vigilant to adjust for cultural changes such as migration, immigration, and globalization.²² Although the Church is often steeped in

¹⁵ Nicholas P. Lunn "'Let my people go!' The exodus as Israel's metaphorical divorce from Egypt." *Evangelical Quarterly* 86, 3 (2014): 241.

¹⁶ Ibid.

¹⁷ Brad Embry "Redemption-acquisition": the marriage of Ruth as a theological commentary on Yahweh and Yahweh's people." *Journal Of Theological Interpretation* 7, 2 (2013): 267-268.

¹⁸ 1 Corinthians 6:19-20; 7:23.

¹⁹ Tonya Banks. "The Role of the Ecclesial Leaders in Shaping the Future Church." *Journal of Biblical Perspectives in Leadership* 5, 1. 2013, 82.

²⁰ 1 Cor 12:12-14; 27.

²¹ Tonya Banks. "The Role of the Ecclesial Leaders in Shaping the Future Church." *Journal of Biblical Perspectives in Leadership* 5, 1. 2013, 92.

²² Ibid, 88-90.

tradition, ecclesial leaders cannot afford to sacrifice missional flexibility for traditional structures or traditional cultural responses.²³

The Household

The household or *oikos* metaphor has several implications for modern ecclesial expressions. In fact, there are at least three important terms that are etymologically connected to the word *oikos*: ecology, economy, and ecumenism.²⁴ Thus, the household of God may refer to the global earth and cosmos (ecology), the Scriptural systems that define ecclesial behavior (economy), and the universal body of faith (ecumenism).²⁵ One could argue that if the Church is the household for God, then local expressions of the Church should reflect more than an assembly of like-minded individuals. *Oikos* pushes the Church beyond the assembly and toward *koinonia*, which implies sharing, participation, community, and communion.²⁶ Park argues that Luke gives the greatest example of how Jesus transformed the concept of *oikos* from shame and patriarchal hierarchy and toward inclusion and honor.²⁷ Therefore, one could argue that ecclesial leaders in the household metaphor should function as familial elders as opposed to corporate lords.

The Community

In the purest sense, ecclesiology should always connect to *koinonia* (communion, fellowship, common unity etc.). For example, the opposite of *koinonia* is the Greek term *idion*, which implies a private, hidden, and non-participatory experience.²⁸ Since the New Testament presents the church as a group of believers who not only gather together worship, fellowship, and service, concepts of *unity* or *togetherness* must serve as foundational elements of ecclesiology.²⁹ According to Karkkainen, there is no true “being” without communion, since nothing exists as an individual and even God exists within the communal framework of personhood.³⁰

Koinonia is exemplified in the Lucan summary of early church life:

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their

²³ Ibid, 86.

²⁴ Daniela C. Augustine. "Pentecost Communal Economics and the Household of God." *Journal Of Pentecostal Theology* 19, 2 (2010): 219.

²⁵ Ibid, 220.

²⁶ Veli-Matti Karkkainen. *An introduction to ecclesiology: Ecumenical historical, and global perspectives* (Illinois: InterVarsity Press, 2002), 289.

²⁷ Rohun Park. "Revisiting the Parable of the Prodigal Son for Decolonization: Luke's Reconfiguration of *Oikos* in 15:11-32." *Biblical Interpretation* 17, 5 (2009): 509-512.

²⁸ Philip Kariatlis. "Affirming *koinonia* ecclesiology: An orthodox perspective." *Phronema* 27, 1 (May 2012): 53.

²⁹ Ibid.

³⁰ Veli-Matti Karkkainen. *An introduction to ecclesiology: Ecumenical historical, and global perspectives* (Illinois: InterVarsity Press, 2002), 988.

possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.³¹

Although *kerygma* is the content of the Church's mission, *koinonia* is the vehicle by which the message of Christ is lived out and experienced by those in and out of the Church.³² It appears that the Church referenced in Acts 2:42-47 focused on *koinonia* instead of Church growth and God provided the increase. Perhaps the 21st century Church needs to refocus.

The vine metaphor has several implications for modern ecclesiology. It is clear that in John 15, the church is described as "The Branches", which must stay connected to the "Vine" (Jesus).³³ However, John 15:1-11 contains several thematic connections with at least four other synoptic parables, all of which speak to the eschatological mandate of the church.³⁴ Simply put, the vine metaphor implies that the Church must grow spiritually, produce good fruit, and remain connected to Jesus in every way.³⁵ However, the connection of the branches to the vine also implies a connection of *one to another*. After Jesus shares the Parable of the Vine and the Branches, he wraps up the discourse with a powerful command of love:

As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another.³⁶

Thus, lived-out *koinonia* involves connection, abiding, and the production of fruit.³⁷ Stylistically, the modern church functions on a level that does not always seem to promote the deep and abiding connection that is described in John 15. How can ecclesial leaders recapture *connection* and *abiding* in the context of 60-minute services?

³¹ Acts 2:42-47.

³² Peter Althouse. "Towards a Pentecostal Ecclesiology: Participation in the Missional Life of the Triune God." *Journal Of Pentecostal Theology* 18, 2 (September 2009): 240.

³³ John 15:5.

³⁴ Richard Choi. "I am the vine: an investigation of the relations between John 15:1-6 and some parables of the synoptic gospels." *Biblical Research* 45, (2000): 51.

³⁵ Ibid.

³⁶ John 15:9-16.

³⁷ Philip Kariattlis. Affirming *koinonia* ecclesiology: An orthodox perspective." *Phronema* 27, 1 (2012): 58-59.

III. DISCUSSION

The Church is rapidly shifting away from centralized hierarchies and toward participative communities.³⁸ Churches of all shapes and sizes approach this paradigm shift differently. For example, the megachurch often views participation as both an act of hospitality and an act of service.³⁹ Thus, congregants are invited to participate in the life of the church by serving/volunteering in a variety of customer service style ministries (first-impressions, coffee shop, welcome table, greeters, etc.).⁴⁰ Of course, these ministries are not limited to megachurches. Conversely, the house church or strategically small church movement views the participative nature of the church as one that functions best in small, intentional community.⁴¹ One could argue that the former views hospitality as something that is *done*, while the latter views hospitality as something that is primarily ontological. Regardless of one's ecclesiological preferences, they cannot deny that hospitality and community are linked because Jesus linked them via The Lord's Supper. Through the Eucharist, the church moves beyond ritual and toward companionship, common unity, and a literal participation in the death of Christ.⁴² While it is true that ecclesial leaders are called to welcome the lost *home*, one could argue that the call home is also a call to both live and die.

It seems that the destruction of the temple in the Old Testament stands as a foreshadowing of God's ultimate plan to dwell in His people. One could argue that the Herodian Temple did not constitute the true temple since it was missing several of the essential elements found in Solomon's Temple, mainly the Ark of the Covenant.⁴³ In fact, the post-exilic histories found in the Old Testament (Ezra and Nehemiah) make no mention of the Ark or the *shekinah* associated with the presence of God in the Temple. Ezra went through detail to document the rebuilding of the Temple and the wall. Certainly, he would have mentioned the Temple being filled with the presence of God, if indeed it happened at all. Furthermore, it seems that the post-exilic/Herodian Temple had all the trappings of worship (the Sacred Text, priests, workers, the altar, the veil, the furnishings, etc.). However, one thing was missing: the manifest presence of God. Why? It seems that the destruction of Jerusalem and the Babylonian exile set in motion God's plan to fulfill the Abrahamic covenant and "enlarge the boundaries" of the Temple via Jesus and His Church.⁴⁴ While it is not the purpose of this paper to present a scholarly argument as to where the manifest presence of God dwelled between the

³⁸ Veli-Matti Karkkainen. *An introduction to ecclesiology: Ecumenical historical, and global perspectives* (Illinois: InterVarsity Press, 2002), 611.

³⁹ Aaron James. "Rehabilitating Willow Creek: Megachurches, De Certeau, and the tactics of navigating consumer culture." *Christian Scholar's Review* 43, 1 (2013): 23-24.

⁴⁰ Ibid.

⁴¹ J.B., Watson, and Walter H. Scalen. "Dining with the devil: The unique secularization of evangelical churches." *International Social Science Review* 83, 3/4 (2008): 177.

⁴² Wolfgang Vondey. "Pentecostal Ecclesiology and Eucharistic Hospitality: Toward a Systematic and Ecumenical Account of the Church." *Pneuma: The Journal Of The Society For Pentecostal Studies* 32, 1 (2010): 42.

⁴³ 2 Chronicles 35:3, 2 Chronicles 36:18-19.

⁴⁴ G.K. Beale. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God* (Illinois: Intervarsity Press, 2004), 123.

exile and Pentecost, one thing seems clear: He did not dwell on Mount Zion during that period.

Like the post-exilic/Herodian temple, many 21st Century churches have all the trappings of worship (professional ministers, altars, the Sacred text, ceremony, furnishings, etc.). Could the modern church be so caught up in the signs of worship that they do not realize the actual presence of God is missing? Two of the greatest questions facing today's ecclesial leaders are:

- How do we avoid turning the 21st Century Church into Herod's Temple?
- If God's people are His Temple, how should that frame our collective theologies of space?

A return to the biblical metaphors for the church may not only answer these questions, it may also provide a unified metric by which all churches can measure ecclesial life, health, and growth.

About the Author

Carlo Serrano has a Ph.D. in Organizational Leadership (Ecclesial Leadership) from Regent University. Much of his work focuses on organizational leadership, health, and growth in military communities. Along with serving as the Teaching Pastor of oneChurch.tv in Clarksville, TN, he serves as an Adjunct Professor at multiple colleges and universities. Email: carlser@regent.edu

IV. REFERENCES

- Althouse, Peter. "Towards a Pentecostal Ecclesiology: Participation in the Missional Life of the Triune God." *Journal Of Pentecostal Theology* 18, no. 2 (September 2009): 230-245.
- Augustine, Daniela C. "Pentecost Communal Economics and the Household of God." *Journal Of Pentecostal Theology* 19, no. 2 (October 2010): 219-242.
- Banks, Tonya. "The Role of the Ecclesial Leaders in Shaping the Future Church." *Journal of Biblical Perspectives in Leadership* 5, no. 1 (2013): 82-93.
- Barentsen, Jack. *Emerging leadership in the Pauline mission: A social identity perspective on local leadership development in Corinth and Ephesus*. Oregon: Pickwick Publications, 2011.
- Beale, G.K. *The Temple and the Church's Mission: A biblical theology of the dwelling place of God*. Illinois: Intervarsity Press, 2004.
- Choi, P Richard. "I am the vine: an investigation of the relations between John 15:1-6 and some parables of the synoptic gospels." *Biblical Research* 45, (January 1, 2000): 51-75.

- Embry, Brad. "Redemption-acquisition": the marriage of Ruth as a theological commentary on Yahweh and Yahweh's people." *Journal Of Theological Interpretation* 7, no. 2 (September 1, 2013): 257-273.
- James, Aaron. "Rehabilitating Willow Creek: Megachurches, De Certeau, and the tactics of navigating consumer culture." *Christian Scholar's Review* 43, no. 1 (September 1, 2013): 21-39.
- Kariatlis, Philip. "Affirming koinonia ecclesiology: An orthodox perspective." *Phronema* 27, no. 1 (May 2012): 51-65.
- Karkkainen, Veli-Matti. *An introduction to ecclesiology: Ecumenical historical, and global perspectives*. Illinois: InterVarsity Press, 2002. Kindle Edition.
- Kaufman, Tone. "A Spirituality of Everyday Life: An Unnoticed Spiritual Source for Clergy Tone". *Journal of Religious Leadership* 12, no. 2 (2013): 81-106.
- Kwiyani, Harvey C. "Umunthu and the Spirituality of Leadership: Leadership Lessons from Malawi". *Journal of Religious Leadership* 12, no. 2 (2013): 39-60.
- Lunn, Nicholas P. "'Let my people go!' The exodus as Israel's metaphorical divorce from Egypt." *Evangelical Quarterly* 86, no. 3 (July 2014): 239-251
- Morgan, Gareth. *Images of Organization*. California: Sage, 2006.
- Paas, Stefan. "Missionary ecclesiology in an age of individualization." *Calvin Theological Journal* 48, no. 1 (2013): 91-106.
- Park, Rohun. "Revisiting the Parable of the Prodigal Son for Decolonization: Luke's Reconfiguration of Oikos in 15:11-32." *Biblical Interpretation* 17, no. 5 (September 2009): 507-520.
- Vondey, Wolfgang. "Pentecostal Ecclesiology and Eucharistic Hospitality: Toward a Systematic and Ecumenical Account of the Church." *Pneuma: The Journal Of The Society For Pentecostal Studies* 32, no. 1 (March 2010): 41-55.
- Watson, Jr., J.B., and Jr., Walter H. Scalen. "Dining with the devil: The unique secularization of evangelical churches." *International Social Science Review* 83, no. 3/4 (June 2008): 171-180.



journal of biblical
perspectives
in leadership

WHEN SERVANT LEADERSHIP FAILS: THE IMPORTANCE OF ALIGNING VALUES

Nathan Mizzell

Russell L. Huizing

Since Servant Leadership has become a popular leadership theory, consideration of when this style does not seem to attain its anticipated outcomes is important to deliberate. The paper uses intertexture exegetical analysis of Mark 10:17-31 to examine why the rich young ruler failed to respond to Jesus' appeal to sell all of his property, to give to the poor, and to come and follow Him. The research suggests that values must be aligned before servant leadership will be effective. Value alignment and communication are considered as possible next steps in the development of servant leadership.

I. INTRODUCTION

As we begin to approach the 50th anniversary of Greenleaf's introduction of the servant as leader, consideration of its impact is truly remarkable. The theory assisted in developing a more balanced view of both leadership and followership, creating a disruptive innovation in the field of leadership studies. It has been embraced in many cultural contexts around the globe. In many religious circles, it has become one of the champion leadership approaches. Particularly in Christian circles, the theory has been adopted as a model of Jesus' own leadership style. However, irrespective of contextual factors, anyone who has attempted to employ the theory as a primary style of leadership has found that at times, it simply does not accomplish all that it promises. What has happened when servant leadership fails? What might be some of the factors

that cause this failure? To assist with answering these questions, we will turn to the Gospel of Mark, which contains an example of servant leadership displayed by Jesus that did not accomplish its intended outcomes

While the Gospel of Mark is the second book in the New Testament, theologians and scholars herald it as the first written account of Jesus' life (deSilva, 2004). According to de Villiers (2016), historical scholars have documented that Mark's gospel predates Matthew, Luke, and John. It further appears to accurately depict the contextual experiences of that day (de Villiers). While holiness is the dynamic and ever eclipsing theme of the gospel of Mark (de Villiers), the account has also been shown to focus on the humanity of Christ (Duvall & Hays, 2012). Given the emphasis on deity in other New Testament writings, there is an implicit servant theme throughout the book of Mark. It is with this theme in mind that this paper will first exegete the pericope of Mark 10:17-31 using the socio-rhetorical criticism tool of intertextual analysis (Robbins, 1996). The paper will then use the textual analysis to critique and enhance servant leadership as a contemporary leadership theory, based on the leadership characteristics, qualities, and behavior exhibited by Jesus Christ in the story of the rich young ruler.

II. UNDERSTANDING WHAT MARK WAS SAYING

For the contemporary reader to understand the embedded principles within an ancient text, one must discover the meaning of sentences, paragraphs, and discourses. Social-rhetorical criticism (SRC) is one method of ascertaining a proper interpretation and understanding of scripture. SRC is a hermeneutical approach to analyzing and interpreting the world in which the biblical writer lived and the contemporary world by comparing and contrasting values, convictions, and beliefs inside the sentences, paragraphs, and discourses (Robbins, 1996).

Intertexture analysis is one of several exegetical procedures that guide the exegete in analyzing and interpreting the Bible from a socio-rhetorical perspective. According to Robbins (1996), the process of intertextual analysis entails examining the world outside the text to interact with the historical events, customs, values, roles, institutions, and systems to gain contextual perspective. Baron (2011) suggested that by being attentive to not only what is occurring within the text but being sensitive to what has been imported into and echoes from other resources adds intriguing dimensions to analysis. The four components of intertextual analysis are oral-scribal intertexture, cultural intertexture, historical intertexture, and social intertexture (Robbins). Oral-scribal considers the configuration or reconfiguration of language from other texts, cultural intertexture contemplates the text relative to cultural elements surrounding the text, social intertexture cogitates commonly held social norms and practices at the location of the text, and historical intertexture is concerned with events at the location and time of the writing (Robbins). This paper will first summarize Mark 10:17-31, followed by an analysis of the text using the oral-scribal, cultural, and social intertexture components to determine if and how the various intertextures apply to the story of the rich young ruler. Historical intertexture will not be considered, as it specifically relates to events that have taken place at specific times and locations (Robbins). Historical intertexture is commonly fused with social and cultural phenomena in error, making it difficult to distinguish historical events from cultural norms and social knowledge (Gowler, 2010).

Furthermore, no specific historical events occur or are referenced at the time and location in the pericope of the rich young ruler.

According to de Villiers (2016), Mark's gospel is a valuable resource for evaluating holiness from the perspective of spirituality in the lives and experiences of New Testament Christians. Mark's gospel draws off the standard of holiness that existed in Israel and presents Jesus as holy while He often went about healing impure people during His earthly ministry (de Villiers). The Gospel of Mark conveys an explicit Christology that presents Jesus as Messiah, Divine Son, and Son of Man revealed on the surface of the text (Geddert, 2015). However, Mark also contains a hidden implicit Christology below the surface of the text only exposed to contemporary readers willing to dig deep and follow the intertextual clues to connect the dots (Geddert). According to Neyrey (1986), Mark's gospel contextually reflects a code of holiness that existed for centuries in Israel. The holiness code provided comprehensive terms and conditions for all activities within Israel's culture and society, including marriage, social contact with others, and membership of the people (de Villiers). To this end, Mark's gospel presents new ways of reflecting upon and understanding the standard of holiness that would come to establish the precedent for Christianity (Donohue, 2006).

Voices from the Past

A writing which references information from a source outside of itself for support constitutes oral-scribal intertexture (Komalesha, 2014). According to Robbins (1996), these sources can include inscription, poetry, non-canonical apocalyptic material, or the Hebrew scriptures. Recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration are examples of ways that language within a text can use language from another source (Robbins). Recitation is an exact quote, recontextualization does not identify where the words came from, reconfiguration makes the later occurrence new in relation to the former event, narrative amplification contains elements of recitation, recontextualization, and reconfiguration, and thematic elaboration creates a thesis and progressively supports or argues the thesis (Robbins).

There are several instances of oral-scribal intertexture in the story of the rich young ruler. In v. 17 the man's request for eternal life inheritance suggests that he was aware of the concept of eternity (Blight, 2014). Barker (2001) asserted that writings dating back to the fifth century BCE introduced the subject of time and eternity. Specific references to eternal life appear in Gen 5:24, Ps 49:9, 73:24, Is 26:16, and Dan 12:1-3. Verse 17 is an example of thematic elaboration, as it presents a theme that emerges into a thesis based on an idea at the beginning of a unit that unfolds as a progressive argument that Jesus defended throughout the discourse (Robbins, 1996). The dialogue between Jesus and the rich man, and then Jesus and His disciples touched on the themes of salvation, the role of keeping the law, and the possibility of wealth becoming a false god (Geddert, 2015). Since salvation was expected to be displayed through the blessings of God for those who kept the Law (Dt 28:1-14), all three of these themes were intertwined in the minds of both the young man and the disciples. Hellerman (2000) further indicated that the young man's question hints as well as justification before God, which might have also been a part of the thinking of 1st century salvation through examples like Abraham (Gen 15:6).

Oral-scribal intertexture also occurs in v. 19 when Jesus told the man that he knew the commandments. The first four of the six commandments Jesus listed are the sixth, seventh, eighth, and ninth commandments from Ex 20:13-16 representing what a person must not do (Blight, 2014). It is worth noting that “do not defraud” is not included in the Ex 20 passage. Blight believed that Jesus substituted the words do not defraud as a restatement of the otherwise lengthy tenth commandment in Ex 20:17. Peppard (2015) proposed the reference is an expansion of the commandments do not steal or lie. Additionally, the inclusion could be seen as a prophetic critique of the rich man’s prior activities that led to his wealth (Peppard). Similarly, Witherington (2001) suggested that Jesus included the defrauding reference because He was addressing a wealthy person who might not covet another’s goods but would be inclined to defraud as a regular part of his business dealings. However, as pointed out by Peppard, Jesus’ seemingly new commandment to the rich young ruler exists elsewhere in the Torah (Dt 24:14-15; Lev 19:13). Thus, while its inclusion within this listing might be up for debate, Jesus was not stepping outside the Law to address the young man. The sixth and final commandment listed by Jesus in the text is the fifth commandment from Ex 20:12 and deals with interpersonal relationships, specifically with parents (Blight).

Recitation is the verbatim transmission of speech or narrative from oral or written tradition (Robbins, 1996). According to Robbins, recitation includes replication of exact or near-exact words of another text. Since the defrauding command deviates from the commandments in Ex 20:12-17, yet is quoted verbatim from Lev 19:13, it constitutes recitation in the form of replication (Robbins). However, the response of the rich young ruler indicated that he knew and understood what Jesus was talking about, as he replied that he had kept all these things since his youth (Witherington, 2001).

According to Draper (1992), Old Testament law established a covenant where promised land owned by God was entrusted to the head of each family. Draper further asserted that the Davidic monarchy began a process of land accumulation by the rich and powerful ruling classes (I Kg 21:1-29). As the nation of Israel lost the land through numerous conquests throughout the years, the Greeks and Romans eventually ended up owning much of the land (Draper). Herod the Great built up vast royal estates which the Romans sold off to the Jewish aristocracy living in Jerusalem (Draper). The peasant class became subject to a crushing tax burden inclusive of religious tithes paid to the priestly aristocracy and a Roman tax which amounted to approximately twelve and a half percent (Draper). It is within this context that Jesus challenged the rich man to sell his possessions (Draper).

What is Known

Cultural intertexture looks at the interactive relations or cultural knowledge revealed in the text (Robbins, 1996). Cultural awareness is insider information known only to those within the culture or individuals who have learned about the culture in an educational setting or contextually through direct interaction with members of the culture (Robbins). Cultural intertexture exists in word and concept patterns such as values, scripts, codes, or systems, and appears through reference or allusion and echoes in the text (Robbins). According to Robbins, references point to a personage, concept, or tradition, while allusions interact with them. It is imperative to refrain from allowing the

contemporary contexts to creep into the interpretation of the ancient but remain sensitive to the realities of the Mediterranean culture at play and to the narrative context of the passage itself (Hellerman, 2000).

The first indication of cultural intertexture appears in Mark 10:17-18 when the rich young ruler ran up to Jesus, knelt before Him and addressed Jesus as the good teacher (Blight, 2014). Although the word teacher frequently appears in Mark's gospel, the use of the word good alongside teacher was unusual (Blight). The formal address from a kneeling position suggests the young man had a deep respect for Jesus and recognized the moral goodness of Jesus as a human teacher (Blight). According to Blight, the concept of inheritance supports the cultural belief that Israel represented God's chosen people who would receive eternal life as a gift or inheritance from God. The fact that the man wanted to know what work of righteousness he needed to do to merit eternal life supports the religious tenants under the Old Testament system of laws for the nation of Israel and further suggests that he thought there were conditions beyond those established under Jewish law he could fulfill (Blight). According to Hellerman, the rich man was trying to synthesize the cultural belief that eternal life was funneled through the Jewish Law with Jesus' disruptive innovation that eternal life was a gift to be received of God (Hellerman, 2000).

The second instance of cultural intertexture appears in the dialogue between Jesus and the rich young ruler as the discourse transitions to v. 19- 22. Apparently, based on the religious culture and customs under the Mosaic law, the young man believed Jewish adherence to a morally good life and obeying the commandments qualified the people for eternal life often displayed in the blessing of wealth (Witherington, 2001). However, the response that Jesus gave the man constituted a complete rejection of conventional Jewish piety that said it was all right to be wealthy so long as the individual was also generous (Witherington). In fact, Jewish literature and the teachings of the rabbi's forbade reducing one's self to poverty and dependency on others by selling all possessions (Witherington). Therefore, there was a contextual conflict between what Jesus told the young man to do and the traditional cultural beliefs amongst the Jewish people of that day (Blight, 2014). It is important to note that nowhere in the text does Jesus indicate a problem with the young man's desire to do something to inherit eternal life, because even though eternal life was a gift of God, the man would have still had to accept and receive it as such (Hellerman, 2000).

The third instance of cultural intertexture occurs in v. 23- 25 after the young man walked away saddened (Barr, 1992). In this passage, Jesus turned to His disciples and drew on the hyperbole of a camel passing through the eye of a needle to emphasize how hard it would be for those who are wealthy to enter the kingdom of God (Hellerman, 2000). Barr noted that for centuries some scholars and commentators have attempted to make Jesus' statement about getting a camel through the eye of a needle acceptable by changing one Greek letter to transform camel into a rope or by the hypothesis of a small door called the needle's eye in the Jerusalem city gate. Myers (1988) asserted that these misinterpretations rob the metaphor of its value and power. Myers contended that the analogy is meant to establish the fact that it is impossible for any human being, even the wealthy who are considered by others to be blessed by God (Hellerman), to obtain salvation apart from God's grace.

Our Belief

The social knowledge that all people within a particular region possess constitutes social intertexture (Robbins, 1996). Social knowledge is readily available to everyone in a region through general interaction (Gowler, 2010). The four broad categories of social knowledge include social roles, social institutions, social codes, and social relationships (Robbins). According to Robbins' definition for social intertexture, three instances of general social knowledge are present in the Markan account of the rich young ruler. First, the man running up to Jesus, kneeling before Him, and addressing Him as good teacher suggests there was general knowledge that Jesus held a position of both authority and honor based on the work He had been doing (Blight, 2014). Second, while it may go without saying, the reference to the ten commandments in v 19 implies that knowledge of the Mosaic law had an impact on social interactions in the region (Witherington, 2001). Finally, the man's reaction to Jesus' instruction to sell all of his possessions suggests that there was a general awareness of the social codes and standards propagated by Jewish literature and the teachings of the rabbis which forbade reducing oneself to poverty and dependency on others (Witherington).

Scholars have ignored or misappropriated the importance of the economic climate that existed during the time of Jesus' earthly ministry (May, 2010). By overlooking and overwriting the economic factors of the day in exchange for only personal spiritual applications devalues their importance and discards them as superficial (May). The collectivist society of Mediterranean antiquity viewed people within the context of the social groups they represented (Hellerman, 2000). Those listening to Jesus' conversation with the young man would have contextually related his comments towards the wealthy elitist in society (Hellerman). Therefore, from a cultural perspective, Jesus was not only addressing individual sin but institutionalized evil as well (Hellerman). This interpretation can be strengthened further through an appeal to the economic conditions at that time (Peppard, 2015). The economic climate for the rural populations in Mediterranean antiquity was reciprocal by mutual economic behavior which resulted in a zero-sum balance that did not consist of making a profit at the expense of a neighbor (Peppard). Under these conditions, the rich were becoming so by defrauding others of inheritances and wages (Peppard). Therefore, by becoming rich in agrarian Palestine, the man had probably already defrauded and thus not kept all of the commandments as he had believed (Peppard). The young man is blind to this as defrauding due to the socially acceptable manner in which he was operating. However, given the uniqueness of the defrauding command amongst the other commandments, Jesus was indirectly highlighting the issue in the man's life. The defrauding command, in other words, should have stood out to the man as the point of failure in his pursuit of eternal life.

Influence almost always shows up in some manner or another in definitions of leadership (Northouse, 2015). In fact, it could be said that every interaction with Jesus seemed to end in a significant display of influence – sometimes with the result of the person turning away from Jesus, as shown in this pericope, and other times with the person turning to and ultimately following Jesus. The characteristics and qualities demonstrated in the interaction of Jesus and the rich young ruler warrant a discussion

on contemporary leadership theory and specifically, the insights available for servant leadership present in the leadership style Jesus exhibited in Mark 10:17-31.

III. THE SERVANT LEADER

The concept of servant leadership is paradoxical as it runs counter to contemporary images of leadership (Northouse, 2015). The topic of servant leadership has received increased focus and the attention of scholars in leadership literature (Washington, Sutton, & Sauser, 2014). The surge in empirical and practical interest in servant leadership theory can be attributed to a movement away from traditional hierarchical and patriarchal leadership (Crippen, 2004). First introduced by Robert K. Greenleaf in 1970, servant leadership places emphasis on followers over the self-interest of leaders (Washington, et al.). According to Chin and Smith (2006), since its inception, servant leadership has been championed by a growing number of scholars as a useful organizational leadership theory.

Northouse (2015) noted that servant leaders empower constituents by putting them first and helping them develop to their fullest potential. Servant leaders are ethical and concerned with serving the greater good of the organization, the community, and the society (Northouse). Greenleaf (1970) defined servant leadership as a natural desire to first serve, followed by a conscious choice to meet the highest priority needs of others in a manner that causes them to grow and become healthier, wiser, freer, more autonomous, and more likely to become servant leaders themselves. Northouse pointed out ten characteristics of servant leadership which include: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

There are many strengths identified with servant leadership. It is unique in the way it makes altruism the central component of the leadership process, and it provides a counterintuitive and provocative approach to the use of influence or power in leadership (Northouse, 2015). However, there are also limitations associated with servant leadership. For instance, the paradoxical nature of the title servant leadership carries a negative connotation, scholars are at odds on the core dimensions of the process, and a large segment of writings on servant leadership have a prescriptive overtone that implies that good leaders always put others first (Northouse).

Jesus' Unique Servant Leadership

Christians have often looked at Jesus as a prolific leadership figure who models the expression of leadership from God's perspective (Engstrom, 1976). Even for those who would see Jesus in a different light, it is hard to argue the profound impact that Jesus has had on a global scale. To the extent that his model of leadership represented servant leadership, his influence becomes foundational for many on the meaningful development of leadership (Engstrom). Servant leadership cannot exist void of effective communication and collaboration with followers, and because relationships involving people are dynamic, positive outcomes and results are never guaranteed (Kouzes & Posner, 2012). The story of the rich young ruler represents one example where Jesus – leader par excellence to many; God, to some – followed a servant leadership style with

results that were seemingly less than desirable. The following table indicates the location within the pericope where each of the ten characteristics of servant leadership were either explicitly or implicitly fulfilled by Jesus during His encounter with the rich young ruler:

Table 1

Comparison of Jesus' Servant Leadership Characteristics with Mark 10:17-31

Description	Pericope	Example
Listening	Receptiveness to others	Answers RYR question (v. 19)
Empathy	Seeing others' perspective	Loves RYR (v. 21)
Healing	Making others whole	Provides way for RYR to gain treasure in heaven (v. 21)
Awareness	Attuned to environments	Mindful of social implications of titles/honoring (v. 18)
Persuasion	Convincing others	Unconvincing to RYR (v. 22) Impact on disciples uncertain
Conceptualization	Big-picture thinking	Ascertained root problem of RYR (v. 21)
Foresight	Reasonable anticipation	Anticipated difficulties for the rich (v.23-25) Blessings for sacrifice (v. 29-30)
Stewardship	Leadership responsibility	Explained situation to followers (v. 23)
Growth Commitment	Fulfilled calling through empowerment	Indicated how RYR (v. 21) and disciples (v. 29-30) could reach fulfillment
Building Community	Creating safe place	Allowed questions and provided answers

While the account of the rich young ruler was an unsuccessful call to discipleship, it contrasts the successful call to discipleship represented by Jesus' disciples who had left everything to follow Him (Draper, 1992). It is important to note that while Mark presented the young man as running up to Jesus, falling on his knees and respectfully asking Jesus what he needed to do to obtain eternal life, Matthew and Luke present the man differently. Matthew's gospel turns the rich man into a presumptuous young man who came up and spoke directly at Jesus, and Luke showed

him as a ruler who was exceedingly wealthy (Draper). Both Matthew and Luke omitted that Jesus showed compassion by looking at the man and loving him (Draper).

After reviewing the pericope of Mark's account of the rich young ruler, Jesus did not fail as a servant leader; however, the young man failed to respond in a manner conducive to receiving what he was seeking from Jesus (Washington, et al., 2014). In fact, the take away for the disciples, who were the actual subjects of the servant leadership development, was that they learned more about what they had gained by leaving all to follow Jesus (Draper, 1992). In contrast, the rich young ruler lost everything, because he not only failed to become a disciple of Jesus, but he failed in obtaining the gift of eternal life received only through the grace of God (Geddert, 2015).

IV. VALUING VALUES

So, what went wrong? Is the leader at fault when the servant leadership approach fails, does the responsibility lie with the would-be follower, or is it simply a fact of life that not all people are going to respond when presented with servant leadership qualities? Perhaps the answer to this, as well as insight to the rich young ruler's response in contrast to the other disciples, can be understood in the study of values.

While abstract, values are critical to belief systems, actions, and choices (de Sousa & Barreiros Porto, 2016). Schwartz's (1992) Theory of Values provided significant insights into values defined as "concepts or beliefs about desirable states or behaviors [that] transcend specific situations, guide selection or evaluation of behavior and events, and are ordered by relative importance" (p. 4). The identification of these values has resulted in two dimensions of measurement: Openness to Change versus Conservation and Self-Enhancement versus Self-Transcendence (de Sousa & Barreiros Porto). While the first dimension measures an individual's willingness to see adoption of values, the second dimension measures an individual's ability to focus on self or others. De Sousa and Barreiros Porto showed that an individual's values are predictors of the groups that they will align themselves with. Chuang, Lin, and Chen (2015) indicated three behavioral dimensions that emerge from an individual's values: knowledge-sharing, organizational identification, and altruism. To the extent that values align, Chuang et al. hypothesized that there would be an increase in each of these dimensions affecting the behavior of individuals. All of this suggests that when there is value proximity between a leader and follower, there is a greater likelihood of adoption of the leader's values (Kang, 2013).

The adoption of values, of course, is not just by osmosis. Hoelscher, Zanin, and Kramer (2016) indicated that sensemaking, sensebreaking, and sensegiving communication are all required. Sensemaking assigns meaning to experiences (Hoelscher, et al.). This can be done individually but almost always is done within some level of cultural involvement. Thus, while the individual can assign meaning, it is often within the larger meaning-making of the culture that the individual inhabits. Sensebreaking occurs when new realities require individuals or a culture to reexamine its alignment with a set of values (Hoelscher, et al.). The sensebreaking experience naturally seeks sensegiving, which is often comprised of a message that provides new values parameters given new meaning resulting in a paradigm shift (Hoelscher, et al.; Kuhn, 2012). As individuals recognize the sensebreaking experience, they seek

sensegiving messages that, as more individuals embrace the sensegiving message, shifts the sensemaking to a new set of values. This, of course, is a bit more simplistic than what actually happens. In reality, there are various interpretations of the sensebreaking event, a variety of sensegiving messages, and some degree of spectrum to sensemaking values. As such, the movement to new sensemaking can be filled with conflict and opposition.

There are many of the value adoption elements at play in the biblical pericope. The rich young ruler does not seem to be seeking a total sensebreaking experience, suggesting a Conservation set of values. Still, he has experienced enough of a sensebreaking event to bring him to Jesus seeking sensegiving. Jesus' response indicates that He valued both Open to Change and Self-Transcendence in His followers. From the very outset of the biblical encounter, these differences between Jesus and the rich young ruler predict the eventual outcome. The sensegiving provided by Jesus requires more of a change, and at more of a cost to the young man than his values allow him to make. So, he walks away saddened. But what of the disciples? There are more than enough examples to show that the disciples were uncomfortable moving out of their cultural values. However, it appears as though the difference between the young man and the disciples is a willingness to embrace the sensegiving of Jesus and a closer alignment in their values to self-transcendence. In other words, there is greater value proximity between Jesus and the disciples than between Jesus and the rich young ruler. This lack of values proximity, however, does not limit Jesus' sensegiving method. While John's gospel certainly suggests that Jesus would speak in faith terms throughout his ministry, for the rich young ruler, Jesus speaks in terms of activity that the rich young ruler would have culturally understood.

According to contemporary values studies, the response of Jesus should have been seeking to overcome the young man's resistance to change by reducing the conflict between the sensemaking values and the sensegiving values producing internalization of the new values (Essawi & Tilchin, 2012). While simple to recommend, this process can be both lengthy and complex. Of course, this is not path Jesus chooses. He allows the rich young ruler to walk away and yet turns to his disciples, who he does not have conflict with, and presents his sensegiving to them. Perhaps Jesus understood that the difference in values was sufficient enough that no amount of servant leadership would bring about a different outcome.

V. THE IMPACT OF VALUES ON SERVANT LEADERSHIP

Intersecting the biblical pericope of the rich young ruler from Mark with servant leadership studies strongly suggests that Jesus exhibited servant leadership characteristics in this exchange. Yet, it was not influential enough for the rich young ruler to adopt the leadership of Jesus, which suggests that servant leadership theory alone does not explain this exchange. When comparing the values of the rich young ruler, the disciples, and of Jesus, the results imply that the differences in values prior to the exchange have an impact upon the effectiveness of the servant leadership of Jesus. Initial results indicate that in addition to exhibiting servant leadership qualities, in order for a servant leader to be effective in their influence, there must be an alignment in at least the self-transcendent dimension of values. When this exists, the sensegiving

message of the servant leader is more likely to be embraced by followers with variant values resulting in sensebreaking and new sensemaking. Future research should seek to engage instruments from the Theory of Values field and the Servant Leadership field to determine the validity and reliability of these findings.

About the Author

Nathan Mizzell is a Senior Contracting Officer and Team Lead at Federal Student Aid; he serves as the Director of Discipleship at First Church of Christ Holiness in Washington, DC.; and is completing his Doctor of Strategic Leadership degree at Regent University in Virginia Beach, VA. Nathan also began M&M Consulting, Inc. as a leadership training and development firm in 2017 and is committed to assisting clients with identifying best practices and cutting-edge solutions for the leadership challenges and opportunities leaders and organizations face in the 21st Century. M&M Consulting is founded on the notion that leaders are not born but divinely developed, and that leadership is not innate but a divinely inspired strategic discipline that is perpetually learned through practice. For more information, please contact Nathan at nathmiz@mail.regent.org.

Dr. Russell L. Huizing is the Associate Professor of Pastoral Ministry in the Ministry and Leadership Department at Toccoa Falls College. He is also an adjunct instructor with Regent University in the School of Business and Leadership's doctoral programs as well as with undergraduate studies in the Department of Biblical Studies and Christian Ministry. He has diverse leadership experiences in a variety of contexts including ecclesial, corporate, and family business. He has been a featured speaker at seminars and has consulted with ecclesial organizations. Research materials include ecclesial leadership, follower development, mentoring, discipleship, exegetical study, and the development of a theology of leadership. He is currently the Editor of the *Theology of Leadership Journal* and can be contacted at rhuizing@tfc.edu.

VI. REFERENCES

- Baron, S. (2011). "Joyce, Genealogy, Intertextuality." *Dublin James Joyce Journal*, 4(1), 51-71.
- Barker, M. (2001). "Time and eternity: The world of the Temple." *The Month*, 34(1), 15.
- Barr, S. (1992). "The Eye of the Needle--Power and Money in the New Community: A Look at Mark 10:17-31." *Andover Newton Review*, 3(1), 31-44.
- Blight, R. C. (2014). *An Exegetical Summary of Mark 9-16*. Dallas, TX: SIL International.
- Chin, D. T., & Smith, W. A. (2006). *An Inductive Model of Servant Leadership: The Considered Difference to Transformational and Charismatic Leadership*. Clayton, Australia: Monash University Department of Management. 1-19.
- Chuang, Huan-Ming, Lin, Chyuan-Yuh, & Chen, You-Shyang (2015). "Exploring the Triple Reciprocity Nature of Organizational Value Cocreation Behavior Using

- Multicriteria Decision Making Analysis." *Mathematical Problems in Engineering*, 2015, 1-15.
- Crippen, C. (2004). "Servant-leadership as an Effective Model for Educational Leadership and Management: First to Serve, Then to Lead." *Management in Education*, 18(5), 11-16.
- de Sousa, J. M. & Barreiros Porto, J. (2016). "Do Work Values Predict Preference for Organizational Values?" *Psico-USF*, 21(1), 135-145.
- de Villiers, P. R. (2016). "Mystical Holiness in Mark's Gospel." *Hervormde Teologiese Studies*, 72(4), 1-7. doi:10.4102/hts.v72i4.3697
- deSilva, D. A. (2004). *An Introduction to the New Testament: Contexts, Methods & Ministry Formation*. Downers Grove, IL: IVP Academic.
- Donahue, J. (2006). The Quest for Biblical Spirituality. In Lescher, B. H. & Liebert, E. (Ed.), *Exploring Christian Spirituality: Essays in Honor of Sandra M. Schneiders*, IHM (73-97). New York: Paulist Press.
- Draper, J. A. (1992). "'Go Sell All That You Have . . .'" (Mark 10:17-30)." *Journal of Theology For Southern Africa*, 79, 63-69.
- Duvall, J. S., & Hays, J. D. (2012). *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids, MI: Zondervan.
- Engstrom, T. W. (1976). *The Making of a Christian Leader: How to Develop Management and Human Relations Skills*. Grand Rapids, MI: Zondervan Publishing House.
- Essawi, M. & Tilchin, O. (2012). "Structural Approach to Changing Organizational Values." *Culture & Religion Review Journal*, 2012(3), 35-49.
- Geddert, T. J. (2015). "The Implied YHWH Christology of Mark's Gospel: Mark's Challenge to the Reader to 'Connect the Dots'." *Bulletin for Biblical Research*, 25(3), 325-340.
- Gowler, D. B. (2010). "Socio-rhetorical Interpretation: Textures of a Text and its Reception." *Journal for the Study of the New Testament*, 33(2), 191-206. doi:10.1177/0142064X10385857
- Greenleaf, R. K. (1970). "The Servant as Leader" Indianapolis, IN: The Robert K. Greenleaf Center.
- Hellerman, J. H. (2000). "Wealth and Sacrifice in Early Christianity: Revisiting Mark's Presentation of Jesus' Encounter with the Rich Young Ruler." *Trinity Journal*, 21(2), 143-164.
- Hoelscher, C. S., Zanin, A. C., & Kramer, M. W. (2016). "Identifying with Values: Examining Organizational Culture in Farmer Markets." *Western Journal of Communication*, 80(4), 481-501.
- Kang, M. (2013). "When an Organizational Message Resonates with Personal Values of Publics: Implications for Strategic Communication Management." *Atlantic Journal of Communication*, 21(4), 185-199.
- Komalesha, H. S. (2014). "Translation, Tradition and Intertextuality." *Orbis Litterarum*, 69(3), 230-245. doi:10.1111/oli.12031
- Kouzes, J. M., & Posner, B. Z. (2012). *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (5th ed.). San Francisco, CA: Jossey-Bass.

- Kuhn, T. S. (2012). *The Structure of Scientific Revolutions*. Chicago, IL: The University of Chicago Press.
- May, D. M. (2010). "Ancient Economics -- Modern Interpreters: The World of Jesus." *Review & Expositor*, 107(4), 481-498.
- Myers, C. (1988). *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*. Maryknoll, NY: Orbis Books.
- Neyrey, J. H. (1986). "The Idea of Purity in Mark's Gospel." *Semeia*, 35, 91-128.
- Northouse, P. G. (2015). *Leadership: Theory and Practice*. Los Angeles: Sage Publications.
- Peppard, M. (2015). "Torah for the Man who Has Everything: 'Do Not Defraud' in Mark 10:19." *Journal Of Biblical Literature*, 134(3), 595-604.
doi:10.15699/jbl.1343.2015.3006
- Robbins, V. K. (1996). *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. Harrisburg, PA: Trinity Press International.
- Schwartz, S. H. (1992). "Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries." In M. P. Zanna (Ed.), *Advances in Experimental Social Psychology (Vol. 25)* (1-65). San Diego: Academic.
doi:10.1016/S0065-2601(08)60281-6
- Washington, R. R., Sutton, C. D., & Sauser, William I., Jr. (2014). "How Distinct is Servant Leadership Theory? Empirical Comparisons with Competing Theories." *Journal of Leadership, Accountability and Ethics*, 11(1), 11-25.
- Witherington III, B. (2001). *The Gospel of Mark: A Socio-rhetorical Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Publishing.



journal of biblical
perspectives
in leadership

A STATE OF CONFUSION OR DEVELOPMENT? A META-ANALYSIS OF SERVANT LEADERSHIP IN JBPL ARTICLES

Tom Clark

The *Journal of Biblical Perspectives in Leadership* (JBPL) promotes the research and exploration of leadership-related topics through the lens of Hebrew and Christian scriptures, serving as a crossroads for both scholarly leadership and theological thinking and learning. Servant Leadership is one of the theories routinely mentioned in the journal, but the description and characteristics of the theory seem to differ slightly, article to article. Why? This paper employs a meta-analytic process to assess the articles in the JBPL to determine what patterns emerge on Servant Leadership. The results yield confusing patterns, indicating the ongoing state of development in the theory. The article offers several recommendations for preparing and evaluating future Servant Leadership-related JBPL articles, to include: (a) maintaining awareness of related, ongoing research and publications, (b) reviewing and incorporating the most current research when publishing Servant Leadership-related material, (c) aiming for specificity, recognizing the theory's state of development, and providing clarity by associating references to a published Servant Leadership model/description, (d) developing and refining Servant Leadership theory by building upon the growing body of knowledge in this area of study, and finally (e) being specific when benchmarking leader performance with Servant Leadership theory.

I. INTRODUCTION

Hosted by Regent University and published annually, the *Journal of Biblical Perspectives in Leadership* (JBPL) promotes the research and exploration of leadership-related topics through the lens of Hebrew and Christian scriptures. It serves as a crossroads for both scholarly leadership and theological thinking and learning, so the articles have great potential to influence travelers on the pathway during their

leadership- and spiritual-development journeys. Servant Leadership is one of the theories routinely mentioned in the journal, but the description and characteristics of the theory seem to differ slightly, author to author; therefore, the purpose of this paper is to analyze articles in the JBPL that discussed the relationship between published Servant Leadership dimensions and Biblical scripture. The main research question that guided the analysis was: *What patterns emerge from the JBPL on Servant Leadership?*

II. METHOD

This meta-analysis of emerging patterns on Servant Leadership in the JBPL followed the format described in Timulak and Creaner (2013). Its purpose aimed at studying the utilization and application of the dimensions of Servant Leadership theory more thoroughly. According to Schreiber, Crooks, and Stern (1997), a qualitative meta-analysis focuses on aggregating “a group of studies for the purposes of discovering the essential elements and translating the results into an end product that transforms the original results into a new conceptualization” (as cited in Timulak, 2009, p. 133). The resulting conceptualization serves to inform recommendations for the future steps in methodology, research concentration, and approaches in this area of leadership study.

Selection of Articles

Twenty-nine (37%) of the 77 published articles in the JBPL explicitly mention the term Servant Leadership at least once; however, for an article to be included in the meta-analysis, it had to have an adequate depth of related information and more than just a passing reference to Servant Leadership. Table 1 provides an overview of the articles initially considered for selection based on some mention of Servant Leadership.

Thirteen of the 29 JBPL articles that mentioned Servant Leadership only did so briefly or presented a very limited discussion on the theory; therefore, they were quickly eliminated from the primary list for analysis. These included: Ayers (2006), Gary (2007), Palmer (2007), Niewold (2008), Massey (2009), Bekker (2009), Tangen (2010), Tucker (2010), Huizing (2011), Mckinney (2013), Bower (2013), Thomas (2014), and West (2014). Two articles (Burchard, 2012; Huizing, 2012) served as literature reviews of the journal and did not provide new information related to Servant Leadership, so they were eliminated from the primary list.

Finally, six articles, while mentioning Servant Leadership in more detail, only provided limited discussion on a specific model, the servant leadership dimensions, or any associated scripture, so they were also eliminated from consideration. These included: Poon (2006), Gyertson (2006), Niewold (2007), Crowther (2011), Wilson (2011), and King (2013). From the original pool of 29 articles that explicitly mentioned Servant Leadership, 13 were eliminated quickly for limited focus; two literature reviews were eliminated, and six articles that lacked sufficient depth were eliminated. Therefore, the remaining eight (10% of the JBPL) served as the primary articles for this meta-analysis.

Table 1

Summary of JBPL for 2006-2014 discussing Servant Leadership (SL)

Author(s)	SL Model(s)	Number of SL Dimensions	Scripture Reference	SL Depth?	Use of SL Theory
Volume 1, Issue 1					
Ayers (2006)	Greenleaf (1977)	0		No	
Poon (2006)	Patterson (2003)	1		Yes	(limited)
Gyertson (2006)	Greenleaf (1977)	0	Philippians 2	Yes	(limited)
Volume 1, Issue 2					
Gary (2007)	Greenleaf (1977); Patterson (2003)	0 0		No	
Niewold (2007)	Greenleaf (1977)	0		Yes	(limited)
Palmer (2007)		1		No	
Volume 2, Issue 1					
Hardgrove (2008)	Russell and Stone (2002); Page and Wong (2000); Patterson (2003)	9 12 7	Philippians 2	Yes	Benchmark
Niewold (2008)		0		No	
Volume 2, Issue 2					
Akinyele (2009)	Greenleaf (1977); Patterson (2003); Stone, Russell, and Patterson (2004)	0 7 1	Ester 4, 5, 8	Yes	Benchmark
Buford (2009)	Greenleaf (1977); Spears (ND)	10 ^a	2 Samuel 7	Yes	Benchmark
Green et al. (2009)	Greenleaf (1977)	9		Yes	Benchmark
Massey (2009)	Greenleaf (1977)	1		No	
Bekker (2009)		0		No	

Volume 3, Issue 1					
Tangen (2010)		1		No	
Tucker (2010)	Greenleaf (1977)	(See note (a))		No	
Volume 3, Issue 2					
Irving (2011)	Greenleaf (1977); Irving and Longbotham (2007a); Irving and Longbotham (2007b)	0 9	Matthew 20 Mark 10 John 13	Yes	Model development
Huizing (2011)		2		No	
Crowther (2011)	Patterson (2003)	2	Mark 10	Yes	(limited)
Wilson (2011)	Greenleaf (1977)	0	Matthew 20	Yes	(limited)
Volume 4, Issue 1					
Vondey (2012)	Greenleaf (1977)	9	James 1, 3, 4	Yes	Benchmark
Huizing (2012)	(Not applicable)	N/A		N/A	
Burchard (2012)	(Not applicable)	N/A		N/A	
Volume 5, Issue 1					
King (2013)		0	Mark 10	Yes	(limited)
Chang (2013)	Greenleaf (1982); Spears (2010)	1 4	Matthew 20 Mark 10 John 13	Yes	Benchmark
Mckinney (2013)		1		No	
Bower (2013)	Greenleaf (ND)	0		No	
Volume 6, Issue 1					
Serrano (2014)	Patterson (2003)	8	1 Samuel 17	Yes	Benchmark
Thomas (2014)		0		No	
West (2014)	Greenleaf (1977)	(See note (a))		No	

Notes: ^aGreenleaf (1977) did not provide Servant Leadership dimensions, per se, but the author included his generally accepted description stating, “The servant-leader is servant first...” (p. 13).

Appraisal of Primary Articles

Appraising to the point of saturation, when new information was no longer forthcoming, the analysis included a thorough review of the primary articles for the Servant Leadership models or theories the authors referenced, which Servant Leadership dimensions they considered, what Scripture they referenced, and how they used Servant Leadership theory. These are highlighted in Column 6, Table 1.

Data Preparation and Analysis

The analysis included reviewing the discussion and conclusion sections of the original articles for information related to Servant Leadership models/theories, the associated dimensions of Servant Leadership, and relevant Scripture. As depicted in Table 1, all eight of the primary articles reference one or more recognized Servant Leadership models (or theories). Six of the articles (75%) reference Greenleaf (1977) as a source model or theory for Servant Leadership, and two do so exclusively (Green et al., 2009; Vondey, 2012). Three of the articles (38%) reference Patterson (2003), and only Serrano (2014) does so exclusively.

As illustrated in Table 2, there is very little consistency in the use of Servant Leadership dimensions in the articles with the exception of the seven formal dimensions delineated by Patterson (2003), which were used three times; however, two of the three articles that reference her research additionally reference dimensions found in other models.

Table 2

Servant Leadership dimensions used in the JBPL

Dimension ^a	Patterson (2003)	Russell and Stone (2002)	Page and Wong (2000)	Stone et al. (2004)	Spears (ND)	Irving and Longbotham (2007a)	Spears (2010)
Love	X						
Humility	X		X				
Altruism	X						
Vision	X	X				Foresight & Intuition	
Trust	X	X					
Empowerment	X						
Service	X	X					
Honesty		X					
Integrity		X	X				
Modeling		X					
Pioneering		X					

Dimension ^a	Patterson (2003)	Russell and Stone (2002)	Page and Wong (2000)	Stone et al. (2004)	Spears (ND)	Irving and Longbotham (2007a)	Spears (2010)
Appreciate Others		X			Acceptance		
Servanthood Unconditional Concern			X	X			
Listening Awareness and Perception					X		X
Persuasion					X		X
Conceptualize and Communicate					X	Communicate with Clarity	
Healing					X		
Build Community					X		
Contemplate Change					X		
Model what matters						X	
Engage in honest self-evaluation						X	
Foster collaboration						X	
Value and appreciate						X	
Create a place for individuality						X	
Understand relational skills						X	
Support and resource						X	
Provide accountability						X	
Empathy							X
Commitment							X

Notes: ^aGreenleaf (1977) and Greenleaf (1982) were omitted due to lack of formal dimensions.

Seven of the articles (88%) make a direct reference to Scripture in relation to Servant Leadership, and six of these (75%) (Akinyele, 2009; Buford, 2009; Chang, 2013; Hardgrove, 2008; Serrano, 2014; Vondey, 2012) used Servant Leadership theory

as a benchmark or standard to evaluate something in Scripture instead of developing a Servant Leadership model. Only Irving (2011) explicitly used Scripture to develop Servant Leadership theory and its dimensions, focusing on three key New Testament texts: (a) Matthew 20, (b) Mark 10, and (c) John 13.

III. RESULTS

The results of the meta-analysis illustrate the current state, progress, and direction of Servant Leadership research and application evident in JBPL. The following organization highlights the synthesis and of the information and findings: (1) theoretical model selection, (b) theoretical dimension implementation, and (c) theory utilization.

Model Selection

The primary articles in the meta-analysis drew from eight different Servant Leadership descriptions (i.e., a model and/or definition with varying numbers of dimensions), to include: (a) Greenleaf (1977), (b) Patterson (2003), (c) Russell and Stone (2002), (d) Page and Wong (2000), (e) Stone et al. (2004), (f) Spears (ND), (g) Irving and Longbotham (2007a), and (h) Spears (2010). The least defined of these, at least from the perspective of the information presented in the articles, is Greenleaf (1977), which seven of the articles reference specifically. The most well-defined, again from the perspective of the information presented in the articles, is Patterson (2003), whom Serrano (2014) mentions exclusively.

¹ Interestingly, but perhaps not surprising, five of the eight articles drew from more than one description of Servant Leadership. The exact reason for this is not clear, but one possibility is that the authors wanted to emphasize a Servant Leadership characteristic that one description did not include. For example, Akinyele (2009) initially mentions Greenleaf (1977) and his well-accepted description, “the servant-leader is servant first” (p. 13), but she then expounds using content from both Patterson (2003) and Stone et al. (2004) (see p. 57 and 74). If this was done to bolster an inadequate description, it potentially points to a weakness in the source description/model that may manifest itself in a confused presentation of Servant Leadership during application.

Dimension Implementation

From these eight different descriptions (i.e., a model and/or definition), the articles used a combined total of 34 dimensions to characterize the Servant Leadership, as depicted in Table 2. While there is some overlap, such as the characteristic *conceptualize and communicate* offered by Spears (ND), which appears similar to *communicate with clarity* offered by Irving and Longbotham (2007a), most of the 34 characteristics are discrete. As with the eight different descriptions, the use of more than 30 discrete characteristics creates the potential for even greater confusion when attempting to benchmark or evaluate a leader as a Servant Leader.

¹ To be clear, Serrano (2014) also draws from Greenleaf (1977), albeit indirectly through Patterson (2003), who built on Greenleaf’s work.

Theory Utilization

The meta-analysis showed that Servant Leadership theory could lead to a conceptualization of two distinct uses: (a) benchmarking or evaluation using Servant Leadership theory and/or dimensions, and (b) Servant Leadership theory development and refinement.

Benchmarking. Benchmarking is a term for comparing something against a known standard. Page and Wong (2000) indicated that a validated instrument (i.e., a standard) is useful for measuring a leadership theory such as Servant Leadership; moreover, they suggested that benchmarks facilitate its development (Need For Measuring Servant-Leadership section, para. 7).

Theory Development. Theory development involves the methodical process of refining or creating a model. According to Irving (2011), social science research provides the benefit of confirming the “utility or effectiveness of constructs that are inherently valid” (p. 120).

IV. DISCUSSION

Confusing patterns emerged from the meta-analysis of Servant Leadership in the JBPL. Providing an explanation, Van Dierendonck and Nuijten (2011) indicated that “there is no generally agreed upon definition of what servant leadership is in terms of leader behavior;” elaborating, however, they also indicated that “no single measure can fully capture and operationalize” a construct with this level of complexity (p. 250).

Therefore, given the still-developing state of Servant Leadership theory, the results of this meta-analysis should not be surprising. Illuminating the problem, several researchers mentioned that the absence of a formally accepted definition creates one of the foremost challenges for developing, describing, and implementing the theory (Laub, 1999; Russell & Stone, 2002; Van Dierendonck & Nuijten, 2011). Lacking a formal definition to guide researchers in the developmental process, many descriptions for Servant Leadership have emerged, to include five that appear to be influential: (a) Spears (1995), (b) Laub (1999), (c) Russell and Stone (2002), (d) Patterson (2003), and (e) Van Dierendonck and Nuijten (2011).

Despite the developmental state of the theory, according to Van Dierendonck and Patterson (2010), Servant Leadership is beneficial to both organizations and followers (p. 5). Therefore, it is important that the JBPL continues to foster the theory’s ongoing development carefully. As such, the following recommendations serve as guidelines for preparing or evaluating Servant Leadership-related articles for publication in the JBPL. First, maintain awareness of ongoing research and publications that relate to Servant Leadership theory and its development. Second, review and incorporate the most current research when publishing Servant Leadership-related material. Third, aim for specificity. Recognize that the theory is in a state of development and, when referring to Servant Leadership, strive to provide clarity by associating the reference to a published Servant Leadership model/description. For example, instead of simply describing a leader’s performance with the vague phrase, “Servant Leadership,” or

mentioning Greenleaf's work, provide more detail, such as "... this leader demonstrated accountability, which is one of the eight dimensions of Servant Leadership as defined by Van Dierendonck and Nuijten (2011)...". This lack of specific information is the reason why 13 JBPL articles that mentioned Servant Leadership were eliminated from consideration for this analysis—they were simply too vague. Fourth, develop and refine Servant Leadership theory but do so by building upon the growing body of knowledge in this area of study. Fifth and finally, benchmark leader performance with Servant Leadership theory but be specific. (See the third recommendation—aim for specificity).

V. CONCLUSION

Servant Leadership theory has great potential for describing, promoting, and developing virtuous leadership behavior. Moreover, the JBPL could become an important venue for its theoretical refinement and development, but to do so, the journal must challenge both authors and editors to be precise and discriminating. Vague references to Servant Leadership only add to the state of confusion currently surrounding the theory; therefore, these should be identified and bolstered or omitted. In contrast, specific descriptions and references to Servant Leadership that align with the most current research and build on the theory's existing body of knowledge will serve to foster its ongoing development.

About the Author

Tom Clark serves as the Executive Director of the Krause Center for Leadership and Ethics at The Citadel, the Military College of South Carolina in Charleston. He graduated from The Citadel in 1985, earning a B.S. in mathematics and computer science, and served 30-years as a Marine Corps pilot flying the F/A-18 Hornet. He is currently enrolled in the organizational leadership Ph.D. program at Regent University.

VI. REFERENCES

- Akinyele, O. O. (2009). Queen Esther as a servant leader in Esther 5:1-8. *Journal of Biblical Perspectives in Leadership*, 2(2), 51-79.
- Ayers, M. (2006). Toward a theology of leadership. *Journal of Biblical Perspectives in Leadership*, 1(1), 3-27.
- Bekker, C. J. (2009). Towards a theoretical model of Christian leadership. *Journal of Biblical Perspectives in Leadership*, 2(2), 142-152.
- Bower, K. M. (2013). Leadership reflection: Building organizations like Jesus did. *Journal of Biblical Perspectives in Leadership*, 5(1), 165-172.
- Buford, M. A. (2009). The Nathan factor: The art of speaking truth to power. *Journal of Biblical Perspectives in Leadership*, 2(2), 95-113.
- Burchard, M. J. (2012). Toward deeper synthesis of Biblical perspectives in organizational leadership: A literature review of JBPL. *Journal of Biblical Perspectives in Leadership*, 4(1), 171-179.

- Chang, P. K. Y. (2013). The consummated harvest of Jesus' follower-centric approach in the last chapter of the gospel according to John. *Journal of Biblical Perspectives in Leadership*, 5(1), 115-141.
- Crowther, S. S. (2011). Integral Biblical leadership. *Journal of Biblical Perspectives in Leadership*, 3(2), 60-76.
- Gary, J. E. (2007). What would Jesus lead: Identity theft, leadership evolution, and open systems. *Journal of Biblical Perspectives in Leadership*, 1(2), 89-98.
- Green, M., Kodatt, S., Salter, C., Duncan, P., Garza-Ortiz, D., & Chavez, E. (2009). Assessing the leadership style of Paul and cultural congruence of the Christian community at Corinth using Project Globe constructs. *Journal of Biblical Perspectives in Leadership*, 2(2), 3-28.
- Greenleaf, R. K. (1977). *Servant-leadership: A journey into the nature of legitimate power and greatness*. New York, NY: Paulist Press.
- Greenleaf, R. K. (1982). *The servant as leader*. Westfield, IN: Robert K. Greenleaf Center.
- Gyertson, D. J. (2006). Leadership reflection: Servant leadership—a personal journey. *Journal of Biblical Perspectives in Leadership*, 1(1), 83-86.
- Hardgrove, M. E. (2008). The Christ hymn as a song for leaders. *Journal of Biblical Perspectives in Leadership*, 2(1), 19-31.
- Huizing, R. L. (2011). What was Paul thinking? An ideological study of 1 Timothy 2. *Journal of Biblical Perspectives in Leadership*, 3(2), 14-22.
- Huizing, R. L. (2012). Including the perspective of Christian leadership: A review of the JBPL. *Journal of Biblical Perspectives in Leadership*, 4(1), 160-170.
- Irving, J. A. (2011). Leadership reflection: A model for effective servant leadership practice: A Biblically-consistent and research-based approach to leadership. *Journal of Biblical Perspectives in Leadership*, 3(2), 118-128.
- Irving, J. A., & Longbotham, G. J. (2007a). Leading effective teams through servant leadership: An expanded regression model of essential servant leadership themes. *Proceedings of the American Society of Business and Behavioral Sciences*, 14(1), 806-817.
- Irving, J. A., & Longbotham, G. J. (2007b). Team effectiveness and six essential servant leadership themes: A regression model based on items in the organizational leadership assessment. *International Journal of Leadership Studies*, 2(2), 98-113.
- King, S. M. (2013). Leadership for the body of Christ: Developing a conceptual framework of spiritual leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and explanation of a spiritual leader's personal priorities, fidelity of authority, and community responsibility. *Journal of Biblical Perspectives in Leadership*, 5(1), 3-40.
- Laub, J. A. (1999). *Assessing the servant organization: Development of the servant organizational leadership assessment (SOLA) instrument*. (Dissertation), Florida Atlantic University, Boca Raton, FL.
- Massey, S. R. D. (2009). Forms of leadership in the near realm of God: Good news for penitent visionaries from Mark's gospel. *Journal of Biblical Perspectives in Leadership*, 2(2), 80-94.

- Mckinney, P. L., II. (2013). Leading by being led. *Journal of Biblical Perspectives in Leadership*, 5(1), 142-156.
- Niewold, J. W. (2007). Beyond servant leadership. *Journal of Biblical Perspectives in Leadership*, 1(2), 118-134.
- Niewold, J. W. (2008). Set theory and leadership: Reflections on missional communities in the light of Ephesians. *Journal of Biblical Perspectives in Leadership*, 2(1), 44-63.
- Page, D., & Wong, T. P. P. (2000). A conceptual framework for measuring servant leadership. In S. Adjibolosoo (Ed.), *The human factor in shaping the course of history and development* (pp. 69-110). Lanham, MD: University Press of America.
- Palmer, M. (2007). Leadership reflection: Leadership principles that wear well. *Journal of Biblical Perspectives in Leadership*, 2(1), 154-157.
- Patterson, K. A. (2003). *Servant leadership: A theoretical model*. (Dissertation), Regent University, Virginia Beach, VA.
- Poon, R. (2006). John 21: A Johannine model of leadership. *Journal of Biblical Perspectives in Leadership*, 1(1), 49-70.
- Russell, R. F., & Stone, A. G. (2002). A review of servant-leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, 23(3), 145-157. <https://doi.org/10.1108/01437730210424>
- Serrano, C. (2014). Charismatic and servant leadership as seen in King Saul and young David: An inner texture analysis of 1 Samuel 17:1-58. *Journal of Biblical Perspectives in Leadership*, 6(1), 27-40.
- Spears, L. C. (1995). *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*. New York, NY: John Wiley & Sons.
- Spears, L. C. (2010). Character and servant-leadership: Ten characteristics of effective, caring leaders. *The Journal of Virtues & Leadership*, 1(1), 25-30.
- Spears, L. C. (ND). *Servant leadership: Quest for caring leadership*.
- Stone, A. G., Russell, R. F., & Patterson, K. (2004). Transformational versus servant leadership: a difference in leader focus. *Leadership & Organization Development Journal*, 25(4), 349-361. <https://doi.org/10.1108/01437730410538671>
- Tangen, K. I. (2010). Integrating life coaching and practical theology without losing our theological integrity. *Journal of Biblical Perspectives in Leadership*, 3(1), 13-32.
- Thomas, D. (2014). Daniel as an example of exceptional cross-cultural leadership. *Journal of Biblical Perspectives in Leadership*, 6(1), 58-66.
- Timulak, L. (2009). Meta-analysis of qualitative studies: A tool for reviewing qualitative research findings in psychotherapy. *Psychotherapy Research*, 19(4-5), 591-600. <https://doi.org/10.1080/10503300802477989>
- Timulak, L., & Creaner, M. (2013). Experiences of conducting qualitative meta-analysis. *Counseling Psychology Review*(4), 94-104.
- Tucker, P. A. (2010). Investigating Christian leadership and prudence: Globally, is there a connection? *Journal of Biblical Perspectives in Leadership*, 3(1), 101-112.
- Van Dierendonck, D., & Nuijten, I. (2011). The servant leadership survey: Development and validation of a multidimensional measure. *Journal of Business and Psychology*, 26(3), 249-267. <https://doi.org/10.1007/s10869-010-9194-1>

- Van Dierendonck, D., & Patterson, K. (2010). Servant leadership: An introduction. In D. Van Dierendonck & K. Patterson (Eds.), *Servant leadership: Developments in theory and research*. New York, NY: Palgrave Macmillan.
- Vondey, M. (2012). Wisdom for leadership: A socio-rhetorical analysis of James 1:2-8 and 3:13-4:10. *Journal of Biblical Perspectives in Leadership*, 4(1), 134-159.
- West, G. R. B. (2014). An ideological investigation of the contexts of leadership and lordship: A study of Daniel and Nebuchadnezzar in praxis. *Journal of Biblical Perspectives in Leadership*, 6(1), 67-77.
- Wilson, J. H. (2011). The serving organization: Jesus vs. hierarchy in Matthew 20:20-28. *Journal of Biblical Perspective in Leadership*, 3(2), 91-98.



THE MAKING OF ORGANIZATIONAL LEADERS: CASE STUDY OF NELSON ROLIHLAHLA MANDELA, MOTHER TERESA, AND WILLIAM CAREY

Tariku Fufa Gemechu

The purpose of this research is to explore the contributing factors to the making of organizational leaders. Historical leaders from the political, social and spiritual arena in the persons of Nelson Rolihlahla Mandela (Mandela, 1998), Mother Teresa (Spink, 1997), and William Carey (Carey, 2009) have been chosen and studied. This paper used the case study research design (Yin, 2014) along with the content analysis method (Padgett, 2016). The contributing factors to the making of organizational leaders are identified as a sense of calling; burden and passion for solving problems; singleness of purpose; commitment to causes beyond self; steady predictable character; vision clarity and articulation; servant attitudes and lifestyle; hardworking behaviors; and finishing strong.

I. INTRODUCTION

The purpose of this research is to explore the contributing factors to the making of organizational leaders. This study contributes to the knowledge base by answering the research question – What factors contribute to the making of organizational leaders? Three historical leaders, namely: Nelson Rolihlahla Mandela (Mandela, 1998), Mother Teresa (Spink, 1997), and William Carey (Carey, 2009) are chosen and studied in this work.

According to Clinton (2012), several people believe the lie that no one can rise beyond his or her situations and circumstances. Most people embrace the attitude that it is impossible to become a person of influence when one's background is negative

(Sanders, 2007). Such an attitude, however, is proven wrong when the unexpected men and women such as Nelson Rolihlahla Mandela, Mother Teresa, and William Carey emerged into positions of influence against all the odds. Even though life experiences might break people, still “people's life experiences can dramatically affect the caliber of leaders they become” (Blackaby & Blackaby, 2011, p.55). When the God factor enters into the equation, Clinton (2012) believed that God raises leaders of influence over time by using various process items, and therefore leadership emergence becomes a much broader term than leadership training. Clinton indicated that God often prepares leaders to accept the next steps of guidance by taking them through negative experiences, difficult circumstances and challenging situations.

Regarding Christian spiritual leaders, Sanders (2007) posited that God alone makes spiritual leaders; they are neither created nor appointed by human agents. This concept indicates that the emergence of leaders from the unexpected background is possible. Since the focus of this paper is three historical leaders, namely: Nelson Rolihlahla Mandela, Mother Teresa, and William Carey, it is important to present their personal and leadership backgrounds respectively.

Nelson Rolihlahla Mandela

Mandela (1998) is known for fighting for justice, equality and freedom, he described it in his own words at Rivonia courtroom in Johannesburg in 1964 and on 11 February 1990, in Cape Town, when he was released from his 27 years of imprisonment, saying, “I have fought against white domination, and I have fought against black domination” (p.76). Nelson Rolihlahla Mandela, who lived from 18 July 1918 to 5 December 2013, is the ex-president of the Republic of South Africa from 1994 to 1999 (Ellis, 2011). Mandela was South Africa’s first black president who was democratically elected (Battersby, 2011).

He is from the Xhosa tribe, born in Mvezo, Umtata village of Eastern Cape province. Mandela was given his Xhosa forename – Rolihlahla, meaning troublemaker (Mandela, 1998). It is no wonder he made big trouble for apartheid, a policy of racial discrimination, living up to his name (Forster, 2014). Nelson, an English name, as it was a tradition during his time, was given to him by his teacher when he started schooling (Ellis, 2011).

Later in life, he was more known by his clan name – Madiba, which he cherished and wanted people to call him by (Boehmer, 2005). He is from a royal family as his grandfather, Ngubengcuka, was king of the Thembu people. Mandela’s father, Gadla Henry Mphakanyiswa, was a local chief who was also a counselor to the monarch (Battersby, 2011). Mandela had 13 siblings (4 brothers and nine sisters) from four mothers as his father was a polygamist. He lost his father at an early age to the undiagnosed disease. His mother was a devout Christian who attended the Methodist church (Forster, 2014), while his father adhered to his tribe’s ancestral worship (Mandela, 1998). Mandela attended Methodist church with his mom and went to Methodist mission school where he was influenced by Thembu Regent, chief Jongintaba Dalindyebo (Forster, 2014).

Mandela is a national pride in South Africa and seen an icon of national freedom, democracy, equality, and justice, because of his 30 years of struggle against apartheid

and how he conducted himself while in power for five years and how he passed over power to his successor after serving for only five years (Boehmer, 2005). He autographed a book called *Long Walk to Freedom* that narrates his story of a struggle for freedom, justice, and democracy through his party called the African National Congress (ANC), during the white inhuman and brutal political control and racial discrimination within the Republic of South Africa (Mandela, 1998). People remember Mandela (1998) for saying and living the statement:

During my lifetime, I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die. (p.76)

Mandela indeed fought for, lived for and died for cutting white or black domination in South Africa by introducing democracy, freedom, and justice into the country.

Mother Teresa

Anjeze (Agnes) Gonxhe Bojaxhlu of Macedonia affectionately known as Mother Teresa of Calcutta, and recently known in the Catholic Church as Saint Teresa of Calcutta, is an Albanian-Indian Roman Catholic nun and missionary (Chawla, 1996). She was born on August 26, 1910, in Skopje, Macedonia and died on September 5, 1997, in Kolkata, India (Clucas, 1988). She founded the Missionaries of Charity, a Roman Catholic religious organization, in 1950 as a response to Christ's enormous love for her and all humanity (Benenate, & Joseph, 2000). Missionaries of Charity had nearly 5,000 sisters freely and voluntarily working in 133 countries as of 2012 (Spink, 1997).

The Missionaries of Charity provides homes for dying HIV/AIDS patients, leprosy, tuberculosis, and social outcast who are dying (Greene, 2004). The organization provides soup kitchens, mobile clinics, counseling, orphanages and schools (Egan & Egan, 1989). The members of Missionaries of Charities take vows to chastity, poverty, obedience, full service to the poorest of the poor (Clucas, 1988). Mother Teresa and her organizational members are dedicated to serving the poorest of the poor as a way of demonstrating Christ's love for them (Alpion, 2007). Among several recognitions and awards, winning the Noble Peace Prize was the most prominent recognition of Mother Teresa's work in 1979 (Spink, 1997).

William Carey

William Carey is British Christian missionary who served in India for 40 years (i.e., 1793 -1834) as a Baptist minister, evangelist, discipler, translator, social reformer, and cultural anthropologist (Carey, 2009). He was born on August 17, 1761, in Paulerspury, a small village in Northampton, England and died on June 9, 1841, in Serampore, India. Carey is known for asserting, "Expect great things from God. Attempt great things for God" (Carey, 2009, p.77). William Carey was an ordinary English man, with a burning passion for reaching India for Christ, he set out on a long

journey not knowing precisely what to expect humanly. However, he put his absolute faith in his God and ventured out into the unknown territory of the world expecting great things from God as he attempted great things for God.

Although Nelson Rolihlahla Mandela, Mother Teresa, and William Carey were not hand-picked for a leadership development program that helped them to become the leaders of influence, they became, some factors that significantly contributed to the making of a leader in them have been presented in this paper.

II. METHODOLOGY

The purpose of this qualitative study is to explore the contributing factors to the making of organizational leaders. The research design is a case study (Yin, 2014). Patton (2014) defined a research design as “a plan that guides the researcher” (p.244). In conducting case study research, the “case” under study could be an individual, company, event, or action, that occurs in a particular place at a particular time (Padgett, 2008). The research method for this paper will be content analysis (Padgett, 2016). The content analysis method utilizes documents and their interpretation (Padgett, 2016). In this paper, contents from books and journal articles on the life and leadership of the three cases under study are analyzed and interpreted to make meaning out of them.

III. CONTRIBUTING FACTORS TO THE MAKING OF A LEADER

Leaders are made up of various factors such as worldviews, beliefs, values, and attitudes that shape their personalities, characters, and behaviors. The factors that have contributed to the making of a leader in Nelson Rolihlahla Mandela, Mother Teresa, and William Carey is presented below.

Nelson Rolihlahla Mandela

Contributing factors to the making of a leader in Nelson Rolihlahla Mandela are explored as being born into a leader family, exposures to palace life, education, making hard choices, enduring sufferings, and continuous learning (Battersby, 2011; Boehmer, 2005; Broun, 2012; Carlin, 2008; Ellis, 2011; Mandela, 1998). Each of the factors is discussed below.

Born into a Leader Family

Nelson Rolihlahla Mandela was born into the royal family (Carlin, 2008). His grandfather and father were leaders in various capacities among their people including chieftaincy (Battersby, 2011). The trait theory (Stogdill, 1948) of leadership asserts that leaders are born. Even though there is much debate around that since leaders are also made, it could be true of Mandela that he inherited leadership traits from his family and was born a leader. It could be seen later in this paper that Mandela was also made a leader through various leadership development exposures, experiences, and training.

Exposures to Palace Life

Nelson Rolihlahla Mandela lived with a Regent of Thembu chief where he was exposed to observing how leadership functions go on (Battersby, 2011). He would observe how the chief carries out his leadership responsibilities. The environment of being at the “palace” helped him learn what public leadership looks like (Barber, 2004). Besides leadership exposures, he was encouraged to become a leader, as Mandela (1998) wrote, “The Regent of reminded me that my destiny-like my father was to become a counselor to kings” (p.7).

Education

During his stay with the Regent of Thembu people, Nelson Rolihlahla Mandela was able to go to school and receive a modern education (Barber, 2004). He went to Methodist mission school, “ I was sent to Clarkebury boarding school” (Mandela, 1998, p.7). After that, he was able to join Wits University in Johannesburg and receive his law degree. Becoming a lawyer opened Mandela’s eyes to the enormous injustice, unfairness, exploitation, and suppression his people were facing.

Making Hard Choices

Nelson Rolihlahla Mandela made a tough choice when he entered the fight through ANC against the giant apartheid that seemed to be unshakable (Ellis, 2011). It was not a funny thing to do, but he counted the cost and made a hard-nosed decision. While Mandela could have stayed at the Regent’s house and lead a happily married life, he fled to Johannesburg that ushered him into a new life (Carlin, 2008). After getting his degree, while he could have led a normal life, he chose to become a freedom fighter. This eventually made him end up in prison for nearly 30 years (Broun, 2012). While he could have compromised and get released from prison, he chose to stick to his causes and suffer in prison. He made hard choices till the end. In his words, Mandela (1998) described some of the situations as follows:

On 31 January 1985, P.W Botha stood in parliament and made an offer to me, and to all other political prisoners. He would free us if we ‘unconditionally rejected violence as a political instrument.’ ... ‘It is therefore not the government that stands in the way of Mr. Mandela’s freedom. It is he himself.’ This offer of freedom – with conditions- was not the first. This was the sixth time I had got such an offer in the past ten years. (p.118)

Enduring Sufferings

When he was being followed up by security officers for inciting violence against the apartheid regime, he did not back off (Broun, 2012). He endured the life-threatening intimidations (Carlin, 2008). When he was imprisoned, he suffered the loss of his child and mother (Ellis, 2011). It was painful, not to be able to attend the funeral. He fell sick several times (Mandela, 1998). He was beaten, tortured and mistreated humanly, but he endured all of these things (Carlin, 2008). He turned down the offer from the apartheid government to stop the violent fight against the government and then get released. He

endured the multifaceted pains and seasons of difficult life for nearly 30 years (Barber, 2004). He stood firm for his cause. He was determined and focused on the goal that someday he might prevail. He saw it worth paying the price, no matter what the outcome may be. He was a courageous and fearless man who loved his oppressed people and sacrificed his freedom for their freedom (Boehmer, 2005).

Continuous Learning

Since his childhood, Mandela never stopped learning. Every learning opportunity he got, he seized and capitalized on (Carlin, 2008). When he was in prison, Mandela, along with his friends lectured one another on the history, politics, and future of their struggles as Mandela (1998) put it in his own words, “The Robben Island became known as the ‘university’” (p.101).

Mother Teresa

Contributing factors to the making of a leader in Mother Teresa are explored as deep sense of calling, loving the social outcast, unreserved commitment, singleness of purpose, courage to persevere, extreme dependence on God, servant heart, purposeful partnership, and God’s favor (Alpion, 2007; Benenate & Joseph, 2000; Chawla, 1996; Egan & Egan, 1989; Greene, 2004; Spink, 1997). Each of the factors is discussed below.

Deep Sense of Calling

Spink (1997) captured the words of Mother Teresa, “The call of God to be a Missionary of Charity is the hidden treasure for me, for which I have sold all to purchase it” (p.22). This indicates that Mother Teresa learned the importance of having a deep sense of calling.

Loving the Social Outcast

Mother Teresa understood that people need, not only food, shelter, and money but also tender love, compassion, and care (Benenate & Joseph, 2000). Such passion drove her into serving the poorest of the poor, who have been neglected, forgotten, isolated due to sicknesses, illness, and unfortunate incidents. Some of the people were on there, but she still believed that such people need love and tender care as they die (Chawla, 1996).

Unreserved Commitment

According to Alpion (2007), Mother Teresa committed herself to her vows of poverty, chastity, and obedience for life on 24 May 1937. Having a spiritual perspective, purity of heart, prayer centered life, striving for perfection, total surrender to God, obedience up to death, firm discipline, listening to people, waiting with patience, Chastity and Charity in words and deeds, she established the core values of the Missionary of Charity (Spink, 1997).

Singleness of Purpose

Spink (1997) wrote about Mother Teresa that she was able to accomplish her mission due to the singularity of purpose and vision and a reliable steady character she possessed. Mother Teresa was offered positions of authority in the church, invited to live in beautiful places, and live a better life, she, however, stayed focused and faithful to her calling and mission (Greene, 2004).

Courage to Persevere

Because of the leadership qualities like severe endurance and hard determination (Spink, 1997); although she faced much discouragement, loneliness, lack of food, rejection, destructive criticism, death threat, deep sorrows, formidable challenges, disasters, desperations, false accusations and sicknesses, Mother Teresa could persevere and go ahead fulfilling the mission that she believed in (Chawla, 1996). Mother Teresa remained unshakable in the face of opposition and challenges.

Extreme Dependence on God

Mother Teresa demonstrated extraordinary faith in God for accomplishing her mission, which required great resources (Egan & Egan, 1989). Spink (1997) captured what Mother Teresa once said, "Divine Providence is much greater than our little minds and will never let us down" (p.49). Spink also noted that "what mother wants, she gets" (p.vii).

Servant Heart

Mother Teresa was invited by the then Pope himself to serve the poor in Rome in 1968 at a time when Rome had already twenty-two thousand nuns serving there (Spink, 1997). This invitation to Mother Teresa indicates that it is not the quantity but the quality of servants with a real servant heart that the world is crying for. Mother Teresa did not withhold anything she could give to the poorest of the poor (Benenate & Joseph, 2000). All she did was in a spirit of genuinely serving them (Alpion, 2007). This service indicates that Mother Teresa did not expect anything in return, but her joy came from serving them with all she is and all she had.

Purposeful Partnership

According to Spink (1997), purposeful partnership and meaningful collaboration are what drew thousands of men and women, churches and para-church organizations, companies, and governments to work with Mother Teresa and Missionaries of Charity. Mother Teresa asserted, "You can do what I cannot do. I can do what you cannot do. Together, we can do something beautiful for God" (Spink, 1997, p.103).

God's Favor

God's favor and blessings gave Mother Teresa widespread influence among the clergy and laity, professionals and politicians, secular and religious, cultures and languages across the globe (Benenate & Joseph, 2000). Mother Teresa marveled that her work would grow so faster than she thought and reached. She thought this could be because of God's favor (Spink, 1997).

William Carey

Contributing factors to the making of a leader in William Carey are explored as recognizing and seizing opportunities, unconditional obedience to the sense of calling, God's favor, having faith in God, and by becoming a change agent (Carey, 2009; Mangalwadi, 1999; Riddick, 2006; Robert & Alaine, 2003). Each of the factors is discussed below.

Recognizing and Seizing Opportunities

When William Carey was growing up, various dynamics were playing together in the environment of the British spiritual, economic and social world (Mangalwadi, 1999). These include the spiritual awakening that was taking place; Britain's business world that was expanding and getting into closed places of the world; the unevangelized and unreached peoples of the world were burdening the heart of British people (Carey, 2009). Such opportunities helped him to present his cause of going to India (Riddick, 2006).

Unconditional Obedience to the Sense of Calling

In Carey's time, children were being sold so that they could work in the sugar cane farms (Carey, 2009). He responded by abandoning the use of sugar as a way of protesting such inhuman acts (Sharma, 1988). William Carey prayed continually for the freedom of slaves (Carey, 1961). When he sensed that God called him to India, despite the oppositions he faced from church leaders and his wife, he stepped out in faith (Robert & Alaine, 2003). That made his wife change her mind and join him as well (Carey, 2009).

God's Favor

In his time, outwardly, William Carey had nothing in his favor as a preacher (Carey, 2009). He was short, impoverished, and lacked a college education (Mangalwadi, 1999). His hands looked terrible as a result of leather stitching because he was a shoemaker. He came from a humble background with much financial struggle (Sharma, 1988). Despite these facts, the people gathered as to one whose lips had been touched by hot coal from the altar (Carey, 2009).

Having Faith in God

When voices of pessimism, opposition, and misunderstandings surrounded him, William Carey pressed on with his vision to reach the heathen for God and said, “Expect great things from God. Attempt great things for God” (Carey, 2009, p.77). In challenging situations where his health was not well, he never quit but trusted in God and carried on his mission until his last breath. He never depended on his circumstances or people around (Riddick, 2006). When he lost his dear friend and supporter, William Carey felt the loss, “It appears as if everything dear to me in England has now been removed. Wherever I look, I see a blank” (Carey, 2009). However, he did not lose hope, he looked up to God for help and pressed on.

Change Agent

William Carey wanted to change the evil that he saw by doing something about it (Carey, 1961). In India, when he saw the widow burning, he confronted and was able to change the social norms of the area. When he heard the leper’s burning, he built a hospital for them (Carey, 2009).

IV. COMMON THEMES OF THE MAKING OF LEADERS

Nelson Rolihlahla Mandela, Mother Teresa, and William Carey had the following common themes arising from the factors that contributed to the making of a leader. These common themes are a sense of calling, burden, and passion for solving problems, singleness of purpose, commitment to causes beyond themselves, steady, predictable character, vision clarity and articulation, servant attitude and lifestyle, hardworking behaviors, and finishing strong.

Sense of Calling

The three leaders seemed to have a deep sense of calling that intrinsically motivated and gave them hope and faith to prevail against the odds on their journeys. According to Fry (2003), Calling refers “to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life” (p.703). Fry posited that “having a calling through one’s work or being called” vocationally is necessary for providing hope and faith to prevail against the odds and achieve goals (p.703).

Burden and Passion for solving Problem

The leaders exercised proactive leadership by taking initiatives that they believed to solve the problems that they were burdened with. When they had a burning passion, they did not sit around and mourn but took actions that eventually saw them solve the problems. The theory of motivation asserts that intrinsic motivation drives individuals to make contributions and leave a legacy (Konopaske, Ivancevich, & Matteson, 2013).

Singleness of Purpose

These leaders avoided the destruction that would have derailed them off their goal. They demonstrated unwavering determination to confront the brutal realities. Collins (2001) asserted that great leaders do confront brutal realities and believe that they will prevail at the end. These three leaders focused on combating their brutal realities even in the midst of hardships and had enough courage to say no to destructing offers. Their lives were worthless in pursuing the actualization of their vision. They endured hardships as they stayed focused so that temporary and ridiculous benefits would not divide them.

Commitment to Causes Beyond Self

Unreserved commitment towards their mission and maintaining an unshakable stand as they pressed on towards the accomplishment of the causes beyond themselves. Servant and transformational leaders commit to causes of change (Northouse, 2016). For the causes they each stood for, each paid the critical personal prices. Patterson (2003) posited that servant leaders do sacrifice their welfare for the sake of serving others. These three leaders sacrificed their future, wealth, health, well-being and everything that belonged to them including family members. This way, they showed altruistic love to their generations.

Vision Clarity and Articulation

These leaders were able enlist the support of others by helping others clearly see the cause they stand for. Kouzes and Posner (2012) posited effective leaders do enlist the support of others. These three leaders were lone rangers but collaborative leaders who could win the heart of several people to buy into their vision.

Steady Predictable Character

These leaders had disciplined lives that have been tested and tempted but remained strong. They were emotionally stable. When faced with discouraging obstacles they carried on with emotional intelligence. A character is a foundation for leadership (Gibbs, 2005). With its lack, the danger is assured in the life of a leader and followers. Gibbs writes, "Leaders who have Charisma, but lack Character, are a danger to others and often bring disaster on themselves" (p. 128). These three leaders had a real character that helped them navigate through the multifaceted problems and formidable challenges they faced along the journey.

Servant Attitude and Life Style

These leaders rendered selfless services that put the interest of others before themselves. Servant leaders put the interest of others before themselves (Greenleaf, 1977). They stood for the less privileged, lived in spiritual darkness, lacked justice, oppressed and suppressed at the expense of their comfort, freedom, and future. Servant leaders value service, altruism, humility, and agapao love (Patterson, 2003).

These leaders made the marks that are hard to erase in their generation through their selfless services. They made the world a better place to live through their selfless love for others.

Hardworking Behavior

These three leaders were not lazy but hard-working people. Yukl (2013) posited that effective leaders are hard workers. These leaders worked day and night tirelessly. They were not working alone, but also empowered others to work hard alongside them. Because they were so faithful to the cause they stood for, they gave their best so that the causes would be translated into action and benefit others.

Finishing Strong

None of the three leaders quit diverted attention or shifted focus from their original vision despite the formidable challenges they faced. Northouse (2016) leaders who are effective, are also strong in their character traits. Through solid character, constant values and disciplined behavior, Nelson Rolihlahla Mandela, Mother Teresa, and William Carey finished strong. Eventually, each of them was able to reap the fruits of their labor before they passed away. What fruit! Indeed, sweet fruits of bitter struggle!

V. IMPLICATION FOR CONTEMPORARY ASPIRING LEADERS

There are several lessons that contemporary aspiring leaders, who want to do something about the problems they see in their societies or the world, can learn and apply into their context from the making of a leader in Mandela, Mother Teresa, and William Carey. Such lessons could be having the sense of calling that transcends self; selfless service and sacrificial living; unreserved commitment and paying the price; and self-discipline and strong, steady character.

Contemporary aspiring leaders can learn and apply the significance of unwavering determination and steadfast focus; undivided loyalty and unshakable faithfulness to the cause they stand for; discerning the time and seizing when opportunity knocks; proactive leadership and riskful decision making; corporate achievement and public recognition of others; and loving the enemy and leaving lasting legacy.

In the context of Christian leadership, contemporary aspiring leaders should learn that it does not matter what background a leader comes from when someone is trusting God and following His will. As Blackaby and Blackaby (2011) put it, "When the Lord is developing someone, all of life is a school. No experience, good or bad, is wasted" (p.70). This is because God can still raise leaders today against all the odds (Clinton, 2012).

VI. CONCLUSION

The purpose of this research is to explore the contributing factors to the making of organizational leaders. The contributing factors to the making of organizational leaders have been identified as common themes: a sense of calling, burden, and passion for

solving problems, singleness of purpose, commitment to causes beyond themselves, steady predictable character, vision clarity and articulation, servant attitudes and lifestyle, hardworking behaviors, and finishing strong. The lives and works of the historical leaders: Nelson Rolihlahla Mandela (Mandela, 1998), Mother Teresa (Spink, 1997), and William Carey (Carey, 2009) inspire and incite contemporary leaders to live and work for causes beyond themselves.

About the Author

Tariku Fufa Gemechu is from Ethiopia and currently lives in Harare, Zimbabwe along with his wife, where they both serve as missionaries with Campus Crusade for Christ International (Cru in the USA). Tariku serves as director of the Student-Led Movement of Campus Crusade for Christ in 24 countries of the Southern and Eastern Africa. He is a Ph.D. candidate in the Organizational Leadership program at Regent University, Virginia Beach, USA.

Email: buzetariku@gmail.com

VII. REFERENCES

- Alpion, G. (2007). *Mother Teresa: Saint or celebrity?* London: Routledge Press.
- Barber, J. (2004). *Mandela's world: The international dimension of South Africa's political revolution 1990–99*. Athens, OH: Ohio University Press.
- Battersby, J. (2011). *Afterword: Living legend, living statue*. In Anthony Sampson. *Mandela: The authorized biography*. London: HarperCollins.
- Benenate, B., & Joseph, D. (2000). *Mother Teresa: No greater love*. Fine Communications.
- Blackaby, H., & Blackaby, R. (2011). *Spiritual leadership*. Nashville, TN: Broadman & Holman.
- Boehmer, E. (2005). Postcolonial terrorist: The example of Nelson Mandela. *Parallax*, 11 (4), 46–55.
- Bromley, R. (2014). Magic Negro, Saint or Comrade: Representations of Nelson Mandela in Film. *Altre Modernità* (12), 40–58.
- Broun, K. S. (2012). *Saving Nelson Mandela: The Rivonia trial and the fate of South Africa*. Oxford: Oxford University Press.
- Carey, S. P. (2009). *WILLIAM CAREY*. London, UK: Wakeman Trust.
- Carey, W. (1961). *An Enquiry into the obligations of Christians to use means for the conversion of the Heathens 1792*. London: Carey Kingsgate Press.
- Carlin, J. (2008). *Playing the enemy: Nelson Mandela and the game that made a nation*. Penguin Publishing Group.
- Chawla, N. (1996). *Mother Teresa*. Rockport, Mass: Element Books.
- Clinton, J. R. (2012). *The Making of a leader: Recognizing the lessons and stages of leadership development*. Colorado Springs: NavPress.
- Clucas, J. (1988). *Mother Teresa*. New York: Chelsea House.

- Collins, J. (2001). *Good to Great*. New York: Harper Business.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.
- Egan, E., & Egan, K. (1989). *Prayer times with Mother Teresa: A new adventure in Prayer*. Doubleday.
- Ellis, S. (2011). The Genesis of The ANC's Armed Struggle in South Africa 1948–1961. *Journal of Southern African Studies*, 37 (4), 657–676.
- Forster, D. (2014). Mandela and the Methodists: Faith, fallacy and fact. *Studia Historiae Ecclesiasticae*, (40), 87–115.
- Fry, L. W. (2003). Toward A Theory of Spiritual Leadership. *The Leadership Quarterly*, 14, 693–727.
- Gibbs, E. (2005). *Leadership next: Changing leaders in a changing culture*. Downers Grove: InterVarsity Press.
- Greene, M. (2004). *Mother Teresa: A biography*. Greenwood Press.
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York, NY: Paulist Press.
- Konopaske, R., Ivancevich, J. M., & Matteson, M. T. (2013). *Organizational behavior and management* (10th ed.). Boston, MA: McGraw-Hill.
- Kouzes & Posner (2007). *The Leadership challenge* (4th ed.). San Francisco, CA: John Wiley & Sons, Inc.
- Kouzes, J. M., & Posner, B. Z. (2012). *The Leadership challenge: How to make extraordinary things happen in organizations*. Sa Francisco, CA: Jossey-Bass.
- Mandela, N. (1998). *Long Walk to Freedom*. London: Macmillan Publishers.
- Mangalwadi, V. (1999). *The legacy of William Carey: A model for the transformation of a culture*. Doi: ISBN 978-1-58134-112-6
- Northouse, P. G. (2016). *Leadership: Theory and practice* (7th ed.). Thousand Oaks, California: SAGE.
- Padgett, D. K. (2008). *Qualitative methods in social work Research* (2nd ed.). Thousand Oaks, CA: Sage.
- Padgett, D. K. (2016). *Qualitative methods in social work Research* (3rd ed.). Thousand Oaks, CA: Sage.
- Patterson, K. A. (2003). *Servant leadership: A theoretical model* (Order No. 3082719). Available from Dissertations & Theses @ Regent University. (305234239). Retrieved from <http://0-search.proquest.com/library/regent.edu/docview/305234239?accountid=13479>
- Patton, M. Q. (2014). *Qualitative research and evaluation methods* (4th ed.). Thousand Oaks, CA: Sage.
- Riddick, J. F. (2006). *The history of British India: A chronology*. Praeger.
- Robert, E. F., & Alaine, M. L. (2003). *Christians and missionaries in India*. doi: ISBN 978-0-8028-3956-5.
- Sanders, J. O. (2007). *Spiritual Leadership*. Chicago, IL: Moody Publishers.
- Sharma, A. (1988). *Sati: Historical and phenomenological essays*. Motilal Benarasidass.
- Spink, K. (1997). *Mother Teresa: A complete authorized biography*. New York: Harper Collins Publishers.
- Stogdill, R. M. (1948). Personal Factors Associated With Leadership: A Survey of The Literature. *Journal of Psychology*, 25, 35–71.

- Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Thousand Oaks, CA: Sage.
- Yukl, G. (2013). *Leadership in organizations* (8th ed.). Upper Saddle River, New Jersey: Pearson Education, Inc.



journal of biblical
perspectives
in leadership

EMOTIONAL INTELLIGENCE IN THE DISCOURSE OF THE JOHANNINE ACCOUNT

Jake Aguas

This study explores and examines the leadership framework of emotional intelligence and its five constructs (self-awareness, self-regulation, motivation, empathy, and social skills) and juxtaposes them with the life of Jesus Christ in the Gospel of John. It also identifies the intertextual elements present through a sub-textural exegetical analysis of the pericope and discusses the relationship of the findings to the theory of emotional intelligence.

I. INTRODUCTION

Over the last century, the leadership landscape has experienced significant change. The percentage of the manual workforce has continued to decrease while the demand for knowledge workers—individuals who place an emphasis on problem solving practices requiring a combination of convergent and divergent thinking—has significantly increased. It is estimated that 75% of the workforce will be comprised of knowledge workers by the year 2020 (Trost, 2013). Occupations have also shifted from factory and production-line work to careers requiring a higher degree of critical thinking and conflict management skills in data analysis, sales and marketing, social media, and highly specialized roles in technology and medicine. Leaders seeking to be effective are now required to adapt their style and behavior to accommodate a follower-centric generation (Northouse, 2018; Seemiller & Grace, 2016) that demands a higher degree of self and social awareness from its leaders. In the process, a leadership construct called “emotional intelligence” has emerged as a leadership theory that addresses one’s own emotions, as well as the impact that those emotions and actions have on others

and the surrounding environment (Salovey & Mayer, 1990; Goleman, 1995). According to Mayer, Salovey, and Caruso (2008), emotional intelligence is the leading predictor of high performance and accounts for 85% of outstanding performance in top leaders.

Jesus Christ exemplified and modeled the five constructs of emotional intelligence over 2000 years ago in His journey as told through the Johannine account of the Gospels. This study examines the Christological connection between the leadership theory of emotional intelligence and the intertextual analysis of events in the Gospel of John. The findings of the study aid in understanding the role that each of the elements of emotional intelligence play in the leadership lessons of Jesus Christ. The study also addresses the critical need for leaders to be emotionally intelligent in today's workplace.

II. LITERATURE REVIEW

The term "emotional intelligence" was first introduced and coined by Peter Salovey and John Mayer in their article titled, "Emotional Intelligence," published in the *Journal of Imagination, Cognition, and Personality* in 1990. Together, they defined emotional intelligence as a form of "social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action" (Salovey & Mayer, 1990, p. 189). Their second publication, later that same year, further described emotional intelligence as the "accurate appraisal and expression of emotions in oneself and others and the regulation of those emotions in a way that enhances living" (Mayer, DiPaolo, & Salovey, 1990, p. 772). Emotional intelligence had evolved as part of a group of cognitive abilities which include social, personal, and practical intelligences, together comprising a "hot" and emerging cognitive emotional process (Gutiérrez-Cobo, Cabello, & Fernández-Berrocal, 2016). Abelson (1963) had originally discussed the importance of being aware of one's surrounding where thinking was highly influenced by one's emotional state; however, emotional intelligence later developed to include an awareness and management of one's emotions when engaging and interacting with others whether leading from the top or leading within a self-managed team (Wolff, Pescosolido, & Druskat, 2002).

Emotional intelligence is derived from two areas of psychological research: cognition and the broadening perspective of the concept of intelligence (Brackett, Rivers, & Salovey, 2011). Cognition involves the emotional processes that interact to enhance the thinking that influences the thought processes (Palfai & Salovey, 1993). Mood states and emotions like anger, happiness, fear, and preferences all influence how people think, make decisions, and perform different tasks. The second area is the result of an outgrowth from the evolving concept of intelligence that now includes a wide landscape of mental abilities (Cantor & Kihlstrom, 1987). Rather than viewing intelligence strictly from an analytical perspective which considers tasks associated with memory, reasoning, judgment, and abstract thought, researchers and theorists began considering intelligence on a broader scope. This supported early research that an IQ, or "intelligent quotient," testing methodology had been far too limited. Gardner (1983) proposed a theory of multiple intelligences, each with its own pathway to learning: linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-

kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, and natural intelligence. This perspective began emphasizing and highlighting the creativity and practical knowledge associated with emotional intelligence (EQ).

Just prior to the turn of the century, mixed-model conceptions of emotional intelligence began taking shape. This newer construct of emotional intelligence combined an ability conception of emotional intelligence with self-reported personality attributes such as self-awareness and initiative (Bar-On, 1997). In addition, Goleman (1998) posited that this set of emotional propositions were not innate talents nor personality characteristics, but rather capabilities that could be learned and developed to achieve a new level of performance. Although researchers and theorists attacked Goleman with negative criticism calling his work “pop psychology” (Roberts, 2003), his practical approach has been embraced by the leadership community at large and his components of emotional intelligence theory can be found in team building, human resource development, training, and executive coaching programs that seek to maximize human capital (Hughes, 2016; Mulle, 2016; Kaur, Shri, & Mital, 2016).

Although Salovey and Mayer first pioneered the idea of emotional intelligence, Daniel Goleman popularized the term in 1995 in his book by the same title. Goleman’s voice as a writer of behavioral sciences for the *New York Times* and reputation as a Harvard-educated psychologist catapulted the topics of individual and social intelligence to the forefront of leadership practice and social science. The phenomenon has intrigued the public and private sectors, the general public, researchers, and the media. Goleman’s model renders that emotional intelligence is comprised of a group of personal attributes and five skills (self-awareness, self-regulation, motivation, empathy, and social skill) that enable the best leaders to maximize their own performance as well as those of their followers (Goleman, 1995).

Self-Awareness

Self-awareness refers to the personal insights that a leader is able to decipher about himself (Northouse, 2016) and the “understanding of one’s own moods and emotions, how they evolve and change over time, and the implications for task performance and interpersonal relationships” (Yukl, 2016, p. 150). An individual who is self-aware demonstrates self-confidence and has a realistic understanding of his or her strengths and weaknesses and is comfortable embracing them. Moreover, self-awareness assists in the intuitive decision-making process, helps with stress management, and allows one to motivate oneself and others more effectively. People with a high degree of self-awareness understand their tendencies across situations (Bradberry & Greaves, 2009), are cognizant of their weaknesses, and are not afraid to talk about them (Goleman, 2004).

Self-Regulation

The term “emotion” is derived from the Latin meaning “to move.” Emotions are driven and influenced by biological impulses that may be beyond one’s control (Goleman, 2004). Self-regulation is the ability to manage emotions through self-

reflection and the acceptance of uncertainty. Self-regulation of emotions can be described as the ability to calm oneself when upset and cheer oneself up when down. Self-awareness involves the ability to use one's awareness of his or her emotions to stay flexible and direct behavior positively (Bradberry & Greaves, 2009). Goleman (2004) defines self-regulation as the ability to control and redirect moods and impulses, and practice thinking before acting. It is the "inner conversation, the component of emotional intelligence that frees ones from being prisoner of his or her feelings" (Goleman, 2004, p.11). Self-regulation involves how one sets goals and plans, rehearses, and monitors progress towards goal attainment (Bass, 2008). It is the ability to exercise self-control, redirect when needed, and refrain from making judgment until the individual has had sufficient time to think and process the information. Individuals that self-regulate rarely verbally attack, make rushed emotional decisions, or compromise their values ("emotional intelligence in leadership," 2017).

Motivation

Motivation is the desire that exists within a person that causes that individual to act (Mathis, Jackson, & Valentine, 2014); and is generally described as the forces within a person that affect his or her direction, intensity, and persistence of voluntary behavior (McShane & Von Glinow, 2015). Motives are aspects that drive, direct, and select behavior (McClelland, 1980), and may be conscious (self-attributed) or non-conscious (implicit). Early theories of motivation in the United States were dominated by the assumption that the only incentives managers were interested in were those that elevated their economic self-interest (Schein, 2017). Later, the Hawthorne studies (Roethlisberger & Dickson, 1939) found that individuals were also motivated to connect and relate to peer or member groups. Today, individuals are motivated not only by monetary compensation but by verbal recognition, a career development plan, time off to spend with family and friends, a promotion in title, or even an elevation in status. It is for this reason that Goleman (2004) posits that virtually all leaders possess motivation, an ideology that focuses more on purpose and significance than tangible rewards.

Empathy

Empathy is the ability to put oneself in the other person's role and to assume that individual's viewpoint and emotions—being receiver-oriented rather than communicator-oriented (Konopake, Ivancevich, & Matteson, 2018). McKee (2015) found that empathy allows leaders to better understand and read people in crucial situations, and Goleman (2013) discussed empathy in the form of three distinct structures known as the empathy triad. Cognitive empathy is the ability to understand another person's perspective. In other words, it's the empathetic accuracy in knowledge about the contents of another person's mind, including how that person feels. It is also the ability to put oneself in another person's shoes without necessarily engaging with their emotions. Emotional empathy, on the other hand, is that ability to literally feel what someone else is feeling alongside them. For example, an adult who has lost a parent could express emotional empathy by comforting another adult friend who has also lost a parent as both individuals have experienced the same raw emotion. The third structure is empathetic

concern and can be described as the ability to not only sense what another person feels but to also sense what that person might need. Empathetic concern is the type of empathy considered to be a healthy necessity in a marriage, an employer-employee dyadic relationship, a parent-child kinship, and the understanding that one desires from their physician or therapist.

Social Skills

Emotional intelligence is associated with leadership emergence in small groups (Cote, Lopes, Salovey, & Miners, 2010), and social skills are essential for emotionally intelligent leaders and teams. According to Goleman (2004), social skills serve as the culmination of the other dimensions of emotional intelligence and can be defined as a construct for managing people in desired directions. Social skills, as well as all the other components of emotional intelligence, can be identified through a unique grouping of hallmarks (See Table 1). Social skills include building rapport and managing relationships, which help drive the effort to respond to others’ emotions and move them in a desired direction (Levi, 2017). Bradberry & Greaves (2009) shape their definition of social skills through two distinct lenses: social awareness and relationship management. Social awareness is the ability to pick up on the emotion of other people and understand what they may be thinking and feeling; and relationship management is using this social awareness to manage interactions successfully. In their integrative definition of leadership, Winston and Patterson (2006) include the importance of social attributes such as persuasive rhetoric, interpersonal communication, and collaboration in influencing a follower’s emotional energy towards an organizational mission.

Table 1

Goleman’s Five Components of Emotional Intelligence

Component	Definition	Hallmarks
Self-Awareness	the ability to recognize and understand your moods, emotions, and drives, as well as their effect on others	self-confidence realistic self-assessment self-deprecating sense of humor
Self-Regulation	the ability to control or redirect disruptive impulses and moods the propensity to suspend judgement to think before acting	trustworthiness and integrity comfort with ambiguity openness to change
Motivation	a passion to work for reasons that go beyond money or status	strong drive to achieve optimism, even in the face of failure

	a propensity to pursue goals with energy and persistence	organizational commitment
Empathy	the ability to understand the emotional makeup of other people skill in treating other people according to to their emotional reactions	expertise in building and retaining talent cross-cultural sensitivity service to clients and customers
Social Skill	proficiency in managing relationships and building networks An ability to find common ground and build rapport	effectiveness in leading change persuasiveness expert in building and leading teams

Note: Adapted from “What Makes a Leader?,” by D. Goleman, 2004. Copyright 2004 by Harvard Business School Publishing.

Goleman claims that these five skills that contribute to the makeup of emotional intelligence can be learned and supports the notion that emotional intelligence “can be as powerful, and at times more powerful, than IQ” (1995, p. 34). However, researchers have been quick to provide data that supports just the opposite accusing Goleman of going far beyond the evidence available when he makes his claims (Davies, Stankov, & Roberts, 1998; Mayer & Cobb, 2000).

In the decade that followed the introduction of emotional intelligence, human resource professionals, hiring managers, and training specialists have integrated emotional intelligence assessments and best practices into their interviewing, hiring, and human resource development programs. Interviewing strategies such as the STAR method—an acronym for “situation/task, action, and results”—are structured manners of responding to behavioral-based questions and have replaced conventional interviewing methods, becoming the new standard for a wide spectrum of positions, especially leadership roles (Alonso & Moscoso, 2017). These assessments measure the ability of transferring behavioral skills learned in one environment into a different setting. In recent years, the definition of emotional intelligence has also evolved. Mayer and Salovey (1997) refined their definition into a four-branch model (See Figure 1) that characterizes emotional intelligence as the ability to (1) accurately perceive and express emotion; (2) access and/or generate feelings when emotions facilitate thought; (3) understand emotions and emotional knowledge; and, (4) regulate emotions to promote emotional and intellectual growth. The specific element of “thinking” has now been woven into its fabric and become part of the definition. In fact, the performance-based Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) operationalizes the four branch model of emotional intelligence in its design (Mayer, Salovey, & Caruso, 2008). The assessment measures emotional intelligence by having individuals address issues pertaining to perception, use, understanding, and management of emotion.

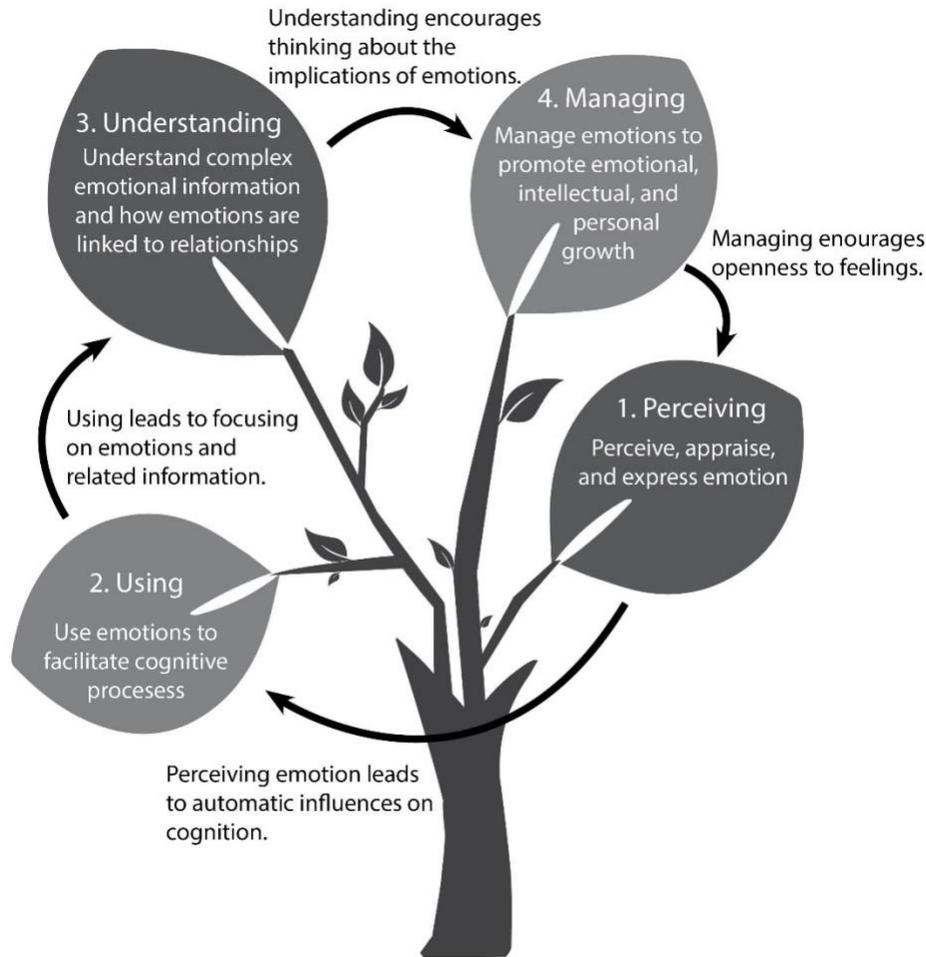


Figure 1. Salovey and Mayer's Four Branch Ability Model. Adapted from *What is emotional intelligence?* by J. Mayer and P. Salovey, 1997. Copyright 1997 by Basic Books.

Winston and Patterson (2006) also address other characteristics of emotional intelligence in their integrative definition of leadership. They highlight the importance of critical thinking skills, active listening, and interpersonal communication—all important features in becoming emotionally intelligent. Colman's (2014) definition also considers the construct of "thinking" and adds a spotlight on an individual's need to be flexible in order to practice sound emotional intelligence. Goleman describes emotional intelligence as the capability of individuals to recognize their own emotions and those of others, discern between feelings, guide thinking and behavior, manage their emotions, and adjust their approach to adapt to environments or achieve goals (Goleman, 1995).

Recent studies in emotional intelligence have begun exploring the cross-cultural factors influenced by the increasingly globalized environment. According to Moodian (2009), effective leadership requires a delicate capacity for understanding and utilizing cultural diversity to build successful organizations. In an effort to evaluate one's level of cultural intelligence, the Intercultural Competence Profiler was developed as an attempt to "describe and measure certain modes of thought, sensitivities, intellectual skills, and explanatory capacities that might contribute to the formation of intercultural

competence” (p.165). Molinsky (2015) found that emotional intelligence does not easily translate across borders and cultures, and leaders must embrace both emotional and cultural intelligences if they are to be effective globally (Alon & Higgins, 2005). Competent cross-cultural leaders understand that the world of emotional expression varies depending on the culture, country, or even the sub-region within a country. For example, emoting enthusiasm, eagerness, or passion in a business setting in Tokyo may be perceived negatively, whereas it could be welcomed and even encouraged in the Silicon Valley of California. Emotional intelligence has become essential in understanding cultural intelligence as cross-cultural interactions become the norm, relevant to both sociocultural environments and emotional understanding (Eagerly & Ang, 2003). Diversity and inclusion programs are gaining momentum in the United States and the cross-cultural dynamics of emotional intelligence continues to draw attention. Data compiled from these initiatives add significant value to both the public and private sectors, providing insight on managerial performance and leadership effectiveness in the workplace. Emotional intelligence is also expanding its reach as researchers are now exploring its relationship between academics, transformational leadership, and self-managed teams.

III. PURPOSE AND APPROACH

Studying the life of Jesus Christ through the lenses of emotional intelligence and exegetical analyses provides valuable insight to essential leadership lessons and their imbrications on the praxis of contemporary leadership. By evaluating the presence and levels of each of the constructs of emotional intelligence in the Gospel of John, leaders develop better methods of communicating effectively, diffusing conflict, and empathizing with their followers. A self-reflection and juxtaposition of the elements of emotional intelligence with one’s current acumen can help establish a new leader’s emotional intelligence baseline (EQ) or further shape an experienced leader’s influence and reach. Did Jesus demonstrate all five elements of emotional intelligence? To what extent did the five components play in the leadership and life of Jesus Christ? What intertextual elements exist in the Gospel of John, and what relation do they have to emotional intelligence and leadership? The first segment of the study will focus on identifying examples of the five constructs of emotional intelligence and discussing their implications in relation to the life of Christ. The second segment of the study will highlight the results of the exegetical excavation and relate them to the application and leadership theory of emotional intelligence.

IV. EMOTIONAL INTELLIGENCE IN THE GOSPEL OF JOHN

The construct of emotional intelligence can be observed in the leadership lessons of Jesus Christ throughout the Gospel of John. There are numerous examples representing each of the components of emotional intelligence that illustrate Jesus’ ability to work with others and function effectively as a change agent. Earlier, Goleman (2004) described the first component of self-awareness as the capability of an individual to know how one feels, and the impact that one’s emotions and actions have on the individuals around them and the surrounding environment. He further advocated that

individuals with a high degree of self-awareness had an understanding of what they are good at and what opportunities they might have. In the beginning verses of John 17, Jesus spends time praying for Himself, His disciples, and for all believers. In the pericope, Jesus expresses a high level of self-awareness—the situation He is in, the surrounding environment, and the events that are soon to occur. He says “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all the flesh, that He should give eternal life to as many as You have given Him” (John 17:1-2, New Kings James Version); and “Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are” (John 17:11, The New King James Version). In these scenarios, researcher is exposed to the depth of His understanding of what is to come and what will be required of Him.

In John 18:5-8, Jesus demonstrates absolute self-awareness in the Garden of Gethsemane. After travelling through the ravine between Jerusalem and the Mount of Olives (known as the Brook Kidron), they arrived at the garden, an area where they often met. Judas had left them and had already begun the betrayal process. In this scene, the detachment of experienced Roman troops and officers approached Jesus in an effort to identify Him:

Jesus therefore, knowing all things would come upon Him, went forward and said to them, “Whom are you seeking?” They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas who betrayed Him, also stood with them. Now when He said to them, “I am He,” they drew back and fell to the ground. Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” Jesus answered, “I have told you that I am He” (John 18:4-8, The New King James Version)

For the third time in the passage, Jesus claimed, “I am He,” reflecting God’s self-revelation. He had just come from the garden feeling anxious, sorrowful, and had pleaded, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will” (Matthew 26:39, The New King James Version). Even after this extreme emotional ordeal, Jesus was aware of His feelings and understood how to self-regulate them. Knowing who He was, He could have practiced a different outcome, but He did not. He submitted Himself voluntarily to the plan that was ordained by God. Self-awareness is also characterized by elements of humility, which Jesus demonstrates in this situation. From a leadership perspective, He knew who He was (identity), and He knew His final goal (purpose). John 18 provides another example of Jesus’ high level of emotional intelligence and self-control during His demonstration of voluntary submission to God’s will and contrasts it with Simon Peter’s lack of emotional restraint.

Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” (John 18:10-11, The New King James Version)

In this scene, Peter recklessly swings the sword of self-will and cuts off Malchus’ ear while Jesus drinks from the cup of God’s will. Jesus went on to heal Malchus’ ear, which served as a reminder that His purpose is fulfilled in spite of us.

Jesus understood His identity and purpose and spoke clearly about His mission. In Pilate’s court, He continued to demonstrate His self-awareness and high-level of

emotional intelligence as He explained where He was from. He symbolically communicates that His kingdom would not come from a worldly revolution and that the idea of “truth” was represented by the seal of God.

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” Pilate therefore said to Him, “Are you a king then?” Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice” (John 18:36-37, The New King James Version)

Jesus was also aware of the strengths and limitations of others. In a dialogue with Pilate, Pilate expresses that he has power and control over Jesus’ fate and can order His crucifixion or release. Jesus knew the truth that Pilate did not have control over His destiny and that Pilate would only be allowed to act in accordance with the Father’s larger plan.

Jesus answered, “You could have no power against Me, unless it had been given you from above. Therefore the one who delivered me to you has the greater sin” (John 19:11, The New King James Version)

Self-regulation is the second component of emotional intelligence and is characterized by the capacity to refrain from compromising values, making rash decisions, judging people, or making verbal attacks—it is about staying in control. Jesus has numerous interactions in the Johannine Gospel that exemplifies this leadership ability. Jesus remained calm, collected, and in control while being arrested in the garden, as well as when He was struck by the officer in the presence of the high priest after being questioned about His disciples and doctrine.

And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do you answer the high priest like that?” Jesus answered him, “if I have spoken evil; but if well, why do you strike me?” then Annas sent Him bound to Caiaphas the high priest (John 18:22, The New King James Version)

In the same fashion, Jesus went on to be scourged and mocked. He did not respond with anger or fighting. He neither verbally nor physically attacks anyone, nor did He pass judgment—these qualities represent the emotional intelligence acumen of self-regulation. The Gospel of John presents Jesus with a wide arrange of tests and challenges that could easily influence one to compromise their values. However, in all these complex interactions, leading up to and including the crucifixion, Jesus never wavered nor lost focus on His faith in the Father.

In the context of emotional intelligence, motivation can be described as consistently working towards a goal without compromising quality, regardless of the situation. This type of leadership is constantly redirecting followers to the goal at hand and uses a variety of mechanisms to help keep the end goal in the “line of sight.” Jesus was passionate about His purpose and demonstrated a relentless focus throughout John. The washing of the disciples’ feet is an example of Jesus humbly setting and reaffirming the course, while exemplifying the quality standard of work that will be required of His disciples in the days and years to come.

“Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done for you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them” (John 13:12-17, The New King James Version).

In John 18, Jesus validates that He is the one that the soldiers and officers are looking for, and says to them, “I have told you that I am He. Therefore, if you seek Me, let those go their way” (John 18:8, New King James Version). Observe here that He requests that His disciples be released and allowed to go on their way. Jesus knows that they still have work to do as part of a larger plan, even though He would be taken into custody. In John 19, Jesus goes on to acknowledge that He had finally completed the goal and reached the finish line, never having compromised the quality or integrity of His work: “So when Jesus had received the sour wine, He said, ‘It is finished!’ and bowing His head, He gave up His spirit” (John 19:30, The New King James Version). Lastly, Jesus continues to work towards the Lord’s goal by providing direction to the apostles during the commissioning.

So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained” (John 20:21-23, The New King James Version)

Empathy allows one to put oneself in the situation of others. Empathetic leaders help develop their team members and challenge them when necessary. They also provide and welcome constructive criticism and make it a point to actively listen to those sharing ideas. Perhaps one of the most convincing examples of empathy in emotional intelligence found in the New Testament is illustrated in John 19.

Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “behold your mother!” And from that hour that disciple took her to his own home (John 19:25-27, The New King James Version)

The investigator witnesses Jesus’ concern, love, and compassion for His mother Mary. Even while hanging on the cross in excruciating pain, He wanted to ensure that His mother was taken care of and provided for. In the same manner, He was providing John with maternal support for the future.

Another scriptural example of empathy could be seen in Jesus’ restoration of Peter: Jesus asks Peter three times if he loves Him. The first two times He asks Peter if he loves Him in the form of agape love. Peter cannot meet Jesus at that level and can only commit to a friendship style of love known as phileo love. Knowing this, Jesus then decides to meet Peter at his level of understanding and asks him if he loves Him in the form of phileo love on the third occasion.

So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes Lord; You know

that I love You.” He said to him, “Feed My Lambs”. He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes Lord; You know that I love You.” He said to him “Tend My Sheep”. He said to him a third time, “Do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You” (John 21:15-17, The New King James Version)

One final example of empathy is represented in the interaction between Thomas and Jesus in John 20:24-29. Thomas was not present initially when Jesus appeared in the closed room and showed the disciples His hands and His side. The disciples must have shared this with Thomas, thus his request to see them for himself. Jesus obliged, and in the process, Thomas not only believed that Jesus was risen from the dead, but he also knew that the resurrection proved His deity.

Empathy also includes a leader’s ability to challenge others when necessary. In the Johannine account, Jesus challenges the high priest with his bold response regarding His disciples and His doctrine. Jesus also challenges the officer that struck Him and confidently responds to Pilate and his claim to have power over the life of Jesus. Earlier in the Gospel, Jesus also predicts Judas’ and Peter’s betrayal in their presence. Jesus lovingly challenges Mary Magdalene outside of the tomb while she is weeping and encourages her to approach the disciples and share the news.

Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” (John 20:15, The New King James Version)

“Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God” (John 20:17, The New King James Version)

Leaders that are emotionally intelligent and are transparent with their teams and demonstrate the ability to communicate vision with clarity are effective through the use of social skills. Social skills not only help leaders become great communicators, but they also establish a foundation that welcomes feedback, encourages proactive listening, and gets a team excited about a new mission. The social skills of Jesus were demonstrated throughout the Gospel of John. For example, Jesus prayed to His Father for Himself, His disciples, and His believers with specificity and conviction in John 17. He also actively listened and articulated with precision when interacting with key individuals throughout the selected passage like Peter, the high priest, Caiaphas, Pilate, Mary, the beloved disciple John, Mary Magdalene, and His apostles.

V. INTERTEXTUAL ANALYSIS OF THE GOSPEL OF JOHN

The Gospel of John provides a rich tapestry of exegetical data. Applying Robbins’ (1996) methods of exegetical analysis provides an opportunity for in-depth investigation and analysis of the intertextual elements present in the passage. Socio-rhetorical criticism and interpretation is a methodology of exegeting literature that focuses on the “values, convictions, and beliefs both in the texts we read as well as in the world in which we live” (Robbins, 1996, p. 1). It is a praxis of viewing texts as a performance of language and a tapestry of interwoven historical and cultural textures (Robbins, 1996). Intertexture is a sub-texture of socio-rhetorical analysis that specifically explores a text’s reference to and representation of a rare or significant fact or event of

scientific interest also known as phenomena. The main goal of intertextual analysis is to interact with the processes and nature of recitation, recontextualization, and reconfiguration, extrapolating data which can then assist the investigator in better comprehending a text as it relates to the outside world. In turn, a better understanding of a particular text helps in the development and growth of emotional intelligence, particularly in the areas of self-awareness and social skills. An individual that is highly self-aware of his or her strong understanding of a specific passage might express confidence in a social discussion regarding the material and engage in healthy debate. On the other hand, that same individual may be self-aware of his or her lack of knowledge and may choose instead not to participate in a conversation. Self-awareness may influence the individual to step away to gain more understanding before interacting. Increasing one's self-awareness through the discovery and application of exegetical constructs has become a useful skill set, even for the exegetical investigator.

Although the Synoptic Gospels of Matthew, Mark, and Luke make important contributions to the significance of Jesus Christ and His ministry, the Gospel of John separates itself by the manner in which it offers "an extended and sophisticated reflection of the One from above to the Father, the relationship of the many children to the Son, and the values that are to characterize the disciples in this world" (DeSilva, 2004, p. 391). John 19 provides an intertextual canvas of exegetical data. Consider the oral-scribal intertexture of recitation defined as the "transmission of speech or narrative, from either oral or written tradition, in exact words in which the person has received the speech or narrative or different words" (Robbins, 1996, p. 41). In John 19:19, the investigator witnesses the writing of the inscription and its placement above Jesus' head on the cross from one of four different perspectives. Cross-referencing Pilate's role and participation, and the actual text of inscription to the other three Synoptic Gospels, it is a clear example and use of recitation in Scripture. John specifically states that Pilate wrote the title, "JESUS OF NAZARETH, KING OF THE JEWS," in the three major languages of the region. When compared to the same scenario in Mark, Scripture shows a replication of the words, "KING OF THE JEWS;" however the Markan narrative excludes any reference to Jesus by name, and neither specifically says who wrote the inscription nor who placed it up on the cross. The Johannine account is unique in that it explicitly describes Pilate as the one who wrote the inscription and placed it on the cross. None of the other three gospels specifically state Pilate's involvement with the same level of depth. The inscription is similar to the Matthean version in that both end with 'KING OF THE JEWS,' however there are some obvious differences when comparing the beginning of both passages. The version in John starts with "JESUS OF NAZARETH" while the Gospel of Matthew starts with "THIS IS JESUS." It is only in these two versions that Jesus is referred to by name. The Lukan narrative is the only Gospel to omit any reference to Jesus in the inscription and simply states, "THIS IS THE KING OF THE JEWS."

Table 2

Inscriptions from Each of the Four Gospels

Gospel	Inscription
John 19:19	JESUS OF NAZARETH, THE KING OF THE JEWS
Luke 23:38	THIS IS THE KING OF THE JEWS
Matthew 27:37	THIS IS JESUS THE KING OF THE JEWS
Mark 15:25	THE KING OF THE JEWS

Note: Adapted from The New King James Version.

In the process of exegeting the Johannine version, a *chreia* (pronounced “kray-a”) emerges from the comparison of words of one particular text to other written texts. A *chreia* is an action attributed to or analogous to a specific person (Robbins, 1996). In this case, Pilate’s interaction with Jesus, and his initiative in writing the inscription and placing it up on the cross himself was in itself an expanded *chreia*. The activity also exists as an action *chreia* in the juxtaposition of the scene with the Gospels of Matthew and Luke as the soldiers are the ones that mock Jesus and “cast lots” for his garments. The discourse provides another example of expanded *chreia* in the interaction between Pilate and Jesus when they discuss Jesus’ kingship in John 18:33-19:11. In the conversation, Jesus responds to Pilate’s inquiry:

“You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin” (John 19:11, The New King James Version)

This passage also illustrates the high level of self-awareness and self-regulation that Jesus possessed. Jesus acknowledged that Pilate had the power to take His life, but only because God allowed him that power. Jesus knew exactly who He was, who He was serving, and what His purpose was here on earth. In fact, Jesus had begun demonstrating self-awareness as a youth in the temple after the Festival of the Passover. When His parents returned to Jerusalem to look for Him, they found Him in the temple courts engaging with the teachers, listening, and asking questions. Listening, understanding, and healthy social interaction are all critical aspects of leaders who exercise self-awareness and social skills. In the passage, Jesus also grew in wisdom, stature, and favor—all necessary building blocks for increasing one’s emotional intelligence acumen.

There are also two instances of *sayings chreia* in John 19. The first is the kindness and love that Jesus exemplified towards His mother Mary and His beloved disciple John while on the cross: “Woman, behold your son!” and to John, “behold your mother!” (John 19:26-27, The New King James Version). Just before taking His last breath, Jesus places Mary in the care of John ensuring that she would be watched over after His death on the cross. The emotional intelligence elements of empathy and motivation are both present in this event. Another example of a *sayings chreia* and self-awareness is the exclamation of Jesus’ final words on the cross, “I thirst” and “It is finished!” (John 19:28-30, The New King James Version). This example of the *sayings chreia* represented finality as Scripture had been fulfilled.

Recontextualization is another form of oral-scribal intertexture that presents wording from biblical texts in the form of a narrative or attributed speech without an implication that the words are written anywhere else (Robbins, 1996, p. 107). Recontextualization in narration exists in the soldiers’ treatment of Jesus garments. In Psalms 22, King David foreshadows the suffering and praise of the Messiah and speaks of David’s own distress and the Lord’s deliverance. It also prophetically describes Jesus’ crucifixion and resurrection in extraordinary detail. David describes the excruciating death that Jesus would face on the cross. David laments the piercing of hands and feet and follows with a reference to soldiers arguing and negotiating for garments. David uses the words, “They divide My garments among them, and for My clothing they cast lots” (Psalms 22:18, The New King James Version). The Gospels of John and Matthew refer to this psalm verbatim in reference to the fulfillment of Scripture. The Johannine account provides a detailed version of the event describing the tearing of His clothing: “Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece” (John 19:23, The New King James Version). Although the soldiers were motivated and fixed on the “prize” (Jesus’ garments), they demonstrated low levels of self-regulation and empathy in the situation. The soldiers were impulsive, lacked tact, and had showed no empathy for Jesus, Mary, or His disciple John.

Table 3

Recontextualization of Psalm 22 in the Gospels

Gospel	Verse
John 19:23	“Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, ‘Let us not tear it, but cast lots for it, whose it shall be,’ that Scripture might be fulfilled...”
Mark 15:24	“And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take”
Luke 23:34	“And they divided His garments and cast lots”
Matthew 27:35	“Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet”

Note: Adapted from The New King James Version.

Additional elements of intertexture exist and are categorized under the construct of social intertexture, which are interrelated with the social skills of emotional intelligence. Social intertexture establishes its foundation from the general interaction

and base of social knowledge that is “commonly held by all persons of a region, no matter what their particular ‘cultural’ location may be” (Robbins, 1996, p. 62). Unlike cultural knowledge, social knowledge does not need to be taught or passed on through language or tradition. However, one’s ability to successfully navigate the waters of the surrounding environment depends on one’s understanding of their role in the social order which further influences actions. Social intertexture includes the sub-textures of social roles, social institutions, social codes, and social relationships. Within the Gospel of John, there are numerous social roles. At the betrayal and arrest in the Garden of Gethsemane, one can observe a detachment of soldiers (troops) well-armed with swords and clubs, perhaps expecting a battle or conflict. The soldiers actually appeared numerous times throughout the Gospel of John. They took Jesus to the high priest, to Pilate, off to be crucified, and pierced His side after death. Mark’s version even documents a self-aware soldier saying, “Truly this man was the Son of God!” (Mark 15:39, The New King James Version). The Roman cohort of auxiliary soldiers was comprised of both a cavalry and an infantry unit, and the officers were considered part of the temple police sent by the chief priests and the Pharisees.

The interaction with Caiaphas, the chief priest occurs in John 18:12. The chief priest held a high position among the Israelites and was a high-ranking member of the priesthood that served in the highest court of justice and the supreme council in Ancient Jerusalem. The Pharisees were mostly middle-class businessmen, who made up a minority in the Sanhedrin; however, they appeared to wield more decision-making power and influence than the wealthy aristocrats, the Sadducees. The Roman prefect of Judea, Pontius Pilate, also served as an example of someone with a social role in John 18:28. Pilate was the fifth governor of the province during the time of John the Baptist’s ministry as well as the ministry and crucifixion of Jesus Christ. Additional social roles worth noting include Barabbas the prisoner, the Jews, and a king.

A social institution is a collection of individuals that band together in pursuit of a common purpose. In the selected passage, there are numerous social institutions represented: the Roman Empire, the crucifixion, the group of chief priests, the battalion of soldiers, and the burial process. Social relationships in the Johannine account in John 19:17-21 are present in the kinship between a mother and her sons, and in friendships with Mary Magdalene, Mary the wife of Clopas, Nicodemus, and the disciple John. There are also familial components of social relationships with Mary’s sister and adversarial relationships with enemies such as the chief priests, Caiaphas, the general, and the soldiers.

VI. CONCLUSION

Emotional intelligence is just as relevant and influential to the praxis of leadership today as it was when Jesus Christ served His Father here on earth over 2000 years ago. This study identifies and provides an understanding of the leadership framework of emotional intelligence present in the Johannine account of the Gospels. Jesus exemplified all five constructs of emotional intelligence in His actions—self-awareness, self-regulation, empathy, motivation, and social skills—which serve as a baseline model for servant leadership. The socio-rhetorical intertextual analysis of the passage provides a specialized sub-exegetical perspective, which, when juxtaposed with the story of

Christ, assists the investigator with exploring the elements of emotional intelligence through insight gained from an intricate and detailed interpretation of Scripture. There are numerous leadership lessons to be learned from examining emotional intelligence in the Gospel of John. First, emotional intelligence is what helps leaders communicate effectively, empathize with their followers, and resolve conflict. Emotional intelligence is what allows leaders to also understand their tendencies across situations and speak comfortably about their strengths and weaknesses. Second, emotional intelligence can be learned and developed through reading, reflecting, and applying the lessons learned from one's own and others' life experiences, and from leveraging the growing number of EQ assessment tools available. Understanding one's emotional intelligence improves self-confidence, decision-making process, and self-control. As a result, a leader's ability to build rapport, manage relationships, and effectively react to a plethora of situations is enhanced. Third, emotional intelligence can be practiced by both individuals and teams, collaboratively or independently, across multiple dimensions. Although some studies show that emotional intelligence has faced challenges across borders, new methods of intercultural intelligence and cross-cultural competences are emerging to address the issue. Finally, emotional intelligence helps leaders realize how their short-term activities fit into their future-oriented vision, which are primarily driven by a desire to seek significance and purpose, even above tangible rewards.

Organizations that place high priority on the development of EQ in its most precious asset, human capital, may ignite the leadership performance that eventually becomes the organization's competitive advantage, helping it survive and flourish in the marketplace.

About the Author

Jake Aguas is an Associate Professor of Management, Human Resource Management, and Organizational Behavior in the Crowell School of Business at Biola University in La Mirada, California. He worked at JPMorgan Chase and served as a leader in the Retail Bank division for 15 years. Most recently, he served as its Human Resource Manager for Talent Acquisition for the Western United States. Jake is an organizational consultant and is pursuing a PhD in Organizational Leadership from Regent University. He holds a bachelor's degree in Economics from UCLA and a master's degree in Organizational Leadership from Biola University.

VII. REFERENCES

- Abelson, R. P. (1963). Computer simulation of "hot" cognition." In S.S. Tomkins & S. Mesick (Eds.), *Computer simulations of personality*. New York, NY: Wiley.
- Alon, I., & Higgins, J. M. (2005). Global leadership success through emotional and cultural intelligences. *Business Horizons*, 48(6), 501-512.

- Alonso, P., & Moscoso, S. (2017). Structured behavioral and conventional interviews: Differences and biases in interviewer ratings. *Journal of Work and Organizational Psychology, 33*(3), 183-191.
- Bar-On, R. (1997). *Bar-on emotional quotient inventory: Technical manual*. Toronto, Canada: Multi-health Systems.
- Bass, B. M. (2008). *The bass handbook of leadership: Theory, research, & managerial applications* (4th ed.). New York, NY: Free Press.
- Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional intelligence: Implications for personal, social, academic, and workplace success. *Social and Personality Psychology Compass, 5*(1), 88-103.
- Bradberry, T. & Greaves, J. (2009). *Emotional intelligence 2.0*. San Diego, CA: Talent Smart.
- Cantor, N., & Kihlstrom, J. F. (1987). *Personality and social intelligence*. Englewood Cliffs, NJ: Prentice Hall.
- Colman, A. (2014). *A dictionary of psychology* (4th ed.). Oxford, UK: Oxford University Press.
- Cote, S., Lopes, P. N., Salovey, P., & Miners, C. T. (2010). Emotional intelligence and leadership emergence in small groups. *The Leadership Quarterly 21*(3), 496-508.
- Davies, M., Stankov, L., & Roberts, R. D. (1998). Emotional intelligence: In search of an elusive construct. *Journal of Personality and Social Psychology, 75*(4), 989–1015.
- DeSilva, D. A. (2004). *An introduction to the new testament: Contexts, methods & ministry formation*. Downers Grove, IL: InterVarsity Press.
- Eagerly, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford, CA: Stanford University Press.
- Emotional intelligence in leadership (2017, November). *Mindtools: essential skills for an excellent career*. Retrieved from https://www.midtools.com/pages/article/newLDR_45.htm
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York, NY: Basic Books.
- Goleman, D. (1995). *Emotional intelligence*. New York, NY: Bantam Books.
- Goleman, D. (1998). *Working with emotional intelligence*. New York, NY: Bantam Books.
- Goleman, D. (2004). What makes a leader? *Harvard Business Review*. Boston, MA: Harvard Business Review Press.
- Goleman, D. (2013). The focused leader. *Harvard Business Review*. Boston, MA: Harvard Business School Publishing.
- Gutiérrez-Cobo, M. J., Cabello, R., & Fernández-Berrocal, P. (2016). The relationship between emotional intelligence and cool and hot cognitive processes: A systematic review. *Frontiers in Behavioral Neuroscience, 10*, 101.
- Hickman, G. R. (2016). *Leading organizations* (3rd ed.). Thousand Oaks, CA: SAGE.
- Hughes, C. J. (2016). *Emotional intelligence and transformational leadership among human resource professionals: A correlational study*. Available from ProQuest Central; ProQuest Dissertations & Theses Global. Retrieved from <http://eres.regent.edu:2048/login?url=https://search-proquest-com.ezproxy.regent.edu/docview/1868414342?accountid=13479>

- Kaur, I., Shri, C., & Mital, K. M. (2016). Modelling enhancement of team emotional intelligence. *Vision: The Journal of Business Perspective*, 20(3), 184-198. doi:10.1177/0972262916651532
- Levi, D. (2017). *The dynamics of teams* (5th ed.). Thousand Oaks, CA: SAGE.
- Mathis, R. J., Jackson, J. H., & Valentine, S. R. (2014). *Human resource management* (14th ed.). Stamford, CT: Cengage Learning.
- Mayer, J. D., & Cobb, C. D. (2000). Educational policy on emotional intelligence: Does it make sense? *Educational Psychology Review*, 12(2).
- Mayer, J. D., DiPaolo, M., & Salovey, P. (1990). Perceiving affective content in ambiguous visual stimuli: A component of emotional intelligence. *Journal of Personality Assessment*, 54(3&4), 772-781. doi:10.1080/00223891.1990.9674037.
- Mayer, J. D., & Salovey, P. (1997). *What is emotional intelligence?* New York, NY: Basic Books.
- Mayer, J. D., Salovey, P., & Caruso, D. R. (2008). Emotional intelligence: New ability or eclectic traits? *American Psychologist*, 63(6), 503-517.
- McClelland, D.C. (1980). *Motive dispositions: The merits of operant and respondent measures*. In L. Wheeler (Ed.), *Review of personality and social psychology*. Beverly Hills, CA: SAGE.
- McShane, S. L., & Von Glinow, M. A. (2015). *Organizational behavior* (7th ed.). New York, NY: McGraw Hill.
- Molinsky, A. (2015). Cross cultural management: Emotional intelligence doesn't translate across borders. *Harvard Business Review*. Boston, MA: Harvard Business School Publishing.
- Moodian, M. A. (2009). *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations*. Thousand Oaks, CA: SAGE.
- Mulle, K. (2016). *Emotional intelligence training* (1st ed.) Alexandria, VA: ATD Press
- Northouse, P. G. (2016). *Leadership: Theory and practice*. Thousand Oaks, CA: SAGE.
- Osborne, G. R. (2006). *The hermeneutical spiral: A comprehensive introduction to biblical interpretation*. Madison, WI: InterVarsity Press.
- Robbins, V. K. (1996). *The tapestry of early Christian discourse: Rhetoric, society, and ideology*. Harrisburg, PA: Trinity Press International.
- Robbins, V. K. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Harrisburg, PA: Trinity Press International.
- Roberts, R. D. (2003). Emotional intelligence: Pop psychology or new construct? *Contemporary Psychology*, 48(6), 853-855.
- Roethlisberger, F. J., & Dickson W. J. (1939). *Management and the worker*. Cambridge, MA: Harvard University Press.
- Salovey, P., Brackett, M. A., & Mayer J. D. (2004). *Key readings on the Mayer and Salovey model*. Port Chester, NY: Dude Publishing.
- Salovey, P., and Mayer, J. D. (1990). Emotional Intelligence. *Imagination, Cognition, and Personality*, 9(3), 185-211.
- Schein, E. H. (2017). *Organizational culture and leadership* (5th ed.). Wiley, Hoboken, NJ.

- Seemiller, C. & Grace, M. (2016). *Generation z goes to college*. San Francisco, CA: Jossey-Bass.
- Sire, J. W. (1978). *How to read slowly: Reading for comprehension*. New York, NY: WaterBrook.
- Trost, A. (2013). Human resource management. [Review of the Lecture Series *Human resource management*, produced by Hochschule Furtwangen University, 2013]
- Winston, B., & Patterson, K. (2006). An integrative definition of leadership. *International Journal of Leadership Studies*, 1(2), 6-66.
- Wolff, S. B., Pescosolido, A. T., & Druskat, V. U. (2002). Emotional intelligence as the basis of leadership emergence in self managing teams. *Leadership Quarterly*, 13, 505-522.
- Yukl, G.A. (2013). *Leadership in organizations*. Upper Saddle River, NJ: Prentice Hall.



JOHN 9: THE BLIND MAN TRANSFORMED

Matthew B. Thrift

This exploratory case study examines John 9 and the reaction of the blind man to both Jesus Christ and the Pharisees' attempts at transformational leadership. Using socio-rhetorical criticism to examine the pericope revealed important themes. The blind man's motivation and manner of the progression through the pericope provided evidence of Jesus Christ and the Pharisees' leadership methods. Jesus Christ fulfills Bass and Riggio's four-component model of transformational leadership. The Pharisees are a closer match to pseudotransformational leadership.

I. INTRODUCTION

Biblical leadership studies provide many opportunities to look at the actions of Jesus Christ, a Prophet, or an Apostle in light of modern leadership theories. For example, Cooper examined Paul's transformational leadership (2005). Mabey, Conroy, Blakeley, and Marco (2017) focused on Christian ethical leadership, emphasizing the need for leaders to align their words and actions. These works and others show how scripture can help leaders deepen their understanding of leadership theory and practice.

This explanatory case study uses Bass and Riggio's (2006) models of transformational and pseudotransformational leadership to examine Jesus Christ's and the Pharisees' actions in John 9. In the pericope, both Jesus Christ and the Pharisees attempted to influence a blind beggar over the same set of circumstances. Jesus Christ healed the blind man, while the Pharisees encouraged the blind man to reject his

healer. The researcher seeks to determine if Jesus Christ exhibited transformational leadership in John 9 according to Bass and Riggio's model. The researcher also seeks to determine if the Pharisees exhibited pseudotransformational leadership according to Bass and Riggio's model.

II. LITERATURE REVIEW

James MacGregor Burns introduced the concept of transformational leadership in 1978 (Bass & Riggio, 2006). Bass extended Burns' work and further developed the concept and a way to measure a leader's transformational characteristics. Bass and Riggio (2006) defined transformational leaders as those leaders who "stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity" (p. 3). Transformational leaders empower followers and align "the objectives and goals of the individual followers, the leader, the group, and the larger organization" (Bass & Riggio, 2006, p. 3). Bass and Riggio (2006) described four characteristics of transformational leadership: (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration.

Idealized Influence

Transformational leaders are role models (Bass & Riggio, 2006). Their followers "respect, admire, and trust them" (Bass & Riggio, 2006, p. 6). A transformational leader's followers identify with him or her and want to be like him or her (Bass & Riggio, 2006). Bass and Riggio (2006) identified two aspects of idealized influence: the behavior of the leader and the attributes followers perceive transformational leaders possess. Followers perceive transformational leaders as having "extraordinary capabilities, persistence and determination" (Bass & Riggio, 2006, p. 6). Transformational leadership can be directive or participative, but in either case, the follower trusts the leader and the ultimate decision (Bass & Riggio, 2006). Bass and Riggio found transformational leaders take risks for subordinates and view tasks as "joint missions" for the leader and followers to accomplish together (p. 28).

Inspirational Motivation

Transformational leaders "motivate and inspire those around them by providing meaning and challenge to the followers' work" (Bass & Riggio, 2006, p. 6). Inspirational motivation helps followers envision a desirable future state and provides followers with clear direction on how to achieve the shared vision (Bass & Riggio, 2006). Bass & Riggio (2006) noted transformational leaders display and engender optimism and enthusiasm. Transformational leaders help followers see their progress (Bass & Riggio, 2006). Inspirational motivation also includes thinking ahead and "creating self-fulfilling prophecies" (Bass & Riggio, 2006, p. 28). Inspirational motivation leads to increased self-concept (Bass & Riggio, 2006). After they increased their self-concept, followers of transformational leaders grow to identify with the leader, individually and collectively (Bass & Riggio, 2006). Followers are then motivated by shared values and goals (Bass & Riggio, 2006). Finally, transformational leaders empower their "followers to perform beyond expectations" (Bass & Riggio, 2006, p. 51).

Intellectual Stimulation

Intellectual stimulation involves allowing and encouraging subordinates to think creatively through challenging assumptions and reframing problems (Bass & Riggio, 2006). Bass and Riggio (2006) found followers' trust in leaders to not publicly criticize them to be an essential aspect of intellectual stimulation. Transformational leaders encourage followers to solicit problem solutions and do not reject followers' ideas because they are different from the leader's ideas (Bass & Riggio, 2006). Followers perceive intellectual stimulation when leaders question followers' assumptions and ask them to reaccomplish tasks they failed at (Bass & Riggio, 2006).

Individualized Consideration

Transformational leaders mentor and develop their followers (Bass & Riggio, 2006). They provide a supportive climate for followers to learn as they achieve "successively higher levels of potential" (Bass & Riggio, 2006, p. 7). Individualized consideration also requires leaders to view each follower as an individual, with unique needs and personalize their interactions with the follower (Bass & Riggio, 2006). Delegation of appropriate tasks is another way leaders show individualized consideration. Leaders and followers also exchange ideas on how to accomplish the tasks and what support the follower needs (Bass & Riggio, 2006).

Christ as a Transformational Leader

Bass and Riggio (2006) described idealized influence and inspirational motivation as components of charismatic leadership behaviors. Piovanelli (2005) defined Christ as a charismatic leader to those who ascribe "a prophet-like status" (p. 397). He noted Christ inspired devoted supporters with his invitation to follow him (see Matt 4:19). Piovanelli (2005) argued scholars should move past the idea of Christ as just a great charismatic leader but look at him as a transformational leader.

Fraye (2007) used Kouzes and Posner's model of transformational leadership to examine Christ's leadership. Kouzes and Posner's (2017) five practices share key concepts with Bass and Riggio's (2006) four components of transformational leadership (see Table 1). Kouzes and Posner's ten commitments identify behaviors transformational leaders perform (see Table 2). According to Frayer, Jesus Christ employed idealized influence via "profound integrity in word and deed" which established credibility in his message (p. 159). Christ challenged the process when he questioned his own followers' assumptions, values, and ideals (Fraye, 2007). He forced them to consider the answers to questions they did not want the answers to (Fraye, 2007). Christ also challenged their idea of what the Messiah would do for the Israelites (Fraye, 2007). These challenged assumptions are part of intellectual stimulation. Christ created a new, shared destiny to motivate his followers (Fraye, 2007). This shared destiny provided them with the support they needed to achieve the new, shared vision (Fraye, 2007).

Table 1

Kouzes and Posner's Five Practices Mapped to Bass and Riggio's Four Components

Kouzes and Posner's Five Practices	Bass and Riggio's Four Components
Model the Way	Idealized Influence
Inspire a Shared Vision	Inspirational Motivation
Challenge the Process.	Intellectual Stimulation
Enable others to Act	Individualized Consideration
Encourage the Heart	

Note. Adapted from *The Leadership Challenge*, by J. M. Kouzes and B. Z. Posner, 2017. Copyright 2017 by James M. Kouzes and Barry Z. Posner and *Transformational Leadership* (2nd ed.), by B. M. Bass and R. E. Riggio. Copyright 2006 by Lawrence Erlbaum Associates, Inc.

Table 2

Kouzes and Posner's Five Practices and Associated Ten Commitments

Five Practices	Ten Commitments
Model the Way	Clarify values Set the example
Inspire a Shared Vision	Envision the future Enlist others
Challenge the Process.	Search for opportunities Experiment and take risks
Enable others to Act	Foster collaboration Strengthen others
Encourage the Heart	Recognize contributions Celebrate victories and values

Note. Adapted from *The Leadership Challenge*, by J. M. Kouzes and B. Z. Posner, 2017. Copyright 2017 by James M. Kouzes and Barry Z. Posner.

Pharisees as Transformational Leaders

Langbert and Friedman (2003) argued the head rabbi of the Sanhedrin, the Nasi, during the Greek and Roman rule exhibited transformational leadership. Langbert and Friedman (2003) drew on rabbinical tradition to show how each Nesi'im's (the plural of Nasi) sayings and actions support the transformational leadership model proposed by Bass. While it is uncertain whether the Nesi'im were Pharisees or not, Langbert and Friedman's (2003) thesis was the Nesi'im must have been transformational leaders to keep the Jewish people together as a cultural and spiritual body in the face of so much opposition.

Pseudotransformational Leadership

Burns believed transformational leadership must be morally uplifting (Bass & Riggio, 2006). Bass (1985) initially argued transformational leadership would work the

same way whether the outcome was beneficial or harmful to the followers. Bass (1998) later accepted Burns' argument that transformational leadership must be moral.

Charismatic leadership theory developed the concept of socialized and personalized leadership (Bass & Riggio, 2006). Socialized leaders engage in "egalitarian behavior, serve collective interests and develop and empower others" (Bass & Riggio, 2006, p. 13). Personalized leaders "rely ... on manipulation, threat, and punishment" and "disregard the established institutional procedures and ... the rights and feelings of others" (Bass & Riggio, 2006). Personalized leaders are impetuous, narcissistic and aggressive (Bass & Riggio, 2006). According to Bass & Riggio (2006), what separates personalized leaders from socialized leaders is "whether the leader works primarily toward personal gains as opposed to focusing on the outcomes for followers" (p. 13). Personalized transformational leaders are inauthentic transformational leaders or pseudotransformational leaders (Bass & Riggio, 2006). While they may produce transforming behavior, it is in their self-interest and not the followers (Bass & Riggio, 2006). The same components of idealized influence which create commitment and motivation can be used inauthentically to manipulate followers and produce dependence (Bass & Riggio, 2006).

Bass and Riggio (2006) argued the distinguishing feature between authentic transformational leadership and pseudotransformational leadership is individualized concern for the follower. An authentic transformational leader is "truly concerned with the desires and needs of followers" (Bass & Riggio, 2006). A pseudotransformational leader treats followers as a means to an end (Bass & Riggio, 2006). Transformational leadership bases a large part of its influence on the attributes followers ascribe to the leader (Bass & Riggio, 2006). Lin, Huang, and Chen (2017) found a followers' perception of a leader's motivation determined whether followers perceived a leadership behavior as transformational or pseudotransformational. When followers perceived the leader as having manipulative intent they were more likely to perceive the leader's actions as pseudotransformational (Lin, Huang, & Chen, 2017). Lin et al. also found when followers perceive a manipulative intent they have lower organizational identification and lower performance.

III. METHOD

This explanatory case study examines the application of Bass and Riggio's (2006) transformational leadership model in John 9. Using Robbins (1996) social-rhetorical criticism (SRC) model, this paper focuses primarily on inner texture, as it reveals aspects of the text requiring further examination (Robbins, 1996). This paper then uses the other four SRC textures: (a) intertexture, (b) social and cultural texture, (c) ideological texture, and (d) scared texture as needed to identify elements relating to Bass and Riggio's transformational leadership model. Applying this model to Jesus Christ's and the Pharisees' actions in the pericope allows the researcher to contrast their effects on the blind man and how those effects derive from authentic and pseudotransformational leadership. The researcher believes this pericope is well suited for this task as it contains an example of both Jesus Christ's and the Pharisees' attempts to influence the same subject.

IV. DATA

Inner Texture Analysis

John 9 tells the story of a man who was born blind being healed on the Sabbath day by Jesus Christ and the healing's aftereffects. An inner texture analysis of the pericope identified multiple subtextures which guide further exploration in Robbins' (2006) other SRC textures. All five of Robbins' subtextures are examined to determine the pericope's application to transformational and pseudotransformational leadership.

Opening-middle-closing texture and pattern. John 9 possess three major narrational units. The transition between the major narrational units coincides with Christ's departure and subsequent return to the narrative. The opening unit, Christ taught his disciples and healed the blind man: John 9:1-7 (see Table 3), covered Christ's teachings on the causation of a blind beggar's blindness and his actions to restore the blind man's sight. The departure of Christ from the pericope closed the narrational unit.

Table 3

John 9 Narrational Units and Subunits (King James Version)

Christ taught his disciples and healed the blind man. John 9:1-7

1. And as Jesus passed by, he saw a man which was blind from his birth.
2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. As long as I am in the world, I am the light of the world.
6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Discussion concerning the healing: John 9:8-34

Discussion of the manner of the blind man's healing: John 9:8-15

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
 9. Some said, This is he: others said, He is like him: but he said, I am he.
 10. Therefore said they unto him, How were thine eyes opened?
 11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
 12. Then said they unto him, Where is he? He said, I know not.
 13. They brought to the Pharisees him that aforetime was blind.
-

Table 3

John 9 Narrational Units and Subunits (King James Version)

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.
15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Discussion on the propriety of and nature of the healing: John 9:16-23

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
20. His parents answered them and said, We know that this is our son, and that he was born blind:
21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
23. Therefore said his parents, He is of age; ask him.

The healed man refuted the Pharisees: John 9:24-34

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.
26. Then said they to him again, What did he to thee? how opened he thine eyes?
27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?
28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.
30. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Table 3

John 9 Narrational Units and Subunits (King James Version)

-
32. Since the world began was it not heard that any man opened the eyes of one that was born blind.
33. If this man were not of God, he could do nothing.
34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
-

Dialogue between Christ, the healed man and the Pharisees: John 9:35-41

-
35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36. He answered and said, Who is he, Lord, that I might believe on him?
37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38. And he said, Lord, I believe. And he worshipped him.
39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.
-

The middle unit, discussion concerning the healing: John 9:8-34 (see Table 3), is a series of three dialogues, also in an opening, middle, and closing texture. The middle unit, discussion of the manner of the blind man's healing: John 9:8-15 (see Table 3), opened with the now healed man discussing the nature of his healing, first with his neighbors and then with the Pharisees. The middle portion, discussion on the propriety of and nature of the healing: John 9:16-23 (see Table 3), occurred as the Pharisees and others discussed amongst themselves and others the nature and propriety of the man's healing. The Pharisees attempted to engage the healed man's parents, who declined to become involved. The middle unit, the healed man refuted the Pharisees: John 9: 24-34 (see Table 3), closed when the Pharisees reengaged the man and tried to persuade him to reject the miraculous nature of his healing and the goodness of the healer. After the Pharisees failed to persuade the man to reject Christ and therefore cast him out of the synagogue the middle section closed.

The closing unit, dialogue between Christ, the healed man, and the Pharisees: John 9: 35-41, (see Table 3), reintroduced Christ into the pericope. Christ returned to complete the healing process by healing the man spiritually and the teaching process by declaring the false teachings of the Pharisees.

The opening-middle-closing subtexture highlighted two critical tasks for further examination. The first task is identifying the repetitive themes across the subsections of the pericope. According to Robbins (2006) examining repetitive portions of the text helps identify the author's thematic construction. The second task is examining the man's progressive healing, both in its physical and spiritual aspects. The blind man is the only character present in every narrational unit and subunit (see Table 3).

Determining whether he changed due to his interactions with Christ and the Pharisees allows examining the effects of Christ and the Pharisees' leadership behaviors.

Repetitive texture. Robbins (2006) defined progressive texture as the "occurrence of words and phrases more than once in a unit" (p. 8). Repetitive texture serves as a guide to reveal "overall rhetorical movements" provide the "overarching view" which "invites the interpreter to move yet closer to the details of the text" (p. 8). Two repetitive texture patterns relevant to transformational leadership exist in the periscope.

The pericope repeated the actions of three central individuals or groups, Christ, the blind man, and the Pharisees. Christ appeared as the main subject in the opening and closing section. He was the instrument of healing the blind man and one of two characters who teach. The blind man was the only character who appeared in all three sections. He progressed from blind beggar to follower of Christ. The Pharisees appeared in the middle and closing sections. In the middle section, they served as arbiters of Mosaic and Talmudic law, and in the closing section as an example for Christ to juxtapose physical and spiritual blindness. The significance of the repetition requires further analysis.

Sinning also forms a reoccurring theme. The blind man, his parents, Jesus, and the Pharisees are accused of being sinners (see Table 4). Christ absolved the man and his parents of being sinners (v. 3). Christ sinning is incompatible with Christianity (see 1 Pet. 2:22, 2 Cor. 5:21, and Heb. 4:15). Christ called the Pharisees sinners (v. 41). The repetition of the theme highlighted Christ's assertion the Pharisees were sinners due to spiritual blindness.

Table 4

Theme of sinning

Verse				Potential Sinner
2.	Who		Sinned	the man or parents
3.	Neither		Sinned	the man or parents
24.	This man	is a	Sinner	(Christ)
25.	He	is a	sinner or not	(Christ)
34	Thou	wast born	in sin	(blind man)
41	Your		sin remaineth	(Pharisees)

Progressive texture. The subjects identified in the repetition subtexture have different progression patterns throughout the pericope. Christ progressed others through the narrative. The man progressed in his acknowledgment and understanding of Christ. The Pharisees failed to help others progress while experiencing the same facts as the blind man.

Christ's words and actions in the pericope followed an ABBA pattern. Christ opened the narrative by teaching his disciples about the nature of physical blindness. Then he physically healed the blind man and departed. After the blind man progressed through a series of dialogues, Christ returned to heal the blind man spiritually. The pericope closed with Christ teaching the Pharisees about spiritual blindness. The

completion of the pattern highlighted how Christ individually addressed physical and spiritual suffering.

The blind man progressed in his knowledge of Christ (see Table 5). This progression reflected an increasing understanding of Jesus Christ and his divine role. Muderhwa (2012) wrote “elementary belief, before it becomes authentic, has to grow, or mature, in order to reach the decisive recognition of the identity of Christ. It is this route which the blind man follows” (p. 3). The recognition of identity culminated in verses 27 and 28 when the man asks the Pharisees if they “will...also be his disciples.” This suggests the man committed to becoming Christ’s disciple over the course of the pericope. The Pharisees’ declaration in verse 28 that the man is now “his disciple” supports this suggestion. As the man repeatedly recounted his story, he progressively increased his understanding of Christ’s true nature. At the end of the narrative, the blind man acknowledged Jesus Christ as the Son of God and worshiped him.

Table 5

Blind man’s progression in acknowledgment of Christ

Verse	Blind man’s description of Jesus
11.	A man called Jesus
17a.	He is a prophet
17b.	Whether he be a sinner or no, I know not
27.	will ye, also be his disciples
36.	Who is he (the Son of God) that I might believe on him?
38	Lord, I believe. And he worshipped him.

The Pharisees experienced the same underlying facts as the blind man but were not transformed. In verse 16, after they determined how the blind man received his sight they declared Jesus “is not of God, because he keepeth not the Sabbath day.” After questioning the man on his assessment of Christ, see Table 3, the Pharisees directed the man to praise God because Christ is a sinner (v. 24). After the man’s parents established his blindness from birth, the Pharisees acknowledged the man could see, but they rejected the manner of his healing.

Argumentative texture and pattern. John 9 contained two arguments which display the characteristics Robbins (2006) identifies in a complete Mediterranean argument. These two arguments reveal how the Pharisees and Christ applied or failed to apply the transformational leadership components.

The first argument was the Pharisees assertion that Christ’s actions were unrighteous. The structure of the argument follows.

Major premise 1 – Sabbath-breakers are sinners

Minor premise 1 – Making clay (kneading) is forbidden on the Sabbath (Bultmann as cited in Frayer-Griggs, 2013). Jesus Christ made clay on the Sabbath.

Conclusion 1 – Jesus Christ is a sinner

Major premise 2 – Sinners cannot do truly good works

Minor premise 2 – Jesus is a sinner

Conclusion 2 – Jesus cannot do truly good works

In John 9, the Pharisees argued a sinner cannot be a man of God or do truly good works (vv. 16, 24, & 29). Since Pharaoh's magicians duplicated some of Aaron's feats, a tradition existed that unrighteous people could duplicate the works of God (see Ex 7:1-12, 20-22, and 8: 6-7). Some Pharisees believed Jesus's actions constituted a Sabbath violation. Other Pharisees questioned, "How can a man that is a sinner do such miracles?" (v. 16). Ultimately the Pharisees concluded Jesus Christ was a sinner who could not do good works (vv. 16, 24, & 29).

The Pharisees' second argument was the blind man was also a sinner. Their argument follows.

Unstated major premise – Misfortune only comes as punishment for sin

Minor premise – The man is blind

Conclusion – The man or his ancestors sinned

The Pharisees asserted during their argument with the man regarding the nature of his healing that he "was born in sin" (v. 34). The argument's thesis is the man's blindness resulted from "divine" judgment as punishment for a sin (Tite, 1996, p. 85). Restated in general terms, the Pharisees' argument is bad things only happen as a result of sin.

Inter-texture Analysis

Oral-scribal intertexture. The narrative's use of oral-scribal intertexture demonstrated how Christ and the blind man challenged assumptions. Christ rejected the Pharisees and his disciples' assumptions about the nature of the man's blindness. Later in the pericope, after undergoing his transformation, the man also asserted a response questioning the Pharisees notion of sin. Challenging assumptions is part of intellectual stimulation (Bass & Riggio, 2006).

Jesus said in John 9:5 "As long as I am in the world, I am the light of the world." This verse recontextualized a phrase he used twice before. In the Sermon on the Mount, he said, "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14). In John 8:12 he said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The recontextualization emphasized Christ's role as the perfect example for his followers. In declaring himself the light, he directed his followers to "identify with [him and] emulate" him (Bass & Riggio, 2006, p. 6).

The healed man told the Pharisees "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (v. 31). His statement reconfigured two Old Testament passages regarding God's willingness to listen to the pleas of sinners. Psalm 66:18 reads "If I regard iniquity in my heart, the Lord will not hear me." Proverbs 15:29 states "The Lord is far from the wicked: but he heareth the prayer of the righteous." These reconfigurations demonstrated the man gained the ability to see beyond his experience as a blind beggar.

Cultural intertexture. The blind man in this pericope started the narrative as a beggar (v. 8). While not all ancient blind persons were low status, begging indicated the man was a low-status individual (Opatrny, 2010). Both Jesus' disciples (v. 2) and the Pharisees (v. 34) regarded the blind man's blindness as a result of sin. This idea likely

resulted from Old Testament writings identifying blindness as a punishment from God (Sorsby, 2008). Without property or skill to counteract this cultural assertion his ostracization was assured.

The pericope contained several echoes to other scripture regarding the nature of spittle. The Bible generally presented spittle in a negative regard (see Num. 12:14, Job 30:10, and Isaiah 50:6). Cook (1992) however, noted contemporary culture viewed saliva as possessing “curative powers” (p. 245). In this pericope, Christ used spittle to make clay and heal the blind man. Christ also used spittle to heal the blind man of Bethsaida (Mark 8:22-26) and the deaf-mute (Mark 7:32-37). These positive uses are echoed in other Bible uses where spittle shows contempt or an attempt to defile, particularly as rabbinical writings always identify spittle as an impure instrument (see Matt. 26:67, Mark 16:45, and Luke 18:32; Cook, 1992). Christ’s use of a popular instrument of healing instead of a rabbinically blessed healing instrument identifies him with the popular culture (Cook, 1992).

Social Intertexture.

Casting people out of the synagogue. Biblical Judaism’s leading social institution was the synagogue. Schechter and Greenstone (1906) wrote casting someone out of the synagogue “meant a practical prohibition on all intercourse with society” (para. 1). The punishment for “confess[ing] Christ” was being cast out of the synagogue. The implicit threat to the man’s parents deterred them from accepting their son’s healing (vv. 22-23). Christ explained, “neither hath this man sinned, nor his parents” demonstrating intellectual stimulation and individualized consideration for the blind man and his parents. The Pharisees made the same threat explicit when they cast the man out of the synagogue for confessing Christ (v. 34). When he was blind, the man was dehumanized and reduced to begging. Casting him out of the synagogue for believing the man who healed him was a restatement of his dehumanization (Cook, 1992).

Role of the Pharisees in Biblical Judaism. The Pharisees in pre-70 BCE were laity who desired to bring the temple’s ritual purity into everyday life (de Lacey, 1992). They believed secular meals should be consumed in the same state of ritual purity that a priest would eat a consecrated meal in the temple. Pharisees did this because they believed they were the “heart of the ‘kingdom of priests’ (Ex. 19:6) which was Israel” (de Lacey, 1992, p. 360). The Pharisees believed their ritual purity entitled them to be viewed as privileged, holy people worthy of honor and esteem from others (Malina & Rohrbaugh, 1998). De Lacey (1992) argued the “the pharisaic *raison d’être* is a striving toward the highest holiness, as epitomized in the priestly service and expressed in the regulations of the Torah concerning purity” (p. 354).

Striving for ritual purity, the Pharisees possessed a secure, self-contained social identity which reinforced their social role as keepers of the Talmudic traditions. As a group of zealous Jews, they viewed their primary concern as maintaining the Mosaic’s law’s oral traditions and ritual purity (de Lacey, 1992; Taylor, 2000). The Jews viewed the Pharisees as “exemplars of wholesome living, of holiness, righteousness, compassion, and loving-kindness, preaching not only faithful adherence to the Torah’s injunctions but even pious imitation of God” (Taylor, 2000, p. 446). Therefore, it is understandable the man’s neighbors went to the Pharisees to help them make sense of

the man's healing. Based on the Torah and rabbinical traditions the Pharisees could determine the true nature of the man's healing.

Social and Cultural Texture Analysis

Thaumaturgical response. The blind man experienced thaumaturgical healing twice in the pericope. First, Jesus restored his physical sight (vv. 6-7). Then, Jesus spiritually healed him (vv. 35-38). The physical healing of the man's blindness sparked his increased understanding of Christ's true nature. This increased understanding led the man to declare his desire to follow Jesus (vv. 27 & 35-38). His discipleship led to being cast out of the synagogue and socially ostracized (Schechter & Greenstone, 1906; Muderhwa, 2012). Once the formerly blind man was cast out, Christ revealed himself to the man and healed him spiritually (v. 37).

Common social and cultural topics. Robbins (1996) identified several underlying cultural assumptions present in the biblical culture which are not present in modern western culture. Robbins argued modern readers must understand and account for these cultural assumptions to avoid an "ethnocentric and anachronistic interpretation" of scripture (p. 75).

In verse 37, the formerly blind man challenged the Pharisees regarding their intent to become Christ's disciples. His use of μή θέλω (*mē thelō*) implies he expected a negative response from the Pharisees (Malina & Rohrbaugh, 1998). This question was, therefore, a "sharp honor challenge" (Malina & Rohrbaugh, 1998). The Pharisees would not accept an honor challenge from a beggar and therefore they "reviled" him (v. 28). Muderhwa (2012) argued the Pharisees were "acting in their judicial capacity identify themselves as 'disciples of Moses' to whom God spoke. They do not reveal the slightest interest in becoming disciples of 'that fellow'" (Muderhwa, 2012, p. 4). The Pharisees response suggested they considered the healed blind man unworthy of direct response (Malina & Rohrbaugh, 1998).

The Pharisees viewed themselves as keeper of both the Torah law and the rabbinical traditions. They believed the traditional rabbinical interpretation of the Torah was equal in weight to the actual text (de Silva, 2004). The Israelites had Levites to execute the priesthood offices, but needed interpreters of the Torah and rabbinical traditions to guide their daily activities under the Mosaic law. As keepers and interpreters of rabbinical tradition, this placed the Israelites in a patron-client relationship with the Pharisees. The Pharisees had the power to determine an action's acceptability, granting them power over the Israelites. The Pharisees could call witnesses (vv. 18-21) and issue punishment (vv. 22 & 34). However:

Jesus offered an alternative means to religious fulfillment that was more sympathetic to the culture and socio-economic circumstances of the peasant societies amongst whom he taught, people for whom maintaining a constant state of ritual purity as though they were in the Temple was economically impracticable. (Taylor, 2000, p. 302).

Christ threatened the Pharisees' self-defined role of the Israelites' patron on religious matters. Accepting Christ as the Messiah, or even a religious leader weakened the Pharisees' power. The threat to the Pharisees' power caused them to threaten Christ's followers with being cast out of the synagogue (v. 22).

Ideological Texture Analysis

According to Robbins (1996) determining John's intended audience allows exegetes to understand the pericope's place with early Christian era writings and understand his intended message. Tite (1996) noted the early Christians considered themselves Jews and had concerns about what would happen if they were expelled from the synagogue like the blind man. John's use of Christ spiritually healing the blind man after his expulsion was part of John's attempt to redefine the early Christians' "religious and cultural identity" (Tite, 1996, p. 81). John used the blind man's experience of discovering Christ as the new Moses to support his position in the contemporary debate over the role of the Judaic past in the Christian future (Tite, 1996). John's account was intended to reassure his contemporaries their choice of faith in Christ was worth the sacrifice (Tite, 1996).

Sacred Texture Analysis

The search for the divine and divine influence is at the heart of the pericope. The great debate in the middle portion of the narrative concerns the nature of the man's healing. If Christ acted as an agent of God, he did not violate the Sabbath and it was a truly good work. If Christ was a sinner the work was a counterfeit act meant to deceive humankind into following a false leader.

Human redemption. The blind man is physically redeemed from blindness by Jesus Christ (vv. 6-7). The physical healing is a manifestation of the divine power to heal. The man and the Pharisees agreed the healing came from God (vv. 24 & 33). However, they disagree on if Jesus Christ is an agent of the divine redemption of the blind man. After the man is dehumanized by the Pharisees and cast out, Christ acted to redeem him from ostracization (Cook, 1992).

Human commitment. In John 9 the Pharisees and the man each committed to following a person whom they viewed as reflecting the divine. In verse 28-29 the Pharisees asserted their Mosaic discipleship. Harstine, as cited in Muderhwa (2012) wrote Moses became "a legendary figure or the religious authority who gave the law to Israel and who mediates between God and Israel" (p. 4). The Pharisees grounded their commitment in Moses, which was the source of their resistance to Jesus (Muderhwa, 2012). The healed blind man grounded his commitment in Jesus Christ.

V. RESULTS

Christ as an Authentic Transformational Leader

Using Robbins' (1996) ideological texture uncovered John's intended audience as his contemporaries (Tite, 1996). Tite (1996) identified an early debate among the Christians concerning the role of the Mosaic law. This same debate permeated the writings of Paul. Painter (1986) proposed one of John's primary goals with the pericope was to show a miracle wrought by Christ. Because many early Christians lived in the community of Jews as secret believers, the believers had concerns about the consequences of their belief being made public (Painter, 1986). John's inclusion of this account may be an attempt by him to show belief in Christ can overcome those

consequences.

The reconfiguration of spittle shows Christ used intellectual stimulation and individualized consideration towards the blind man. The dichotomy between an object's use as a healing instrument or an instrument of derision contrasts how similar behaviors can be transformational or pseudotransformational based on the leader's intent (Bass and Riggio, 2006).

Idealized influence. Immediately before healing the blind man, Christ asserted he was the "light of the world" (v. 5). This assertion began Jesus' argument his behavior should be emulated. Transformational leaders "do the right thing" and demonstrate "high standards of ethical and moral conduct" (Bass and Riggio, 2006, p. 6). Over the series of dialogues in the middle texture, the man accepted the idealized influence of Christ by becoming his disciple (v. 27). This acceptance began, not when Christ healed the blind man, but when Christ did not judge him as others did (v. 3). Christ's acceptance started the man's transformation.

Inspirational motivation. The blind man's growth through the series of dialogues demonstrated an increased self-concept as a disciple of Jesus Christ (v. 27). This increased self-concept allowed him to reduce the power distance between himself and the Pharisees and critique their actions. The man progressed through inspirational motivation, ultimately performing beyond expectations, in debating scripture with the Pharisees and refusing to be cowed by them.

Intellectual stimulation. Table 4 shows how Christ challenged the prevalent cultural belief of blindness being a punishment for sin. When the disciples first encountered the blind man, their only concern was determining who had sinned, the man or his parents (v. 2). Sorsby (2008) noted this supposition is consistent with contemporary cultural belief and supported by the Old Testament. However, Christ challenged this assumption and declared the man's blindness occurred to enable God to manifest his works. Bass and Riggio (1996) noted followers perceive intellectual stimulation when leaders challenge their beliefs.

The man also demonstrated the results of intellectual stimulation when he debated with the Pharisees. He reconfigured Old Testament scripture, showing how God only hears the righteous to refute the Pharisees' assertions of Christ's sinful nature.

Individualized consideration. The pericope opened with Jesus Christ observing a blind beggar (v. 1). This observation resulted in Christ initialing the contact. This contrasted with other examples of persons with physical ailments seeking Christ out (for example Matt. 9: 20-22 and Luke 17:12-19). Christ identified the greater need within him, rather than supporting his begging. However, Bass and Riggio (2006) argued true individualized concern is a result of mutual identification of the follower's needs. This occurs in verses 35-38. After being cast out, the blind man identified his need to believe "on the Son of God" (vv. 35-36). Christ met that need by revealing his true nature to the man (v. 37). Leadership is ultimately an emotional process (Bass & Riggio, 2006). By showing individualized consideration, Christ invoked an emotional process to build relationships with his followers.

The Pharisees as Pseudotransformational Leaders

The Pharisees' role as leaders in Biblical times depended on two factors: (a) control over the interpretation of the Talmud and rabbinical tradition, and (b) the ability to enforce punishment on unorthodox views (De Lacey, 1992). This rooted their power, not in follower development, but follower control. Pseudotransformational leaders focus on control and compliance of their followers (Bass and Riggio, 2006). Bass and Riggio (2006) described pseudotransformational leaders as "tyrants [who] emphasize compliance...and identification" (p. 41). They perceived the man as their client and directed him to deny the experiences he had (see vv. 24 & 29). Pseudotransformational leaders strive to maintain status roles (Bass & Riggio, 2006). The Pharisees' motivation to reject Christ came from their need for power and inability to accept concepts inconsistent with their interpretation of the Mosaic law. The Pharisees' response towards the man typified pseudotransformational leadership.

A transformational leader would have displayed individualized consideration and addressed the needs of the blind man as a marginalized member of society (Bass and Riggio, 2006). As pseudotransformational leaders, the Pharisees needed the man's low, presumably sinful status, as a contrast to their high, righteous status (Bass and Riggio, 2006). The Pharisees demonstrated personalized pseudotransformational leadership with regards to the newly healed man's status. Pseudotransformational leaders are transactional; when the promised reward is insufficient followers will rebel against their leadership (Bass and Riggio, 2006). During his confrontation with the Pharisees, the man determined the reward for complying with the Pharisees' edicts was less critical than following the man who gave him sight (see vv. 30-34). However, the Pharisees used pseudotransformational transactional leadership behavior to coerce the man's parents to reject the miraculous healing their son experienced.

VI. DISCUSSION

Jesus Christ demonstrated the use of all four components of transformational leadership. The pericope also showed transformational leaderships theorized responses. Idealized influence led to the man declaring himself Christ's follower. Inspirational motivation increased the man's self-concept. Intellectual stimulation helped the man cast off any potential self-doubt on the nature of his blindness. Christ demonstrated individualized concern first, by healing his physical blindness rather than giving him money. Second, Christ returned to ensure the man could be sure of his choice and healed him spiritually.

The Pharisees in the pericope used fear as their primary motivational tool. The Pharisees possessed the implied ability to exclude their followers from society for expressing alternative ideas. Bass and Riggio (2006) argued a key tenant of intellectual stimulation is not publicly criticizing followers' mistakes. The Pharisees reviled the blind man's beliefs and felt him unworthy of a response (Malina & Rohrbauch, 1998). Ultimately the Pharisees' coercive motivation was insufficient to keep the blind man as a follower. He rejected the Pharisees' pseudotransformational leadership for Jesus Christ's transformational leadership.

VII. CONCLUSION

Christ acted as a transformational leader in John 9. The Pharisees acted as pseudotransformational leaders. Future research should examine the ability to generalize these statements across all the sacred texts. In addition, demonstrating Christ lived the behaviors modern scholars identify with transformational leadership, allows Christians to argue scriptural compatibility with transformational leadership. This allows Christian leaders to incorporate transformational leadership behaviors in their leadership repertoire.

About the Author

Matthew Thrift is a doctoral student in Regent University's Ph.D. in Organizational Leadership program. Prior to graduating college, he served for two years as a missionary in Taiwan. He holds degrees in electrical engineering and aviation. His primary research interest is leadership in high-turnover organizations.

Email: mbthrift@yahoo.com

VIII. REFERENCES

- Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York, NY: Free Press.
- Bass, B. M. (1998). The ethics of transformational leadership. In J. Ciulla (Ed.) *Ethics: The heart of leadership* (pp. 162-192). Westport, CT: Praeger.
- Bass, B. M. & Riggio, R. E. (2006). *Transformational leadership* (2nd ed.). New York, NY: Psychology Press.
- Cook, G. (1992). Seeing, judging and acting: Evangelism in Jesus' way according to John 9. *Evangelical Review of Theology*, 16(3), 251-261.
- Cooper, M. (2005). The transformational leadership of the apostle Paul: A contextual and biblical leadership for contemporary ministry. *Christian Education Journal*, 2(1), 48-61. doi:2048/10.1177/073989130500200103
- De Lacey, D. R., (1992). In search of a Pharisee. *Tyndale Bulletin*, 43(2), 353-372.
- De Silva, D. A. (2004). *An introduction to the New Testament: Contexts, methods & ministry formation*. Downers Grove, IL: Inter-Varsity Press.
- Fryar, J. L. (2007). Jesus as leader in Mark's gospel: Reflecting on the place of transformational leadership in developing leaders of leaders in the church today. *Lutheran Theological Journal*, 41(3), 157.
- Fraye-Griggs, D. (2013). Spittle, clay, and creation in John 9:6 and some Dead Sea scrolls. *Journal of Biblical Literature*, 132(3), 659-670.
- Kouzes, J. M. & Posner, B. Z. (2017). *The leadership challenge: How to make extraordinary things happen in organizations* (6th Ed.). Hoboken, NJ: John Wiley & Sons.

- Lin, C., Huang, P., Chen, S., & Huang, L. (2017). Pseudo-transformational leadership is in the eyes of the subordinates. *Journal of Business Ethics, 141*(1), 179. doi:10.1007/s10551-015-2739-5
- Mabey, C., Conroy, M., Blakeley, K., & Marco, S. (2017). Having burned the straw man of Christian spiritual leadership, what can we learn from Jesus about leading ethically? *Journal of Business Ethics, 145*(4), 757-769. doi:10.1007/s10551-016-3054-5
- Malina, B. J. & Rohrbaugh, R. L. (1998). *Social-science commentary on the gospel of John*. Minneapolis, MN: Fortress Press.
- Muderhwa, B. V. (2012). The blind man of John 9 as a paradigmatic figure of the disciple in the fourth gospel. *Hervormde Teologiese Studies, 68*(1), 1-10.
- Opatrny, D. (2010). The figure of the blind man in the light of papyrological evidence. *Biblica, 91*(4), 583-594.
- Painter, J. (1986). John 9 and the interpretation of the fourth gospel. *Journal for the Study of the New Testament, 28*, 31-61.
- Piovanelli, P. (2005). Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model. *Journal of the American Academy of Religion 73*(2), 395-427. doi:10.1093/jaarel/
- Robbins, V. K. (1996). *Exploring the texture of texts; A guide to socio-rhetorical interpretation*. New York, NY: Bloomsbury Academic.
- Schechter, S., & Greenstone, J. H. (1906). Excommunication: (Hebrew, "niddui," "ḥerem"). In *Jewish Encyclopedia*. Retrieved from <http://www.jewishencyclopedia.com/articles/5933-excommunication>
- Sorsby, A. (2008). Encyclopedia Judaica: Blindness. Retrieved from <http://www.jewishvirtuallibrary.org/blindness>
- Taylor, N. (2000). Herodians and Pharisees: The Historical and Political Context of Mark 3:6; 8:15; 12:13-17. *Neotestamentica, 34*(2), 299-310.
- Tite, P. L. (1996). A community in conflict: A literary and historical reading of John 9. *Religious Studies and Theology, 15*(2-3), 77-100.



journal of biblical
perspectives
in leadership

LEADERSHIP OF JESUS REVEALED IN THE GOSPEL OF JOHN

Daniel W. Keebler

This paper provides an interpretation of the leadership of Jesus revealed in Chapter 21 of the Gospel of John. The socio-rhetorical interpretation provided in this writing are used to help the reader develop a deeper understanding of the leadership of Jesus. As such, the basic principles and guidelines of a socio-rhetorical interpretation are discussed and shown as an effective means for gaining a greater understanding of scripture. The strategies of a socio-rhetorical interpretation were used to provide an exegetical interpretation of John 21. Jesus' role as a change agent is also discussed. A comparison of leadership from a Johannine perspective and current leadership models are also made.

I. INTRODUCTION

This paper defines the role of Jesus as a leader and change agent in this critical analysis of John 21. Jesus' authority in the Gospel of John is unique in comparison to the Synoptic Gospels (Matthew, Mark, and Luke). "The depth and grandeur of Jesus' authority comes across more starkly in John than in the other Gospels. The number of incidents narrated are fewer, but the drama of the conflict over Jesus is heightened."¹ Jesus' leadership and authority are very evident in the Gospel of John and are discussed at length within this paper through the use of a socio-rhetorical interpretation.

¹ Carey, G. *The bible for everyday life*. Grand rapids, MI: (William B. Eerdmans Publishing Company, 1996), 204.

A socio-rhetorical interpretation of biblical documents is an effective tool for gaining understanding of the intended message of the author. Robbins introduced this unique concept in the area of exegetical interpretation (1996). This paper provides some of the basic principles and guidelines used in a socio-rhetorical interpretation of Chapter 21 of John's gospel and Jesus' role as a leader. This paper further defines the role of Jesus as a change agent in this critical analysis of John 21. The analysis provided will apply Robbins' theory of socio-rhetorical interpretation using the five sets of strategies: repetitive texture; progressive texture, opening – middle – closing texture; narrational texture; and sensory-aesthetic texture.

II. REPETITIVE TEXTURE

Robbins noted that repetitive texture refers to a repetition of words within a rhetorical unit (1996). From the repetition one can develop a system or pattern that may be used to gain a deeper understanding of the discourse. John 21 exhibits a variety of repetitive words as well as units. John 21:15-17 stated:

When they had finished eating, Jesus said to Simon Peter, 'Simon son of John, do you truly love me more than these?' 'Yes Lord.' He said, 'You know that I love you.' Jesus said, 'Feed my Lambs.' Again Jesus said, 'Simon son of John, do you truly love me?' He answered, 'Yes Lord, you know that I love you.' Jesus said, 'take care of my sheep.' The third time he said to him, 'Simon son of John, do you love me?' Peter was hurt because Jesus asked him the third time, 'Do you love me?' He said, 'Lord you know all things; you know that I love you.' Jesus said feed my sheep.'

From an analysis of repetitive texture, one can see the pattern of Jesus asking Peter if he loves him and Peter responding affirmatively. Then Jesus says "feed my lambs" or sheep three times throughout the unit. This pattern provides the reader with some key or interpretive messages. One interpretation is linked to Peter's three denials of Jesus in John 18:15-18, 25-27. Spencer refers to these repetitive statements in John 21 as echoes (1999). "The implied author guides the implied reader to the acknowledgement that Peter's repudiation of and subsequent departure from Jesus in the final scenes before the crucifixion represent the thoughts and actions of all the disciples."²

This interpretation suggests that Peter as well as the others have distanced themselves from Jesus and have gone back to their ordinary lives without regard to his message. This interpretation also suggests that Peter finally accepted Jesus as God when he stated in his third response "Lord you know all things." The first two responses do not communicate the same message. The third message implies that Jesus as God, knows all.

In John 21:15-17 Jesus first tells Peter to feed his lambs. The Greek word used for feed is different in the following progressions in which he tells Peter to feed his sheep. Oladipo addresses the relevance of using the word *boske* initially and *poimaine* later in the dialogue (1997). Oladipo identified the meaning of the Greek word *boske* as

² Spencer, P. *Narrative echoes in John 21: Intertextual interpretation and intratextual connection*. (Journal for the Study of the New Testament, 1999), 65.

“to graze or feed.”³ The meaning is that Jesus wants the lambs fed because they are very precious and dear to him. The use of the Greek word *poimaine* has broader implications other than just feeding. “Christian ministry includes many dimensions of taking care of the sheep”.³ The many dimensions include protecting them, caring for them and listening to them in addition to feeding them.

Table 1.1

Key Narrative Elements

1						
2	Peter					
3	Peter		Fish			
4						
5			Fish			
6			Fish			
7	Peter	Disciple whom Jesus loved				
8			Fish			
9			Fish	Bread		
10			Fish			
11	Peter		Fish			
12						
13			Fish	Bread		
14						
15	Peter			Love me	Feed	Lambs
16				Love me	Feed	Sheep
17	Peter			Love me	Feed	Sheep
18						
19	Peter					Follow me
20	Peter	Disciple whom Jesus loved				
21	Peter					Follow me
22						
23						
24						
25						

The key narrative elements in Table 1.1 outline the repetitive texture of John 21. The elements defined in Table 1.1 were selected by the writer as a part of an analysis of John 21. This was done to identify the main characters as well as key ideas in this area of interest. Evident in the repetitive texture in Table 1.1 is the idea that Peter is the main figure. Peter was mentioned nine times in this writing. As this paper develops, a special relationship between Peter and Jesus will become more evident.

The use of fish and bread in this chapter is important in understanding the meaning of John 21 and the reconciliation of the disciples with Jesus and his word. The number of times the word fish is used versus the word bread is significant. A Eucharistic connection evolves such that the followers of Jesus (the fish) are brought back to the table of the lord and eat the bread of life.

³ Oladipo, C. John 21:15-17. (*Foundation, nature, and challenge of Christian discipleship*). (Interpretation, 1997): 66.

The use of the words *love me*, *feed*, *lambs*, and *sheep* draws a significant amount of focus to the interpretation of John 21. These are mentioned in conjunction three times and provide some insight into the relationship between Peter and Jesus. Finally, the words *follow me* occur twice in John 21 near the end of the unit. This is the critical climax that draws Peter back into the fold and reconciles him to the spiritual calling of Jesus.

III. PROGRESSIVE TEXTURE

The theory of progressive texture appears in John 21. Progressive texture can be understood as a pattern that unfolds and builds to a dramatic conclusion. "Progression builds new expectations."⁴ That is, there is a distinction between repetitive texture and a progressive texture. A repetitive texture refers specifically to the repetition of words, whereas the progressive texture develops or reveals a deeper understanding of the discourse through the use of that pattern. The repetitive pattern found in John 21 builds the context for the progression as Jesus unveils His message throughout the verses.

This progression begins after Jesus' death when the disciples returned to their prior occupation. The disciples seem to leave their spiritual calling behind. Jesus then intervenes by calling from the shore and telling them to cast out their nets to the right side of the boat. The abundance of fish netted prompts the recognition of the post-resurrection Jesus. This is a significant progression where the disciples begin the reconciliation process back to being evangelists and preaching the good news. Jesus is providing the way and calling for the disciples, in particular Peter, to follow his word.

The progressive texture in John continues for the remainder of the chapter, and it can be identified as it relates to Peter. Peter is the primary character in John 21. As the story develops, Jesus speaks directly to Peter questioning whether or not Peter loves him. In the repetitive texture the writer discussed how Jesus questioned Peter three times in this regard. When Peter responds affirmatively Jesus asks him to feed his lambs and sheep. Jesus, in John 21:19 and 21:22, tells Peter to follow him. This is the point when Jesus reconciles Peter with his mission.

"The dramatic encounter between Peter and Jesus is therefore the pivotal event of this chapter; it is the encounter in which the risen Jesus draws Peter into his reconciling presence."⁵ Peter is not only being called back to reconciliation to Jesus' word but to be the leader of his church. When Jesus tells Peter to follow him, he is asking him to succeed him here on earth because Jesus could not remain here. "The implied reader concludes that Peter, as the God Shepherd, assumes the obligations of a broker, one who facilitates the exchange of benefaction between patrons and clients."⁶ At this point the progression texture has reached its climatic conclusion. The repetitive texture unveils the progressive texture as discussed in this analysis which is the natural flow that Robbins identified.

⁴ Robbins, V. *The tapestry of early Christian discourse*. (New York, NY: Routledge, 1996), 47.

⁵ Paddison, A. *Exegetical notes: John 21:1-19*. (Expository Times, 2007), 293.

⁶ Spencer, P. *Narrative echoes in John 21: Intertextual interpretation and intratextual connection*. (Journal for the Study of the New Testament, 1999), 66.

IV. OPENING – MIDDLE – CLOSING TEXTURE

“Repetitive and progressive texture begin to reveal important insights into the opening, middle and closing.”⁷ The key narrative elements in Table 1.1 will be applied during this part of the analysis. One of the key areas that Robbins questioned is how far the opening extends into the unit. In John 21, based upon the narrative elements identified, one can see a blocked pattern that defines the opening, middle, closing texture. The use of the word fish in the text provides the reader with the opening portion of the unit. The opening extends from 21:1 through 21:13. A transition occurs in 21:13 when Jesus and the disciples eat the fish and the bread. Henry discussed how the call to come and dine with Jesus can be seen as Eucharistic, a call into communion with Him in grace (2008). This event transitions from the initial gathering of fish to the symbolic eating of Christ’s flesh.

The middle section extends between 21:14 and 21:17. This texture contains the three-fold questioning of Peter. Jesus asks Peter if he loves him and he responds affirmatively; then Jesus asks Peter to feed his lambs and his sheep. This middle texture provides the direct relationship between Peter and Jesus. The discourse between them provides readers with some insight into Jesus’ intentions for Peter and his calling.

In John 21:8 Jesus welcomes Peter to the charcoal fire on the beach. The scene is reminiscent of the charcoal fire when Peter denied Jesus prior to the crucifixion. “The last time Peter stood by a charcoal fire he had denied Jesus three times.”⁸ The relation back to the three-fold denial of Jesus by Peter resonates in this middle texture. Peter’s role in this text is pivotal which provides some understanding of the deep relationship Jesus and Peter have and the new role Jesus is asking Peter to play within his church.

The closing extends from 21:19 through 21:21. This unit is defined by Jesus asking Peter to follow him. It becomes clear that Peter is reconciled with Jesus and his mission. John 21 started out with the disciples turning from their ministry to fishing at the prompting of Peter. In the closing texture Jesus has a direct discussion with Peter, changes Peter’s heart, and reconciles him back to his mission. Peter plays a pivotal role in the formation of the early church, and in the closing texture of John 21 the insight of how this came to be is revealed. It is Jesus who is the change agent and who’s leadership restored Peter to his rightful place in the church.

V. NARRATIONAL TEXTURE

John 21 is a post-resurrection narrative that draws the Gospel of John to a conclusion. “Of all the New Testament narratives, John especially invites this mode of analysis because the author has provided us with some of the most extensive and finely crafted stories of the New Testament.”⁹ John 21 provides insight into the reconciliation process that Jesus used to bring his Lambs back into the fold. It is through his

⁷ Robbins, V. *The tapestry of early Christian discourse*. (New York, NY: Routledge, 1996), 70.

⁸ Paddison, A. *Exegetical notes: John 21:1-19*. (Expository Times, 2007), 293.

⁹ DeSilva, D. *An introduction to the New Testament*. (Madison, WI: InterVarsity, 2004), 397.

considerate detail of the setting that provides us with an understanding of the importance of the events that took place.

The disciples' abandonment of the ministry in the opening section provides some insight into their lack of commitment to spreading the word of Jesus. The hostile environment for Christians is commonly known during that time and provides some level of insight into the actions of the disciples. Regarding conflict avoidance, "Many people find engaging in conflict uncomfortable. Some individuals would rather avoid disagreements than say something that may draw them into a conflict."¹⁰ However, after having been with the Christ and having seen his miraculous works personally, why the disciples were willing to return to their prior occupations is puzzling. Quite disconcerting also is the fact that it was Peter who initiated the return to their prior occupations. Matthew 15:18-19 stated, "And I tell you that you are Peter, and on this rock I will build my church....I will give you the keys of the kingdom of heaven, whatever you bind on earth will be bound in heaven." Once the disciples and Peter specifically, turn away from the ministry, reconciliation needed to occur through Jesus intervention.

It should be noted how Jesus phrased his words to Peter in John 21:15-17. In the first part Jesus used Peter's full title to address him. Oladipo ascribed significance to this manner of address (1997). "The use of a full title of an individual implies that an important message is to follow."¹¹ Oladipo suggested that the important message is that the motivation of Christian leadership originates from love and devotion to Jesus. By questioning Peter three times, Jesus is shepherding Peter. Jesus was reminding Peter to cling to a love of Jesus to be able to lead His church. All humans are flawed and should look to their love of Jesus to help them become leaders and work through their personal shortcomings here on earth.

VI. SENSORY-AESTHETIC TEXTURE

"Sensory-aesthetic texture moves beyond inner reasoning into the evocative power of all the senses available to human life and imagination."¹² Several areas within John 21 provide opportunities for analysis of sensory-aesthetic texture. One such area occurs when the disciples first see Jesus on the shore. "Their recognition of the person cooking breakfast on the shore as Jesus denotes the movement of their rehabilitation, that is, for the first time in the Gospel they actualize their observance of Jesus in cognitive terms."¹³ He further suggested that the disciples faltered in their faith, but by recognizing Jesus they have started the reconciliation process.

Further sensory-aesthetic textural study of John 21:5-7 indicates the recognition of Jesus by the sound of his voice. Jesus calls out to the disciples and helps them net some fish. The Beloved Disciple first recognizes Jesus on the shore after hearing his voice. This echoes John 10:3-5 in the parable of the Good Shepherd.

¹⁰ Keebler, D. *Understanding the Constructs of Groupthink and Learning Organizations*. (International Leadership Journal, 2015), 96.

¹¹ Oladipo, C. *John 21:15-17. (Foundation, nature, and challenge of Christian discipleship)*. (Interpretation, 1997), 65.

¹² Robbins, V. *The tapestry of early Christian discourse*. (New York, NY: Routledge, 1996), 92.

¹³ Spencer, P. *Narrative echoes in John 21: Intertextual interpretation and intratextual connection*. (Journal for the Study of the New Testament, 1999), 65.

The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they know the voice of strangers.

The implication is that the disciples, first being the Beloved Disciple, heard the voice of the Good Shepherd and recognized it as Jesus' and they followed the voice which was that of the risen Christ. There must have been some visual difference. This is based on John 20:12 "None of the disciples dared ask him, 'Who are you?'" Some scholars suggested that Jesus' post-resurrection body may have been slightly different in appearance making it difficult for those who knew him to identify him visually. Similarly, the inability to recognize Jesus by sight was mentioned in John 20:10-18 and Luke 24:13-35. Recognizing Jesus and beginning the reconciliation process was truly a transformative experience that could only have occurred through the leadership of Jesus.

VII. REVELATION OF LEADERSHIP THEORIES AND JOHN 21

Christian leaders rely on faith to provide insight into resolving complex issues. It can be argued that scriptural references may provide deeper meaning to current leadership theories. As shown, John 21 provides a continuation of the Gospels that form a cohesive picture of Christianity through the continuing ministry of the church after the death and resurrection of Jesus.

Just as God provided divine empowerment through the outpouring of the Holy Spirit, leaders must develop a trusting relationship with their followers by increasing communication, showing respect, being fair and predictable, and demonstrating competence. Winston suggested that the acts of the servant leader should increase the followers' agapao love as well as their self-efficacy and commitment to the leader (2003). Having a leadership style that supports cohesiveness is extremely important. Divisive behavior can destroy the trust in a leader/follower relationship. Building trust in a group setting can be difficult but it is essential for leaders to be effective.

Leadership strategies have developed over the centuries but were not formally studied to any meaningful degree until the twentieth century. In recent years, researchers have documented the development and growth in this area of study. From these theories, constructs were developed revealing the characteristics observed by leaders over the course of history. The qualities that Jesus displayed in John 21 are identified in contemporary leadership models. There are many theories related to the construct of leadership. Some well-known theories include: trait, transactional, leader-member exchange (LMX), situational, path-goal, charismatic, transformational, and servant leadership. A host of characteristics that identify specific types of leaders have been documented by researchers for each of these theories. In John 21, there are two types of leadership that closely align with the behaviors exhibited by Jesus. The two leadership styles that can best represent the behaviors of Jesus are transformational and servant.

To better understand transformational leadership, Yukl noted transformational behaviors include; idealized influence; individualized consideration; inspirational motivation; intellectual stimulation (2006). Transformational leaders try to motivate

followers by bringing them into the decision-making process. The needs of the followers are requisite as an integral part of transformational leadership.

In recent years, servant leadership has taken hold and is a widely discussed philosophy that has stirred much debate. There are some aspects of Greenleaf's model of servant leadership that have religious overtones. Greenleaf defined servant leadership through the use of questions, "Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?"¹⁴ The theory of servant leadership is an example of a leadership construct that seeks to serve the follower and provide for his or her needs, similar to how the Peter and the disciples were shepherded by Jesus. The servant-leadership philosophy is perhaps the best leadership style to follow as a Christian leader and one that Jesus displayed throughout the gospels and the construct revealed in John 21.

Bass noted, though transformational and servant leadership are closely aligned they contrast in a significant way. The main difference between the two leadership constructs occurs with the focus of the leader. That is, servant leaders concentrate on the follower's well-being, even to the detriment of the group/organization while the transformational leader concentrates on follower but for the benefit of the group/organization (2000). Based on this fundamental difference as well as Winston's contention that servant leaders increase the followers' agapao love as well as their self-efficacy and commitment to the leader; it becomes clear that the leadership behaviors demonstrated by Jesus in the Gospel of John 21 were those of a servant leader (2003).

The Johannine perspective on leadership as interpreted in John 21 provides us with a loving and forgiving leader. As Peter was feeling guilty about his denials of Jesus, it was Jesus who provided a path back into his ministry. John 21:7 demonstrates how Peter, once knowing it was Jesus, was willing to leave everything behind in order to reconcile with Jesus. At this point Jesus unburdens Peter by accepting that he is flawed and still asks him to minister to his church. Jesus displays compassion, love, and commitment to his follower. Peter reflected those actions taken by Jesus.

Contemporary leadership models suggest that the traits that Jesus displayed in John 21 are servant leadership centric. As revealed, Jesus as the servant leader was seeking to meet the needs of the followers by reconciling them back to their spiritual mission. It is this shared vision that brought the disciples back to their calling. "...leaders must seek out individuals who are progressive and willing to work toward a shared vision."¹⁵ In John 21 Jesus establishes that it is Peter who will lead and fulfill the needs of His church.

¹⁴ Greenleaf, R. *Servant leadership: A journey into the nature of legitimate power and greatness*. (New York: Paulist Press, 1991), 13-14.

¹⁵ Keebler, D. *Metaphors Used as Imagery to Describe Organization*. (International Leadership Journal, 2010), 21.

VIII. CONCLUSION

John 21 is a reconciliation narrative that draws the disciples back to the calling of the Christian ministry through Jesus Christ. The socio-rhetorical interpretation provided in this paper provided the patterns and progressions for this piece of scripture. Each of the texture builds upon itself to provide a comprehensive interpretation that one may use to gain a deeper understanding of the Gospel of John and in particular Chapter 21.

John 21 is the fulfillment of Matthew 15:18-19. Peter's reconciliation with Jesus fulfills the promise that Jesus made to Peter and provides the foundation for the early church by charging Peter with the responsibility of his sheep. John 21 provides a view that is the foundation for Christian ministry. The theme is that love and devotion to Jesus will provide reconciliation to Christian thought and practice. "Jesus heals our pasts, confronts us in the present, and re-directs our future."¹⁶ The significance of using scripture in leadership study is grounded in the notion that scripture can be held up as a moral directive and used as a compass for both our moral and ethical conduct. Scripture provides the premise for Christian core beliefs and is what a servant leader should rely upon.

Culture plays a very important role in leadership. Leaders must be responsive to cultural, political, and legal environments within their groups/organizations. Christian leaders can rely on their belief in scripture and use it as solid foundation for guidance. Christian leaders must hold a view of letting their actions speak to their intentions. If their intentions are true then their followers will believe them and start trusting in them. Within groups/organizations they must build trust by valuing each follower; listening to their concerns; and addressing issues that are of importance to their followers. Christian leaders also have to remember that some leader constructs have both leaders and followers at odds with each other. Building trust will take time and investment by the leader. A leader's interaction with their followers should be in a more supportive role rather than a dictative one. As such, one must remember what is stated in Ecclesiastes 9:17, "The quiet words of the wise are more to be heeded than the shouts of the ruler of fools."

Scripture portrays humankind as being created in the image of God, biased by sin and alienation, and with the potential to be restored to the image of God as revealed in Jesus Christ. A moral act is one that enhances the true humanity to those impacted. Ethical leadership enhances human dignity and potential. As Jesus, servant-leaders believe that people have an intrinsic value beyond their tangible contributions. As a result, the servant-leader is deeply committed to the growth of each and every individual within the group/organization. The servant leader recognizes the tremendous responsibility to do everything possible to nurture the growth of followers and recognize them as having their own special and unique spirits.

¹⁶ Paddison, A. *Exegetical notes: John 21:1-19*. (Expository Times, 2007), 193.

About the Author

Daniel Keebler, PhD, works both in industry and academia. He has over 35 years of management, engineering, finance, and operations experience. Dr. Keebler holds three advanced degrees: a Ph.D. in Business, an MS in Mathematics, and an MA in Business. In addition to working in the aerospace and defense industry, he also works as an adjunct faculty member for the School of Business at Rutgers University, The State University of New Jersey. He has published papers in the *International Leadership Journal*, *Human Resource Management Review*, *International Journal of Strategic Decision Sciences* and the *Journal of Online Learning and Teaching*. Dr. Keebler is an active member in the Christian community.

Email at: dkeebler@camden.rutgers.edu or drdanielkeebler@gmail.com

IX. REFERENCES

- Bass, B. "The Future of Leadership in Learning Organizations." *Journal of Leadership Studies*, 7 no. 3 (2000): 18-40.
- Carey, G. *The bible for everyday life*. Grand rapids, MI: William B. Eerdmans Publishing Company, 1996.
- DeSilva, D. *An introduction to the New Testament*. Madison, WI: InterVarsity, 2004.
- Greenleaf, R. *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press, 1991.
- Henry, M. *Matthew Henry's commentary on the whole bible*. Peabody, MA: Hendrickson Publishers Inc, 2008
- Keebler, D. "Understanding the Constructs of Groupthink and Learning Organizations." *International Leadership Journal*, 7 no. 1 (2015): 93-97.
- Keebler, D. "Metaphors Used as Imagery to Describe Organization." *International Leadership Journal*, 2 no. 2 (2010): 53-70.
- Oladipo, C. "John 21:15-17. (Foundation, nature, and challenge of Christian discipleship)." *Interpretation*. 51 no. 1 (1997): 65-66.
- Paddison, A. "Exegetical notes: John 21:1-19." *Expository Times*, 118 no. 6 (2007): 292-293.
- Robbins, V. *The tapestry of early Christian discourse*. New York, NY: Routledge, 1996.
- Spencer, P. "Narrative echoes in John 21: Intertextual interpretation and intratextual connection." *Journal for the Study of the New Testament*, 75 (1999): 49-68.
- The Bible, New International Version*. Grand Rapids, MI: Zondervan, 2003.
- Winston, B. *Extending Patterson's servant leadership model: Explaining how leaders and followers interact in a circular model*. Servant Leadership Roundtable, Regent University, Virginia Beach, October 2003.
- Yukl, G. *Leadership in organizations (6th ed.)*. Upper Saddle River, NJ: Prentice Hall, 2005.



journal of biblical
perspectives
in leadership

INNER TEXTURE ANALYSIS OF PSALM 91: THE ENHANCEMENT OF TRANSFORMATIONAL LEADERSHIP THEORY

Matthew F. Viau

Inner texture analysis is a method of socio-rhetorical criticism, which uses a variety of methods to analyze various sub-textures of a text. This paper will use four methods of inner texture analysis to analyze Psalm 91: repetitive, progressive, opening-middle-closing and sensory-aesthetic. This paper has two components: the first is to conduct an inner texture analysis of Psalm 91; the second is to apply this analysis to the theory of transformational leadership. The inner texture analysis of the pericope reveals that God exhibits all four factors of traditional transformational leadership theory: charismatic influence, inspirational motivation, intellectual stimulation and individualized consideration. The author argues that Psalm 91 enhances transformational leadership theory by adding a fifth criterion: individualized protection. The analysis suggests that leaders must shield their followers from external threats to employee development to ensure transformation.

I. INTRODUCTION

Socio-rhetorical criticism is an analytical method, which uses multiple layers of textures to interpret texts (Robbins, 1996). This type of analysis can help reveal the true meaning of a passage by focusing on values, convictions and beliefs: moving interactively between the world of the author and the contemporary world (Robbins, 1996). Robbins (1996) outlines five methods of socio-rhetorical criticism for researchers to explore: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture (p. 3). The first aim of this paper is to conduct an inner texture analysis of

Psalm 91 (New Revised Standard Version). The second is to apply the findings to transformational leadership theory.

II. BACKGROUND OF PSALM 91

Before analyzing Psalm 91, it is helpful to understand the context surrounding it. Gillingham (2015) writes “It is commonly accepted that the division of the Psalter into five books by way of its five doxologies is in imitation of the Mosaic Torah, thus creating an alternative ‘Torah of David’” (p. 83). Psalm 91 is part of the fourth book, which contains a collection of seventeen Psalms: Psalms 90-106 (Gillingham, 2015). Since it has no title or attribution, there is disagreement among scholars regarding its true author. Jewish scholars have generally attributed the authorship of Psalm 91 to Moses, because this is the last known attribution contained in the historical record (Gillingham, 2015). This authorship fits the narrative of Psalm 90-106, due to the nature of its contents. Gillingham (2015) notes, “Moses is especially prominent, and the Exodus traditions are emphasized over and above those of David and Zion, with David appearing only twice in this collection.” (p. 86). In this context, Psalm 91 is viewed as a reflective prayer, with Moses acting as the mediator between God and his followers (Gillingham, 2015).

III. INNER TEXTURE ANALYSIS

Inner texture is a method of socio-rhetorical criticism focusing on the placement of words in the text to discover meaning (Robbins, 1996). “The purpose of this analysis is to gain intimate knowledge of words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning effects” (Robbins, 1996, p. 7). Robbins (1996) identifies six methods of inner texture analysis for researchers to investigate: repetitive, progressive, narrational, opening-middle-closing, argumentative, and sensor-aesthetic (p. 7). Examining these textures and patterns provides context and helps the exegete discover the true meaning and depth of scripture. This paper will analyze the repetitive texture, progressive texture, opening-middle-closing texture and sensory-aesthetic texture of Psalm 91.

Repetitive Texture

Repetitive texture and pattern is analysis of words and phrases that appear more than once in the pericope (Robbins, 1996). Analysis of repetitive texture helps reveal patterns within the text (Robbins, 1996). This section examines the repetitive texture and pattern in Psalm 91. The textual data is presented in Table 1.

Table 1

Progression of People and Topics in Psalm 91

Verse	Word			
1	you	shelter	Most High	Say
2		shadow	Almighty	
		refuge	Lord	

3	you	fortress	God For he will		deliver	deadly pestilence	fowler	
4	you you will	cover refuge shield buckler	he will his his his					
5	you will not					Night	terror	
6						pestilence destruction wastes darkness		
7	your your you							
8	you will your						wicked	
9	you your your	refuge dwelling place	LORD Most High					
10	you your					scourge	evil	
11	you you your		for he will his	Command	guard		angels	
12	you will not						their	
13	you will you will						lion adder young lion serpent	
14	those who those who		me I will I will		deliver protect			
15	they them them them them		my me I will I will	call	rescue	trouble		
16	them them		I will		satisfy honor salvation			
Total	30	10	22	3	8	8	8	3

The data in Table 1 highlights repetition of major characters and topics within the pericope. “The psalmist uses the pronouns, *you* and *your*, in reference to “not ‘you’ but ‘one,’ or an impersonal, literary description of ‘someone’” (Knight, 2001, p. 281). Since Moses is the attributed author, the reader can ascertain that the pronouns, *you* and *your*, are referring to one of God’s chosen people (Gillingham, 2015). The important characters in the text are the single individual believer, God, the angels and a

community of believers. The text references the individual believer 21 times, God 22 times, angels three times and the community of believers nine times. The important topics are refuge, promises, threats and evil entities. Positive words referring to God as a refuge are listed ten times, while those referencing God’s promises are listed eight times. Language depicting harmful actions or threats to the believer are used eight times, the same amount as those referencing evil entities.

Speech and deliverance are referenced in three distinct clusters of repetitive data found in the pericope: first, there is a repetition that features the supplicant calling on God emphasizing the feeling of protection and intimacy (Psalm 91:1-10); second, a repetition referencing God commanding the angels to guard the believer against harm (Psalm 91:11-13); and third, a repetition of God delivering from harm and bestowing favor on all believers who say his name (Psalm 91:14-16). The repetition reveals a glimpse of the individual relationship between man and God; God is the protector, sheltering and delivering the believer from peril when he calls on him for help.

Progressive Texture and Pattern

Progressive texture and pattern is revealed through repetition and takes the form of sequences of repeated words and phrases. Robbins (1996) writes “Progression emerges out of repetition” (p. 10). The repetitive data in Table 1 reveals multiple linked progressive patterns contained within Psalm 91. The text begins with an individual follower (*you* and *your*) referencing God (*Most High, Almighty, Lord* and *God*), progressing to God (*I, me* and *my*) referencing his followers (*those, they* and *them*). This pattern is demonstrated in Table 2.

Table 2

Name Progression of God and Believers

Verse	Word	Verse	Word
91:1	Most High	91:1	you
	Almighty		
91:2	Lord	91:3	you
	God		
91:3	For he will	91:4	you
			you will
91:4	he will	91:5	you will not
	his		
	his		
	his		
91:9	LORD	91:7	your
	Most High		your
			you
91:11	for he will	91:8	you will
	his		your
91:14	me	91:9	you
	I will		your

	I will my		your
91:15	me I will I will I will	91:10	you your
91:16	I will	91:11	you you your
		91:12	you will not
		91:13	you will you will
		91:14	those who those who
		91:15	they them them them them
		91:16	them them

Both progressions highlight the mutual relationship between individuals and God and God and his people. The psalmist refers to God as *Most High* twice in the pericope: once, in the beginning and the last verse before mentioning the angels. The data demonstrates that God desires both an individual relationship and a communal relationship with humanity. He will provide protection and deliverance to all people who acknowledge this relationship and are committed to it.

Opening-Middle-Closing Texture and Pattern

Opening-middle-closing texture and pattern “resides in the nature of the beginning, body, and conclusion of a section of discourse” (Robbins, 1996, p. 19). Psalm 91 displays this distinct pattern. The repetitive and progressive analyses suggest that the Psalm is split into three distinct sections: an introduction found in Psalm 91:1-4, a body found in Psalm 91:5-13 and a conclusion found in Psalm 91:14-16. These divisions are displayed in Table 3.

Table 3

Opening-Middle-Closing Texture and Pattern of Psalm 91

Introduction: Psalm 91: 1-2

Opening	v. 1-2	Opening progression, establishing the protection and comfort found in the intimate presence of God.
---------	--------	---

Middle	v. 3	The psalmist signifies this relationship by speaking the name of God. Metaphor of God as a fortress. Progression from psalmist to the believer. God will deliver the believer from the first of four threats, <i>deadly pestilence</i> and the first of four beasts <i>snare of the fowler</i> .
Closing	v. 4	Metaphor of God as an eagle providing comfort and protection. Metaphor of God as armor.
Body: Psalm 91: 5-13		
Opening	v. 5-7	Development of the threats facing the believer at night and during the day. Metaphor of battle.
Middle	v. 8-10	God promises protection and victory over those threatening the believer.
Beginning	v. 8	Promise of victory over and punishment of those threatening the believer.
Middle	v. 9	God will provide safety and protection to the believer because of the mutual relationship that has been established
End	v. 10	The believer will be protected from evil and all threats while he rests.
Closing	v. 11-13	Metaphor of a journey through the wilderness.
Beginning	v. 11	Progression cluster introducing angelic assistance along this journey.
Middle	v. 12	God will provide angelic protection to the traveler against visible and invisible dangers.
End	v. 13	The believer will triumph over those who would seek to cause him harm.
Conclusion: Psalm 91: 14-16		
Opening	v. 14	Opening progression, in which, God proclaims he will protect and deliver those who have a loving and trusting relationship him. Transition to God addressing all believers.
Middle	v. 15	Believers who call on God will be glorified and comforted with the assurance of safety and security.
Closing	v. 16	This verse ends Psalm 91 promises salvation and the fulfillment of both spiritual and physical needs.

Introduction: Psalm 91:1-4. The introduction contains an opening in verses 91:1-2, a middle in verses 91:3 and closing in verses 91:4 of the text. In its entirety, the psalmist demonstrates the mutual relationship the believer has with God from a first-person perspective (Wong, 2010). This relationship is built on trust, faith and the promise of protection from danger.

The opening of the introduction is a statement of faith and acknowledgement of the believer's mutual relationship with God. This proclamation of faith highlights the believer's "intimate-enjoyment of the presence of God" (Knight, 2001, p. 281). This is

not a silent prayer, it is a statement of confidence and trust in God's leadership and vision.

The middle section of the introduction explains that the believer will be "protected from four threats and will triumph over four dangerous beasts" (Knight, 2001, p. 281). The first of these threats are introduced in Psalm 91:3 as a *snare of the fowler* and *deadly pestilence*. It can be concluded that these dangers threaten the very life of the believer. The *fowler* can be any evil or wicked person who seeks to harm a follower of God, chief among them being Satan (Knight, 2001). "The 'deadly pestilence' is literally translated 'from death of destructions' and carries the idea of a violent death" (Knight, 2001, p. 282). The focus of text is not on the believer's weaknesses, but on those who seek to interfere with his success, growth and development (Knight, 2001).

The closing section of the introduction is a statement of God's promise of protection from these threats. The psalmist uses a metaphor of the Lord as an eagle, covering the believer with his wings, providing protection and safety from these dangers (Knight, 2001). The text expands on this idea, using the terms *shield* and *buckler* to describe God's faithfulness. This comparison to armor, links the introduction with the body section of the pericope, which further develops the threats and dangers facing the believer (Knight, 2001).

Body: Psalm 91:5-13. The body of the pericope contains an opening section in Psalm 91:5-7, a middle section found in Psalm 91:8-10 and a closing section found in Psalm 91:11-13. The text of the body "is addressed to the readers or hearers of the psalm; the second person, 'you,' dominates this section" (Wong, 2010, p. 11). The overall theme of the body of the Psalm is to further develop the threats facing the believer and emphasize God's promise of protection from these dangers. The text motivates the believer to continue their mission free from fear.

The opening section of the body further develops the threats found in the introduction. The *snare of the fowler* expands to include the *terror of the night* and *arrow that flies by day*, while *deadly pestilence* progresses to the *pestilence that stalks in the darkness* and *destruction that wastes at noonday* (Ps. 91: 5-6). This expansion is meant to drive home the point that dangers facing the traveler are varied and not limited to a specific time of day. The psalmist tells the believer that they will not fear these threats, building confidence and motivation in God's promise.

The middle section of the body expands on God's promises of deliverance and protection. It includes a beginning unit in Psalm 91:8, a middle unit in Psalm 91:9 and end unit in Psalm 91:10. These units reaffirm the themes stated previously in the Psalm, adding depth and understanding to build confidence in the believer. The verses are inspirational in nature and intended to motivate the follower.

The beginning unit promises victory over and punishment of the believer's enemies (Ps. 91:8). This is an expansion of the promise of deliverance made in the introduction. It adds depth and weight to the text. God not only promises protection from danger, he exacts punishment on those threatening danger. He is promising the believer glory. The reason for this expansion is explained in the middle unit.

The middle unit is a cause and effect relationship; since the believer proclaimed his belief in God in Psalm 91:2, God is promising not only protection, but victory. This connection between the two texts is signified in the repetition of the terms *Lord* and *refuge*. It is the only time these two terms are repeated in the Psalm. The verse is

stressing the depth and significance of the relationship established between the believer and God. Since the believer glorified God, God will glorify the believer (Plescia, 2011).

The end unit closes the middle section of the body by both reaffirming God's promise of comfort and summarizing the threats he will be protected from. This unit of text is the only time the psalmist uses the terms *evil*, *scourge* and *tent*. In one verse, the psalmist is stating the believer can rest peacefully, free from anxiety and worry because no evil entity or danger can harm him while he is in fellowship with God (Ps. 91:10). In Psalm 91:4, the believer finds comfort and rest under God's wing, in some 91:10, he finds comfort and rest under God's protection.

The closing section of the body demonstrates that God will provide the tools necessary for the believer to complete his mission. The theme is that God as a leader will not allow his followers to blindly carry out their mission. This idea is fully developed in three specific units of the text: the body has a beginning unit in Psalm 91:11, the middle unit in Psalm 91:12 and an end unit in Psalm 91:13.

The beginning unit introduces the angels and the concept of angelic assistance. God proclaims heavenly assistance by commanding the angels to guard the believer while he carries out God's vision (Ps. 91:11). This assistance is brought about by an act of speech, which connects back to the believer's act of speech proclaiming trust in the Lord (Ps. 91:2). The believer placed his trust in God and God is honoring that trust by providing assistance.

The middle unit expands on the type of assistance the believer can expect from the angles. The angels will protect the believer from interference. Because of angelic assistance God's followers will not stumble or fall over the obstacles they face.

The end unit expands on the difficulties faced by the believer. The text outlines invisible and visible threats (Knight, 2001). The psalmist uses the terms *lion*, *adder* and *serpent* to describe these threats. The term *lion* in Hebrew "can be figurative for enemies of all kinds" (Knight, 2001, p. 282). Adders and serpents are hidden threats, which are sometimes encountered and accidentally stepped on (Knight, 2001). "As vipers, these creatures do not shrink from the one passing by but aggressively attack" (Knight, 2001, p. 282). Not only will the believer avoid threats along the journey, he will be victorious over these threats. God's followers will overcome every obstacle obstructing their path.

Conclusion: Psalm 91:14-16. The conclusion is contained in Psalm 91:14-16. Like the introduction and the body, it contains three sections: an opening in Psalm 91:14, a middle in Psalm 91:15 and a closing in Psalm 91:16. This section "is a direct divine discourse where the person, 'I,' represents YHWH himself" (Wong, 2010, p. 11). The conclusion, in its entirety, is a transition from an individual relationship, to the communal relationship God has with all his followers. The text transitions from the voice of the psalmist communicating to the individual believer, to the voice of God speaking to his followers. It also demonstrates that God not only wants a relationship with man, he wants man to have relationships with one another.

The opening is a purpose result statement: God will provide deliverance and protection, to those that fulfill his vision. His vision is for mankind to know and love him. God wants a relationship with his followers. He wants to be in communion with mankind. The middle section reiterates the main promises of the Psalm. When man calls out to God, he will listen, provide inspiration, individual attention, protection and ensure

victory. The closing section provides two promises that encompass all the others: God promises long life and salvation. He will supply all the physical and spiritual needs of his followers (Knight, 2001).

In totality, the introduction, body and concluding sections flow together and create a unique and intricate story. The interplay between sections emphasizes the depth of the relationship with the individual follower as it relates to the community of God's followers. It demonstrates the nature and scope of his relationship with humanity.

Sensory-Aesthetic Texture and Pattern

Sensory-aesthetic texture of a text is the final element of inner texture analysis. "The sensory-aesthetic texture of a text resides prominently in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.)" (Robbins, 1996, p. 30). Sensory-aesthetic patterns are classified into three zones: emotional fused thought, self-expressive speech, and purposeful action. Psalm 91 contains various metaphors, which use emotionally fused thought to paint vivid mental images in the reader's mind. These metaphors are: God as a fortress and armor in times of war, God as a protective eagle, and the believer as a journey through the wilderness.

There are three distinct sections associated with the metaphor of war: God depicted as a fortress in Psalm 91:1-2, God as armor in Psalm 91:4 and the fortress being attacked in Psalm 91:5-7. As stated previously, the introduction opening uses a metaphor of God as a refuge and fortress (Ps. 91:1-2). "God is represented metaphorically as a well defended, fortified city that protects the worshippers from all harm. It is associated with times of military invasion or assault by bandit hordes, when the walled cities and forts of the heights furnished a secure refuge for the people who lived in unprotected villages and farmsteads" (Wong, 2010, p. 9). The metaphor continues with God as a shield and buckler (Ps. 91:4). These terms "refer to armor that would cover the entire body" (Knight, 2001, p. 282). This armor protects the body from weaponry used in battle. Keel (1978) argues that the comparison to armor demonstrates the degree of trust and intimacy placed in God by his followers. Without armor, the warrior is naked and exposed to his enemies (Keel, 1978). In battle, the reliability of armor is of the utmost concern; it covers the body, protecting it from harm (Keel, 1978).

The metaphors of God as a fortress and armor lead into a vivid battle scene, which stirs the emotion of the reader. "The images of battle suggest all assaults by the enemy, both unprovoked attacks and direct confrontations" (Knight, 2001, p. 282). There are arrows raining down on the fortress, the dead littering the ground number in the thousands and the bodies are spreading disease (Ps. 91:5-7). The metaphor of war concludes with the assurance that the believer will be protected and victorious (Ps. 91:7-8).

The metaphor depicting God as an eagle is contained in Psalm 91:4. This verse describes "the image of the eagle, who provides protection for her young and supports them as they develop their own abilities to scale heaven's heights (Deut. 32:11)" (Knight, 2001, p. 282). The imagery shows God as both nurturer and comforter. The

stone of a fortress and metal of armor is cold and inanimate, but the warmth and comfort found under the wings of an eagle stirs positive loving emotions.

The final metaphor is depicted in the concluding unit of the body section as a believer traveling on a dangerous journey through the wilderness. The believer is depicted as living in a tent and being assisted by angels from heaven (Ps. 91:10-13). The wilderness setting is not specifically mentioned but implied by the imagery of the “type of dangers faced by the worshipers” (Wong, 2010, p. 16). These include dangers from the rough terrain and threats from wild animals. The act of tripping over a stone in Psalm 91:12 is a description of serious injury or even death from slipping or falling from a height while traversing rough terrain (Wong, 2010). The threat from lions and vipers is terrifying to those traveling in the wilderness. The imagery of angels catching the traveler before he hits the ground and helping to overpower threats from dangerous animals is powerful (Plescia, 2011). It provides a sense of invulnerability and instills confidence in the believer.

IV. TRANSFORMATIONAL LEADERSHIP THEORY

Transformational leadership theory concentrates on the mutual beneficial relationship developed between leaders and followers (Amanchukwu, Stanley, & Ololube, 2015). Bass (1990) argues that leaders are transformational when they: broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group. (p. 21)

Transformational leaders seek a true relationship with their followers. The four factors distinct to transformational leadership theory are: charismatic influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass, 1990, p. 21).

Charismatic influence, sometimes referred to as, *idealized influence*, is the first “element of transformational leadership in which leaders become role models who are admired, respected, and emulated by followers” (Stone, Russell, & Patterson, 2004, p. 351). They abide by “high ethical and moral standards” (Amanchukwu et al., 2015, p. 9). Followers develop a significant amount of trust in these types of leaders (Stone et al., 2004).

Vision is a necessary and critical aspect of charismatic influence (Carter, 2009). Transformational leaders vocalize a vision and share it with their employees (Carter, 2009). This shared vision “helps others to look at the futuristic state, while inspiring acceptance through the alignment of personal values and interests to the collective interests of the group’s purposes” (Stone et al., 2004, p. 351). The communication of vision helps establish a sense of comradery within an organization as leaders and followers work towards fulfillment of mission.

Inspirational motivation is the leader’s ability to “inspire and motivate followers by acting as a role model and building morale so that teams are able to complete goals” (Ramsey, 2017, p. 462). Transformational leaders mentally empower their followers (Soyeon & Mannsoo Shin, 2017). Soyeon and Mannsoo Shin (2017) write “psychological empowered employees are more proactive and passionate in their work, they perform above the expectations set for them” (p. 272). Such leaders want to

motivate their followers to enthusiastically act on their shared vision (Soyeon & Mannsoo Shin, 2017).

Intellectual stimulation is a leader's ability to spur innovation, awareness and creativity in their followers (Avolio & Bass, 2002). Yuki (1999) describes intellectual stimulation "as causing a subordinate to question traditional beliefs, to look at problems in a different way, and to find innovative solutions for problems" (p. 285). This stimulation can be a tasking, assigned to the follower with the purpose of fostering intellectual growth and development.

Individualized consideration is defined as the personal attention given to a follower by the leader (Stone et al., 2004). Individual consideration involves listening, understanding and responding to the followers needs and desires (Stone et al., 2004). They "...coach and mentor their subordinates to help them meet their personal and organizational needs to achieve and grow" (Lane & Hooijberg, 2013, p. 897). Transformational leaders develop followers by delegating tasks and monitoring their success (Stone et al., 2004).

Transformational leaders want followers to share in their vision, be inspired to act on that vision, be stimulated by the challenges they face achieving their goals and grow to reach their full potential (Amanchukwu et al., 2015). They begin by communicating a shared vision and inspiring their employees to action (Bass & Avolio, 1993). Such leaders provide intellectual stimulation to foster cognitive development (Soyeon & Mannsoo Shin, 2017). Transformational leaders pay close attention to the individual needs of the follower and delegate tasks designed to help them grow (Lane & Hooijberg, 2013). They provide personal attention, mentoring the follower, transforming them into leaders (Carter, 2009). The leadership principles found in Psalm 91 can best be applied to transformational leadership theory.

V. THE INTERSECTION OF PSALM 91 AND TRANSFORMATIONAL LEADERSHIP THEORY

The inner texture analysis suggests that all four factors of transformational leadership theory are contained in Psalm 91. This section explains the intersection between the inner texture analysis and transformational leadership theory. The author argues that Psalm 91 enhances transformational leadership theory by establishing a fifth factor: individualized protection.

Charismatic Influence

The inner texture analysis demonstrates that God has a vision for his followers: he desires an individual relationship, as well as, a communal relationship with all his followers. In Psalm 91, God wants to be loved, trusted, communicated with and relied upon (Ps. 91:14-16). God seeks to provide all the spiritual and physical needs his followers desire, so that they can grow and develop into leaders who will share their relationship with others (Ps. 91:16).

Charismatic influence is most visible in the opening, middle and closing texture. In the introduction, the psalmist urges God's followers to accept God's vision with a verbal acknowledgement (Ps. 91:2). The body section demonstrates the scope of God's

commitment to this relationship (Ps. 91:5-13). In the conclusion section, God summarizes his vision, the requirements necessary to carry out that vision and the additional blessings that will come about from carrying out this vision (Ps. 91:14-16). The depth of God's commitment to this relationship is inspiring to his followers.

Psalm 91 suggests that contemporary leaders must articulate a vision that followers can understand and rally behind. This vision should foster a connection with followers. It is important that individual leaders demonstrate commitment to both vision and employee wellbeing. The level of commitment demonstrated will inspire action and loyalty.

Inspirational Motivation

Psalm 91 inspires followers of God to carry out their mission regardless of the risk and obstacles they face. Inspirational motivation is most visible in the sensory-aesthetic texture. The various metaphors contained within Psalm 91 motivate and inspire God's followers to action. The metaphor of war is terrifying in that it describes dangers that threaten the follower's mission (Ps. 91:3-7). The imagery of God as a fortress and armor protecting the follower from these onslaughts fosters devotion to his vision. It strengthens the depth of the follower's commitment to the mission and enhances the degree of trust placed in the leader's ability. The metaphor of a traveler on a journey, overcoming obstacles with angelic assistance, further enhances this idea. It builds a sense of invulnerability and confidence in success.

In contemporary society, all tasks and assignments carry some risk of failure; there are obstacles that must be overcome. Psalm 91 uses imagery to demonstrate victory over these threats. Throughout the Psalm, God provides assistance to his followers, so they do not fail. He inspires by demonstrating his commitment to his vision and the relationship that flows from it. The psalm demonstrates inspirational motivation by convincing his followers that they will succeed and reap the rewards of victory. Transformational leaders must project positivity and inspire employees to assume risk and overcome obstacles.

Intellectual Stimulation

Throughout the text, God provides intellectual stimulation. "In Psalm 91, the believer who wants to trust in the Lord is aware of the potential threats and dangers to be faced (Knight, 2001, p. 288). The inner texture analysis demonstrates that God not only wants them to understand these threats, he wants them to think differently about them. He wants his followers to view obstacles from a position of power and strength, which is realized through a relationship between the follower and God. As faith in the leader builds, followers release fear and anxiety look for better solutions.

In Psalm 91, God develops his followers and provides the tools and assistance necessary for the believer to complete his task. The best example of this is contained in the sensory-aesthetic texture. As stated previously, the imagery of God as eagle protecting his followers as they develop and grow highlights the importance of intellectual stimulation. God as leader is nurturing his followers, providing protection while they establish themselves. As they develop, God provides assistance in the form

of angels, armor to protect the body, a fortress to protect against onslaughts and comfort so the follower can rest and work in peace. The text demonstrates that for leaders to be transformational they must support their followers in their mission (Knight, 2001).

Individualized Consideration

In Psalm 91, God demonstrates individualized consideration. As stated previously, the analysis of the repetitive and progressive texture shows that the individual believer is mentioned 21 times and God 22 times. In comparison, references to all followers are mentioned nine times. The Psalm focuses on the individual follower's relationship with God. This relationship is meant to be personal and individualized. The conclusion mentions all believers, but in the context of the individual relationship between a single believer and God. It is communicating to all people, that the blessings and commitment God has shown to a single believer will be shared to all who accept his vision. God promises to provide all physical and spiritual needs of each of his followers (Ps. 91:16). This is not a uniform standard set of promise; everyone requires unique physical and spiritual assistance. God is promising to fulfill each individual follower's desires. He promises to listen, respond and provide individual support.

Individualized Protection

Underlining all four factors of transformational theory, as it relates to Psalm 91, is the idea of individualized protection. The inner texture analysis of the pericope enhances transformational leadership theory by demonstrating requirement of individualized protection for the successful transformation of the follower. For the follower to transform, the leader must shield and protect individual employees from external threats to their growth and development.

Characteristics of individualized protection are found interwoven between the various textures of analysis. There is a clear repetitive and progressive pattern regarding protection and deliverance: words signifying refuge are listed ten times, while terms signifying deliverance are listed eight. Similarly, the opening-middle-closing texture suggest leaders must shield and protect their followers from harm: the introduction highlights the comfort felt by the follower, trusting in the leader's ability to protect them; the body of the psalm outlines various dangers the follower will face and overcome with the help of the leader, and in the conclusion the leader proclaims his commitment to protecting his followers from harm.

This idea of individualized protection is also found in the sensory-aesthetic analysis; first, God is portrayed as an impenetrable fortress, a shield and a buckler protecting his follower from every danger they can face; second, he is portrayed as an eagle covering the follower with his wing, protecting him from harm; and third, the follower is protected on a journey by angels from every danger and obstacle in his path. In each metaphor, God promises protection, deliverance and comfort so the follower can carry out their mission and, like the psalmist, recruit other believers.

Individualized protection is critical to the transformative nature of a leader. The leader must act as a refuge and protector for the follower. In contemporary society,

there are a variety of outside factors that threaten the follower's development and the established relationship between the follower, the leader and the team as whole. The leader must secure this relationship and prevent assaults on it from external threats. The leader and the follower cannot transform if their relationship is under siege.

In the workplace, a leader's vision could create a tasking that carries a high risk of failure. The leader must protect and shield the employee responsible for that tasking from outside criticism and internal repercussions. An employee will not fully embrace a leader's vision if they fear the repercussions of failure. Furthermore, sometimes policies are implemented that harm the development of the individual employee. Leaders must push back against these types of changes to protect the employee's wellbeing.

VI. CONCLUSION

The concept of individualized protection permeates the text. Psalm 91 suggests that individualized protection provides a secure environment for the relationship between the leader and follower to develop and flourish. It strengthens trust, increases morale, inspires action and provides an environment ripe for development. Further study is needed to determine the full impact of individualized protection in the workplace. Researchers should seek to understand the importance followers place on individualized protection and the level of protection required to ensure employee development.

About the Author

Matthew F. Viau is a Program Specialist at the National Science Foundation, in the Division of Astronomical Sciences located in the Directorate for Mathematical and Physical Sciences. He is a doctoral student in the Strategic Leadership program with Regent University's School of Business and Leadership.

Email: mattvia@mail.regent.edu

REFERENCES

- Amanchukwu, R.N., Stanley, G.J., & Ololube, N.P. (2015). *A review of leadership theories, principles, styles and their relevance to educational management*. Scientific and Academic Publishing, 5(1), 6-14. doi:10.5923/j.mm.20150501.02
- Avolio, B. J., & Bass, B. M. (2002). *Developing potential across a full range of leadership cases on transactional and transformational leadership*. Mahwah: Lawrence Erlbaum Associates.
- Bass, B.M. (1990). *From transactional to transformational leadership: Learning to share the vision*. *Organizational Dynamics*, 18(3), 19-31. doi: 10.1016/0090-2616(90)90061-S
- Bass, B. M. & Avolio, B. J. (1993). *Transformational leadership: A response to critiques*.

- In M. M. Chemers & R. Ayman (Eds.), *Leadership theory and research: Perspectives and directions* (pp. 49-80). San Diego, CA: Academic Press.
- Carter, J.C. (2009). *Transformational leadership and pastoral leader effectiveness*. *Pastoral Psychology*, 58, 261-271. doi:10.1007/s11089-008-0182-6
- Gillingham, S. (2015). Psalms 90–106: Book four and the covenant with David. *European Judaism*, 48(2), 83-101. doi:10.3167/ej.2015.48.02.12
- Keel, O. (1978). *The symbolism of the biblical world: Ancient near eastern iconography and the Book of Psalms*. (T.J. Hallett, Trans.) New York, NY: Seabury Press.
- Knight, L. C. (2001). *I will show him my salvation: the experience of anxiety in the meaning of Psalm 91*. *Restoration Quarterly*, 43(4), 280-292.
- Lane, N. & Hooijberg, R. (2013). *Transformational theory of leadership*. In Kessler, E.H., *Encyclopedia of management theory*. (pp. 896-899). Thousand Oaks, CA: SAGE Publications, Inc.
- Plescia, A. V. (2011). *Biblical concepts of divine protection: A study of Psalms 5, 91, and 140 in light of the iconography of the ancient near east* (Order No. 3454793). Available from ProQuest Central; ProQuest Dissertations & Theses Global. (870958637).
- Ramsey, J.R. (2017). Developing global transformational leaders. *Journal of World Business*, 52(4), 461-473. doi:10.1016/j.jwb.2016.06.002
- Robbins, V. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Valley Forge, PA: Trinity Press International.
- Soyeon, K. & Mannsoo Shin, K. (2017). *The effectiveness of transformational leadership on empowerment: The roles of gender and gender dyads*. *Cross Cultural & Strategic Management*, 24(2), 271-287. doi:10.1108/CCSM-03-2016-0075
- Stone, G.A., Russell, R.F., & Patterson, K. (2004). Transformational versus servant leadership: A difference in leader focus. *Leadership & Organizational Development Journal*, 25(4), 349-361. doi:10.1108/01437730410538671
- Wong Fook, K. (2010). *Use of overarching metaphors in Psalms 91 and 42/43*. *Sino-Christian Studies*, 97-27.
- Yuki, G. (1999). *An evaluation of conceptual weaknesses in transformational and charismatic leadership theories*. *Leadership Quarterly*, 10(2), 285. doi:10.1016/S1048-9843(99)00013-2



THRIVING IN ADVERSITY: THE ORGANIZATIONAL STRATEGY THAT TRANSFORMED A CITY

Steven E. S. Bussey

This paper argues that an organization which faces extreme hostility can not only survive but thrive in adversity. Acts 19 highlights Paul's three-year "consultation" with the Ephesian church, the principles of leading them through stages of pioneering a Christian ecosystem to having an established structure designed to transform the broader community. Key to this development was Paul's commitment to align the internal culture by identifying its core competencies, strategic intent, and competitive advantage. His centrifugal missiological strategy provided a plan to expand the core values and virtues of the Church into the Ephesian city and the province of Asia. Facing a syncretic cultural and religious ecosystem that was hostile to these values, Paul's investment resulted in such success that it radically changed the entire economy of Ephesus. The principles studied through this biblical account provide a guide for how organizations can thrive in the midst of adversity.

I. INTRODUCTION

At the end of Paul's second missionary journey, Paul departed Cenchreae with Priscilla and Aquila to scout out a new group of believers in the city of Ephesus, the "governor's seat" of the Roman province of Asia (Acts 18:18f.; Elwell, 1988a; Elwell & Yarbrough, 1998). Meeting with Jews in the local synagogue, Paul encountered significant interest in the gospel and saw an excellent opportunity for missional expansion. However, the pressing need to return to Jerusalem and Antioch after an extended missionary journey into the Greco-Roman empire required his departure, leaving his colleagues there to grow the church and expressing his wish to return (v.19-

21). Less than a year later after a tour of Galatia and Phrygia, Paul returned to Ephesus as part of his third missionary tour. He would invest almost three years, the longest time Paul would spend in one location in this city (Stott, 1990).

II. THE ALIGNING AND EXPANDING OIKONOMIA OF THE EPHESIAN CHURCH



Figure 1: The Aligning and Expanding Oikonomia of the Ephesian Church

Internal Alignment of Structure to Strategy

Ephesians 1:10 provides insight into Paul's strategy in Acts 18-19 to renovate the structure of the Ephesian church. The Greek word *oikonomia* means "household management," but Paul uses the term to refer to a "sovereign plan" or "a great household of which God is the Master and which has a certain system of management wisely ordered by Him" (Kittel & Friedrich, 1974, 5:151f.; Snyder, 1992, 134; Foulkes, 1989, 61). When Paul returned to Ephesus during his third missionary journey, he discovered that the eloquence and burning enthusiasm of Apollos had attracted many to "the Way of the Lord" (Acts 18:24f.). While what Apollos had shared about Jesus was accurate (v.25), he required a deeper understanding of the gospel by Priscilla and Aquila (v.26). Paul needed to bring into alignment the internal culture of the Ephesian church by baptizing them in the name of Jesus and by their being filled with the Holy Spirit (19:2-5; Eph. 1:1-14; Ravasi & Phillips, 2011; Galbraith, 2014; Daft, 2016, 48). These ontological truths were critical to the structural plan of the church and to create a spirit of unity, interdependence and oneness (Eph. 2:11-22; Drane, 1986, 310; Foulkes, 1989, 61; Elwell & Yarbrough, 1998, 266). During his three years in Ephesus, Paul wrote to the Corinthians where Apollos had also visited, to emphasize this lesson to the broader church. Without Christ as the unifying foundation, any local church would crumble (1 Cor. 3:10f.; Eph. 2:21; Barclay, 1965, 139; Fee, 1996, 17-22; Elwell & Yarbrough, 1998, 266f.). The ordering of the Ephesian church (*oikonomia*) was critical, "since the gospel does not come as a disembodied message, but as the message of a community which claims to live by it and which invites others to adhere to it, the community's life must be so ordered that it 'makes sense' to those who are invited" (Newbigin, 1989, 141; Schnabel, 2012). The *strategy* and purpose of Acts 1:8 required the ordering of *structure* witnessed in these passages to accommodate the expansion of the gospel into the broader culture (Chandler, 1962; Stott, 1990; Nadler et al. 1992, 16; Van Gelder & Honsberger, 1996; Galbraith, 2014).

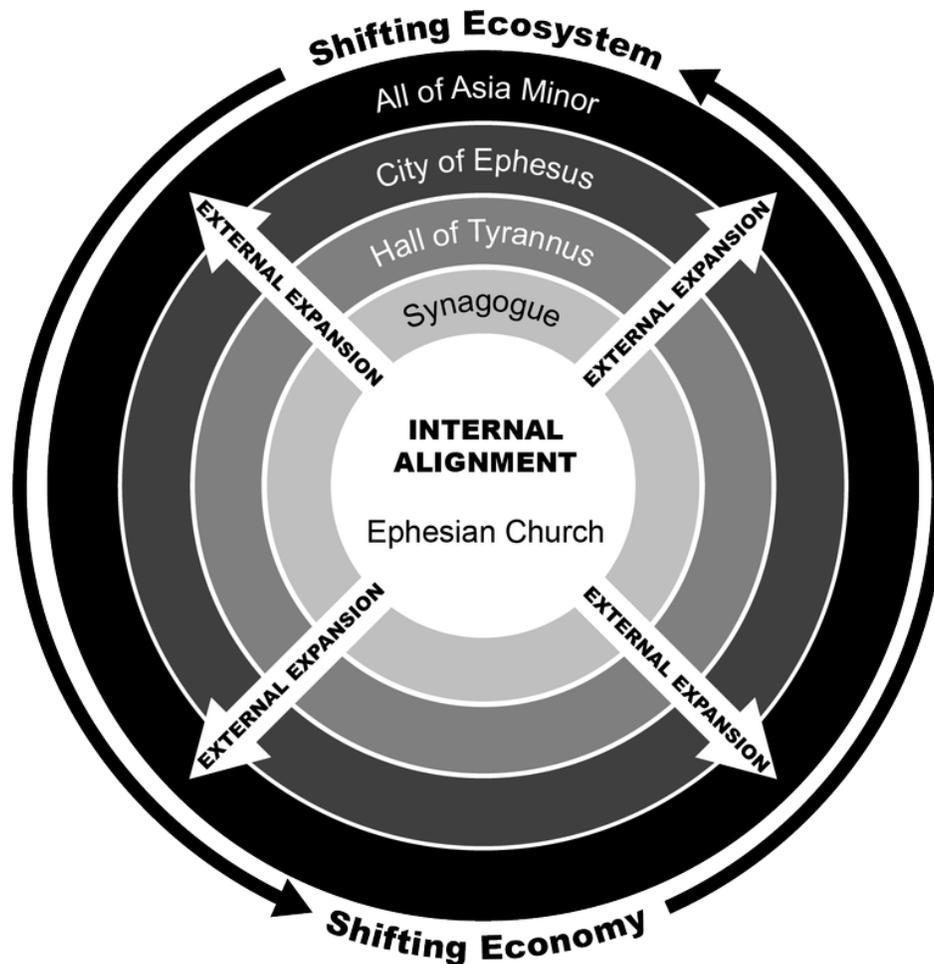


Figure 2: The Role of Alignment and Expansion in Shifting the Ecosystem and Economy of Ephesus

External Expansion: The Broader Oikonomia of Ephesus

Paul's investment in identifying the weaknesses of the Ephesian church and his strengthening of the foundations was key to the expansion of the gospel into the broader culture (Schnabel, 2004, 2008; Plummer & Terry, 2012). Foundation-building would be critical in differentiating the church from other religious groups seeking to dominate the city of Ephesus (Porter, 1980). Ephesus was a port city on the Aegean Sea and was considered to be the "Chief" city of Asia Minor for nearly two hundred years when Paul arrived. The city was considered distinguished and prosperous as it hosted the seat of the proconsul (Elwell, 1988a; Arnold, 1989, 13). Two major highways crossed there, creating a highly cosmopolitan and urban culture driven by commerce and communication (Magie, 1950; Koester, 1982, 1995; Oster, 1982; Arnold, 1989, 13; Horsley, 1992; Keener, 2014, 382). The *official goal* of Acts 1:8 shifted the church from the traditional Jewish centripetal strategy of cultural assimilation to a centrifugal strategy of contextual missiological expansion (Bavinck, 1961; Verkuyl, 1978; Terry, 2015).

Therefore, following his time of alignment with the twelve Christians in Ephesus (Acts 19:7), he entered the Jewish synagogue, the seedbed for expansion, for three months, arguing persuasively and boldly about the expanding kingdom of God (v.8). This strategy had worked for Paul previously in Pisidian Antioch (Acts 13:13-52; Green, 1970, 234-236). However, it proved unsuccessful in Ephesus (Acts 19:9a), resulting in Paul relocating to the public lecture hall of Tyrannus (v.9b). For three years, he applied a strategy of *dialeghomenos* (public debate) and philosophical *pethon* (persuasion), convincing many including some of the most prominent leaders in the city. Those convinced included *Asiarchs* (significant civic leaders), until “all the residents of Asia, both Jews, and Greeks heard the word of the Lord” (v.10; Green, 1970, 246-249; Keener, 2014, 382f.). Paul planned not only to align those who were believers in the values of the gospel but to expand the foundations of the household of God (*oikonomia*) aggressively. This expansion would dramatically shift the broader ecosystem (*oikos*, house; *systema*, system) or worldview of Ephesus (Kuhn, 1962; Geertz, 1972; Mayers, 1974; Miller, 1998, 23; Hiebert, 1994, 35-51). This centrifugal, advancing approach placed the church on a path that would be key to fulfilling Jesus’ command to spread the gospel to the ends of the earth.

III. THE SYNCRETIC RELIGION OF EPHEBUS

Following three years of *allegiance-* and *truth encounters*, the Ephesians would witness some extraordinary or remarkable miracles (*tychousias*) or *power encounters* (Acts 19:11-12; Kraft, 2009, 449). These encounters weakened the syncretic approach of Roman imperial religion in Ephesus (Stott, 1990, 306f. Tippett, 1973, 88-91; Hiebert, 1994, 189-201). Asia Minor had first been Hellenized by the Greeks followed by the Romans. Building on the Greek polytheistic approach of colonization, the Romans applied *Interpretatio Romana*, in which they translated and assimilated religious ideas of smaller nations into the Roman religious culture (Assmann, 2008; Smith, 2010, 246). Many thought that Jesus was merely another syncretic amalgamation of a minor mystery religion (Freke & Gandy, 2001, 2002).

Ephesus was known as a center for occultism, with exorcism being an economically lucrative industry (Josephus, 94; Barclay, 1976; Arnold, 1989, 1992; Brinks, 2009; Keener, 2014, 383). In the entire Roman Empire, the city was considered “the most hospitable to magicians, sorcerers, and charlatans of all sorts” (Metzger, 1944, 28; Arnold, 1989, 14). The city collected *Ephesia Grammata*, one of the largest collections of magical spells and literature, which encouraged individuals to forge charms and amulets for uses as diverse as marriage and battle (Arnold, 1989, 15f.; Strelan, 1996; Brinks, 2009). Paul’s encounter with the seven sons of Sceva and their inability to manipulate the name of Jesus nor the evil spirits they sought to control (Acts 19:13-17), rippled through the larger ecosystem of Ephesus. This encounter caused many to realize that Jesus is not merely one of many options but exercises a power that exposes the deception and moral error of the “principalities and powers” behind magicians (Ephesians 3:16, 20-21; 6:11f.; Arnold, 1989, 51-62; Elwell & Yarbrough, 1998, 310; Fee, 1996). The combination of both power- and truth-encounters led to an *allegiance encounter* in which a large percentage of those engaged in syncretic

occultism collected the *Ephesia Grammata* and burned them publicly, a total equal to fifty-thousand days' wages for the average worker in that day (Keener, 2014, 384).

The *oikonomia* (plan or household) of Christianity was now dramatically transforming the *oikonomia*, (economy) of Ephesus. The heart of the Ephesian economy was the Temple of Artemis or Diana, the famed goddess in the Greek and Roman pantheon, a huntress dressed for battle with bow and arrow and accompanying dogs (Grimal, 1986; Elwell, 1988a, 622; Arnold, 1989, 20-27; Brinks, 2009, 777-779). Her temple was considered one of the seven wonders of the ancient world, paralleling and even eclipsing imperial shrines. The Temple of Artemis was the central bank for Ephesus, making it a critical economic landmark not only in the city but also the Roman Empire. Ephesus was granted permission to even mint coins with both the image of the emperor and Artemis (Strelan, 1999, 57-59; Shauf, 2005, 244; Brinks, 2009, 781f.).

IV. GROWTH, HOSTILITY, AND THE METAPHOR OF CHURCH MILITANT

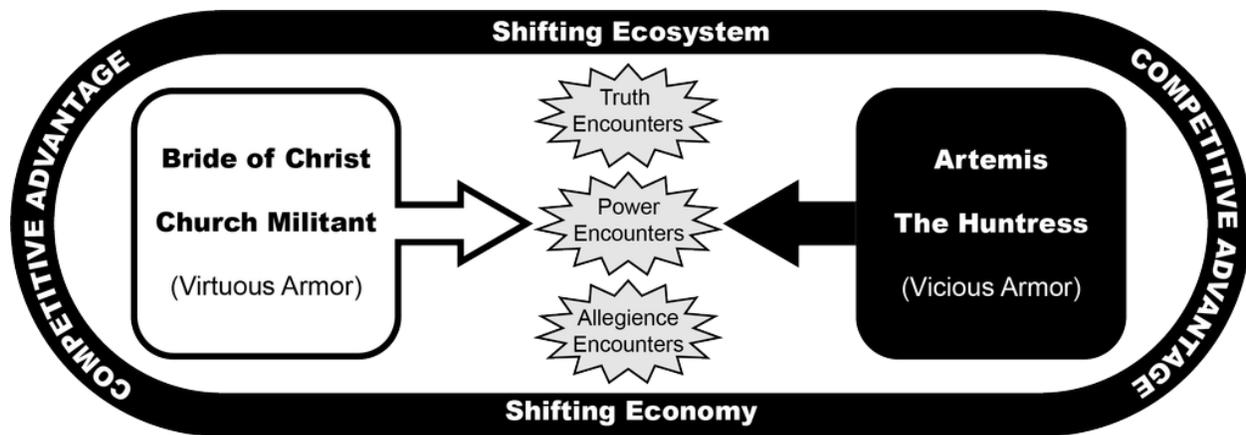


Figure 3: The Battleground of Competing Oikonomias in Ephesus

Those profiting from the dominance of a syncretic Artemisian worldview saw a threat in the Lordship of Jesus Christ, a threat they did not even perceive in imperial worship (see fig. 3; Keener, 2014, 384). During a season of the year which several scholars believe to be the “Artemisium Celebration,” honoring the birth of Artemis (Price, 1999; Strelan, 1999, 77; Brinks, 2009, 782; Keener, 2014, 384), Demetrius, a silversmith who profited from selling silver shrines, stirred up his artisan trade guild against Paul and Christians who were denouncing “gods made with hands” (Acts 19:23-27). The Ephesian battle of worldviews escalated into a riot, an act which threatened Roman retribution, resulting in two Christians, Gaius and Aristarchus being dragged into the theater, most likely to be martyred (vv.28-32). When even a Jewish leader named Alexander could not quiet the crowd, the town clerk had to use his full civic authority to quell the riot (vv.33-41).

Paul had been in the process of leaving Ephesus at the time (Acts 19:21-22), but waited to intervene in the conflict, but his disciples and other leaders implored him not to go to the theater, fearing he would be killed (vv.30f.). While Paul did not return to Ephesus, the church continued to flourish. Paul had laid the groundwork in Ephesus for a vital characteristic of kingdom activity in structuring the Ephesians into a church

militantly engaged in battle (Bosch, 1994, 32; Schnabel, 2012). Nearly a decade after his departure, Paul wrote the Ephesians to further equip the church with virtuous spiritual armory including truth, righteousness, peace, faith, salvation and the word of God (Eph. 6:13-17). He reminded them that while the opposition, illustrated by the riot instigated by Demetrius, might cause them to perceive the battle as being against flesh and blood, the real battle was with the principalities and powers behind the Artemesian stronghold (Barclay, 1965; Arnold, 1989; Foulkes, 1989; Keener, 2014). This adversity required the bride of Christ to be virtuously armored to engage in combat with the viciously armored Huntress, Artemis (fig.3). Paul implored Timothy, who continued to serve in Ephesus, to “share in suffering like a good soldier of Christ Jesus” (2 Timothy 2:3; Stott, 1973). While Acts 19 and Ephesians 6 identify a cosmic battle and a clash of worldviews, the Ephesians required constant reminding in the midst of the toil, endurance and aggression to not abandon a spirit of love (*agapaos*) for their neighbor (Rev.2:1-5; Winston, 2002; Patterson, 2003). Referring to the Ephesians’ loss of “the love you had at first” (v.4) beckons back to the church’s first encounters with Paul in Acts 19 (Michaels, 1997). The writer of Revelation reminds the Ephesians, “to everyone who conquers; I will give permission to eat from the tree of life that is in the paradise of God” (Rev.2:7b.).

V. ORGANIZATIONAL DEVELOPMENT PRINCIPLES FROM THE EPHESIAN CHURCH

Stages of a Business Ecosystem

Moore (1996, 69) has presented a model of stages in a business ecosystem, which parallels the growth of the Ephesian church. The first phase is the *pioneering* phase of a new ecosystem in which capabilities are linked together to “create core offers on which to build.” Paul’s initial work consulting and aligning the church helped to “create a value much superior to the status quo” of other belief ecosystems in Ephesus (p.71). The second phase is the *expansion* of the ecosystem through “a core of synergistic relationships and investment in increasing their scale and scope” (p.72). Paul’s investment of time in the synagogue and lecture hall of Tyrannus helped to expand the Christian ecosystem to establish a “critical mass” (p.74) in Ephesus. Third comes the *authority* in an *established* ecosystem. The gospel was embedded into the “heart of the ecological community” (p.75) and was able to stand up against immense opposition with significant spiritual authority (p.76). Fourth, Paul engaged the Ephesian church in renewal by injecting the “new idea” of the church militant into the existing order of the church (see figs. 1-3).

Process Consultation

The growth of the Ephesian church witnessed in Acts 19, and the supporting passages reveal some profound lessons to be applied to the field of organizational development. Several theorists acknowledge the church as being one of the earliest expressions of organizational theory (Morgan, 2006, 15; Boggs & Field, 2010; Daft, 2016). When Paul encountered the small Ephesian church on his third missionary

journey, he encountered a church misaligned in its internal culture. Paul's role is similar to the role of a consultant (Block, 2011; Conner, 2012). However, unlike expert or patient-doctor models, Paul engages in the process of consultation whereby he enters into the transformation process, learning from the culture and the local situation and providing relevant, fresh solutions drawn from both the wisdom of prior experience and the assets of the local context (Schein, 1988).

Organizational Alignment

Paul's realization of the Ephesians' lack of knowledge regarding the whole gospel led to a time of internal alignment within the church. Similarly, an organization needs to discover or rediscover their purpose and values in order for them to have legitimacy (Daft, 2016, 51). Just as Paul assisted the Ephesian church in discovering their identity, the discovery of an organization's mission reinforces the foundations necessary for it to have an impact (Collins & Porras, 1994; George, 2003). During this time, he assisted them with double-loop learning, realizing their lack of growth and effectiveness directly correlated to deeper beliefs and values that inhibited growth (Argyris, 1977, 1997; Boa, 2005). Once aligned, the church of Ephesus began to flourish.

Strategic Intent & Competitive Advantage

Jesus' mandate in Acts 1:8 provides a clue to the strategic intent of the church. Paul helped the Ephesian church to focus "all the organization's energies and resources... toward a focused, unifying, and compelling overall goal" (Hamel & Prahalad, 2005). Their message was not able to have any impact, until the Holy Spirit empowered the Ephesian church, giving them a distinct competitive advantage over the entire *oikonomia* of Ephesus (Porter, 1980; Kim & Mauborgne, 2005). While not explicit in Acts 19, Revelation 2 gives insight that key to the success of the Ephesian church was the core competency of love (Mascarenhas et al., 1998). If the Ephesians lost this, their militancy would result in "organizational drift" from their founding vision (Felin & Foss, 2009).

Contingency Factors

Daft (2016, 13) defines an organization as "an open system that obtains internal inputs from the environment, adds value through a transformation process, and discharges products and services back to the environment." Through Paul's leadership in a hostile environment, the Ephesian Church was strengthened and equipped with virtuous spiritual armor to fulfill Jesus's commission to take the gospel into the whole world. His interaction with contingency factors such as the synagogue, Tyrannus' lecture hall, the burning of the *Ephesia Grammata*, and the impact of the Temple of Artemis all provided opportunities and threats, resources and even uncertainty. Each of these interactions contributed to transforming the Ephesian church into a mighty and powerful army that was transforming the entire ecosystem of the city of Ephesus. Organizations will encounter significant obstacles that provide opportunities and threats,

and these contingency factors “will influence the appropriate degree of specialization and formalization” (Daft, 2016, 21). Through his ability to innovate, Paul armed the church to navigate through the uncertainty and threats in order to take full advantage of the opportunities to expand the gospel (Miles et al., 1995).

Organizational Virtue

Finally, Paul continued to interact with the Ephesians, advising them to equip themselves with virtues such as truth, peace, God’s word, and salvation. The underlying virtues and values which shape an organization can have a dramatic effect on the resilience of an organization, particularly when confronted with adversity (Winston, 2002; Patterson, 2003; Payne et al., 2011). Companies today can look to the church at Ephesus to see a model that inspires how businesses today to not only survive but thrive in adversity (see fig. 3).

VI. CONCLUSION

In this paper, the study of Paul’s encounters with the Ephesian Church in Acts 19 reveals a story of organizational resilience in the face of extreme adversity. Paul aligned the internal culture and equipped it to engage the external environment, providing a competitive advantage, which speaks to the value of organizational alignment. In the midst of overwhelming obstacles, clarity on organizational identity and competitive advantage combined with a loving tenacity and innovative spirit are some best practices gleaned from the Church of Ephesus that remain relevant for today’s world.

About the Author

Steven E.S. Bussey is the Co-Director of Salvation Factory, the Innovation Department for The Salvation Army, U.S.A. Eastern Territorial Headquarters. He is completing a MA in Business and Design Management at Regent University’s School of Business and Leadership. His research focuses on the practical integration of innovation and missiology in faith-based, non-profit organizations.

Email: stevbus@mail.regent.edu

VII. REFERENCES

- Argyris, C. (1977). Communication: Double-Loop Learning in Organizations. *Harvard Business Review*.
- Argyris, C. (1997). Initiating change that perseveres. *American Behavioral Scientist*, 40(3), 299-309.
- Arnold, C.E. (1989). *Power and magic: The concept of power in Ephesians*. Grand Rapids, MI: Baker Books.

- Arnold, C.E. (1992). *Powers of darkness: Principalities and powers in Paul's letters*. Downers Grove, IL: InterVarsity Press.
- Assmann, J. (2008). Translating gods: Religion as a factor of cultural (un)translatability. In K. deVries (Ed.). *Religion: Beyond a concept*. New York: Fordham University Press.
- Barclay, W. (1965). *The letters to the Galatians and Ephesians*. Edinburgh: St. Andrew's Press.
- Barclay, W. (1976). *The Acts of the Apostles*. Philadelphia, PA: The Westminster Press.
- Bavinck, J.H. (1961). *An introduction to the science of missions*. Philadelphia, PA: The Presbyterian and Reformed Publishing Company.
- Block, P. (2011). *Flawless consulting: A guide to getting your expertise used*. San Francisco, CA: Pfeiffer.
- Boa, K. (2005). Double-Loop Learning. Retrieved from: <https://bible.org/seriespage/21-double-loop-learning>
- Boggs, W.B. & Fields, S.L. (2010). Exploring organizational culture and performance of Christian churches. *Organization Theory and Behavior*, 13(3), 305-334.
- Bosch, D.J. (1994). *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll, NY: Orbis.
- Brinks, C.L. (2009). "Great is Artemis of the Ephesians": Acts 19:23-41 in light of goddess worship in Ephesus. *The Catholic Biblical Quarterly*, 71(4), 776-794.
- Chandler, A.D. (1962). *Strategy and structure: Chapters in the history of industrial enterprise*. Cambridge: The MIT Press.
- Collins, J. & Porras, J. (1994). *Built to last: Successful habits of visionary companies*. New York: Harper Business.
- Connor, B.E. (2012). *Church revitalization: Insights from the ministry of the apostle Paul*. (Doctoral dissertation). The Southern Baptist Theological Seminary. 3508462.
- Daft, R. (2016). *Organizational theory and design*. Boston, MA: Cengage.
- Drane, J. (1986). *Introducing the New Testament*. New York: HarperCollins.
- Elwell, W.A. (Ed.). (1988a). *Baker Encyclopedia of the Bible, Vol. 1*. Grand Rapids, MI: Baker Books.
- Elwell, W.A. (Ed.). (1988b). *Baker Encyclopedia of the Bible, Vol. 2*. Grand Rapids, MI: Baker Books.
- Fee, G. (1996). *Paul, the Spirit and the people of God*. Peabody, MA: Hendrickson Publishers.
- Felin, T. & Foss, N.J. (2009). Organizational routines and capabilities: Historical drift and a course-correction toward microfoundations. *Scandinavian Journal of Management*, 25(2), 157-167.
- Foulkes, F. (1989). *Ephesians*. Grand Rapids, MI: Wm. B. Eerdmans.
- Freke, T. & Gandy, P. (2001). *The Jesus mysteries: Was the "original Jesus" a pagan god?* New York: Random House.
- Freke, T. & Gandy, P. (2002). *Jesus and the lost goddess: The secret teachings of the original Christians*. New York: Random House.
- Friesen, S.J. (1993). *Twice neokoros: Ephesus, Asia and the cult of the Flavian imperial family*. Leiden: Brill.

- Galbraith, J.R. (2014). *Designing organizations: Strategy, structure, and process at the business unit and enterprise levels*. San Francisco, CA: Jossey-Bass.
- Geertz, C. (1972). Religion as a cultural system. In *Reader in comparative religion: An anthropological approach*. New York: Harper & Row.
- George, B. (2003). The company's mission is the message. *Strategy + Business*, 33, 13-14.
- Green, M. (1970). *Evangelism in the early church*. London: Hodder & Stoughton.
- Grimal, P. (1986). Artemis. *The dictionary of classical mythology*. (trans. A.R. Maxwell-Hyslop). New York: Blackwell.
- Hamel, G. & Prahalad, C.K. (2005). Strategic intent. *Harvard Business Review*, July-August, 148-161.
- Hiebert, P.G. (1994). *Anthropological reflections on missiological issues*. Grand Rapids, MI: Wm. B. Eerdmans.
- Horsley, G.H.R. (1992). The inscriptions of Ephesos and the New Testament. *Novum Testamentum*, 34(2), 105-168.
- Josephus, F. (94). *Against Apion II*. Retrieved from: <http://penelope.uchicago.edu/josephus/Apion-2.html>.
- Keener, C.S. (2014). *The IVP Bible Background Commentary*. Downers Grove, IL: InterVarsity Academic.
- Kim, W.C., & Mauborgne, R. (2005). *Blue ocean strategy: How to create uncontested space and make the competition irrelevant*. Boston, MA: Harvard Business School Press.
- Kittel, G. & Friedrich, G. (Eds.). (1974). *Theological dictionary of the New Testament*. (Trans. G. Bromiley). Grand Rapids, MI: Wm. B. Eerdmans.
- Koester, H. (Ed.). (1995). *Ephesos metropolis of Asia: An interdisciplinary approach to its archaeology, religion, and culture*. Valley Forge, PA: Trinity Press International.
- Koester, H. (1982). *History, culture, and religion of the Hellenistic age*. Philadelphia, PA: Fortress.
- Kraft, C.H. (2009). Three encounters in Christian witness. In *Perspectives on the world Christian movement: A reader* (Eds.: Winter, R.D., & Hawthorne, S.C.). Pasadena, CA: William Carey Library.
- Kreitzer, L.J. (1987). A numismatic clue to Acts 19:23-42: The Ephesian Cistophori of Claudius and Agrippina. *Journal for the Study of the New Testament*, 30, 59-70.
- Kuhn, T.S. (1962). *The structure of scientific revolutions*. Chicago, IL: University of Chicago Press.
- Magie, D. (1950). *Roman rule in Asia Minor*. Princeton, NJ: Princeton University Press.
- Mascarenhas, B., Baveja, A. & Jamil, M. (1998). Dynamics of core competencies in leading multinational companies. *California Management Review*, 40(4), 117-132.
- Mayers, M.K. (1974). *Christianity confronts culture: A strategy for cross-cultural evangelism*. Grand Rapids, MI: Zondervan.
- Metzger, B.M. (1944). St. Paul and the magicians. *Princeton Seminary Bulletin*, 38, 27-30.
- Michaels, J.R. (1997). *Revelation*. Downers Grove, IL: InterVarsity Press.

- Miles, R.E., Coleman, H.J. & Douglas, W.E. (1995). Keys to success in corporate redesign. *California Management Review*, 37(3), 128-145.
- Miller, D. (1998). *Discipling the nations: The power of truth to transform cultures*. Seattle, WA: YWAM Publishers.
- Moore, J.F. (1996). *The death of competition: Leadership & strategy in the age of business ecosystems*. New York: HarperCollins.
- Morgan, G. (2006). *Images of organization*. Thousand Oaks, CA: SAGE Publications.
- Nadler, D.A., Gerstein, M.S. & Shaw, R.B. (1992). *Organizational architecture: Designs for changing organizations*. San Francisco, CA: Jossey-Bass.
- Newbigin, L. (1989). *The gospel in a pluralist society*. Grand Rapids, MI: Wm. B. Eerdmans.
- Oster, R. (1982). Numismatic windows into the social world of early Christianity: A methodological inquiry. *Journal of Biblical Literature*, 101, 195-223.
- Patterson, K. (2003). *Servant leadership theory*. Virginia Beach, VA: Regent University School of Leadership Studies.
- Payne, G.T., Brigham, K.H., Broberg, J.C., Moss, T.W. & Short, J.C. (2011). Organizational virtue orientation and family firms. *Business Ethics Quarterly*, 21(2), 257-285.
- Plummer, R.L. & Terry, J.M. (2012). *Paul's missionary methods: In his time and ours*. Downers Grove, IL: InterVarsity Press.
- Porter, M.E. (1980). *Competitive strategy: Techniques for analyzing industries and competitors*. New York: Free Press.
- Price, S. (1999). *Religions of the ancient Greeks*. New York: Cambridge University Press.
- Ravasi, D. & Phillips, N. (2011). Strategies of alignment: Organizational identity management and strategic change at Bang and Olufsen. *Strategic Organization*, 9(2), 103-135.
- Schein, E (1998). *Process consultation revisited: Building the helping relationship*. Boston, MA: Addison Wesley Longman.
- Schnabel, E.J. (2004). *Early Christian mission*. Downers Grove, IL: InterVarsity Academic.
- Schnabel, E.J. (2008). *Paul the missionary: Realities, strategies and methods*. Downers Grove, IL: InterVarsity Press.
- Schnabel, E.J. (2012). *Acts*. Grand Rapids, MI: Zondervan.
- Shauf, S. (2005). *Theology as history, history as theology: Paul in Ephesus in Acts 19*. | New York: de Gruyter.
- Smith, M.S. (2010). *God in translation: Deities in cross-cultural discourse in the biblical world*. Grand Rapids, MI: Wm, B. Eerdmans.
- Snyder, H.A. (1992). The church is God's plan. *Perspectives on the world Christian movement*. (Eds. R.D. Winter & S.C. Hawthorne). Pasadena, CA: William Carey Library.
- Stott, J.R.W. (1973). *The message of 2 Timothy*. Downers Grove, IL: InterVarsity.
- Stott, J.R.W. (1990). *The message of acts: The Spirit, the church & the world*. Downers Grove, IL: InterVarsity Press.
- Strelan, R. (1996). *Paul, Artemis, and the Jews in Ephesus*. New York: de Gruyter.

- Terry, J.M. (2015). *Missiology: An introduction to the foundations, history and strategies of world missions*. Nashville, TN: B&H Academic.
- Tippett, A.R. (1973). *God, man and church growth*. Grand Rapids, MI: Wm. B. Eerdmans.
- Van Gelder, C. & Honsberger, G.R. (1996). *The church between gospel and culture: The emerging mission in North America*. Grand Rapids, MI: Wm. B. Eerdmans.
- Verkuyl, J. (1978). *Contemporary missiology: An introduction*. Grand Rapids, MI: Wm. B. Eerdmans.
- Winston, B.E. (2002). *Be a leader for God's sake*. Virginia Beach, VA: Regent University School of Leadership Studies.



journal of biblical
perspectives
in leadership

STEWARD LEADERSHIP AND PAUL

Jeremy Kamer

Stewardship is often viewed through popular approaches primarily as a financial attitude. However, the entirety of Scripture places stewardship in the domain of whole-life leadership. Stewardship is examined by tracing stewardship through the Biblical perspective with a primary focus on the Pauline tradition. Further analysis of steward leadership is provided through a literature review. Finally, practical applications are provided for implementing steward leadership by Christian leaders.

I. INTRODUCTION

In a sin fallen world, frameworks such as Agency Theory, depict individuals as being consumed with self-interest (Neubaum, Thomas, Dibrell, & Craig, 2017; Hernandez, 2012). The implications of such an outlook concludes leaders need restraints and controls to keep from using an organization for selfish ambitions (Craig, Dibrell, Neubaum, & Thomas, 2011). Alternate leadership theories are built on a different assumption that a trace of goodness exists in humanity (Rodin, 2010). Even stewardship theory is presented by some scholars as a positive outlook on humanities capability to lead (Hernandez, 2012). Rodin (2010) however, argued that stewardship instead is built on the basis that although humanity is blighted by sin, the concept of a steward leader as a holistic approach. Paul wrote in 1 Corinthians 4:1-2, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful" (KJV). Steward leadership is examined in this article as an approach to the Apostle Paul and is further presented as a whole-life approach to modern leaders.

II. BIBLICAL FOUNDATIONS OF STEWARD LEADERSHIP

The holistic nature of stewardship finds its roots as a desirable virtue and central element of the Christian faith (Moody, 2014). Understanding this foundation is important for the individual attempting to personify the qualities of a steward. The ancient world of Paul was accustomed to the concept of stewardship and it is no wonder that it is found in the New Testament. The concept of stewardship is also presented in the Old Testament. The steward leader footprint in Scripture is exhibited in Table 1. The table displays the substantial emphasis of stewarding activities in Paul's writings. To define stewardship, both the Old and New Testaments are studied in their use of the word. Finally, Paul's approach to stewardship and the Christian life are investigated.

Table 1:

Scripture References of Stewardship Concepts

Examples of Stewardship	Reference
Stewardship by Individuals	Gen. 2:15, 39:4-6; Dan. 6:1-3
Stewardship by Groups	Lev. 22:9; 1 Sam. 2:15; Acts 6:1-6
Stewardship of Homes	Gen. 43:16; 2 Sam. 16:1, 19:17; Est. 1:8
Stewardship in Parable Form	Mt. 12: 36, 25:14-30; Lk. 12:48, 16:1-2, 19:12-27
Stewardship in Pauline Tradition	Rom. 14:12; 1 Cor. 4:1-2, 6:18-20, 9:17; 2 Cor. 11:28; Eph. 3:2; Gal. 1:15-16; 1 Th. 2:4; 1 Tim. 1:11, 3:13, 4:14-15; 2 Tim. 1:14; Tt. 1:3, 7
Stewardship in General Epistles	1 Pet. 4:4-5, 10-11

Biblical stewardship begins with the creation of world and the concept of ownership (Wright, 2004). In Genesis 1:28, God's command is recorded for humanity to "have dominion." The Hebrew word, *radah*, conveys a level of authority or ability to rule over (Swanson, 2015). However, this authority is given by one with authority to another that did not have authority. The command to rule over and not abuse or destroy the creation shows a giving over of something to another in trust (Williams, 2004). This partnership between deity and humanity marks the beginning usage of stewarding in Scripture.

However, a further analysis of the Old and New Testament Scriptures is needed before a definition of steward leadership is given. Out of several Hebrew words, one is primarily translated into steward, *bayith*, meaning to be over a house. There are several nuances to this word where an individual could be over a business, a son over his father's belonging, or as a slave with oversight of other slaves. Joseph is a prime example of a steward in the Old Testament. Genesis 39:4-6 recounts Joseph's appointment over Potiphar's house, and in 41:38-57 the later appointment of Joseph as the Pharaoh's steward of Egypt where He was in charge of everything except when Pharaoh was on his throne.

The New Testament Greek continues this practice of stewardship as a concept. The two key Greek words are *epitropos* and *oikonomos*. The concept of being trusted

to care or take responsibility for another's possessions is found in *epitropos*. The more widely used word, *oikonomos* contains the delegated responsibility to dispense and manage. This word is Paul's primary term. Therefore, Paul's usage of steward is most likely placed against the Greco-Roman life and pre-existing usage of the term in Jewish and other pagan religions (Reumann, 1958).

Further evidence for this common usage of steward terminology to denote Paul and other apostles' position in the plan of salvation is evidenced in 1 Corinthians 4:1-2: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. Paul begins this chapter with a summary of the apostle's place in God's plan of salvation. Ephesians 3:2 notes that the gospel of grace was handed over to the apostles. In Paul's message to Corinth, he shared that the apostles were entrusted with the mysteries of God (Schenck, 2006). Against the backdrop of highly touted government officials and other prestigious leaders, the apostles were stewards, servants with great responsibility. The irony between leaders as followers is amplified in Paul's usage of *oikonomos* to refer to himself and the apostles (Holmer, 1955). We begin to see the teaching that God has made every believer a trusted steward of the gospel and all that entails (Prime, 2005).

III. IMPLICATIONS OF THE BIBLICAL STEWARD

Biblically speaking, stewardship is a concentrated emphasis for a holistic life in the believer: kingdom generosity, commitment to the simple life, creation care, and more (Tizon, 2016). Steward leadership is the understanding that everything a person has in their possession is not their own but God's. Everything from finances, time, talent, relationships, and responsibilities fall under the umbrella of stewardship (Bell, 2014). This accountability before God is significant for the apostle Paul and the entirety of Scripture. The psalmist stated, "The earth is the LORD's, and the fullness of thereof; the world, and they that dwell therein" (Psalm 24:1). In another place, it is written, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deuteronomy 10:14). The steward's perspective is that God owns everything (Wilson, 2016). Humanity is given dominion over creation to hold it in trust of the true owner (Wilson, 2016).

Wilson (2016) also noted a series of organizational accountability relationships, however, in the end of all things, everyone is accountable to God. The Biblical basis of such a line of thought is found Matthew 12:36 which states, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Paul echoes this sentiment in Romans 14:12 also shared the reminder, "So then every one of us shall give account of himself to God." Scripture is clear in stating that the Lord is the master of everyone (Jamison, Fausset, & Brown, 1997).

Jesus is quoted in Matthew 6:24 saying, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Paul laments over many believers who damaged their faith because of selfish desire for monetary gain in his first letter to Timothy, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1

Timothy 6:10). The steward's motivation is intrinsic rather than extrinsic and centers on personal growth, self-actualization, achievement, and affiliation (Wilson, 2016). The lens of stewardship from a Scripture viewpoint is that our love for God is the ultimate force for motivation, "If ye love me, keep my commandments" (John 14:15).

Stewards hold in trust the possession of another. The first gift that stewards are given is intimacy with God (Rodin, 2010). The Hebrew writer encouraged, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). Christian stewards understand the filial identity that they possess through a relationship with God. As Scripture stated, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1) and "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15). Stewards must cultivate their intimacy with God by seeking Him through a devotional lifestyle.

Self-confidence or confidence in God sets the boundaries of the steward's relationship with self. Once an individual is certain of their relationship with God, their confidence in God replaces their self-confidence (Rodin, 2010). Paul stated, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). Our calling and life are gifts from God and we should seek to give God glory and praise for the ability and life to fulfill our calling in him.

Scripture teaches us that showing love for God is the greatest commandment, but the second commandment is, "Thou shalt love thy neighbor as thyself" (Mark 12:31). Rodin (2010) noted that the steward takes care of others by being present in the lives of others. Also, it is important to view others the same way God views them, valuable and made in the image of God (Rodin, 2010). The Christian tradition has placed high value on humanity. Steward leaders will seek the well-being of others with a sense of personal responsibility to them.

In the final relationship, Rodin (2010) wrote that the steward will find the most difficult challenge. Creation represents our time, talents, and other possessions. The temptation is to feel like one is in control of possessions rather than the responsibility to nourish creation to glorify God (Rodin, 2010). The Bible begins with an understanding that humanity is to subdue the earth, have dominion over it, to dress and keep it (Genesis 1:28; 2:15). The steward leader understands that creation is created for God's glory and in trying to control creation one becomes controlled by it.

IV. STEWARDSHIP'S CONTRIBUTIONS TO ORGANIZATIONAL LEADERSHIP

Brinckerhoff (2012) provided a simple definition of a steward as, "someone who manages someone else's resources." Crudely noted is that in stewardship theory, even in the highest leadership position, ownership is never truly invested in a person. Hernandez (2012) noted the positive organizational development for collaborative relationships and trust through the stewardship perspective. Stewardship focuses on relationships between individuals and the entire organizations (Davis, Schoorman, & Donaldson, 1997). As such, scholars are increasing their focus on their research on stewardship (Kuppelwieser, 2011). Theorists have added several key contributions to

leadership theory through the stewardship perspective: social contracts, motivational support, and moral courage are a few of these contributions.

Relational and contextual support in stewardship are viewed as social contracts (Hernandez, 2008). Social contracts are the invisible notions that leaders will serve in the best interests of the organization and followers (Hernandez, 2008). Schlabach (2017) noted that the social contract develops from on the self-regulation from authentic leadership theories and a sense of professionalism a collectively regulated shared values. Trust, however, is summarizing value between the steward leader and follower (Hernandez, 2008). Where a practitioner of stewardship leads, coherence to the organizational mission increases (Hernandez, 2008).

The steward leader approach is also linked with providing intrinsic motivational support rather than extrinsic motivation (Hernandez, 2008). Hernandez (2008) further noted that leaders promote intrinsic motivation by utilizing relationships where followers gain a positive outlook of self. Through participation and further collaboration with followers, leaders encourage others to be more creative and innovative (Sagnak, 2016). Stewardship's given influence on intrinsic motivation also shows how steward leaders foster an environment where followers are driven to take responsibility for their actions (Hernandez, 2008).

As social actors, followers act independently in making hard-decisions and taking responsibility (Hernandez, 2008). However, through stewardship behavior followers are positively influenced to have moral courage in difficult circumstances (Hernandez, 2008). Integrity is a needed quality for moral courage to form (Groessl, 2017). Awareness of personal values is another component of moral courage (Hernandez, 2008). Steward leaders are cognizant of these needs and seek to draw them out through organizational relationships. This relational aspect also implies a strong ethical bent to steward leadership (Gini & Green, 2014). Ethical stewardship is of significantly of greater value than other governance models (Caldwell, Hayes, Karri, & Bernal, 2008). *Steward Leadership and Servant Leadership*

Rodin (2010) argued that Servant Leadership theory, framed by Greenleaf, is a favorite amongst Christians traditions. Servant leaders view stewardship then as a financial component. Parris and Peachy (2013) identified seven tenable and verifiable values of Servant leadership: (1) being teachable; (2) showing concern for others; (3) demonstrating discipline (4) seeking the greatest good for the organization; (5) showing mercy in actions and beliefs with all people; (6) meeting the needs of followers and the organization; and (7) creating a place where peace grows within the organization. Though similar, Rodin (2010) argued that Steward Leadership begins from a distinct philosophical and theological position. Ultimately, the fundamental difference lies in spectrum of a person's relationship with God and how they view God's sovereignty over creation.

Choi (2014) nuanced Christians as leading servants with a spiritual focus. This distinction between servants and leading servants is captured in the steward leadership approach. It is noted that servant leadership faces the challenge of promoting the organizational efficiency because of a strong people focus (Udani & Lorenzo-Molo, 2013). However, those researchers also argued that organizational efficiency increases through a people first approach instead of an organizational approach (Udani & Lorenzo-Molo, 2013). Still, it is posited that steward leadership balances the differences

between people and organization. For Christian leaders, there is a responsibility to the people around them and the organizations they lead.

Steward leadership addresses the deficiencies in other leadership Christian perspective. Servant leadership is undeniably the most common theory that is encountered. However, servant leadership does not fill in all the required gaps of daily leadership and management tasks. For example, at times it seems incredibly difficult to keep a servant mindset when doing paperwork. Or, in holding followers accountable for their actions. Yet, the perspective of a steward holding the organization in trust gives even mundane tasks a more purposeful meaning.

V. TOWARD A THEORY OF BIBLICAL STEWARD LEADERSHIP

Pascoe (2013) noted that Paul seemed to go to great lengths to teach the leaders place in the churches. He asserted that the leaders place was to serve the community as the servant or steward of God (Pascoe, 2013). As such, Paul spoke directly and indirectly with the concept of the steward in mind. Table 2 focuses on several of the key writings in Pauline literature, along with the distinct qualities noted about the character or work of the steward. The qualities displayed in the table form the basic concept of Paul's espoused stewardship. A theory of a Pauline steward leadership is shown in Figure 1.

Table 2:

Paul's Key Writings About Being a Steward

Reference	Qualities of the Steward
1 Cor. 4:1-2	Mysteries of God Faithfulness
2 Cor. 11:28	Daily care of the Churches
1 Th. 2:4	Trusted with the Gospel Accountability to God
1 Tim. 1:11	Trusted with the Gospel
2 Tim. 1:14	Trusted with a good thing
Titus 1:3	Trusted with the Word

*Figure 1:**Theoretical Concept of a Pauline Steward Leadership**Accountability*

Primarily to the Christian steward, as mentioned before by Wilson (2016), the steward is accountable to God. Paul also penned in Romans 14:12 that everyone will give an account to God. The steward leader is responsible to God first in area of responsibility. Luke, a companion of Paul, wrote that whoever has been committed much will also be accountable to the same (Luke 12:48). The trajectory of Scripture on the steward is that of responsibility with God as the owner and one who holds His stewards accountable for all that He has given to them to hold in trust.

Faithfulness

The steward leader is accountable to God for how they handle the responsibilities given to them in trust. Stewards are to be found faithful in carrying out their tasks (1 Cor. 4:2). Paul reminded Timothy to stir up the gift that was given to him (2 Tim. 1:6). Faithfulness to the task was a key indicator to the effectiveness of bishops and deacons (1 Tim. 3:4-5, 13). Stewards who are faithful in fulfilling their responsibilities are rewarded by God (1 Cor. 9:17).

The Gospel

Paul uses three other descriptions for the Gospel: (1) Mysteries of God, (2) a Good Thing, and (3) the Word. Holmer (1955) noted that the mysteries of God refer to justification by faith. The Gospel, as Paul defined in Romans 1:16 is the power of God unto salvation unto all that believe. The steward of God is entrusted with the task of sharing the Gospel and defend its purity (Phil. 1:15-18).

The Church

The steward leader is also tasked in the Pauline concept with the care of the churches (2 Cor. 11:28). This may include the formation and confirmation of the churches. The daily administration of sacraments and other duties of Christian leaders are part of their responsibility. Paul even goes so far as to share his tasks by ordaining other leaders and entrusting them with the same Gospel given to him (2 Tim. 2:1-2; Titus 1:5).

VI. CONCLUSION

In conclusion, steward leadership is asserted as Pauline approach to leadership. The steward leadership theory contributes to valuable knowledge to leadership studies. Steward leadership theory is a Biblically based model and provides Christian followers understanding of their place in God's creation, their organizations, relationships, and self. In comparison with other leadership theories, steward leadership offers philosophical distinctions from other popular theories. Steward leadership is an attractive and practical model for leadership, especially for those in Christian leadership or other nonprofits.

About the Author

Jeremy Kamer is an affiliate professor of ministry for the Ohio Christian University Adult and Graduate Studies and the administrator of Faith Bible Institute of the Christian Baptist Association. He is a student at Indiana Wesleyan University in the Ph.D. in Organizational Leadership program.

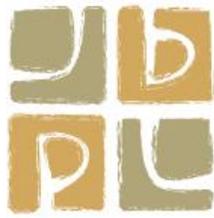
Email: jkamer@ohiochristian.edu

VII. REFERENCES

- Bell, D. J. (2014). Stewardship and the divine gift economy. *Criswell Theological Review*, 11(2), 47-62.
- Brinckerhoff, P. C. (2012) *Smart stewardship for nonprofits: Making the right decision in good times and bad*. Hoboken, NJ. John Wiley & Sons, Inc.

- Caldwell, C., Hayes, L. A., Karri, R., & Bernal, P. (2008). Ethical stewardship-- Implications for leadership and trust. *Journal of Business Ethics*, 78(1-2), 153-164. doi:10.1007/s10551-006-9320-1
- Craig, J. B., Dibrell, C., Neubaum, D. O., Thomas, C. H. (2011). *Academy of Management Annual Meeting Proceedings*, 2011(1), 1-6. doi:10.5465/AMBPP.2011.65869743
- Choi, G. (2014). The leading servant. *The Journal of Applied Christian Leadership*, 8(1), 8-16.
- Davis, J. H., Schoorman, D. F., & Donaldson, L. (1997). Toward a stewardship theory of management. *Academy of Management Review*, 22(1), 20-47. Doi: 10.5465/AMR.1997.9707180258
- Gini, A., & Green, R. M. (2014). Three critical characteristics of leadership: character, stewardship, experience. *Business & Society Review*, 119(4), 435-446. doi:10.1111/basr.12040
- Groessl, J. (2017). Leadership in the field: Fostering moral courage. *Journal of Social Work Values & Ethics*, 14(1), 72-79.
- Hernandez, M. (2008). Promoting stewardship behavior in organizations: A leadership model. *Journal of Business Ethics*, 80(1), 121-128. doi:10.1007/s10551-007-9440-2
- Hernandez, M. (2012). Toward an understanding of the psychology of stewardship. *The Academy of Management Review*, 37(2), 172-193. doi:10.5465/amr.2010.0363
- Holmer, P. L. (1955). Stewards of mysteries. *Cross Currents*, 5(1), 32-38.
- Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2). Oak Harbor, WA: Logos Research Systems, Inc.
- Kuppelwieser, V. G. (2011). Stewardship Behavior and Creativity. *Management Revue*, 22(3), 274-295.
- Moody, H. R., & Achenbaum, W. A. (2014). *Solidarity, sustainability, stewardship: ethics across generations*. Interpretation Apr 2014,
- Neubaum, D. O., Thomas, C. H., Dibrell, C., & Craig, J. B. (2017). Stewardship Climate Scale. *Family Business Review*, 30(1), 37-60. doi:10.1177/0894486516673701
- Parris, D., & Peachey, J. (2013). A systematic literature review of servant leadership Theory in Organizational Contexts. *Journal of Business Ethics*, 113(3), 377-393. doi:10.1007/s10551-012-1322-6
- Pascoe, D. (2013). *Living as God's Stewards: Exploring Some Theological Foundations*. *Australasian Catholic Record*, 90(1), 22-33. Retrieved from <http://0-search.ebscohost.com.oak.indwes.edu/login.aspx?direct=true&db=a9h&AN=86442696&site=ehost-live>
- Prime, D. (2005). *Opening up 1 Corinthians*. Leominster: Day One Publications.
- Reumann, J. P. (1958). 'Stewards of God': pre-Christian religious application of oikonomos in Greek. *Journal of Biblical Literature*, 77(4), 339-349.
- Rodin, R. S. (2010) *The steward leader: Transforming people, organizations, and communities*. Downers Grove, IL. InterVarsity Press.
- Sagnak, M. (2016). Participative leadership and change-oriented organizational citizenship: The mediating effect of intrinsic motivation. *Eurasian Journal of Educational Research*, (62), 181-194.

- Schenk, K. (2006) *1 & 2 Corinthians: A commentary for Bible students*. Indianapolis, IN. Wesleyan Publishing House
- Schlabach, G. A. (2017). Professional values: cultivating the social contract with the seeds of professionalism. *International Journal of Athletic Therapy & Training*, 22(1), 11-18.
- Swanson, J. A. (2015) *Dictionary of Biblical languages with semantic domains: Hebrew (Old Testament)*. Faithlife. Logos.
- Tizon, F. A. (2016). Preaching for whole life stewardship. *Asian Journal of Pentecostal Studies*, 19(1), 3-15.
- Udani, Z., & Lorenzo-Molo, C. (2013). When servant becomes leader: The Corazon C. Aquino success story as a beacon for business leaders. *Journal of Business Ethics*, 116(2), 373-391. doi:10.1007/s10551-012-1449-5
- Williams, W. G. (2004) *Genesis: A commentary for Bible students*. Indianapolis, IN. Wesleyan Publishing House
- Wilson, K. R. (2016) *Steward leadership: In the nonprofit organization*. Downers Grove, IL. InterVarsity Press.
- Wright, C. J. H. (2004) *Old Testament ethics for the people of God*. Downers Grove, IL. InterVarsity Press.



PAULINE PERSPECTIVES ON RELIGIOUS CONSECRATION, RELATIONAL RECONCILIATION, AND SPIRITUAL TRANSFORMATION

Benjamin Crisp

Second Corinthians 6:14-18 houses critical data for personal and corporate relational partnerships. This paper services Robbins' (1996) intertextual analysis to evaluate the Apostle Paul's recitation, recontextualization, and reconfiguration of biblical and extra-biblical texts that prohibit certain relational partnerships and demand personal holiness. After a thorough intertextual analysis is completed, 2 Corinthians 6:14-18 and its analysis will engage the four primary categories of transformational leadership: (1) idealized influence, (2) inspirational motivation, (3) intellectual stimulation, and (4) individualized consideration. The Pauline exhortation enhances these four primary categories and recommends areas for further consideration in Pauline literature and transformational leadership.

I. INTRODUCTION

Leadership theoreticians are often drawn toward innovative modalities and trends. Perhaps that is why a simple google search of the term, "leadership," produces over two-billion results. A recent audit of top-tier leadership academic journals revealed transformational leadership as a leading paradigm in scholarly inquiry (Dinh et al., 2014). Transformational leadership theory has developed considerably since its inception. These developments must be considered in order to contextualize the Apostle Paul's unique exegetical, theological, and theoretical contributions.

Transformational leadership, while "first coined by Downton (1973)," was more fully explored by James Burns, a political sociologist, in his seminal work, *Leadership* (1978) (Northouse, 2016, p. 162). Burns (1978) serviced two primary leadership modalities, transformational and transactional, to examine this sociological phenomenon. These two goalposts allowed Burns (1978) to conceptualize an

appropriate framework. He concluded the superiority of the transformational paradigm because of its ability to move beyond mutual exchange to moral and personal development (Mulla & Krishnan, 2011).

Bass (1985) expanded Burns (1978) initial findings by developing a Full Range Leadership Model classifying three leadership styles [transformational, transactional, and laissez-faire] (Yahaya & Ebrahim, 2015) and describing four primary components of transformational leadership [idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration] (Bass & Avolio, 2004). These four behavioral components position transformational leaders to transcend personal interests and appeal to followers' "higher needs" (Mulla & Krishnan, 2011, p. 130)

Bass, Avolio, and other colleagues enabled leadership scholars to conduct qualitative and quantitative research that enhanced theoretical propositions with substantial, diverse data (Yahaya & Ebrahim, 2015). Time after time the data verified transformational leaders as ones seeking positive change in individuals and collective systems (Kendrick, 2011), valuing process and development over specific skills or behaviors (Yahaya & Ebrahim, 2015). Through an interpersonal connection, transformational leaders inspire and intrinsically motivate their followers for everyone's common good (Afsar, Badir, & Bin Saeed, 2014).

The Apostle Paul, whose influence extends far beyond the first century, is introduced within this theoretical framework. His linguistic acuity has shaped ancient and contemporary philosophical, theological, and sociological thought (Kerekes, 2015). In his second letter to the Corinthians, Paul accomplished three primary tasks: (1) He illustrated his delight with the Corinthians' repentant response to his first letter. (2) He urged the Corinthians to participate in the Jerusalem offering fully. (3) He prepared the Corinthians for his pending arrival (Harris, 2008, p. 426). Of particular interest is Paul's instruction regarding relational purity (2 Cor 6:14-18), which is located within the broader discussion of diplomatic and religious requirements of Christ-followers (2 Cor 5:18-20; 6:16). To substantiate his exhortative remarks, Paul strung together several Old Testament recitations and allusions. This paper will service Robbins' (1996) intertextual analysis to discover the textual contours of these instructional intentions further. Subsequently, the pericope and its hermeneutical revelations will engage the four primary categories of transformational leadership to unveil the moral and relational development of the Corinthian correspondents under the Apostle Paul's transformational leadership.

II. EXEGETICAL ANALYSIS OF 2 COR 6:14-18

The pericope under investigation, 2 Corinthians 6:14-18, is located within the immediate literary context of Paul's demand for Corinthian separation from uncleanness (Harris, 2005). To fend off visceral attacks from his Corinthian recipients, Paul employed an intentional and deliberate rhetorical digression (2 Cor 6:14-7:1). However, Paul's exhortative remarks were much more than a rhetorical device to place the Corinthians "on the defensive" (Witherington III, 1995, pp. 335-336). These remarks reveal the relational intimacy Paul desired. His "wide open" heart (2 Cor 6:11) was a model for the relational openness the Corinthians should reciprocate toward Paul and his ministerial associates (2 Cor 7:2). By disengaging from paganism completely, their hearts could be

opened toward Paul, their founding apostle, and Christ, the chief apostle of their faith (Harris, 2005).

“Unequally Yoked”

Paul’s initial admonition, “Do not be unequally yoked with unbelievers” (*Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*), coordinates the present imperative, *γίνεσθε*, with the strong negative adverbial modifier, *μὴ*, strengthening his demand for the Corinthians to cease this ongoing practice (Martin, 2014). The core of this prohibition is found in the *hapax legomenon*, “unequally yoked” (*ἑτεροζυγοῦντες*):

Literally it means “pull the yoke [ζυγός] in a different [ἕτερος] direction than one’s fellow,” and figuratively, “make a mismatched covenant,” “mismatch” (Spicq 2.80). In this periphrastic construction, then, it means “be yoked in unequal partnership” (LSJ 701 s.v.), with the second element (-ζυγέω) “governing” the first (ἕτερο-) (BDF §119[1]). (Harris, 2005, pp. 498-499).

Paul’s language engaged two particular Old Testament texts: (1) The Levitical prohibition which focused on the crossbreeding of animals that resulted in a categorically different species (Lev 19:19; Garland, 1999). (2) The Deuteronomistic prohibition which prohibited the pairing of the ox and donkey for labor (Dt 22:10). The latter better illustrates Paul’s intention. In the Deuteronomistic context, two different animal-types yoked together harmed productivity and jeopardized “Israel’s distinctiveness from the nations” (Grisanti, 2012, p. 676). Paul serviced this imagery to prohibit communal uncleanness caused by idolatrous and sinful relational partnerships with “unbelievers” (*ἀπίστοις*). The lexical data steers exegetes away from identifying *ἀπίστοις* as oppositional false apostles (cf. 2 Cor 4:4). It seems more appropriate that this prohibition referred to yoking up with unbelievers in general (Martin, 2014). Semantically, *ἑτεροζυγοῦντες* lends itself to close relational constructs rather than general relationships. Thus, it appears Paul warned the Corinthians “against compromising the integrity of faith” through mixed marriages, which were historically connected with idolatry (cf. Dt 7:1-3; Josh 23:12; Neh 13:25), or any other close relationship or partnership, especially those related to local pagan temples or cults, that hindered fidelity to Christ and His gospel (Martin, 2014, p. 362; Harris, 2005).

Why would Paul present such a strong admonition through codified Old Testament allusion to a church in Corinth—a bastion of opulence and Greco-Roman culture (Garland, 1999)? Perhaps it would be helpful to consider the constituents whom Paul addressed. While significant portions of the Corinthian church were Gentiles “drawn from the pagan world,” the church was also comprised of Jews from “the so-called Dispersion” who were converted by “Paul’s preaching in the local synagogue” (Martin, 2014, pp 31-32; Acts 18:1-11). Both groups, however, “would be familiar with Jewish teaching” (Martin, 2014, p. 31; cf. Acts 18:4). Their ethnic and theological background contextualizes Paul’s prohibition forbidding close relational partnerships between believers and unbelievers and connects the spiritual and relational togetherness Paul envisioned for the Corinthians (2 Cor 6:1).

vv. 14b-16a “for what”

Paul, through the causal, connective conjunction, “for” (*γὰρ*), presented five rhetorical questions (vv. 14b-16a), which presupposed negative answers, to substantiate and explain his initial command (Harris, 2008, p. 488; Abernathy, 2008). The rhetorical questions offer five different categories: (1) righteousness with lawlessness (v. 14b), (2) light with darkness (v. 14c), (3) Christ with Belial (v. 15a), (4) believer with unbeliever (v. 15b), and (5) temple of God with idols (v. 16 a). These categories pedagogically address unequal yoking, encouraging the Corinthians to examine ongoing, and future, practices and partnerships (Witherington III, 1995).

v. 14b “righteousness with lawlessness.”

Betz’ (1973) claimed the number of *hapax legomenon* in this pericope verify anti-Pauline authorship. Lexical nuance, however, does not discredit Pauline authorship. Instead, the *hapax legomenon*, “partnership” (*μετοχή*), indicated stylistic variation in describing a relational partnership between the righteous and lawless (Louw and Nida, 1996). The contrast could not be more apparent. How absurd is a partnership between the ethically and spiritually upright, which alluded to the Qumranic and Old Testament semantic understanding of “righteousness” (*δικαιοσύνη*), and the lawless (Martin, 2014)? Naturally, no reasonable connection exists.

v. 14c “light with darkness.”

Paul considered a second abstract pairing—the partnership between light and darkness. Paul used the parallel term, “fellowship” (*κοινωνία*), to describe an inconceivable relational pairing. Contextually, *κοινωνία* referred to an “active fellowship in pursuing common interests” (Harris, 2005, p. 502). What common interests or goals does light have with darkness? None. Paul’s dualistic metaphor, possibly alluding to Qumranic texts which categorize humanity in two basic categories, “sons of light” and “sons of darkness” (Fitzmyer, 1961), further exacerbated the chasm between light and darkness (Harris, 2005). The two are not compatible for partnership and should not be yoked together.

v. 15a “Christ with Belial.”

Moving from abstract to concrete, Paul serviced a third parallel rhetorical question displaying the incompatibility between Christ and Belial (Harris, 2008). Debate surrounds the *hapax legomenon*, “Belial” (*Βελιαρ*) (Harris, 2005). Although the term is singularly used in the New Testament, its Hebrew corollary is regularly employed in the Old Testament (cf. Dt 13:13; Judg 19:22; 20:13; 1 Sam 1:16; 2:2; 25:25; Prv 6:12; Na 1:15). With the possible exception of Nahum 1:15, the term conveys general worthlessness, or wickedness, rather than an individual archenemy (Elwell & Beitzel, 1988). The contextual progression from abstract to specific, where Christ is identified as the supreme example of light and righteousness, points to Belial as a single oppositional figure rather than general wickedness.

Late Jewish literature contextualizes the individual usage of Belial. The *War Scroll* frequently referred to Belial "as the arch enemy of God (1QM 13:11 the "angel of enmity; his domain is darkness, his counsel is for evil and wickedness")" (Garland, 1999, p. 335). The question remains, why would Paul abandon his typical identification "for the devil... Σατανᾶς (10 uses; e.g., 2:11; 11:14; 12:7)" (Harris, 2005, pp. 502)? Rather than immediately dismissing Pauline authorship in favor of an interpolated paragraph by an unidentified Qumran Essene, one should consider the intentional shift of Belial's Qumranic counterpart from God to Christ (Fitzmyer, 1961). In Qumranic literature, Belial "is always the adversary of God, never of the Messiah" (Martin, 2014, p. 364). The shift from God to Christ may represent the common interpolative and apocalyptic hermeneutic where Christ is exalted as the king of light and righteousness, while Belial is bound up and trampled by the righteous (cf. *T. Levi* 18; Martin, 2014). Thus, Belial, as the archenemy of God and ruler of darkness, represented "the embodiment of iniquity," while Christ, contrastingly served as the king of light and righteousness (Harris, 2005, pp. 502-503).

v. 15b "believer with unbeliever."

To further solidify the concrete categories of separation, Paul asked, "What portion does a believer have with an unbeliever" (v. 15b)? Paul's line of questioning does not deny basic commonality among people (i.e., food, shelter, water, and clothing) (Garland, 1999). Instead, Paul emphasized the contrast in their "part or portion" (*μερίς*) (Louw and Nida, 1996, p. 613). The communal portion for believers is a kingdom of light (Col 1:12). Unbelievers do not share "in the community or in the promises" (Eph 2:11-13; Garland, 1999, p. 335). The contrast clearly and concretely displayed their incompatibility—having no share in the righteous community's present and eternal portion.

v. 16a-b "temple of God and idols."

The contrast between the temple of God and idols served as the final climatic question in the five-part series (Harris, 2008). By using the *hapax legomenon*, "agreement" (*συγκατάθεσις*), Paul highlighted a critical reality: agreement or union cannot exist between God's temple and idols (Martin, 2014). Commitment to the worship of God and participation in His community cannot simultaneously occur "with the worship of lifeless images" (Harris, 2005, p. 504). Paul's prohibition is further substantiated by Exodus 23:33 (LXX), where the same verbal form of the *hapax legomenon*, *συγκατάθεσις*, is found (Garland, 1999). The LORD, in the Sinaitic revelation to Moses, warned the Israelites of agreements/partnerships with indigenous land dwellers that could lead to idolatry (Ex 23:23-33; Garland, 1999). With this allusion in mind and the immediate contextual thrust, one must consider Paul's intended meaning for the temple of God.

The explanatory force of the term, "for" (*γάρ*) (v. 16b), illuminated Paul's final metaphor. The four previous rhetorical comparisons presented clear and definitive contrasts. The last rhetorical comparison, however, employed a metaphorical meaning for the temple of God in contrast to idols. Contextually, Paul does not describe the

temple edifice located in Jerusalem. Rather, he representatively addressed the corporate Corinthian Christian community, which at this point in salvation history collectively and individually formed “the temple [or sanctuary] of the living God’ (cf. 1 Co 3:16–17; see also 6:19, which individualizes the truth)” (Harris, 2008, p. 488). Like the prohibition given to the Israelites before them (Ex 23:23-33), the Corinthians, as image bearers of God Himself (Gen 1:27) and as the individual and collective temple of God, must abstain from idol images that defile the temple of God and sway one’s allegiance from Godly purity to demonic pollution (Harris, 2005).

vv. 16c-18 “God said”

To further substantiate his initial prohibition, “do not be unequally yoked” (v. 14a), Paul provided a Scriptural basis by employing a chain of Old Testament citations. Different from typical Pauline introductory formulas, Paul introduced this Scriptural collage with the unique phrase, “*καθὼς εἶπεν ὁ θεός ὅτι*, ‘as God said’” (2 Cor 6:16; Martin, 2014, p. 368). While unique to the New Testament, this introductory formula “has its Qumran counterpart in CD 6,13; 8,9...but is found neither in the Old Testament nor the Mishnah” (Fitzmeyer, 1961, p. 279). Furthermore, in this reconfigured string of Old Testament recitations, Paul adapted Old Testament (LXX) texts to fit the Corinthian context (Martin, 2014). By mirroring the standard Qumranic *testimonia* and “*peshet* method,” his textual reconfiguration engaged “the polemical issues at stake” (Martin, 2014, p. 368; Fitzmeyer, 1961, p. 279).

According to Webb (1993), this introductory formula set up an intentional chiasmic pattern which followed a new covenant and second exodus motif (pp. 32-33):

A Promise of	presence (6:16d)
	relationship—covenant formula (6:16d)
	B Imperative of separation (6:17a-b)
	B’ Imperative of separation (6:17c)
A’ Promise of	presence (6:17d)
	relationship—covenant formula (6:18)

Betz (1973) echoes this proposal by following a promise (6:16d-f)—ordinance (6:17a-c)—promise (6:17d-18b) paradigm (p. 93). Both of their proposed literary structures frame the subsequent breakdown of each textual allusion within the chain of reconfigured Old Testament texts.

v. 16d “I will.”

Within a single verse, Paul presented two primary categories of promise: (1) nearness of divine presence and (2) divine-human relationship (Webb, 1993). The initial

recitation, which promised divine presence, conflated two primary texts (Lev 26:11-12 & Ezek 37:27). Although Paul's initial recitation closely followed Leviticus 26:11-12, "it seems more probable that the third person plurals [found in 2 Cor 6:16d] stem from Ezek 37:27" (Scott, 1994, p. 78). The original context of both texts imports significant theological meaning that warrant further exploration (Garland, 1999).

(1) nearness of divine presence.

Contextually, Leviticus 26 presented God's covenantal plea to Israel—abstain from idol worship and remain faithful to the Sinai covenant. Covenantal faithfulness welcomed divine presence. Similarly, Ezekiel 37 highlighted the divine guarantee of a new heart (Ezek 36:28), described spiritual renewal (Ezek 37:1-14), and promised national and religious restoration (Ezek 37:15-28). Exegetes should not dismiss the covenantal force of these passages. Paul certainly did not, as he linguistically strengthened the language of divine nearness by employing the term, *ἐνοικέω*/dwell, which is not used in the LXX (Martin, 2014). In doing so, Paul denoted "an idea stronger than 'to tabernacle among them'" (Martin, 2014, p. 369). He demonstrated a profound New Covenant reality: God's dwelling is no longer in the land, or even in the temple edifice. God's dwelling place is within His people in this new age (Martin, 2014). Additionally, this living God walks among his people, *ἐμπεριπατήσω*, "actively promoting and protecting the welfare of his people" (Harris, 2005, p. 505). This imported theological meaning invited the Corinthians to trust God's relational fidelity and His nearness.

(2) divine-human relationship.

In the New Covenant structure, the promise of divine-human relationship extends far beyond its original Israelite context. Leviticus 26:12, which engaged the Israelite community post-exodus, and Ezekiel 37:27, which prophetically engaged the nation of Israel concerning post-exile renewal/second exodus, were both addressed to the Jewish community (Webb, 1993). Paul skillfully recontextualized these promises for the New Covenant people of God. Christ's death and resurrection provided a new exodus for the Corinthian community and offered Spirit-imbued power to reject idol worship and experience relational intimacy with God (Harris, 2005, p. 506).

v. 17a-c "Therefore go."

The emphatic transitional conjunction, "therefore" (*διὸ*), connected covenantal relational promises (v. 16d) with "separation from unbelievers" (Harris, 2008, p. 489). In other words, relational nearness to God demanded holiness (Garland, 1999). Holiness, however, should not be understood in a works-righteousness schema. Holiness demonstrates the sanctified lifestyle of God's people (Scott, 1994). Since Corinthian believers formed the temple of God, they were charged to remain holy and ceremonially pure by abstaining from *close* relationships with unbelievers who defile (Murray, 2005).

These recontextualized imperatives, which demand separation, originate primarily from Isaiah 52:11 where the Israelites were compelled to separate from Babylon and its idolatry (Harris, 2008). The central Isaianic imperatives (Depart, go out, and touch not) are slightly reordered in 2 Corinthians 6:17a-c (Go out, be separate, and touch) so that the "last two verbs (*ἀφορίσθητε*, "be separate"; *μὴ ἅπτεσθε*, "do not touch") simply reinforce the thrust of 6:17a" (Martin, 2014, p. 371). These imperatives

were originally aimed at the priests and Levites who represented the nation of Israel. Paul, by omitting the phrase, “you who bear the vessels of the LORD” (*οἱ φέροντες τὰ σκεύη κυρίου*), directed these three imperatives at the Corinthian Christian community (Isa 52:11; 2 Cor 6:17; Martin, 2014). All of the Corinthian believers, who individually and communally made up the temple of God (v. 16), must conduct themselves in holiness to avoid cultic and ceremonial defilement before the Lord and to experience relational intimacy.

vv. 17d-18b “I will.”

After the central chiastic imperatives, Paul returned to the promise of God’s presence illustrated by A’ of Webb’s (1993) proposed structure. Different from the Ezekiel 20:34 allusion where wrath followed deliverance, Paul carefully reconfigured the text to emphasize the relational nearness that holiness precipitated (Harris, 2008). New Covenant exodus from typological Babylon does not result in judgment (cf. Ezek. 20:38) but an intimate relational welcome. God’s intimate welcome is described through familial metaphor proving the Corinthian Christians were more than God’s temple. They were “individual members of his family” (Harris, 2005, p. 510).

Scholars agree that verse 18 relied heavily upon 2 Samuel 7:14 (Garland, 1999). The Davidic adoption language from 2 Samuel 7 supplemented the covenantal promises available for God’s people (Scott, 1994). To linguistically broaden the availability of this relational intimacy, Paul changed “the third person singular ‘he,’ referring to the son of David, [to] a second person plural ‘you,’” which incorporated the entire Corinthian Christian community (Garland, 1999, p. 339). The intentional textual addition, “and daughters,” further broadened the scope of God’s family (Martin, 2014). More than an egalitarian ploy to gain credibility with Corinthian female congregants (Witherington III, 1995), the Pauline addition heralded ecclesiological and theological truth: women are equal participants as God’s temple and equal members in God’s family (Magness, 2015). The “Lord Almighty” offered relational intimacy to those in the Corinthian Christian community who abstained from inappropriate relationships with unbelievers and who yoked themselves to Christ and members of His family.

III. TRANSFORMATIONAL LEADERSHIP AND 2 COR 6:14-18

The exegetical analysis above exhibits Paul’s individual and communal expectations for the Corinthian church, which are rooted in his sincere desire for their progress and development (Yahaya & Ebrahim, 2015). Furthermore, Paul’s willingness to challenge the Corinthians’ moral judgment and character validates his commitment to transcend mental assent to incite holistic personal and relational holiness (Mulla & Krishnan, 2011). By invoking follower transformation through higher order needs, Paul welcomes theoretical investigation through the four primary behavioral categories of transformational leadership: (1) idealized influence, (2) inspirational motivation, (3) intellectual stimulation, and (4) individualized consideration (Bass, 1985). These four categories provide critical insight into the theory and present opportunity for further engagement with the exegetical analysis of 2 Corinthians 6:14-18.

Idealized Influence

Commitment to moral and ethical fidelity is the primary means by which transformational leaders motivate followers and build relationships (Kendrick, 2011). High ethical standards create trust between leaders and followers—the launching pad for healthy organizational culture and robust organizational productivity. Northouse (2016) distinguished transformational leaders as ones who “can be counted on to do the right thing” (p. 167). To the Corinthian community, Paul exemplified utmost character (2 Cor 6:3-13), embodying the reciprocal moral purity he demanded (2 Cor 6:14-18). Paul believed that “no ‘minister of reconciliation’ should be guilty of inconsistent or dishonest conduct” because his life, and the lives of his recipients, were “the most eloquent advertisement for the gospel” (Harris, 2008, pp. 484-485). In essence, Paul modeled the nuanced indicative-imperative paradigm: Just as God’s perfect holiness demanded human holiness (Lev 19:2), Paul’s personal and ministerial ethic (2 Cor 6:3-13), validated his demand for Corinthian moral and religious purity (2 Cor 6:14-18). Sanders (2007), in support of this paradigm, eloquently stated, “Paul embodied principles of leadership that he also described in his letters” (p. 39). Paul’s model, however, was not a stale paradigm. His moral purity stemmed from God’s imparted grace (2 Cor 6:1) and Paul’s profound care for the Corinthian community (2 Cor 6:11-13). As evidenced through his idealized influence, relational connectivity and moral purity enhanced visionary direction and united his followers around a shared, specific vision—consecration, reconciliation, and transformation (2 Cor 6:3-18; Bass & Avolio, 1993). For Christian transformational leaders, this moral and religious purity is not merely a show before *unbelievers*, but a lifestyle before their fellow *believers* (Engstrom, 1978). Spiritual, ethical, and relational integrity generates abundant transformation.

Inspirational Motivation

Inspiration and motivation do not rely solely upon positive linguistic nuance. Transformational leaders employ emotional, visual, and aspirational language to inspire followers to reach higher heights and achieve loftier goals (Kendrick, 2011). Inspiration, however, is more than cheerleading. Inspiration is incarnational. Transformational leaders must model the level of organizational enthusiasm and commitment they ask from their followers; thus, authenticating their motivational and forward-looking language (Kouzes & Posner, 2017).

Too often, inspiration is only understood through the lens of future motivation. Transformational leaders, however, understand the integral connection between future forecasting and historical reflection (Kouzes & Posner, 2017). Paul, in his second correspondence with the Corinthians, modeled this vital reality. By identifying Corinthian believers as “the temple of the living God” (2 Cor 6:16), he encouraged reflection on the temple’s history as the central dwelling place of God’s presence and “the idealized symbol of restoration” (Elwell & Beitzel, 1988, p. 2028). Paul serviced this temple reflection to introduce a theological and ontological shift: The Corinthian believers, individually and corporately, now formed the sacred structure where God’s presence resides and emanates. Paul’s temple metaphor evoked dynamic images of this magnificent edifice and its rich historical heritage of divine encounter which they were

compelled to embody through personal and communal holiness. Faced with this overwhelming and awe-inspiring metaphor, the Corinthians were encouraged to live in complete holiness and the fear of God (2 Cor 7:1). Paul, through the transformational leadership category of inspirational motivation, stirred the Corinthians to holy living by recontextualizing an ancient theological image to motivate an appropriate present and future response.

Furthermore, Paul's motivational and exhortative command for holiness was predicated upon the very word of God (2 Cor 6:16-18), redefining the ultimate source of inspirational motivation. While Paul exemplified the kind of holiness and relational openness the Corinthians should reciprocate, the standard for transformation originated from God's own desire for Corinthian holiness and relational intimacy (2 Cor 6:17-18). Therefore, Paul's exhortation functions paradigmatically for Christian leaders where the leader's message and model ultimately reflect God's desires.

Intellectual Stimulation

Transformational leaders offer followers a level of autonomy that encourages innovative thinking and provides space for their implementation (Afsar et al., 2014). Such freedom supports innovative work behavior and inspires organizational creativity (Afsar et al., 2014). Kotter (2012) explored the relationship between such organizational innovation and urgency, concluding that the influx of information and future opportunity is essential for transformation. It is imperative, however, not only to consider new information but to also critically evaluate accepted cultural norms and underlying assumptions (Kendrick, 2011). Individuals and organizations are often blinded by presuppositions that hinder personal growth, organizational health, and corporate influence.

Paul, in his plea for personal and communal holiness, immediately critiqued the Corinthians' economic ethos where partnerships between believers and unbelievers were normative (2 Cor 6:14). He demanded they abstain from close partnerships with unbelievers that could lead them toward spiritual infidelity. The Corinthian recipients were, therefore, challenged to evaluate current partnerships and rethink future opportunities. Paul's prohibition potentially limited financial and relational opportunities the Corinthian recipients relied upon. This massive relational and economic shift provided the Corinthians freedom to explore possibilities within their new relational parameters (Afsar et al., 2014). Regardless of the outcome, they could rely on Paul's genuine relational commitment (2 Cor 3:2; 6:11) and God's immeasurable grace (2 Cor 9:8).

It is important to note that relational openness was the context for appropriating Paul's demand. By relationally appealing to the Corinthians (2 Cor 6:11-13), Paul was emboldened to present a new communal rule. His openness and sincere concern for the Corinthians' spiritual well-being eased the reception of this relational expectation, which undoubtedly shifted their economic futures. Paul creatively modeled the way (Acts 18:3; 1 Cor 9:12), proving that innovative approaches work and demonstrating an essential principle of transformational leadership: One must be open to the ideas of others and their subsequent implementation (Kouzes & Posner, 2017). Perhaps this is why Paul modeled his bi-vocational status to the Corinthian community (Acts 18:3)

before insisting on these economic and relational modifications (2 Cor 6:14). Regardless, Paul personified the holy future he envisioned for the Corinthian community (2 Cor 6:3).

Individualized Consideration

Transformational leaders understand the importance of customized and personalized interaction (Northouse, 2016). Broad stroke solutions do not instill a sense of care toward individual followers and certainly do not promote innovation. Afsar et al. (2014) explained, “individualized consideration encourages employees to reciprocate with greater creativity and innovativeness” (p. 1273). How then do leaders offer individualized consideration? Relationships. Relationships stand at the core of transformational leadership. Leadership itself “is a relationship of service to people that continually renews them and reengages them in the life of the organization” (Wright, 2009, p. 209). Relational care undergirds the mentoring and coaching necessary for personal growth (Northouse, 2016). An individual difference does not, however, result in the re-creation of the proverbial wheel for each member. Instead, it promulgates a unity-amongst-diversity approach that calibrates conversation and coaching to the needs of each person, while also maintaining the organizational mission (Afsar et al., 2014).

As the founding apostle of the Corinthian Christian community, Paul was increasingly concerned with relational connections, particularly those that could lead to spiritual infidelity (2 Cor 6:14). Paul serviced idealized influence, inspirational motivation, and intellectual stimulation to engage an individualized cultural shift. Over time, inappropriate relational constructs chipped away at the Corinthians’ fidelity to Paul and ultimately to Christ (1 Cor 1:10-17; 3:1-21; 5:1; 6:1; 8:9; 10:7; 11:18). Paul’s second letter to the Corinthians, filled with reconciliatory language (2 Cor 5:11-21), directly engaged this issue. In doing so, Paul took a different approach than his correspondence with the Galatian community (Gal 1:6). Paul personalized his spiritual and relational concerns to the community he addressed, providing individualized consideration to the Corinthian issue at hand. His written correspondence validated a kind of individualization that may occur through linguistic tone and style (1 Cor 4:21). Paul’s limited in-person involvement in Corinth (Acts 20:31) further demonstrated transformational change even when he, the primary leader, was off-site (2 Cor 7:8-9). Such off-site individualization is critical for global organizational structures as it brings lasting personal and communal change.

IV. CONCLUSION

The Pauline corpus provides ample opportunity for further exploration. The exegetical analysis above serviced only one of Robbins (1996) five textures and is in no way exhaustive. The analysis does, however, reveal Paul’s relational approach toward his followers and his lofty spiritual and relational expectations (2 Cor 6:14). Spiritual and relational purity demarcated the Corinthian community as unique and set them apart from a plethora of pagan, dark spiritual practices (2 Cor 6:16). Their spiritual cleanliness stood as an example to those around and invited others to emulate lives of purity and

holiness. Ultimately, Paul encouraged religious consecration (2 Cor 6:17), relational reconciliation (2 Cor 6:11-13), and spiritual transformation (2 Cor 7:1).

Interestingly enough, Paul's instruction engaged each of the four areas of transformational leadership. While his exchange primarily enhanced the four main transformational leadership categories, they also provided fresh insight into modes of transformation. Second Corinthians 6:14-18 is fertile ground for ideological textual analysis and subsequent engagement with the transformational leadership framework, particularly intellectual stimulation and individualized consideration. The Pauline corpus is inexhaustible and contains innumerable theological and sociological revelations that deserve attention and investigation.

About the Author

At the age of ten, God called Benjamin to be a pastor. Since then, he has diligently pursued this calling. He graduated from Emmanuel College (GA) with a Bachelor of Arts in Christian Ministry, earned his Master of Divinity-Biblical Studies from Regent University's School of Divinity, and is currently in the Doctor of Strategic Leadership-Ecclesial Leadership at Regent University's School of Business and Leadership. Benjamin is happily married to Tiffany. He serves as the Programs Manager for Regent University's School of Divinity and as a service facilitator at New Life Church. He plans to plant and pastor a church in Charlotte, NC that plants churches nationally and internationally.

Email: benjcr2@regent.edu.

V. REFERENCES

- Abernathy, D. (2008). *An Exegetical Summary of 2 Corinthians*. 2nd ed. Dallas, TX: SIL International.
- Afsar, B., Badir, Y.F., & Bin Saeed, B. (2014). Transformational leadership and innovative work behavior. *Industrial Management & Data Systems*, 114(8), 1270-1300.
- Bass, B.M. (1985). *Leadership and performance beyond expectation*. New York: Free Press.
- Bass, B.M., & Avolio, B.J. (1993). Transformational leadership and organizational culture. *Public Administration Quarterly*, 17(1), 112.
- _____. (2004). *Multifactor Leadership Questionnaire: Manual and Sample Set*. 3rd Ed. Redwood City, CA: Mind Garden.
- Betz, H.D. (1973). 2 Cor 6:14-7:1: An anti-Pauline fragment? *Journal of Biblical Literature*, 92(1), 88-108.
- Burns, J.M. (1978) *Leadership*. New York: Harper & Row.

- Dinh, J.E., Lord, R.G., Gardner, W.L., Meuser, J.D., Liden, R.C., & Hu, J. (2014). Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *The Leadership Quarterly*, 25(1), 36-62.
- Downton, J.V. (1973). *Rebel leadership: Commitment and charisma in a revolutionary process*. New York: Free Press.
- Elwell, W.A., & Beitzel, B.J. (1988). "Belial, Beliar," *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House.
- Engstrom, T.W. (1976). *The Making of a Christian Leader: How to Develop Management and Human Relations Skills*. Grand Rapids, MI: Zondervan.
- Fitzmyer, J.A. (1961). Qumran and the interpolated paragraph in 2 Cor 6,14-7,1. *The Catholic Biblical Quarterly*, 23(3), 271-280.
- Garland, D.E. (1999). *2 Corinthians*. Vol. 29. The New American Commentary. Nashville: Broadman & Holman Publishers.
- Grisanti, M.A. (2012). "Deuteronomy." *The Expositor's Bible Commentary: Numbers–Ruth (Revised Edition)*. Edited by Tremper Longman III and David E. Garland. Vol. 2. Grand Rapids, MI: Zondervan.
- Harris, M.J. (2005). *The Second Epistle to the Corinthians: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press.
- _____. (2008). "2 Corinthians." *The Expositor's Bible Commentary: Romans–Galatians (Revised Edition)*. Edited by Tremper Longman III & Garland, David E. Vol. 11. Grand Rapids, MI: Zondervan.
- Kendrick, J. (2011). Transformational leadership. *Professional Safety*, 56(11), 14.
- Kerekes, E. (2015). The figure of the Apostle Paul in contemporary philosophy (Heidegger, Badiou, Agamben, Zizek). *Journal for the Study of Religions and Ideologies*, 14(42), 27-53.
- Kotter, J.P. (2012). *Leading Change*. 1st Rev. Ed. Boston, MA: Harvard Business Review Press.
- Kouzes, J.M., & Posner, B.Z. (2017). *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th Ed. San Francisco, CA: Jossey-Bass.
- Louw, J.P., & Nida, E.A. (1996). *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies.
- Magness, L. (2015). The significance of Paul's addition of "and daughters" in 2 Corinthians 6:18. *Pricilla Paper*, 29(2), 3-5.
- Martin, R.P. (2014). *2 Corinthians*. 2nd Ed. Vol. 40. Word Biblical Commentary. Grand Rapids, MI: Zondervan.
- Mulla, Z.R. & Krishnan, V.R. (2011). Transformational leadership: Do the leader's morals matter and do the follower's morals change? *Journal of Human Values*, 17(2), 129-143.
- Northouse, P.G. (2016). *Leadership Theory and Practice*. 7th Ed. Thousand Oaks, California: Sage Publications.
- Robbins, V.K. (1996). *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. New York: Bloomsbury Academic.
- Sanders, J.O. (2007). *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago, IL: Moody Publishers.

- Scott, J.M. (1994). The use of Scripture in 2 Corinthians 6.16c-18 and Paul's restoration theology. *JSNT*, 56, 73-99.
- Web, W. (1993). *Returning Home: New Covenant and Second Exodus as the Context for 2 Corinthians 6.14-7.1*. Sheffield, England: Sheffield Academic Press.
- Witherington III, B. (1995). *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Wright, W.C. (2009). *Relational leadership: A Biblical Model for Influence and Service*. 2nd Ed. Downers Grove, IL: IVP Books.
- Yahaya, R., & Ebrahim, F. (2016). Leadership styles and organizational commitment: literature review. *Journal of Management Development*, 35(2), 190-216.



journal of biblical
perspectives
in leadership

FOLLOWER DEVELOPMENT: PAUL'S CHARGE TO TIMOTHY

Suzana Dobric Veiss

The need for follower development is not well documented. This study sought to understand follower development as described in the sacred text of the New Testament narrative. The literature review explored the lack of research on followership and follower development. The qualitative research study was framed through the question: In what ways does Paul's charge to Timothy in 2 Timothy 3:10-17 inform development of followers? Data analysis utilized intertextual socio-rhetorical framework as described by Robbins (1996). The text in 2 Timothy 3:10-17 served as data and was examined through four intertextual categories: a) oral-scribal, b) cultural, c) social, and d) historical (Robbins, 1996b). Positive modeling was perceived as a primary method for follower development. Paul's charge to Timothy emerged with four follower development themes: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds. The conclusions of this exploratory study assist in making connections between the field of followership and Scripture.

I. INTRODUCTION

Research on followership is being addressed at an increased rate in an attempt to offer new insights on the topic (Uhl-Bien, Riggio, Lowe, & Carsten, 2014). While some of the current research studies on followership were conducted by Christian scholars (Huizing, 2012; Michael, 2014), much more scholarly research on followership is needed as evident in the Scripture. Some of the PhD dissertations on followership have been completed using the socio-rhetorical analysis for interpreting the text with specific emphasis on inner texture, intertexture, social and cultural texture, sacred texture, and ideological texture (Huizing, 2012; Michael, 2014; Ricketson, 2008). This current study utilized part of the letter of 2 Timothy to inform the field of followership.

The scope of this study focused on 2 Timothy 3:10-17. The remainder of the present study was discussed in the following order: a) statement of the problem and theoretical foundation, b) purpose of the study and research question, c) literature review, d) hermeneutical approach method, e) socio-rhetorical analysis, f) results, g) discussion, and h) conclusion and future research.

II. STATEMENT OF THE PROBLEM AND THEORETICAL FOUNDATION

With the continued efforts towards refinement of followership field of study, an opportunity exists to consider biblical standpoint. The current study utilized part of the letter of 2 Timothy as a text to examine development of followers from a biblical perspective. Timothy as follower received charge from Paul. While both 1 Timothy and 2 Timothy contain instructions to Timothy from Paul, the charge to Timothy is mostly concentrated in 2 Timothy 3:10-17. This analysis utilized 2 Timothy 3:10-17 to inform the field of followership. In this study “hermeneutics provides a theoretical framework” (Patton, 2015) or a theoretical foundation for the entire study based on followership theory.

III. PURPOSE OF THE STUDY AND RESEARCH QUESTION

The purpose of this study was to conduct a qualitative hermeneutical approach research study framed through the question: In what ways does Paul’s charge to Timothy in 2 Timothy 3:10-17 inform development of followers? This study assumes that 2 Timothy is relevant to the field of followership and that the biblical text is both leadership and followership text. Furthermore, this study explores possible applications to the field of followership with specific focus on follower development.

IV. LITERATURE REVIEW

A literature review provides an understanding of the topic, examines what has been researched, and informs what the key issues are (Hart, 2002). The following review of literature presents a need to advance research on followership. In this study specific emphasis is given to a) followership as a partner relationship, b) followership models, and c) followership behaviors.

Followership as a Partner Relationship

Malakyan (2014) argued followers and leaders engage in a relationship of mutual influence. According to Malakyan (2014), the leader-follower trade approach to leadership and followership encourages a non-static relationship. In a leader-follower trade approach, “leadership and followership functions and roles may be traded or exchanged by the positional leaders and followers in different situations or organizational settings toward mutual respect, empowerment, and effectiveness” (Malakyan, p. 6). Leaders and followers engage in mutually beneficial goals in the overall leader-follower relationship (Malakyan). Howell and Mendez (2008) postulated followers have an “active role that complements the leader’s role in achieving results (p. 26).

DeRue and Ashford (2010) studied followership as a social construction process in organizations where identities of followers and leaders shift among group members through a social process (p. 628). During the social construction process, individuals create relationships whereby some are perceived as followers and some as leaders (DeRue & Ashford, 2010). The most successful followership and leadership forms are those where the identities are internalized (DeRue & Ashford, 643). Similarly, Morris (2014) studied followership as a relational process by identifying followers' experiences. Morris (2014) viewed followers "as having a central and active role" (p. 56). For Morris, sense of equality and togetherness are aligned with the organizational hierarchy. In fact, the relationship is defined as a "shifting between following and leading processes" (p. 57). Both followers and leaders engage in shifting the roles between following and leading based on the perceived roles, expertise, and experience (Morris).

Maccoby (2008) argued "leadership is always a relationship between leaders and followers" (p. 210). According to Maccoby (2008), new trends in society create opportunities for the new interactive social character formed by the advancement in communication technology. Furthermore, Maccoby (2008) argued leaders need to express clear purpose and use persuasive communication skills in order to create collaboration between followers and leaders. Similarly, Fairhurst and Uhl-Bien (2012) examined followership as a "relational process co-created by leaders and followers in a context" (p. 1024). Followership is evident in the way followers engage, influence, and negotiate to produce results (Fairhurst & Uhl-Bien). Communication and interaction are key in both leadership and followership (Fairhurst & Uhl-Bien).

Courageous followers accept full responsibility for own and leader's behavior and carry out those responsibilities (Chaleff, 2008). The relationship is defined by follower's support of leader's success, responsibility for achieving common purpose, constructive challenge of behaviors, desire to improve relationships, and moral stand against ethical abuses (Chaleff, 2008). Furthermore, in Chaleff's (2008) courageous follower model of followership, followers support the leader and possess the courage to challenge the leader.

Alford (2008) claimed "the conscience collective is represented by the responsible follower who remembers that he or she is not just a member of the organization, but of the larger society in which we all share" (p. 254). According to Alford (2008), individuals' interaction and participation in the larger society is considered sacred. Banutu-Gomez (2003) postulated courageous followers learn how to follow well and listen well from their leaders. Followers tendencies to accept full responsibility for own and leader's behavior and therefore carry out those responsibilities leads to followers acting as partners in leadership (Chaleff, 2008).

Williams, Ammeter, Thomas, Hayek and Novicevic (2014) noted moral trustworthiness, wholeness, agreement between words and deeds, and being true to oneself create accountability in leader to follower relationships (p. 8). Furthermore, Russell (2001) argued characteristics or attitudes are developed within social context where behavior is influenced by values (p. 3). Avolio and Reichard (2008) defined authentic leadership as an interactive process between leaders, followers, and context. According to Avolio and Reichard (2008), relationship between followers and leaders is enhanced through a sense of ownership, trust, and transparency.

Followership Models

Ricketson (2008) conducted a followership literature review with specific emphasis on followership models and followership definitions. According to Ricketson (2008), the leadership styles are related to the Chaleff's (1995) dimensions of courageous followership. While Ricketson did not identify a relationship between the transformational leadership and the dimensions of courageous followership, Ricketson found support for a relationship between the leadership styles and courageous follower variables.

Bjugstad, Thach, Thompson, and Morris (2006) suggested a model for matching followership and leadership styles. According to Bjugstad et al. (2006), the effort of the leader is maximized by the support of the followers. The followership model as suggested by Bjugstad et al. integrated Hersey and Blanchard's situational leadership theory with Kelley's (1992) follower types. Similarly, Uhl-Bien, Riggio, Lowe, and Carsten (2014) reviewed research on followership through the lenses of role and social process which resulted in the design of followership theory. Uhl-Bien et al. presented followership theory as "the study of the nature and impact of followers and following in the leadership theory" (p. 84). The study of followership should examine issues related to control, power, motivational intentions, personal characteristics, intentions, and desired outcomes (Uhl-Bien et al., p. 96).

Manning and Robertson (2016) provided support for a three-factor model of followership. This three-factor model of followership suggests three categories: task, relations, and change (Manning & Robertson, 2016). Relations category includes active listening, providing support, working flexibly with others, giving praise and encouragement, and creating a sense of security (Manning & Robertson, 2016, p. 406). Task category focuses on implementing tasks, coordinating work activities, supplying information, accomplishing tasks, and utilizing knowledge and skills (Manning & Robertson, 2016, p. 406). According to Manning and Robertson, change behaviors explore commitment, critical thinking, creative thinking, persuasive influence, examining the wider environment, and showing enthusiasm (Manning & Robertson, 2016, pp. 406-407). This three-factor followership model provides both practical and social implications for the fields of leadership and followership.

Sy (2010) synthesized implicit followership theories as "individuals' personal assumptions about the traits and behaviors that characterize followers" (p. 73). The consequences of implicit followership theories reach into the interpersonal aspects of outcomes for both leaders and followers (Sy). Steffens, Haslam, Jetten, and Mols (2017) further explored the implicit followership theories. Steffens et al. (2017) explained how self-categorization theory influences people's perceptions of implicit followership theories. Hayes, Caldwell, Licon, and Meyer's (2015) model of followership focuses on stewardship, trust, commitment, and followership compliance. The model aids in categorizing and measuring follower buy-in (Hayes et al.). Understanding followership behaviors improves organizational effectiveness and stewardship (Hayes et al.). Braun, Stegmann, Hernandez Bark, Junker, and van Dick (2016) examined gender bias in implicit followership theories by evaluating the overlap of the female gender role and the follower role. Braun et al. argued explicit gender bias

exists in implicit followership theories where women are associated as an ideal follower more often than men.

Gardner, Avolio, Luthans, May, and Walumbwa (2005) presented a model of authentic leader and follower development. According to Gardner et al. (2005) "positive modeling is viewed as a primary means whereby leaders develop authentic followers" (p. 343). In advancing the model of authentic leadership development Gardner et al., build the theory on self-awareness and self-regulation. Furthermore, personal history and trigger events are included in the follower development model (Gardner et al., 2005). Gardner et al. (2005) argued authentic followership development process produces followers' self-awareness and self-regulation leading to improved followership outcomes (p. 346).

Followership Behaviors

Bennis (2008) argued "the tools of great followership are not so different from those of leadership, including the ability to persuade" (p. xxvi). Lundin and Lancaster (1990) postulated that the characteristics of successful followers resemble those of good leaders. Successful followers possess a high level of organizational understanding, are enthusiastic, and feel a strong level of commitment to the organization and their work (Lundin & Lancaster, 1990). Danielsson (2013) examined the role of followers holding workmate role, colleague role, and co-worker role. Based on the research results, Danielsson suggested six characteristic traits: responsible, competent, core values, inspiring and engaged, considerate, and loyal.

Carsten, Uhl-Bien, West, Patera, and McGregor (2010) examined social construction of followership. In a qualitative study, Carsten et al. (2010) studied how contextual influences relate to individuals' social constructs through role differentiation. According to Carsten et al., follower-schemas are influenced by context. Two conceptions of followers exist: passive and active (Carsten et al.). Passive follower behaviors are being: disengaged, obedient, and unlikely to express opinions (Carsten et al.). Proactive follower behaviors are: being engaged, showing initiative, and possessing good communication skills (Carsten et al.). Carsten et al. identified differences between active and passive behaviors are contextual differences in perceptions (Carsten et al.). Furthermore, based on the analysis, Carsten et al. concluded effective followers are perceived as having high integrity, dependability, and good communication skills.

Tourish and Tourish's (2010) study on spirituality at work had implications for followership and leadership. According to Tourish and Tourish (2010), spirituality at work is related to the spiritual leadership. Vision, hope, faith, altruistic love, higher levels of employee well-being, organizational commitment, financial performance, and social responsibility were present in organizations where spiritual leadership was encouraged (Tourish & Tourish, p. 267). Similarly, Antelo, Prilipko, and Sheridan-Pereira (2010) synthesized followers' behaviors into: tolerance and acceptance, ability to connect with others, and proper communication and support. Followers valuing togetherness were rated as reliable as a group member, provided support of others, and contributed to the group (Prilipko et al.).

In a cross-sectional study, Shahzadi, John, Qadar, and Mehnaz (2017) synthesized followers' behaviors in relationship to leaders' trust. According to Shahzadi et al., proactive followers are perceived as more trustworthy and supportive. Based on the research, Shahzadi et al., suggested followers' political skills matter. Proactive followership advances the leadership outcome and encourages followers to have a positive relationship with leaders resulting in the overall organizational improvement (Shahzadi et al.).

V. HERMENEUTICAL APPROACH METHOD

The study method design was rooted in the qualitative hermeneutical approach. According to Osborne (2006), examination of the text precedes possible application. Patton (2015) suggested qualitative hermeneutical approach as a method for analysis and guide for interpretation of biblical texts. Robbins (1996b) postulated socio-rhetorical analysis provides opportunities for interpreting biblical text. Socio-rhetorical research method suggests five exegetical phases of research are: a) inner-textual, b) intertextual, c) social and cultural, d) ideological, and e) sacred (Robbins, 1996a, pp. 3-4). This study is an assessment of follower development through the use of inter-textual and sacred phases of socio-rhetorical criticism. The pericope was examined through four intertextual categories: a) oral-scribal texture, b) cultural texture, c) social texture; and d) historical texture (Robbins, 1996b).

The data for the study of followership was 2 Timothy 3:10-17. The material record or data in 2 Timothy 3:10-17 served as a vehicle to enter the world of Timothy as Paul's follower. The text in the pericope was used as presented in NASB. This study was an analysis of the text in the context with special attention to the original purpose to uncover information regarding follower development from the meaning and teaching of the text.

VI. SOCIO-RHETORICAL DATA ANALYSIS

The analysis sought to reveal meaning of 2 Timothy 3:10-17 with special emphasis given to the context and the original purpose for Paul's charge to Timothy. The analysis first utilized socio-rhetorical criticism and then contextualization. Robbins (1996b) socio-rhetorical criticism has a goal to "promote analysis and interpretations through comparison and contrast among various sets of data and interpretations of those data" (Robbins, von Thaden, & Bruehler, 2016, p. 1). Gowler (2010) argued socio-rhetorical analysis is not a method, but rather an "interpretive analytic" used to understand texts (p. 196). Robbins (1996b) explained nature of texts through different textures: inner-texture, intertexture, social and cultural texture, ideological texture, and sacred texture. This study used intertexture to examine the text in 2 Timothy 3:10-17. Gowler (2010) described intertexture as a manner in which the text and the "world outside of the text" interact (p. 195).

Intertexture stage of the analysis instructs the researcher to look beyond the text and find "cultural, social, and historical reality" (Robbins, 1996a, p. 33). The goal of intertexture is to engage in "configuration and reconfiguration of the phenomena in the world outside the text" (p. 40). This understanding beyond the text as described by

Robbins (1996b) has four aspects: a) oral-scribal intertexture, b) cultural intertexture, c) social intertexture, and d) historical intertexture. Oral-scribal intertexture refers to the interactive relation of the text to the other texts (Robbins, 1996b). Cultural intertexture involves an interactive relation to cultural knowledge as it appears through the text in the form of a “reference or allusion and echo” (Robbins, 1996b, p. 58). Social intertexture concerns social knowledge “visible” through observable daily interactions (Robbins, 1996b, p. 62). Historical intertexture examines historical, social, and cultural events operative in the text (Robbins, 1996b, p. 63). In this research study, intertexture stage of the analysis presented an understanding of what Paul as the original author intended to communicate to Timothy. Furthermore, the intertexture suggested how Timothy understood Paul’s message and how that communication affected him. The final step in the analysis was contextualization. Osborne (2006) described contextualization as the ability to separate the underlying principles from the surface issues in the original situation (p. 167). Based on contextualization and Osborne’s (2006) charge to examine the text first before engaging in possible application, this study synthesized how the communication in 2 Timothy 3:10-17 affects contemporary listeners.

VII. RESULTS

This study analyzed how Paul’s charge to Timothy in 2 Timothy 3:10-17 informs development of followers. While the data is a part of the Pastoral Epistles, Paul’s letter to Timothy in Second Timothy is the most personal of the letters (Osborne, 2006). Paul prepares Timothy to follow Paul after “Paul’s impending death” (Osborne, 2006, p 733). While some argue about the authorship (Osborne, 2006), this study assumes Paul as the author of the letter to younger Timothy. According to Osborne (2006), Paul is writing Second Timothy from a Roman prison expecting to die.

Robbins’ (1996b) socio-rhetorical criticism, with specific emphasis on intertexture analysis, was used as the principal method for analysis. Intertexture analysis examined the “text’s representation of, reference to, and use of phenomena outside the text being interpreted” (Robbins, 1996b, p. 96). This study followed Robbins’ (1996b) suggestion for use of intertextual analysis: a) oral-scribal intertexture, b) cultural intertexture and social intertexture, and c) historical intertexture.

Oral-Scribal Intertexture

Robbins’ (1996b) argued oral-scribal intertexture is used to explore use of other text outside of pericope. Oral-scribal intertexture has five subtextures: a) recitation, b) recontextualization, c) reconfiguration, d) narrative amplification, and e) thematic elaboration (Robbins, 1996b). Braxton (2000) argued Paul, the author of 2 Timothy, used Septuagint as a “source of rhetorical tropes which could be adapted or transformed to fit and speak to new settings and circumstances” (p. 108). This study examined the presence of all five approaches in 2 Timothy 3:10-17 to analyze how Paul employed language preexistent in other texts or oral traditions. Table 1 shows oral-scribal intertexture of 2 Timothy 3:10-17.

Table 1

Oral-Scribal Intertexture of 2 Timothy 3:10-17

New Testament	Identifying statement	Approach	Comparison
2 Tim. 3:10	Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,	recitation	Generalized summary of Paul's life
2 Tim. 3:11	persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!	recitation	Psalm 34:19—Many are the afflictions of the righteous, but the Lord delivers him out of them all.
2 Tim. 3:12	Indeed, all who desire to live godly in Christ Jesus will be persecuted.	reconfiguration	Precept that godly living equals to suffering
2 Tim. 3:13	But evil men and impostors will proceed from bad to worse, deceiving and being deceived.	reconfiguration	Generalized summary of things Timothy learned
2 Tim. 3:14	You, however, continue in the things you learned and become convinced of, knowing from whom you have learned them,	recitation	Psalm 119:98—Your commandments make me wiser than my enemies for they are ever mine.
2 Tim. 3:15	and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.	reconfiguration recontextualization	Psalm 119:99—I have more insight than all my teachers, for your testimonies are my meditation. Deuteronomy 4:6—So keep and do them, for that is your wisdom and your

New Testament	Identifying statement	Approach	Comparison
2 Tim. 3:16	All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;	reconfiguration	understanding in the sight of the peoples. Deuteronomy 29:29—The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever that we may observe all the words of this law.
2 Tim. 3:17	so that the man of God may be adequate, equipped for every good work.		

In oral-scribal intertexture recitation occurs as a transmission of words or narrative in either exact or different words (Robbins, 1996b). In the pericope recitation is evident when Paul reflects on his own life and Timothy's upbringing (2 Timothy 3:10-11, 2 Timothy 3:14-15). This recitation presents a "summary of span of text that includes various episodes" (Robbins, 1996b, p. 106). Robbins (1996b) suggested "it is informative to see what the recitation adds and what it leaves out of the biblical account" (p. 106). Paul's recitation leaves out specific references and is only a general summary of things Paul lived through and Timothy would have known about. Through his discourse, Paul skillfully abbreviates his life by reminding Timothy of Paul's "teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings" (2 Timothy 3:10). The kind of recitation that is evident in this pericope reveals important information about the kind of relationship Paul had with Timothy. Paul used the word "my" (2 Timothy 3:10) to attribute speech to himself as a reminder to Timothy of Paul's character. Timothy has already received the words from Paul about Paul's character and his life of persecution and rescue, therefore, now Paul only used specific words about his character and names of places to remind Timothy. Paul did not need to go through lengthy recitation of word by word reminders of the details in his own life and details in Timothy's life. Instead, since Timothy knew Paul as well as Timothy knew himself, Paul focused only on a general summary.

Recontextualization and reconfiguration intertextures are evident in how Paul's wisdom teaching in 2 Timothy 3:10-17 is related to the Hebrew Bible. Paul draws on his knowledge of the Hebrew Scripture and imparts enhanced understanding. In the pericope Paul evokes the precepts found in the Hebrew Scripture. While Paul wishes people to uphold the teaching found in the Scripture, Paul's teaching encourages to view the Law differently in light of Jesus. Paul has given the idea of studying the Scripture a new meaning. According to Paul, the focus is no longer on obeying the Law to gain wisdom, but rather on gaining wisdom that leads to salvation in Jesus Christ (2 Timothy 3:15). The meaning behind the concept of studying scripture has been

expanded to include the gospel. Paul is reconfiguring Israelite understanding of source of wisdom by introducing the gospel as the source of wisdom.

Timothy and the Jews surrounding him were a part of the Scripture-guided society (Robbins, 1996b). They already internalized the notion that obeying the Law will produce wisdom (Psalm 119:99, Psalm 119:98, Deuteronomy 4:6), yet as illustrated in 2 Timothy 3:15, Paul expands the definition to refer to the gospel and Jesus. Paul takes the knowledge Timothy and others have about wisdom gained from studying and obeying Scripture to encompass “salvation through faith which is in Christ Jesus” (2 Timothy 3:15). Paul is taking a core belief about attaining wisdom and reconfiguring it into a departure from the older convictions into a new wisdom capable of salvation.

Furthermore, the intertexture in regard to the Scripture is taken further by Paul, and reconfigured. Paul says that obeying the Scripture is not the only path to take, but that it is “profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16). Paul has taken a Hebrew Bible idea of gaining wisdom and obeying the Scriptures, turned it around, and offered a new rationale by introducing salvation through Jesus. The ideas born of the Hebrew Scriptures that have governed the society are modified in Paul’s instructions to Timothy.

Cultural Intertexture and Social Intertexture

Cultural intertexture appears in a text in the interaction between words and culture through analysis of reference and echo (Robbins, 1996b). Reference occurs when a word refers to a person or a tradition known to people belonging to a culture (Robbins, 1996b). Echo is the occurrence of a word that refers to evoking or potential evoking of a cultural tradition (Robbins, 1996b). Social intertexture is evident in the text in the evidence of observable social knowledge through behavior. The study of 2 Timothy 3:10-17 includes Jewish and Greco-Roman cultural intertexture and social intertexture. Table 2 shows cultural and social intertexture in 2 Timothy 3:10-17.

Table 2

Cultural and Social Intertexture of 2 Timothy 3:10-17

Verse	Identifying statement	Source	Meaning
2 Timothy 3:10	You followed my teaching	teacher	Learn from Paul
2 Timothy 3:14	Continue in the things you have learned	teacher, Scripture, mother, grandmother	Practice what was learned
2 Timothy 3:14	Knowing from whom you have learned them	teacher, mother, grandmother, household	Learn from those with sound doctrine
2 Timothy 3:15	And that from childhood you have known	mother, grandmother	Study sound doctrine
2 Timothy 3:16		Scripture	Be wise

Verse	Identifying statement	Source	Meaning
	Sacred writings which are able to give you the wisdom		

Braxton (2000) argued in Paul's writings readers would find themselves "simultaneously in the Greco-Roman and Jewish cultural worlds" (p. 109). In 2 Timothy 3:10-17, Paul presents his teaching in contrast to false teachers and therefore references Jewish or "Greco-Roman discussions concerning paideia – instruction or education" (Robbins, 1996b, p. 113). Reference and echo occur in 2 Timothy 3 in verse 10, twice in verse 14, verse 15, and verse 16. In verse 10, Paul urges Timothy to follow Paul's teaching. Paul urges Timothy to practice what Timothy learned (v. 14) and continue to learn from those with sound doctrine (v. 14). Furthermore, Paul urges the study of sound doctrine (v. 15) to gain wisdom (v. 16). While these instructions seem very personal, instructions on how to learn and become wise were part of the culture.

This treatment of teaching as important in both Jewish and Greco-Roman cultures seems wise considering Timothy's familiarity with both cultures. Timothy's mother was Jewish, and Timothy's father was Greek, yet Timothy identified himself as a follower of Christ. From a socio-rhetorical perspective, reference to teaching evoked a range of cultural effects. Paul's emphasis on teaching served as a means to contributing to group identity. Timothy is urged by Paul to learn and practice what he learned.

Antonacopoulou and Pesqueux (2010) argued social interaction is at the center of how societies function, remain sustainable, and impact the larger society (p.10). Robbins (1996b) postulated social knowledge is commonly "visible" and "held" by those living in a region (p. 62). This knowledge of social role, social institution, social code, or social relationship is recognizable through interactions (Robbins, 1996b).

In 2 Timothy 3:10-17, Paul refers to the sacred writings and Scripture. The text in 2 Timothy 3:15 points to Scripture: "and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus." Similarly, in 2 Timothy 3:16 Paul reminds Timothy: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." According to Robbins (1996b), this is an occurrence of social intertexture, "since it was widespread knowledge that Jews submitted themselves in special ways to the laws of their founder Moses" (p. 128). All those living in the region, no matter whether Jew or Roman, could observe the behavior of the Jews regarding the Scripture.

Paul reconfigured the language of Jews regarding the Scripture that conceptualized knowing the Scripture to include grace, gospel, and salvation in Jesus Christ. When Paul refers to the Scripture, it can be classified as "an intertextual phenomenon that dialogues with Jesus culture" (Robbins, 1996b, p. 138). Submission to the Law is identified as a social practice, since it has a social manifestation. Jewish believers regularly engaged in practicing the Law. Unlike the historical intertexture,

social intertexture provides data concerning a social practice without the information on a specific event during a specific period of time (Robbins, 1996b). Social intertexture makes the text in 2 Timothy 3:15-16 highlight Paul's encouraging of Timothy to be wise and set apart in behavior.

Historical Intertexture

Historical intertexture is recognizable in the evidence of reference to prior events. The pericope does not disclose details of the event, and instead "the reader must go to evidence available outside this chapter to explore that intertexture" (Robbins, 1996b, p. 124). The first instance of historical intertexture occurs in 2 Timothy 3:10: "Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance." This verse refers to Timothy as Paul's "most prominent, trusted, and longstanding" follower (Osborne, 2006, p. 733). While Paul met Timothy after Timothy became a believer, Timothy has accompanied Paul in many settings and in many tasks (Osborne, 2006). Timothy was convinced Paul lived a virtuous life since Timothy witnessed Paul's "teaching, conduct, purpose, faith, patience, love, perseverance" (v. 10) due to personal acquaintance with Paul.

The second instance refers to 2 Timothy 3:11 in Paul's words to Timothy: "persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!" The names of these places evoke specific events in the "world outside the inner texture of the text being interpreted" (Robbins, 1996a, p. 41). References are to places in Asia Minor visited by Paul and Barnabas. Lystra was the home of Timothy. This verse establishes intertextual reference to Acts 13, Acts 14, 2 Corinthians 11:23-27, and Romans 15:31. Verses in Acts 13:14-52, and Acts 21 reference Pisidian Antioch. Iconium is referenced in Acts 14:1-5 and Acts 14:21. Lystra is referenced in Acts 14:6-20 and Acts 21. These passages mention Paul's persecutions and deliverance. This statement evokes the images of multiple events in Paul's life. Whether Timothy witnessed them or heard about them, Paul believed just mentioning the words would be enough for Timothy to remember Paul's life and persecution. Paul urged Timothy to model his life after Paul's in fortitude.

The third instance of historical intertexture occurs in 2 Timothy 3:14-15 in Paul's words to Timothy: "continue in the things you learned and become convinced of, knowing from whom you have learned them." While only part of the verse contains historical intertexture, the other half of the verse provides instructions how Timothy should live. Here the historical intertexture is oriented toward the past, present, and the future (Robbins, 1996b). This verse refers to past, present, and future: a) in the past Timothy was taught by his grandmother, mother, and Paul; b) in the present request to pursue the same knowledge in the Scripture and gospel; and c) in the future to continue to follow Paul and Christ even when Paul is gone. Paul understood the importance of past, present, and future orientation towards the gospel and sound teaching. In his final letter to Timothy, Paul instructs Timothy to live a life oriented towards sound teaching.

VIII. DISCUSSION

This study examined the extent to which oral-scribal intertexture, cultural intertexture, social intertexture, and historical intertexture are in the pericope. Intertexture analysis presented the appropriate context for 2 Timothy 3:10-17. Oral-scribal intertexture provided an exploration of the sources for the text by engaging other texts with original sources. Through the analysis of 2 Timothy 3:10-17 taking note of the similarities and differences which occur illuminated Paul's charge to Timothy to the point of higher understanding. Pauline discourse reconfigured the conceptualization of obeying the Law by introducing grace and therefore salvation through Jesus Christ. Paul reworded, reconfigured, and reconceptualized the language Timothy was familiar with. Through the reconfiguration of the language and concepts, Paul, through positive modeling created a distinctive charge for Timothy to follow.

Social intertexture in 2 Timothy 3:10-17 was discovered by interacting with cultural traditions or by pointing to tradition through reference or allusion (Robbins, 1996b, p. 59). Cultural intertexture provided knowledge about the importance of the salvation in Jesus. Historical intertexture detected the language that "is evoking an image of the history that leads up to this moment of writing the letter" (Robbins, 1996b, p. 126). Robbins (1996b) described this as the "nature" of the historical intertexture (p. 126). Both social and cultural intertexture findings implied that the follower development is supported by a partnership relationship of positive modeling.

Paul's conviction to follow Jesus was evident in the way he lived, suffered, taught, and developed followers. The themes in the context of follower development are shown in Table 3. Intertexture analysis of 2 Timothy 3:10-17 yielded four themes applicable to the field of follower development: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds.

Table 3

Research Findings and Themes in Context of Follower Development

Verse	Reference	Theme
2 Tim. 3:10	Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,	Paul is reliable. Timothy can accept Paul's teaching and way of life. (serve through benevolent deeds, show virtuous living)
2 Tim. 3:11	persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!	Paul has endured sufferings. Timothy should follow Paul's fortitude. (model fortitude)
2 Tim. 3:12	Indeed, all who desire to live godly in Christ Jesus will be persecuted.	Enduring of hardships is part of followership (model fortitude)
2 Tim. 3:13		

Verse	Reference	Theme
2 Tim. 3:14	But evil men and impostors will proceed from bad to worse, deceiving and being deceived. You, however, continue in the things you learned and become convinced of, knowing from whom you have learned them,	Paul and Timothy are different from the false teachers. (show virtuous living)
2 Tim. 3:15	and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.	Paul reminds Timothy to remember to stand by the truths Timothy has learned. (show virtuous living, practice sound teaching)
2 Tim. 3:16	All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;	Wisdom leads to salvation. (show virtuous living, practice sound teaching)
2 Tim. 3:17	so that the man of God may be adequate, equipped for every good work.	Paul emphasized the role of Scripture in combating the false teachers. (show virtuous living, practice sound teaching)
		Those following Christ are efficient in completing useful tasks. (serve through benevolent deeds, show virtuous living)

A particular emphasis of Paul's ministry was development of those who followed him. This research suggested that even in the face of death Paul continued to think about follower development. Paul's charge to Timothy as found in 2 Timothy 3:10-17 created differentiation between followers of Christ and those who follow false teachers. Paul followed Christ and was a living example of virtue in his "teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings" (2 Timothy 3:10-11). As such, Paul urged Timothy to follow his example and show virtuous living to all.

Timothy was to follow what he learned and observed in Paul. Paul's commitment to Christ was independent of persecution and suffering. In fact, Paul predicted persecution for those "who desire to live godly in Christ Jesus" (2 Timothy 3:12). Paul modeled fortitude in the face of persecution and expected Timothy to do the same. When faced with challenges, Timothy was to remember the wisdom and be on guard. Furthermore, Paul warned Timothy to safeguard the faith, encouraged Timothy to focus on God's word, and urged Timothy to follow the teachings of the gospel. Paul made clear that there is a necessity to practice sound teaching (2 Timothy 3:14-16).

As this research indicated, Paul lived following Christ and expected Timothy to do the same. Paul extended an invitation to find opportunities to serve (2 Timothy 3:17) to Timothy. In fact, Paul developed Timothy to repeat what Paul did to those who saw Timothy as a leader. It was and is critical for the Christian movement to have members

who serve others, live a life of virtue, have fortitude in suffering, and practice sound teaching. This follower development is presented in a circular motion where Paul follows Jesus, Timothy follows Paul and Christ, and all believers follow Christ and lead others at the same time.

This current study explored 2 Timothy 3:10-17 text in the world outside of the text by placing emphasis on the text, the context, and the interpretation. Paul was concerned with teaching Timothy a way of life by maintaining a degree of continuity with the past. By implementing Paul's strategies to show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds, leaders could enrich the process of follower development.

Current analysis of 2 Timothy 3:10-17 intertwined theology, followership, and the interaction between leaders and followers with specific focus on follower development. Gardner et al. (2005) argued "leaders influence the development of followers through the modeling of positive values, psychological states, behaviors, and self-development, which they oftentimes learn vicariously through observations of other leaders" (p. 358). By following Paul's positive model, Timothy was held to attain the highest virtuous ideals.

The results of the current socio-rhetorical analysis discovered one of the mechanisms whereby Paul influenced development of Timothy was through positive modeling. Positive modeling represented basic means whereby Jesus served as a positive model for Paul, and Paul served as a positive model for Timothy. In his charge to Timothy, Paul urged Timothy to serve as a positive model. Thus, the nature and modeling of virtuous life further developed Timothy. Findings were consistent with existing literature concerning followership as a partner relationship (Chaleff, 2008; DeRue & Ashford, 2010; Fairhurst & Uhl-Bien, 2012; Maccoby, 2008; Malakyan, 2014; Morris, 2014), followership models (Manning & Robertson, 2016; Uhl-Bien et al., 2014), and followership behaviors (Antelo et al., 2010; Bennis, 2008; Lundin & Lancaster, 1990). The findings further inform Gardner's et al. (2005) claim that the development of followers is shaped by positive modeling. Follower development model as proposed by Gardner et al. (2005) that emphasizes positive modeling is further informed by Paul's ability to show Timothy virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds.

IX. CONCLUSION AND FUTURE RESEARCH

This study took steps towards describing the development of followers in the New Testament. While the scope of this study was beyond the ability to examine the entire New Testament text, relationship between Paul as a leader and Timothy as a follower is a fair representation of the mentor and mentee relationships in the New Testament. Paul's charge to Timothy in 2 Timothy 3:10-17 was examined to answer the research question. This qualitative hermeneutical approach research study informed the field of followership by focusing on follower development and the way Biblical worldview suggests followers should live.

The exploration of the intertexture of 2 Timothy 3:10-17 made it possible to place this pericope in a social, cultural, and historical context, aiding in understanding the intention from Paul in developing Timothy as a follower. The intertexture analysis

suggested a number of themes that contribute to an understanding of follower development as found in 2 Timothy 3:10-17. Paul's letter includes a charge for Timothy: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds. While Paul's ability to develop Timothy and Timothy's ability to follow the charge comes from following God and the Scripture, the results of the study are applicable to many contexts. A key factor contributing to the development of followers is personal modeling (Gardner et al., 2005). As shown in this study, leaders willing to serve as positive role models set the stage for the follower development. The scope of the future studies should be focused on follower development as evident in lives of Paul's other followers. Robbins' (1996b) socio-rhetorical analysis should be utilized to examine data in Pauline discourse in order to further inform the field of follower development.

About the Author

Suzana Dobric Veiss currently teaches and serves as a program director in the School of Business at Fresno Pacific University. Suzana is a third-year PhD student in Organizational Leadership program at Regent University. She has served on the board of trustees' executive leadership of the university and of numerous non-profit organizations. Suzana develops business and leadership curriculum. Originally from Croatia, she lives in California with her husband and three daughters.

X. REFERENCES

- Alford, C.F. (2008). Whistleblowing as responsible followership. In I. C. R.E. Riggio, & J. Lipman-Bluman (Eds.), *The Art of Followership* (pp. 237-254). San Francisco, CA: Jossey-Bass.
- Antonacopoulou, E., & Pesqueux, Y. (2010). The practice of socialization and the socialization of practice. *Society and Business Review*, 5(1), 10-21.
- Antelo, A., Prilipko, E. V., & Sheridan-Pereira, M. (2010). Assessing effective attributes of followers in a leadership process. *Contemporary Issues in Education Research*, 3(10), 1-12.
- Avolio, B. J., & Reichard, R. J. (2008). The rise of authentic followership. In I. C. R.E. Riggio, & J. Lipman-Bluman (Eds.), *The Art of Followership* (pp. 209-218). San Francisco, CA: Jossey-Bass.
- Banutu-Gomez, M. B. (2003). Great leaders teach exemplary followership and serve as servant leaders. *The Journal of American Academy of Business*, 4(1/2), 143-151.
- Bennis, W. (2008). Introduction. In R. E. Riggio, I. Chaleff & J. Lipman-Bluman (Eds.). *The Art of Followership* (pp. xxiii-xxvii). San Francisco, CA: Jossey-Bass.
- Bjugstad, K., Thach, E. C., Thompson, K. J., & Morris, A. (2006). A fresh look at followership: A model for matching followership and leadership styles. *Journal of Behavioral and Applied Management*, 7(3), 304-311, 313-319.
- Braun, S., Stegmann, S., Hernandez Bark, A.S., Junker, N., & van Dick, R. (2016). Think manager-think make, think follower-think female: Gender bias in implicit

- followership theories. *Journal of Applied Social Psychology*, 47, 377-388.
- Braxton, B. R. (2000). *The tyranny of resolution: 1 Corinthians 7:17-24*. Atlanta, GA: Society of Biblical Literature.
- Carsten, M. K., Uhl-Bien, M., West, B. J., Patera, J. L., & McGregor, R. (2010). Exploring social construction of followership: A qualitative study. *The Leadership Quarterly*, 21(3), 543-562.
- Chaleff, I. (2008). Creating new ways of following. In R.E. Riggio, I. Chaleff, & J. Lipman-Bluman (Eds.), *The Art of Followership* (pp. 67-87). San Francisco, CA: Jossey-Bass.
- Danielsson, E. (2013). The role of followers: An exploratory study of follower roles in a Swedish context. *Leadership and Organizational Development Journal*, 34(8), 708-723.
- DeRue, S., & Ashford, S. (2010). Who will lead and who will follow? A social process of leadership identity construction in organizations. *Academy of Management Review*, 35(4), 627-647.
- Fairhurst, G. T., & Uhl-Bien, M. (2012). Organizational discourse analysis (ODA): Examining leadership as a relational process. *The Leadership Quarterly*, 23(6), 1043-1062.
- Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). "Can you see the real me?" A self-based model of authentic leader and follower development. *The Leadership Quarterly*, 16, 343-372.
- Gowler, D. B. (2010). Socio-rhetorical interpretation: Textures of a text and its reception. *Journal for the Study of the New Testament*, 33(2), 191-206.
- Hart, C. (2002). *Doing a literature review: Releasing the social science research imagination*. Thousand Oaks, CA: Sage.
- Hayes, L. A., Caldwell, C., Licona, B., & Meyer, T. E. (2015). Followership behaviors and barriers. *Journal of Management Development*, 34(3), 270-285.
- Howell, J. P., & Mendez, M. J. (2008). Three perspectives on followership. In R. E. Riggio, I. Chaleff & J. Lipman-Bluman (Eds.). *The Art of Followership* (pp. 25-39). San Francisco, CA: Jossey-Bass.
- Huizing, R. L. (2012). *The importance of ritual for follower development: An intertexture analysis of Leviticus 23 in the Pauline Corpus*. Unpublished dissertation, Regent University.
- Kelley, R. E. (1992). *The power of followership: How to create leaders people want to follow and followers who lead themselves*. New York, NY: Doubleday Currency.
- Lundin, S. C., & Lancaster, L. C. (1990). Beyond leadership: The importance of followership. *The Futurist*, 24(3), 18-22.
- Maccoby, M. (2008). What kind of leader do people want to follow? In I. C. R.E. Riggio, & J. Lipman-Bluman (Eds.), *The Art of Followership* (pp. 209-218). San Francisco, CA: Jossey-Bass.
- Malakyan, P. G. (2014). Followership in leadership studies: A case of leader–follower trade approach. *Journal of Leadership Studies*, 7(4), 6-22.
- Manning, T., & Robertson, B. (2016). A three-factor model of followership: part 3—research on followership, a three-factor followership framework and practical implications. *Industrial and Commercial Training*. 48(8), 400-408.
- Maroosis, J. (2008). Leadership: A partnership in reciprocal following: In R. E. Riggio,

- I. Chaleff & J. Lipman-Bluman (Eds.). *The Art of Followership* (pp. 17-24). San Francisco, CA: Jossey-Bass.
- Michael, K. A. (2014). An examination of leadership principles in Matthew 23: Jesus' authentic transformational leadership approach compared to the Pharisees' pseudo-transformational leadership approach. Unpublished Pro-Quest Dissertation. Regent University, Virginia Beach, VA.
- Morris, R. (2014). Constructions of following from a relational perspective: A follower-focused study. *Journal of Leadership Education*, 13(14), 51-62.
- Osborne, G. R. (2006). *The hermeneutical spiral*. Downers Grove, IL: InterVarsity.
- Patton, M. (2015). *Qualitative research and evaluation methods* (4 ed.). Los Angeles, CA: Sage.
- Perry, A. (2015). Exemplary lives in speech, conduct, love, faith, and purity: An analysis of 1 Timothy 3-4 for ethical leadership. Unpublished Pro-Quest Dissertation. Regent University, Virginia Beach, VA.
- Ricketson, R. S. (2008). An exploration of the relationship of leadership style and *dimensions of courageous followership*. Unpublished Pro-Quest Dissertation. Regent University, Virginia Beach, VA.
- Robbins, V. K. (1996a). *Exploring the texture of texts*. Valley Forge, PA: Trinity Press International.
- Robbins, V. K. (1996b). *The tapestry of early Christian discourse: Rhetoric, society, and ideology*. London: Routledge.
- Robbins, V. K., von Thaden, R. H., & Bruehler, B. B. (2016). *Foundations for socio-rhetorical exploration: A rhetoric of religious antiquity reader*. Atlanta, GA: SBL.
- Shahzadi, G., John, A., Qadar, F., & Mehnaz, S. (2017). Followership behavior and leaders' trust: Do political skills matter. *Pakistan Journal of Commerce and Social Science*, 11(2), 653-670.
- Steffens, N. K., Haslam, S. A., Jetten, J., & Mols, F. (2017). Our followers are lions, theirs are sheep: How social identity shapes theories about followership and social influence. *Political Psychology*, 39(1), 23-42.
- Sy, T. (2010). What do you think of followers? Examining the content, structure, and consequences of implicit followership theories. *Organizational Behavior and Human Decision Processes*, 113(2), 73-84.
- Tourish, D., & Tourish, N. (2010). Spirituality at work, and its implications for leadership and followership: A post-structuralist perspective. *Leadership*, 6(2), 207-224.
- Uhl-Bien, M., Riggio, R. E., Lowe, K. B., & Carsten, M. K. (2014). Followership theory: A review and research agenda. *The Leadership Quarterly*, 25, 83-104.
- Williams, W., Ammeter, A.P., Thomas, C., Hayek, M., & Novicevic, M.M. (2014). Accountability to a servant leader and OCB: The role of follower integrity. (pp. 1-23) In R. Selladurai & S. Carraher (Eds). *Servant Leadership: Research and Practice*, (pp. 1-23).



journal of biblical
perspectives
in leadership

Titus 2:1-10: Trait Theory of Followership

Sarah Rolle

The purpose of this paper is to understand followership as it relates to Titus 2:1-10 through the framework of a genre analysis. A genre analysis is an exegetical tool that allows researchers to study ancient texts through the lens of the literary genre. Titus is a pastoral epistle, and as such, was examined through form and authorship. In light of form and authorship, the text was further analyzed for supracultural principles for modern followership application. This analysis utilized Osborne's hermeneutical model of identifying supracultural indicators, ancient cultural practices, and distance. Several supracultural principles were identified and are applicable to modern followership. The first supracultural principle discovered was that individuals can be trained to be followers. The second supracultural principle was the specific traits of followers. This aligns with trait theory in that certain traits are applicable across time. Although there is robust research on traits of leaders, there is no Trait Theory of Followership. Titus 2:1-10 establishes the foundation of a Trait Theory of Followership through the supracultural principles and descriptions of traits. This is the first genre analysis to examine Titus 2:1-10 and the first paper to find supracultural principles in Titus 2:1-10 that relates to modern followership.

I. INTRODUCTION

The study of a text's genre reveals the meaning and intent of the author and the passage. A genre analysis, as an exegetical tool, is uniquely apt at revealing a deeper understanding of an ancient text and is therefore useful for relating the ancient text for

modern application.¹ The genre of the book of Titus is a pastoral epistle.² As such, a genre analysis examines a pastoral epistle through form and authorship.³ Historical intertexture also enhances the understanding of the text's authorship. In light of the form and authorship, supracultural principles were extracted from Titus 2:1-10. The supracultural principles apply directly to followership, explicitly to traits of followers.

There has been previous research regarding specific traits of followers, but no universal followership traits have emerged. Further, researchers have examined Paul's letters for leadership principles, and appropriately so, as many of Paul's works discuss the leadership of the early Christian church. However, previous research has paid very little attention to Paul and followership. This informs the research question which states: What does Titus 2:1-10 suggest about followership and follower traits?

This paper first conducted a genre analysis of Titus through the investigation of form and authorship. The paper then presented the exegesis of Titus 2:1-10 through the examination of supracultural principles. Finally, the paper applied the findings to followership.

II. GENRE ANALYSIS

A genre analysis is a hermeneutical tool for examining the genre of a passage. Through a genre analysis, the passage is classified by distinct characteristics, which allows the reader to understand the meaning better. Different genres cannot be understood in the same way. For example, Old Testament law cannot be interpreted in the same way as a parable. Therefore, it is important to know and understand the genre of a passage in order to comprehend the meaning. Titus is a pastoral epistle and hence, belongs to the epistle genre.⁴ To understand the epistle genre, the text must be examined through the characteristics of an epistle genre, which are form and authorship.

Form

Titus was written as a letter. This is determined by the use of an opening and a closing as seen in Titus 1:1-4 and Titus 3:12-15 respectively. A Biblical letter contains a general opening of a greeting from one person to another person.⁵ Titus 1:1-4 opens with a greeting from "Paul" "to Titus."⁶ A letter closes with a salutation⁷ as demonstrated in Titus 3:15 which states, "Everyone with me sends you greetings. Greet those who

¹ S. Rolle, "A Genre Analysis of the Parable of the Pounds as it Relates to Kelley's Followership Types," *Journal of Biblical Perspectives in Leadership* 7, no. 1 (2017): 179-180.

² B. Fiore, *The Pastoral Epistles: First Timothy, Second Timothy, Titus*, (Collegeville, Minnesota: Liturgical Press, 1991), 5.

³ G. R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 2006), 315-319.

⁴ Fiore, *The Pastoral Epistles: First Timothy, Second Timothy, Titus*, 5.

⁵ H. J. Cadbury, "The New Testament and Early Christian Literature," in *The Interpreters Bible: A Commentary in Twelve Volumes*, ed. by George Arthur Buttrick, 32-42. (New York: Abingdon Press, 1951), 35.

⁶ New International Version (NIV).

⁷ Cadbury, "New Testament and Early Christian Literature," 35.

love us in the faith. Grace be with you all.” The opening and closing used in Titus clearly demonstrates a letter form. Osborne states that there were three types of letters which are private letters, public epistles, and treatise.⁸ Knight argues that the pastoral epistles are private letters to a specific person.⁹ For example, the book of Titus is addressed to an individual, in this case Titus, whereas other Pauline epistles are addressed to churches.

The pastoral epistles are longer and more complex than other Greek letters at the time.¹⁰ Titus 2:1-10 deals with teaching church followers and discussing the traits of followers. The author wrote the pastoral epistles in the literary style of a diatribe, which is when the author inserts questions or objections and then responds with the corresponding answers.¹¹ This type of written and oral communication was popular during the Hellenistic period.¹² Titus 1:6-7 demonstrates the diatribe tradition of providing additional evidence once an argument was made. Titus 1:6 states that “an elder must be blameless” and then the author continues to list how blamelessness appears in a leader. Titus 1:7 goes back to defend the idea of blamelessness by stating, “Since an overseer manages God’s household, he must be blameless.” This form of writing is evident in Titus and is popular in the other Pauline epistles; however, there is a contention of authorship.

Authorship

Metzger argues that the pastoral epistles were not written by Paul because there are differences in style, diction, and vocabulary between the pastoral epistles and the undisputed Pauline epistles.¹³ Therefore, Metzger concludes that the pastoral epistles were likely written by an admirer of Paul using a pseudonym between AD 64 and AD 100 after Paul was dead.¹⁴ One argument against Paul’s authorship of Titus is that the verbs and nouns contained therein are observably different than the books written by Paul.¹⁵ Also, the grammar and word choice used in Titus is different than the other undisputed Pauline epistles.¹⁶ For example, Paul often used words such as “since, therefore, but now, it is not” to connect two thoughts; however, these words are absent in Titus.¹⁷ Therefore, some scholars speculate that Paul is not the author of Titus.

Nevertheless, there may be mundane reasons for the differences between Titus and the Pauline epistles. First, the nature of the letter of Titus varies from the Pauline epistles. The author of Titus was writing to establish the foundation of the church, to

⁸ Osborne, *Hermeneutical Spiral*, 315.

⁹ George Knight III, *The New International Greek Testament Commentary: The Pastoral Epistles* (Grand Rapids: The Paternoster Press, 1992), 281, 359.

¹⁰ Osborne, *Hermeneutical Spiral*, 316.

¹¹ Cadbury, “New Testament and Early Christian Literature,” 35.

¹² *Ibid.*

¹³ B. M. Metzger, “The Language of the New Testament,” in *The Interpreters Bible: A Commentary in Twelve Volumes*, ed. by George Arthur Buttrick, 43-59. (New York: Abingdon Press, 1951), 52.

¹⁴ P. Walker, “Revisiting the Pastoral Epistles Part 1,” *European Journal of Theology* 21, no. 1 (2012): 5.

¹⁵ Metzger, “The Language of the New Testament,” 52.

¹⁶ *Ibid.*

¹⁷ D. A. DeSilva, *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation* (Downers Grove, Illinois: IVP Academic, 2004), 737.

choose leaders, and teach appropriate doctrine. The author of Titus was not attempting to correct church behavior but to outline and structure it. Therefore, the goal of writing the book of Titus differs from the Pauline epistles and the change in the subject matter may account for the differences in terminology or word choice.¹⁸ DeSilva argues that the target audience can also account for the differences between the Pauline epistles and Titus.¹⁹ The author of Titus is writing a personal letter to a coworker, not to a church congregation or large group (as was discussed in the Form section).²⁰ The change in topic and target audience can account for the differences in the style of writing. Finally, the use of a scribe could attribute to the differences between the Pauline epistles and the pastoral epistles. Osborne categorizes three types of scribal involvement: “no scribal involvement,” “moderate scribal involvement,” and “nearly total scribal involvement.”²¹ Witherington argues that Luke was the transcriber for the pastoral epistles using moderate scribal involvement, which could be the explanation for the change in linguistics in Titus.²² The use of a scribe also supports Paul’s authorship as Paul used scribes in other Pauline epistles such as Sosthenes for 1 Corinthians; Timothy for 2 Corinthians, Philippians, Colossians, and Philemon; Tertius for Romans; and Timothy and Silas for 1 and 2 Thessalonians.

Titus can also be analyzed through historical intertexture, which investigates an event or period of time.²³ Specifically, the authorship of the book of Titus can be examined using historical intertexture. Titus 1:5 states, “the reason I left you in Crete,” which indicates that the author of Titus spent time in Crete. Paul’s journey and missionary works are outlined in Acts, yet there is no mention of a mission to Crete written by Luke. The original Greek word used in Titus 1:5 is “*apelipon*,” which was translated “left.”²⁴ However, Walker argues that *apelipon* could mean appoint or assign meaning that the author of Titus may have never been to Crete.²⁵ Nevertheless, during Paul’s mission to Ephesus in AD 52 to AD 56, it is possible that Paul traveled to Crete as Crete was geographically close to Ephesus.²⁶ It is not problematic that Luke never mentioned this in Acts as Luke omits certain details about Paul’s missions.²⁷ Johnson argues that the account of Paul’s missions in Acts are so vague that only a few lines in Acts explain eight out of twelve years of Paul’s ministry.²⁸

Further evidence that Paul is the author of Titus is found in Titus 3:12, which states “As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.” Nicopolis was a suitable meeting

¹⁸ Metzger, “The Language of the New Testament,” 52.

¹⁹ DeSilva, *An Introduction to the New Testament*, 737.

²⁰ Ibid.

²¹ Osborne, *Hermeneutical Spiral*, 318.

²² B. Witherington III, *Letters and Homilies for Hellenized Christians: A socio-rhetorical commentary on Titus, 1-2 Timothy, and 1-3 John*, (Downers Grove, IL: InterVarsity Press, 2006), 60.

²³ V. K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology*, (New York: Routledge, 1996), 118.

²⁴ Walker. “Revisiting the Pastoral Epistles Part 1,” 9.

²⁵ Ibid.

²⁶ Ibid, 10.

²⁷ Ibid, 11.

²⁸ L. T. Johnson, *The First and Second Letters to Timothy* (Garden City, NY: Doubleday, 2000), 61-62.

point between Crete and Macedonia; therefore, Paul could have written the book of Titus while on a missionary trip to Macedonia in AD 56.²⁹

There are many arguments for and against Paul as the author of Titus. The introduction of the letter in Titus 1:1 does state, "Paul, a servant of God and an apostle of Jesus Christ." The author of Titus is declaring that he is Paul. Further, Titus contains many topics that are similar to the other Pauline epistles such as vice and virtues lists and household codes. Vice and virtues lists are seen in Titus 1:6-9, Titus 2:1-10, and Titus 3:1-3 similarly to Romans 1:29-31,³⁰ Colossians 3,³¹ 1 Corinthians 6:9-10,³² 2 Corinthians 12:20,³³ and Galatians 5:19-23³⁴. Household codes are presented in Titus 2:1-10 similarly to Colossians 3-4 and Ephesians 5-6.³⁵ There is enough evidence to support Paul as the author of Titus.³⁶ Authorship is a contentious issue as the Letter to the Laodiceans and the Letter to the Alexandrians were both denied from the Canon as authorship could not be verified.³⁷ Nevertheless, DeSilva states that authorship is not related to authority and Titus has all the authority of the entire Canon.³⁸

III. EXEGESIS OF TITUS 2:1-10

Since form and authorship are now understood through the genre analysis, this illuminates the setting and context of Titus 2:1-10. Titus 2:1-10 is about follower's traits and different groups within the church. Titus 2:1-10 encompasses the groups of older men, older women, younger women, younger men, Titus' teaching, and slaves. Paul creates a vice and virtues list for each category as seen in Table 1.

²⁹ Walker, "Revisiting the Pastoral Epistles Part 1," 11.

³⁰ J. D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 663.

³¹ H. Van Broekhoven, "The Social Profiles in the Colossian Debate," *Journal for the Study of the New Testament* 19, no. 66 (1997).

³² Dunn, *The Theology of Paul*, 663.

³³ Ibid.

³⁴ W. A. Richards, "The Irony of Galatians: Paul's Letter in First-Century Context," *Anglican Theological Review* 85, no. 2 (2003): 397.

³⁵ B. G. Wold, "Family Ethics in 4QInstruction and the New Testament," *Novum Testamentum* 50, no. 3 (2008): 286.

³⁶ J. Henson, "An Examination of the Role of Spirituality in the Development of the Moral Component of Authentic Leadership Through a Sociorhetorical Analysis of Paul's Letter to Titus," (doctoral dissertation, Regent University, 2015), 73-74. For further treatment of this topic, see B. Witherington, *Letters and Homilies for Hellenized Christians: A Sociorhetorical Commentary on Titus, 1-2 Timothy, and 1-3 John* (Downers Grove, IL: InterVarsity Press, 2006).

³⁷ J. W. Marshall, "'I left you in Crete': Narrative description and social hierarchy in the letter to Titus," *Journal of Biblical Literature* 127, no. 4 (2008): 786.

³⁸ DeSilva, *An Introduction to the New Testament*, 736-743.

Table 1:

<i>Traits by Group</i>					
Older Men	Older Women	Younger Women	Younger Men	Titus' Teaching	Slaves
temperate	reverent	love their husbands and children	self-control	integrity	subject to their masters
worthy of respect	avoid slander	self-control		seriousness	not to talk back to masters
self-controlled	avoid wine	pure		soundness of speech	do not steal from masters
sound in faith	teach what is good	busy at home			
sound in love		kind			
sound in endurance		subject to their husbands			

The vice and virtues list serves as a guideline for teaching as Titus 2:1-10 was written to establish a contrast between the false teachers in Titus 1:10-16.

It is apparent that Titus 2:1-10 is a vice and virtues list.³⁹ A vice and virtues list is a list of immoralities and righteous attributes; and in this case, the vice and virtues are based on cultural expectations. Therefore, Paul extrapolated the vices and virtues listed in Titus 2:1-10 from the Greco-Roman culture.⁴⁰ An analysis of this passage must be conducted to determine whether it is cultural or supracultural.

To determine if a text is supracultural, several factors that must be analyzed. First, is to determine if the passage has supracultural indicators.⁴¹ Second, is to determine if the passage contains cultural practices that are not present in modern society.⁴² Third, is to examine the distance between the cultural and supracultural.⁴³

Supracultural Indicators

Several aspects of the passage and the culture must be scrutinized to determine if there are supracultural indicators. Osborne states that to find cultural content, the

³⁹ D. Mappes, "Moral Virtues Associated with Eldership," *Bibliotheca sacra* 160, no. 638 (2003): 205.

⁴⁰ *Ibid*, 203.

⁴¹ Osborne, *Hermeneutical Spiral*, 422.

⁴² *Ibid*, 423.

⁴³ *Ibid*.

teaching will conform to cultural bias.⁴⁴ For example, cultural bias is demonstrated in Titus 2:9-10 when Paul discusses the duties of a slave.⁴⁵ Paul does not condemn the idea or practice of slavery but rather accepts it by providing a list of responsibilities for the slave. There is no other option for the slave because the Greco-Roman culture accepted slavery.⁴⁶ Therefore, Titus 2:9-10 fails to find supracultural indicators in the cultural bias regarding the practice of slavery.

Next, Osborne states that to find supracultural principles, the reader must look for a “theological principle that dominates the surface application.”⁴⁷ An example of this is teaching or instruction. The theme of teaching is mentioned seven times in this pericope, in verses 1, 2, 3, 7, and 9. Specifically, Paul is instructing church leaders to teach church followers. Teaching is a reoccurring theme for this passage because positive teaching is in direct opposition to the false teachers in Titus 1:10-16. The theological principle of teaching followers has supracultural indicators and applicability.

Additionally, Osborne states that a passage is cultural if the text addresses a specific cultural problem.⁴⁸ Mappes argues that the Greco-Roman culture completely informed this vice and virtues list.⁴⁹ The author of Titus “borrowed” a list of vices and virtues based on Greco-Roman culture and adapted them to fit into the text.⁵⁰ Mappes states, “these lists are simply statements adopted from Hellenistic philosophy and are not always related to the New Testament authors' theological convictions.”⁵¹ Merkle discovered further evidence of this when comparing the list in Titus 2:1-10 to the virtues of a military general during the Hellenistic timeframe.⁵² Merkle found that some words used in the virtues of a military general list were identical, similar, or overlapping to the list found in Titus 2:1-10.⁵³ Merkle argues that Titus 2:1-10 delineates the vice and virtues list in order to get the newly established Christian church to fit into the Greco-Roman society's gender and age based profiles. Thus, the vice and virtues list in Titus 2:1-10 is attempting to solve a specific cultural gender, age, and societal role problem and is, therefore cultural, not supracultural.⁵⁴ Further, other researchers have found that the vice and virtues lists and household codes, as seen in Titus 2:1-10, were adapted from the Hellenistic culture and minimally transformed to influence the early Christian

⁴⁴ Ibid, 424.

⁴⁵ NIV.

⁴⁶ Osborne, *Hermeneutical Spiral*, 425.

⁴⁷ Ibid, 424.

⁴⁸ Ibid.

⁴⁹ Mappes, “Moral Virtues Associated with Eldership,” 203.

⁵⁰ Ibid, 205.

⁵¹ Ibid.

⁵² B. L. Merkel, “Are the Qualifications for Elders and Overseers Negotiable?” *Bibliotheca sacra* 171, no. 682 (2014): 173.

⁵³ Ibid.

⁵⁴ Ibid, 174.

church.⁵⁵ Henson argues that Paul sought to cautiously conform the early Christian church with the surrounding culture so as not to be viewed as “subversive.”⁵⁶

Finally, to determine if there are supracultural indicators, the reader must seek moral or theological principles because these principles will be divinely inspired to transcend time.⁵⁷ The moral principles found in Titus 2:1-10 are temperance, worthy of respect, self-control, sound in faith, sound in love, sound in endurance, reverence, teaching what is good, loving husbands and children, pure, busy at home, kind, subject to husbands, integrity, seriousness, soundness of speech, subject to a master, and trustworthy. Also, there are morals listed of what not to do which are not to be slanderers or addicted to wine, not to talk back to masters, and not to steal from masters. Peterson and Seligman found that some moral virtues transcend time and culture⁵⁸ therefore, the moral principles in Titus 2:1-10 are extrapolated regardless of their gender, age, or societal assigned role.

There are supracultural indicators within the text as determined by analyzing the text through cultural bias, surface application, specific cultural problems, and moral or theological principles. The supracultural indicators pronouncedly being the teaching of followers and the specific practical traits of followers.

Cultural Practices

The second step in analyzing a passage is to determine whether there are cultural practices in the text that are not present in modern society. The antiquated cultural practice most easily distinguished is that of slavery. Byron examined different research on Greco-Roman slavery and found various definitions ranging from benevolent, relationship like behaviors to harsh, ownership extremes.⁵⁹ Regardless of the actuality of the ancient cultural practice as Byron described, it is no longer practiced in most modern societies. However, a modern interpretation of slave could be an employee or follower. The morals attributed to a slave in the text of Titus 2:9-10, which are being a follower to their leader, pleasing their leader, not talking back to their leader, not stealing from their leader, and being trustworthy, are all applicable to modern followers or employees.

Another antiquated concept is “*oikourgos*” or housekeeper, house manager, or houseworker found in Titus 2:5.⁶⁰ Titus 2:5 lists *oikourgos* as a virtue of a young woman, however, not all modern young women practice this idea. Paul does not

⁵⁵ J. K. Goodrich, "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles." *Zeitschrift Für Die Neutestamentliche Wissenschaft Und Die Kunde Der Älteren Kirche* 104, no. 1 (2013): 78; F. J. Matera, *New Testament Ethics: The Legacies of Jesus and Paul*, (Louisville, KY: Westminster John Knox Press, 1996): 223.

⁵⁶ Henson, "An Examination of the Role of Spirituality in the Development of the Moral Component of Authentic Leadership Through a Sociorhetorical Analysis of Paul's Letter to Titus," 112.

⁵⁷ Osborne, *Hermeneutical Spiral*, 425.

⁵⁸ C. Peterson and M. E. P. Seligman, *Character, Strengths, and Virtues: A Handbook and Classification* (Oxford: Oxford Press, 2004): 33.

⁵⁹ J. Byron, "Paul and the Background of Slavery: The Status Quaestionis New Testament Scholarship," *Currents in Biblical Research* 3, no. 1, (2004): 117-121.

⁶⁰ J. MacAuthor, *Divine Design: God's Complementary Roles for Men and Women* (Ontario, Canada: David Cook, 2010), 77.

describe what is meant by oikourgos because it is a completely cultural word that made sense to the ancient reader.⁶¹ The concept of a young woman as a housekeeper or being busy at home is no longer applicable, therefore; there are some cultural practices in the text. However, the modern interpretation of this trait is a strong work ethic, which is applicable both inside and out of the home.

Similarly related to oikourgos is the trait of loving husbands and children that older women are commanded to teach younger women in Titus 2:4. MacDonald suggests that Paul supports that women marry⁶² which is inferred in this text. Further, it is suggested through the text that women have children if married (for further see 1 Timothy 5:14). However, this is a cultural practice that may or may not occur in modern times as Ellman found that marriage rates are declining⁶³ and Takayama and Werding argued that birth rates are declining⁶⁴. According to Titus 2:4, it is important to teach the trait of loving husbands and children when appropriate, however, universal applicability suggests that individuals should love everyone. Therefore, this trait has supracultural principle for loving others.

Finally, Paul instructs younger women to be subject to their husbands as found in Titus 2:4. Horrell found that the direction for women to be subject to their husbands was given to establish authority or leadership in accordance with expected social norms.⁶⁵ In this passage, it is apparent that this follower role must be a choice. Since marriage may not be applicable in modern society, the interpretation of this passage is that followers must willingly choose to follow leaders.

Since there are several cultural practices enlightened by the ancient culture surrounding the author’s timeframe, not all traits have modern applicability. However, there are supracultural principles extracted from the text. These cultural practices and the modern interpretation are outlined in Table 2.

Table 2:

<i>Cultural Practice and Modern Application</i>	
Titus Trait	Modern Interpretation
subject to their masters	follower to their leader
try to please masters	try to please the leader
not to talk back to masters	not talk back to leaders
do not steal from masters	do not steal from leaders
busy at home	strong work ethic
loving husbands and children	loving others
subject to husbands	follower to their leader

⁶¹ Ibid, 78.

⁶² M. MacDonald, “Reading the New Testament Household Codes in Light of New Research on Children and Childhood in the Roman World,” *Studies in Religion* 41, no. 3 (2012): 382.

⁶³ I. M. Ellman, “Marital Roles and Declining Marriage Rates,” *Family Law Quarterly* 41, no. 3 (2007): 455.

⁶⁴ N. Takayama and M. Werding, *Fertility and Public Policy: How to Reverse the Trend of Declining Birth Rates* (Cambridge, MA: The MIT Press, 2011), 3, 16-17.

⁶⁵ D. Horrell, “Leadership Patterns and the Development of Ideology in Early Christianity,” *Sociology of Religion* 58, no. 4 (1997): 333-335.

Distance

The third and final step to analyze if a passage is cultural or supracultural is to determine the distance between the two.⁶⁶ Distance refers to the concept of the space between time and culture between the Greco-Roman world and the modern world.⁶⁷ To overcome cultural and historical distance, the interpreter must take a surface command that applied to the culture of the author and extrapolate a principle that is supracultural.⁶⁸ Titus 2:1-10 contains both cultural and supracultural principles. The cultural aspects of the text are the gender, age, and role-based categories as these strictly conform to the ancient culture in the time the text was written. The supracultural ideas extracted from Titus 2:1-10 is that leaders should teach their followers and that followers must demonstrate specific traits as described by the outlined list.

IV. DISCUSSION

Titus 2:1-10 may not be in its entirety supracultural; however, there are supracultural principles that can be derived and applied to followership. The first supracultural principle is that followers can be taught. The second supracultural principle is that Titus 2:1-10 specifically discusses the traits of followers in the church. The author of Titus framed these traits around gender and age roles.

Teaching Followers

The first supracultural principle is that followers can be taught. There is great debate about whether leaders are made or born.⁶⁹ However, this debate is suspiciously absent from followership research. Based on the research, it is clear that there are effective followers and ineffective followers,⁷⁰ however, there is no discussion on whether this is naturally inherent or trained over the years. Paul thematically commands church leaders to teach followers. This indicates that followers can indeed be trained to be effective followers. Followership training is traditionally thought of as on-the-job training or more broadly as coaching;⁷¹ however, Gobble recommends purposeful followership training so as to enhance the follower's natural traits and teach followers how to support their leader.⁷² In fact, Eales-White emphasized the problem by

⁶⁶ Osborne, *Hermeneutical Spiral*, 423.

⁶⁷ W. J. Larkins Jr., *Culture and Biblical Hermeneutics* (Eugene, OR: Wipf and Stock Publishers, 1988), 17-18.

⁶⁸ *Ibid.*

⁶⁹ M. Boerma et al. "Point/Counterpoint: Are Outstanding Leaders Born Or made?" *American Journal of Pharmaceutical Education* 81, no. 3 (2017): 1.

⁷⁰ Nina M. Junker, Sebastian Stegmann, Stephan Braun, and Rolf Van Dick, "The Ideal and the Counter-Ideal Follower – Advancing Implicit Followership Theories", *Leadership & Organization Development Journal* 37, no. 8, (2016): 1205.

⁷¹ M. Matsuo, "Human Resource Development to Facilitate Experiential Learning: The Case of Yahoo Japan," *International Journal of Training and Development* 19, no. 3 (2015): 206.

⁷² M. M. Gobble, "The Value of Followership," *Research Technology Management* 60, no. 4 (2017): 59.

suggesting that followership training is “non-existent.”⁷³ In the future, organizations should focus on followership training.

Traits of Followers

The second supracultural principle found in Titus 2:1-10 is that there are specific traits of effective followers. Paul frames these traits around gender, age, and role-based groups. However, these categories lacked supracultural applicability as previously found in this paper. Nevertheless, modern research has discussed these gender and aged based approaches to leadership and followership. Further, modern researchers have also investigated a traits-based approach to leadership, yet a universal trait theory of followership has been neglected.

V. TRAIT THEORY

The Trait Theory of Leadership suggests that leaders possess certain traits, which make them suitable for leadership.⁷⁴ In the 1930's, scholars researched trait theory in an attempt to understand leadership better, however, major weaknesses of the theory included inconsistent results and lack of measurability.⁷⁵ Shortly thereafter, the trait theory approach to leadership lost popularity,⁷⁶ but most modern leadership theories still focus on leader's traits such as the big five personality traits⁷⁷, transformational leadership's four I's⁷⁸, emotional intelligence⁷⁹, dark personality traits⁸⁰, and many other traits or attributes. Paul outlined the traits in Titus 2:1-10 with the intention of teaching these traits to groups in the church indicating that these are desirable traits of followers. There has been recent research conducted on the traits of followers which include Kelley's dimensions of critical thinking and engagement, Chaleff's criteria of support and challenge, Adair's categorization of a disciple, doer, disengaged, and disgruntled, and Howell and Mendez's interactive, independent, and shifting roles.⁸¹ However, there is no research in regard to a universal Trait Theory of

⁷³ R. Eales-White, "Leading into a Successful Future," *Industrial and Commercial Training* 24, no. 7 (1992): 19.

⁷⁴ Amy Colbert, Timothy Judge, Daejeong Choi, and Gang Wang, "Assessing the Trait Theory of Leadership Using Self and Observer Ratings of Personality: The Mediating Role of Contributions to Group Success," *The Leadership Quarterly* 23, no. 4 (2012): 670.

⁷⁵ Roseanne Foti, Sarah Allgood, and Nicole Thompson, "Trait Theory of Leadership," in *Encyclopedia of Management Theory*, ed. Eric Kessler (Los Angeles: Sage, 2013), 884.

⁷⁶ *Ibid*, 885.

⁷⁷ Colbert et al., "Assessing the Trait Theory of Leadership," 671.

⁷⁸ Mostafa Sayyadi Ghasabeh, Claudine Soosay, and Carmen Reaiche. "The Emerging Role of Transformational Leadership," *The Journal of Developing Areas* 49, no. 6 (2015): 463.

⁷⁹ John Antonakis, Neal Ashkanasy, and Marie Dasborough, "Does Leadership Need Emotional Intelligence?," *The Leadership Quarterly* 20, no. 2 (2009): 252.

⁸⁰ P. D. Harms and Seth Spain, "Beyond the Bright Side: Dark Personality at Work," *Applied Psychology: An International Review* 64, no. 1 (2015): 15.

⁸¹ Ronald Riggio, Ira Chaleff, and Jean Lipman-Blumen, *The Art of Followership: How Great Followers Create Great Leaders and Organizations* (San Francisco: Jossey-Bass, 2008).

Followership. This could be because of the limited research and scholastic writing regarding followership as a field of study.⁸²

Gender

There is a significant gender bias related to followership. Braun, Stegmann, Hernandez Bark, Junker, and van Dick found that females are perceived to be ideal followers because followership is perceived to be a feminine role.⁸³ Titus 2:2-6 presents recommended traits for men and women as outlined in Table 3.⁸⁴

Table 3:

<i>Traits by Gender Group</i>	
Men	Women
temperate	reverent
worthy of respect	teach what is good
self-controlled	avoid slandering
sound in faith	avoid wine
sound in love	love others
sound in endurance	self-controlled
	pure
	strong work ethic
	kind
	follower to their leader

This gender-based delineation of followership is consistent with implicit followership theory which states that an “individuals’ personal assumptions about the traits and behaviors ... characterize followers.”⁸⁵ This was found when Paul wrote Titus 2:1-10 which conformed followers with specific traits. Paul had a perception of followership based on gender and age-based roles of the Hellenistic timeframe and instructed the early church to comply with those implicit perceptions.

The traits listed by Paul contain both positive and negative traits (traits to pursue and traits to avoid) resulting in a more comprehensive view of followership. However, each trait is applicable and has value regardless of the gender specific category. For example, women should demonstrate the traits ascribed to a man being temperate, worthy of respect, self-controlled, and sound in faith, love, and endurance and the

⁸² Melissa Carsten, Mary Uhl-Bien, Bradley West, Jaime Patera, and Rob McGregor, “Exploring Social Constructions of Followership: A Qualitative Study,” *The Leadership Quarterly* 21, no. 3 (2010): 543.

⁸³ Stephan Braun, Sebastian Stegmann, Alina Hernandez Bark, Nina Junker, and Rolf van Dick, “Think Manager—Think Male, Think Follower—Think Female: Gender Bias in Implicit Followership Theories,” *Journal of Applied Psychology* 47, no. 7 (2017): 382.

⁸⁴ NIV.

⁸⁵ Thomas Sy, “What do you think of followers? Examining the content, structure, and consequences of implicit followership theories,” *Organizational Behavior and Human Decision Processes* 113, no. 2 (2010): 74.

converse is true with the female traits for men. Therefore, the categorization of a trait by gender should be abandoned and rather a robust Trait Theory of Followership is revealed.

Previous research has found some of these qualities and attributes within the scope of human personality. The big five personality traits are extroversion/introversion, conscientiousness, friendliness, emotional stability, and intellect.⁸⁶ These broad dimensions of personality encapsulate many traits outlined in Titus 2:1-10. For example, friendliness includes being kind, temperate, loving, and reverent while emotional stability includes self-control and avoiding wine. However, some listed traits apply specifically to followers such as showing respect, teaching what is right, avoid slandering the leader, strong work ethic, and following the leader. In this way, Paul provided a practical application of the traits of followers in Titus 2:1-10.

Age

While studying follower traits across generations and age groups, Dixon, Mercado, and Knowles found that there were similarities in commitment levels and self-attribution averages indicating likeness in follower traits across different age groups.⁸⁷ Although preferred leadership traits may change by generation, Ahn and Ettner conclude that there are universal values that transcend generations.⁸⁸ These values include integrity, good judgment, leading by example, sound decision-making, trust, justice, humility, and a sense of urgency.⁸⁹ Titus 2:1-10 depicts these as age dependent traits, however, the traits in Titus 2:1-10 either relate or exactly exemplify the universal traits found by Ahn and Ettner as seen in Table 4.

Table 4:

<i>Trait Relationships</i>	
Titus Traits	Universal Traits
temperance (v. 2)	sound decision-making
worthy of respect (v. 2)	leading by example
self-controlled (v. 2,5)	good judgement
reverent (v. 3)	humility
avoiding slander (v. 3)	integrity
avoid wine (v. 3)	good judgement
pure (v. 5)	integrity
strong work ethic (v. 5)	sense of urgency

⁸⁶ John Digman, "Personality Structure: Emergence of the Five Factor Model," *Annual Review of Psychology* 41, no. 1, (1990): 422-424.

⁸⁷ Gene Dixon, Ashley Mercado, and Brady Knowles, "Followers and Generations in the Workplace," *Engineering Management Journal* 25, no. 4 (2013): 68.

⁸⁸ Mark Ahn and Larry Ettner, "Are Leadership Values Different Across Generations?," *The Journal of Management Development* 33, no. 10 (2014): 987-988.

⁸⁹ Ibid, 980-985.

being an example (v. 7)	leading by example
integrity (v. 7)	integrity
soundness of speech (v. 8)	trust
not talking back (v. 9)	humility
not stealing (v. 10)	justice
trustworthy (v. 10)	trust

This indicates that there may be follower values that transcend across time and culture similarly to leadership traits.

Trait Theory of Followership

Paul outlined the follower traits listed in Titus 2:1-10 because they were desirable followership traits at the time. These traits continue to be valuable for modern followership as leaders want their followers to conform to the traits in Table 5. Table 5 summarizes the supracultural traits found in Titus 2:1-10 and presents the foundation for a Trait Theory of Followership.

Table 5:

Trait Theory of Followership

Traits to Pursue	Traits to Avoid
Temperate	slander
worthy of respect	wine
self-controlled	stealing from leader
sound in faith	talk back to leader
sound in love	
sound in endurance	
reverent	
teaching what is good	
be pure	
love others	
strong work ethic	
be an example	
integrity	
soundness of speech	
seriousness	
trustworthy	
follower to the leader	

The followership traits listed in Titus 2:1-10 transcend time, generational, cultural, and gender constraints resulting in a comprehensive view of followership traits. This

robust view of followership should be taught to followers in organizations as Titus 2:1-10 suggests. Titus 2:1-10 establishes the beginning of a Trait Theory of Followership; however, more research is needed to quantify these traits. Future researchers must be cautious to avoid the pitfalls and failures associated with the trait theory of leadership while studying follower traits.

VI. CONCLUSION

Titus 2:1-10, as a pastoral epistle, is a personal letter written to Titus. There is debate about the author of Titus; however, there is significant evidence that Paul wrote the book. Titus 2:1-10 categorizes certain traits by groups of age, gender, and social roles. Although the vice and virtues list in Titus 2:1-10 is based on ancient Greco-Roman culture, there are implications for the application of modern follower traits. These traits are the beginning of a Trait Theory of Followership. Further research is necessary to develop a robust description of the Trait Theory of Followership.

About the Author

Sarah Rolle and her husband Brian are local law enforcement officers. Sarah is grateful to her husband and family for their continued support as she works to obtain her Ph.D. in Organizational Leadership from Regent University.

VII. REFERENCES

- Ahn, Mark and Larry Ettner. "Are Leadership Values Different Across Generations?." *The Journal of Management Development* 33, no. 10 (2014): 977-990.
- Antonakis, John, Neal Ashkanasy, and Marie Dasborough. "Does Leadership Need Emotional Intelligence?." *The Leadership Quarterly* 20, no. 2 (2009): 247-261.
- Boerma, Marjan, Elizabeth A. Coyle, Michael A. Dietrich, Matthew R Dintzner, Shannon J. Drayton, Johnnie. L. Early II, Andrea. N. Edginton, et al. "Point/Counterpoint: Are Outstanding Leaders Born Or made?" *American Journal of Pharmaceutical Education* 81, no. 3 (2017): 1-5.
- Braun, Stephan, Sebastian Stegmann, Alina Hernandez Bark, Nina Junker, and Rolf van Dick. "Think Manager—Think Male, Think Follower—Think Female: Gender Bias in Implicit Followership Theories." *Journal of Applied Psychology* 47, no. 7 (2017): 377-388.
- Byron, John. "Paul and the Background of Slavery: The Status Quaestionis New Testament Scholarship." *Currents in Biblical Research* 3, no. 1, (2004): 116-139. doi: 10.1177/1476993X0400300106
- Cadbury, H. J. "The New Testament and Early Christian Literature." in *The Interpreters Bible: A Commentary in Twelve Volumes*, edited by George Author Buttrick, 32-42. New York: Abingdon Press, 1951.

- Carsten, Melissa, Mary Uhl-Bien, Bradley West, Jaime Patera, and Rob McGregor. "Exploring Social Constructions of Followership: A Qualitative Study." *The Leadership Quarterly* 21, no. 3 (2010): 543-562.
- Colbert, Amy, Timothy Judge, Daejeong Choi, and Gang Wang. "Assessing the Trait Theory of Leadership Using Self and Observer Ratings of Personality: The Mediating Role of Contributions to Group Success." *The Leadership Quarterly* 23, no. 4 (2012): 670-685.
- DeSilva, D. A. *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation*. Downers Grove, Illinois: IVP Academic, 2004.
- Digman, John. M. "Personality Structure: Emergence of the Five Factor Model." *Annual Review of Psychology* 41, no. 1(1990): 414-440.
- Dixon, Gene, Ashley Mercado, and Brady Knowles. "Followers and Generations in the Workplace." *Engineering Management Journal* 25, no. 4 (2013): 62-72.
- Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.
- Eales-White, Rupert. "Leading into a Successful Future." *Industrial and Commercial Training* 24, no. 7 (1992): 19-26.
- Ellman, Ira Mark. "Marital Roles and Declining Marriage Rates." *Family Law Quarterly* 41, no. 3 (2007): 455-489.
- Fiore, B. *The Pastoral Epistles: First Timothy, Second Timothy, Titus*. Collegeville, Minnesota: Liturgical Press, 1991.
- Foti, Roseanne, Sarah Allgood, and Nicole Thompson. "Trait Theory of Leadership." In *Encyclopedia of Management Theory*, edited by Eric Kessler, 882. Los Angeles: Sage, 2013.
- Ghasabeh, Mostafa Sayyadi, Claudine Soosay, and Carmen Reaiche. "The Emerging Role of Transformational Leadership." *The Journal of Developing Areas* 49, no. 6 (2015): 459-467.
- Gobble, Mary Anne M. "The Value of Followership." *Research Technology Management* 60, no. 4 (2017): 59-61. doi:10.1080/08956308.2017.1325695
- Goodrich, John K. "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles." *Zeitschrift Für Die Neutestamentliche Wissenschaft Und Die Kunde Der Älteren Kirche* 104, no. 1 (2013): 77-97.
- Harms, P. D. and Seth Spain. "Beyond the Bright Side: Dark Personality at Work." *Applied Psychology: An International Review* 64, no. 1 (2015): 15-24.
- Henson, Joshua D. "An Examination of the Role of Spirituality in the Development of the Moral Component of Authentic Leadership through a Sociorhetorical Analysis of Paul's Letter to Titus." Doctoral dissertation, Regent University, 2015.
- Horrell, David. "Leadership Patterns and the Development of Ideology in Early Christianity." *Sociology of Religion* 58, no. 4 (1997): 323-341.
- Johnson, Luke T. *The First and Second Letters to Timothy*. Garden City, NY: Doubleday, 2000.
- Junker, Nina M., Sebastian Stegmann, Stephan Braun, and Rolf Van Dick. "The ideal and the counter-ideal follower – advancing implicit followership theories." *Leadership & Organization Development Journal* 37, no. 8 (2016): 1205-1222. doi:10.1108/LODJ-04-2015-0085

- Knight III, George. *The New International Greek Testament Commentary: The Pastoral Epistles*. Grand Rapids: The Paternoster Press, 1992.
- Larkins Jr., William J. *Culture and Biblical Hermeneutics*. Eugene, OR: Wipf and Stock Publishers, 1988.
- MacAuthor, J. *Divine Design: God's Complementary Roles for Men and Women*. Ontario, Canada: David Cook, 2010.
- MacDonald, Margaret Y. "Reading the New Testament Household Codes in Light of New Research on Children and Childhood in the Roman World." *Studies in Religion* 41, no. 3 (2012): 376-387.
- Mappes, D. "Moral Virtues Associated with Eldership." *Bibliotheca sacra* 160, no. 638 (2003): 202-218.
- Marshall, J. W. "'I left you in Crete': Narrative description and social hierarchy in the letter to Titus." *Journal of Biblical Literature* 127, no. 4 (2008): 781-803.
- Matera, Frank J. *New Testament Ethics: The Legacies of Jesus and Paul*. Louisville, KY: Westminster John Knox Press, 1996.
- Matsuo, Makoto. "Human Resource Development to Facilitate Experiential Learning: The Case of Yahoo Japan." *International Journal of Training and Development* 19, no. 3 (2015): 199-210. doi: 10.1111/ijtd.12056
- Merkel, B. L. "Are the Qualifications for Elders and Overseers Negotiable?" *Bibliotheca sacra* 171, no. 682 (2014): 172-188
- Metzger, B. M. "The Language of the New Testament." in *The Interpreters Bible: A Commentary in Twelve Volumes*, edited by George Author Buttrick, 43-59. New York: Abingdon Press, 1951.
- Osborne, G. R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: InterVarsity Press, 2006.
- Peterson, Christopher, and Martin Seligman. *Character, Strengths, and Virtues: A Handbook and Classification*. Oxford: Oxford University Press, 2004.
- Richards, William A. "The Irony of Galatians: Paul's Letter in First-Century Context." *Anglican Theological Review* 85, no. 2 (2003): 396-397.
- Riggio, Ronald, Ira Chaleff, and Jean Lipman-Blumen. *The Art of Followership: How Great Followers Create Great Leaders and Organizations*. San Fransisco: Jossey-Bass, 2008.
- Robbins, V. K. *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology*. New York: Routledge, 1996.
- Rolle, Sarah R. "A Genre Analysis of the Parable of the Pounds as it Relates to Kelley's Followership Types." *Journal of Biblical Perspectives in Leadership* 7, no. 1 (2017): 179-194.
- Sy, Thomas. "What do you think of followers? Examining the content, structure, and consequences of implicit followership theories." *Organizational Behavior and Human Decision Processes* 113, no. 2 (2010): 73-84. doi: 10.1016/j.obhdp.2010.06.001
- Takayama, Noriyuki, and Martin Werding, *Fertility and Public Policy: How to Reverse the Trend of Declining Birth Rates*. Cambridge, MA: The MIT Press, 2011.
- Van Brookhaven, Harold. "The Social Profiles in the Colossian Debate." *Journal for the Study of the New Testament* 19, no. 66 (1997): 73-90. doi: 10.1177/0142064X9701906605.

- Walker, P. "Revisiting the Pastoral Epistles Part 1." *European Journal of Theology* 21, no. 1 (2012): 4-16.
- Witherington III, Ben. *Letters and Homilies for Hellenized Christians: A Socio-rhetorical Commentary on Titus, 1-2 Timothy, and 1-3 John*. Downers Grove, IL: InterVarsity Press, 2006.
- Wold, Benjamin G. "Family Ethics in 4QInstruction and the New Testament." *Novum Testamentum* 50, no. 3 (2008): 286-300.



journal of biblical
perspectives
in leadership

THE ROLE OF BIBLICAL VALUES IN THE DEVELOPMENT OF THE MISSION AND VISION OF ETHICAL ORGANIZATIONS: AN EXAMINATION OF THE EPISTLE OF TITUS

Joshua D. Henson

The author utilizes the values identified in Paul's Epistle to Titus as a model for the development of organizational ethics: faith, integrity, authenticity, service, piety, love, justice, fortitude, temperance, and prudence. Interweaving Biblical and organizational sources, the author examines how each core value can help to shape the culture, policies, and decision-making of organizations. The author argues that reflecting on Biblical values provides leaders the ability to review the alignment of organizational values and current practices.

I. INTRODUCTION

This article examines the role of Biblical values in the development of an ethical organizational mission and vision. With corporate, religious, and political corruption evident throughout the world, there is a need for further examination of the development of ethical organizations. In an increasingly troubled global society, the need for ethical leadership, followership, and organizations is littered throughout the literature. According to Lyman and Adler (2011), there is a call for trustworthy leadership—from theorists and practitioners—the success of trustworthy leaders is due to the fact that “they understand the complexity of bringing together a group of human beings to pursue extraordinary accomplishments. They are masters at guiding, directing, encouraging, and challenging people to contribute their best, in part because they ask the same of themselves” (p. 6). In complex times, followers are often unsure of their organization's future: relying upon leaders who create and communicate shared and understood ethics, principles, and values (Millar, Delves, & Harris, 2010). “The organization as a

collective is responsible for not diminishing the moral capacity of the individual as well as creating consensus on what is, and what is not considered ethical” (Algera & Lips-Wiersma, 2011, p. 127). Day (2001) described this process as building both human and social capital in organizations through leadership development.

Central to the development of an organizational culture that promotes shared ethics and values is organizational vision and mission. Schein, Hester and Gray (2016) suggest: “Vision provides an intuitive way to summarize and communicate moral psychology” (p. 231). Though the authors wrote of vision as a biological imperative, from an organizational perspective, vision is a mental picture of a desirable and possible future state of an organization (Carlson & Perrewé, 1995). Further, institutionalized organizational ethics is fostered through leaders who express their own ethics through their vision and influence organizational mission (Carlson & Perrewé, 1995). Leaders are responsible for creating an organizational climate that establishes and promotes ethics (Grojean et al., 2004). House and Shamir (1993) pose that leader role modeling serves as a mechanism to convey the values associated with the vision and mission of the organization. A leader’s visible behavior gives power to his or her vision (Tucker, Stone, Russell, & Franz, 2000).

A leader’s authentic behavior comes from the development of a core moral self: the inner workings of leadership development influence external behavior and relationships (Avolio, Gardner, & Walumbwa, 2005; Hannah et al., 2005). Values-based leadership theories all recognize the role of spirituality in the development of values, character, morality, and behavior (Bass, 2008; Fry, 2003; Kanungo & Mendonca, 1996; Patterson, 2002). Scalise (2007) asserts that individuals are motivated by internally based values that are developed through spirituality. Further, an individual’s values serve as standards by which actions are guided and relationships are formed (Patterson, 2002; Self, 2009). Fenton and Inglis (2007) found that values define and guide organizational leadership practices. The study of spirituality is inherently interdisciplinary: drawing on the disciplines of theology, religious studies, philosophy, literary sciences, history, anthropology, psychology, sociology, education, management studies, medicine, and natural sciences (Kourie, 2011). According to Escobar (2011), the role of spirituality in the development of values and behavior must be considered contextually and holistically: “Scriptures, postmodernity, the community, ethics, and justice are interdependent and demands no less” (p. 70). Further, religion and spirituality offer much as it relates to the mutual causality of a leader’s values and belief systems and their organizational practices and policies (Dent et al., 2005).

It is through faith in God and their understanding of the biblical principles, that Christian leaders build and articulate their vision. Black (1998) argues: “The clear mandate of Scripture is to consider our business plans and actions in light of God’s instructions” (p. 133). There are questions that remain however; specifically, what are the challenges to and best practices of Christians who seek to bring their faith to work (Rundle, 2012). The objective of this article is to specifically examine Paul’s use of virtue ethics in the Epistle of Titus as a model for how leader values influence the vision and mission of ethical organizations. The qualifications of elders in Titus 1:5-16 serve as a character description of leaders rather than a job description: as “guardians of the ethic of the community”, church leaders were to be morally irreproachable (Witherington, 2006, p. 106). Paul’s letter to Titus was an “ethical exhortation” designed

to guide the entire community of faith (Oden, 1989; Quinn, 1990, p. 9).

II. PAUL'S EPISTLE TO TITUS

Paul had a clear *vision* for the Church under his charge as addressed in his salutation to Titus: "Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began" (Tit. 1:1-2, ESV). Further, he gave his son in the faith, Titus, an equally as clear *mission*: "This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you" (Tit. 1:5). One of the main concerns of Paul's letter to Titus was the ethic of the Christian community (Fee, 2011). Titus served as a "crisis intervention specialist" sent to bring order to a deteriorating situation (Witherington, 2006, p. 90). The letter to Titus exhibits how values and ethics in an organizational context can motivate behaviors, provide direction, define standards that judge and justify actions, and guide leaders on how to organize and develop people (Bolser, 2012).

Paul reconfigures and expands Hellenistic virtues such that the ethics of Christian leaders were transformed within the light of their roles as stewards of God (Witherington, 2006; Tit. 1:7). Christian ethics and values are reconfigured through the inner transformation of believers by the washing of the Holy Spirit (Knight, 1992; Oden, 1989; Towner, 2006; Tit. 3:4-7). "The saving work of God and ethics is clear. Paul expects that knowledge of the theological realities will motivate Christians to do good works" (Witherington, 2006, p. 162). Paul co-opted various Hellenistic symbols and virtues to express the values produced through the new life in the Spirit (Towner, 2006). Central to the message of Titus is the Greek concept of *paideia*: the formative process that not only concerns the individual but also becomes a function of the community (Jaeger, 1939). *Paideia* identifies the community as the source of all behavior and is the basis for the values that govern human life (Jaeger, 1939). Closely tied to *paideia* is the Greek notion of *arête*: that of moral excellence, honor, and reaching one's full capacity (Jaeger, 1939). Paul expressed a *paideia of grace* whereby the grace of God transforms the inner life (Tit. 3:4-5) such that inner values are revealed in re-shaped behaviors (Henson, 2015). Further, spiritual experiences in a community of faith can lead to moral discourse and ethical behavior (Bass, 2008).

Paul recontextualized and reconfigured Hellenistic virtues such that "the vice lists of Titus served minimum qualifications for leaders while the virtue lists raised the standard of character and conduct for the Christian community" (Henson, 2015, p. 156). The core values of ethics laid out in the virtue lists of Titus are: prudence (wisdom), temperance (self-control), fortitude (courage and steadfastness), justice, piety (devotion), love, service, authenticity, integrity, and faith (Tit. 1:6-9). These core virtues of ethics are contextually understood as follows:

- (a). *Prudence*: The exercise of good moral judgment and right thinking that comes through maturity, age, and life-long development.
- (b). *Temperance*: The inner strength that enables an individual to control his or her desires, will, and behavior.

- (c). *Fortitude*: The courage, steadfastness, and perseverance that characterizes the life of one who lives in the hope of the appearance of Jesus Christ.
- (d). *Justice*: A sense of rightness and fairness that leads an individual to seek to do good and to behave equitably toward all people.
- (e). *Love*: A spiritual and relational partnership with God and man that encompasses an affection for God's truth and for God's people and is expressed through hospitality, care, and engaging relationships.
- (f). *Piety*: An inner attitude of conforming to what pleases God, spiritually and relationally, as expressed in one's devotion and faithfulness in the community of faith and in society.
- (g). *Service*: A posture of submission, an attitude of humility, and an outward focus that seeks the betterment of the individual and the community through generous living.
- (h). *Authenticity*: An alignment of character and behavior such that there is consistency in an individual's internal commitment, external conduct, and effective communication.
- (i). *Integrity*: The internal quality of honesty, soundness, incorruptibility, and wholeness that leads one to firmly adhere to the one's core values.
- (j). *Faith*: The submission to and trust in the redemptive work of God and the truth of the Gospel that guides and shapes the character and conduct of the believer (Henson, 2015).

These core virtues are character strengths that involve the acquisition and use of knowledge, accomplishing a goal in the face of opposition, interpersonal relationships, community building, self-control, and discovering a greater purpose and meaning for one's life (Hannah, Lester, & Vogelgesang, 2005). Ethical leaders seek to create a community of wholeness and goodness through the regulation of self, interpersonal relationships, and community and group dynamics, and creating and communicating a vision for the group (Henson, 2015). Value-centered leaders seek the spiritual and ethical well-being of organizational stakeholders through *vision* (Fry & Whittington, 2005). Kriger and Seng (2005) found that a leader's values can be founded upon religious values and beliefs, and, over time, these values are transferred to followers who internalize the behavior and the value becomes part of the organization's culture. The question then becomes: How do the core values of Christian leaders shape the *vision* and *mission* of ethical organizations?

III. HOW VALUES SHAPE ORGANIZATIONAL VISION AND MISSION

Creating and communicating for sustained change is an essential component developing organizational vision and mission. Paul outlined a clear plan implementing a new vision and mission for the Christian community in Crete: appointing qualified leaders, establishing effective communication, empowering followers, and creating necessary policies and procedures. The situation in Crete was an "unpromising situation" (Carson & Moo, 2005, p. 583). The change of culture necessary to bring about a positive ethical change in the community required Paul to establish a vision grounded in specific virtues as illustrated in the characteristics and behaviors church leaders (López, 2011). As *guardians of the ethic of the community*, the virtues of the leaders

served as the power-base from which they influenced the community and set up the structures of the church (Guenther & Heidebrecht, 1999; Witherington, 2006).

Contemporary organizational leadership theory illustrates that a leader's values and convictions act as "guideposts for behavior and vision" that motivate followers (Sosik, 2005, p. 222). For a leader to articulate an inspiring vision, it is important to communicate values, not only in words, but also in action through "the level of ethics demonstrated" (Reave, 2005, p. 657). Further, individuals are more likely to "champion the ethical standards of the ethical CEO because they share similar values" (Ogunfowora, 2014, p. 542). When a leader is perceived as a role model, followers tend to identify with and internalize a leader's values, vision, and mission (Gebert, Heinitz & Buengeler, 2016; Shamir, House & Arthur, 1993). Roberts (2013) identified shared-values and behaviors as active connections that bind the members of human networks and make cooperative action possible (p. 54). Therefore, there is a relationship between the core virtues of a leader, the espoused values of an organizational, and the development of an ethical vision and mission.

The virtues and vice list of Titus 1 is rhetorically positioned at the beginning of Paul's ethical exhortation as a framework from which Titus was to model and communicate a vision and mission that would result in an ethical Christian community. Paul transcended the sacred and secular by identifying godly, reputable community leaders to simultaneously lead the Church and operate in the community. "A Christian vision of the marketplace sets God before self and that vision causes the leader to look at what they do as a means of influencing society to higher level of ethics" (Beckwith, 2016, p.22). The values of leaders, as expressed through their character, behavior and reputation, would set the tone for all believers under their care.

Faith

The Epistle of Titus specifically focused on the role of faith in the development of the community of faith (Gloer & Stepp, 2008). For Paul, faith serves as the bedrock from which ethical behavior, godliness, is developed: the heart response of faith coupled with the mental acquisition of truth develops "moral character" and leads to godly conduct (Fee, 2011, p. 201). Paul understood faith as being grounded in the "hope of eternal life" (Tit. 1:2). Paul qualified his description of faith and hope by calling for believers to be *sound* in faith and *steadfast* in hope (Tit. 2:2). Sound faith served to create and communicate a culture and expectation of godliness to be modeled through the community.

Fry (2003) intertwines faith with hope: faith "adds certainty to hope" (p. 713). Organizations, nor the individuals who comprise them, can never be fully trusted to behave ethically unless there exists faith in a greater purpose: discovering meaning and purpose with a "larger moral framework" (Linkletter & Maciarelo, 2009, p. 336). "Hope and faith in an organization's vision intrinsically motivates followers to apply effort towards realizing the vision" (Helland & Winston, 2005, p. 48). It is faith grounded in hope that provides a sense of purpose and meaning for organizational stake holders.

"Faith is the assurance of things hoped for" (Heb. 11:1). Ethical organizations are founded upon a positive vision that creates a sense of hope, virtuousness, and meaningfulness (Verbos et al., 2007). This vision is founded upon a common set of

beliefs and shared values that guide the actions of those in the organization and creates, promotes, and fosters a culture of ethics (Arnold, Lampe, & Sutton, 2011).

Integrity

Though common in the Old Testament, *integrity* is a term that is unique to the Epistle of Titus. The Greek word for integrity literally translates as “without decay;” physically and morally (Collins, 2002, p. 344). Paul exhorted Titus, and by extension the whole Christian community, to be a model of integrity (Tit. 2:7). Integrity served to safeguard the community against condemnation and public shame (Tit. 2:8). Integrity is the alignment of the inner workings of *faith* and the outer workings of *ethics*. Vondey (2008) wrote, “The visible socioeconomic behavior among the Christians was a mirror of the integrity of their own faith” (p. 200).

While faith shapes shared beliefs, values and purpose, it is integrity that ensures congruence between the value system of the organization and an explicit set of espoused values from which the vision and mission of the organization is birthed. The core values of an organization serve as guiding principles that provide direction and focus for all operations (Rubino, 1998).

While faith provides meaning and purpose for the organization, it is integrity that “requires an organization to analyze, develop, communicate, and extend what it stands for, its corporate values” (Rubino, 1998, p. 24). Organizational integrity is a reflective process whereby an organization consciously discerns its core values and actively commits to them (Vargas_Hernández, de León-Arias, & Valdez-Zepeda, 2013). Therefore, organizational integrity requires intentionality, and this comes in the form of authenticity.

Authenticity

Authenticity is a commitment to one’s identity and values (Avolio, Gardner, & Walumbwa, 2005). Authenticity requires self-awareness, relational transparency, balanced processing, and self-regulation (Walumbwa et al., 2008). These can be applied organizationally as well. Whereas faith and integrity provide the *awareness* necessary to understand an organization’s purpose and values, it is the other components of authenticity that ensure that organizational values permeate every facet of organizational life. *Balanced processing* is an objective evaluation of policies and procedures: investigating their relationship to organizational values. *Relational transparency* involves effectively communicating values and their application to organizational polity to all organizational stakeholders. *Self-regulation* is expressed in the ethical decision-making processes and behaviors; assuring that all organizational operations are designed to ally with core values.

Authenticity seeks to align the vision, mission, policies, and procedures of an organization to its core values. Paul insisted that leaders be self-controlled, as models for the community (Tit. 1:8). Temperance is a central theme of the pastorals (Fee, 2011). Alexander (1914) wrote: “Let each be master of himself, knowing what he seeks, and seeking what he knows—that...is the first principle of ethics, the condition of all moral life” (p. 37). Self-control provides consistency between internal commitment and

external conduct: authenticity. So then, *faith* provides meaning and purpose, *integrity* discerns core values, and *authenticity* aligns core values with organization life.

Service

Authenticity is not only anchored in core values, but also requires that organizational leaders seek the spiritual and ethical well-being of organizational stakeholders through a vision that transcends self (Fry & Whittington, 2005). The choice to put the interests of others over that of self is exemplified through *service* (Patterson, 2003). From the beginning of the Epistle, Paul identified service as vital to the community: (1) he identified himself as a servant (Tit. 1:1); (2) he called for leaders to be stewards (Tit. 1:7); and (3) his exhortations about civic duty in Chapter 3 defined the church's duty in terms of service that sought the welfare of the city (Towner, 2006).

The vision and mission of an ethical organization seeks the betterment of all organizational stakeholders. According to Grojean, Resick, Dickson, and Smith (2004), organizational ethics requires a climate for service. Organizations must seek to optimize mutual benefits for all stakeholders: leaders, employees, stockholders, customers, and the communities in which the organization exists. Central to organizational ethics is the premise that "surely 'economic effects' are also social, and surely 'social effects' are also economic" (Harrison & Freeman, 1999, p. 483). Given this, organizations highly committed to ethics develop "ethics-oriented performance appraisals" that seek to balance stakeholder interests (p. 480).

Piety

Throughout the New Testament, Christian ethics is always framed around six Hellenistic virtues: prudence, temperance, fortitude, justice, love, and piety (Witherington, 2006). Nearly two millennia later, these six values remain as the framework for moral and ethical development: wisdom, temperance, courage, justice, humanity, and transcendence (Hannah et al.; 2005; Henson, 2015; Peterson & Seligman, 2004). Piety, or transcendence, is an inner devotion to God that is expressed through one's devotion to others and to society as a whole.

Paul wrote that leaders must "hold firm to the trustworthy word" (Tit. 1:9). This call for devotion to God and truth served as a means through which followers could rely upon the teachings of the Church. Likewise, it is through this devotion to God and core values (i.e. faith, integrity, authenticity) and commitment to others (service), that organizational leaders develop follower trust and confidence. The notion of piety, or transcendence, is essential to developing trust in ethical organizations. According to Fukuyama (1995), trust is the product of shared ethical norms, moral obligation, duty to community, reliability, and a sense of responsibility to others. Further, leader trust has been found to produce organizational commitment, job satisfaction, in-role behavior (performance), and extra-role behavior (citizenship; Yang & Mossholder, 2010). An organization's devotion to God, organizational values, and organizational stakeholders has a reciprocal effect whereby stakeholders become committed to the organization and its values. Given this, ethical organizations develop trust through demonstrating

commitment to their stated purpose, espoused values, and the individuals and communities that depend on them.

Love

At the core, organizations are human enterprises; guided by the continual interaction between policies procedures and human agency (Giddens, 1984). Foundational to the moral and ethical behavior of organizations is a climate of humanity: love, kindness, social intelligence and a sense of altruism that seeks the well-being of others (Hannah et al., 2005; Peterson & Seligman, 2004). In the Epistle of Titus, the concept of love is central to Paul's message. The virtues list begins with love: The overseer should be hospitable, a lover of strangers, and a lover of good (Tit. 1:8; Black & McClung, 2004; Collins, 2002). Further, this reflects "The earliest description of Christian life seems to have been simply 'faith and love' . . . summarizing, respectively, the believer's relationship to God and to one another" (Collins, 2002, p. 340).

Kousez and Posner (1992), in discussing ethics and leadership, state that leadership is "an affair of the heart" in which leaders love leading, love their organizations, and love the people in their organizations (p. 483). This is demonstrated through compassion, care, and support for organizational stakeholders (Kousez & Posner, 1992). Ethical leaders influence the ethical values of the organization through their behavior: they are "humble, concerned for the greater good, strive for fairness, take responsibility and show respect for each individual" (Mihelic, Lipicnik, & Tekavcic, 2010, p. 31). Through an organizational climate of love, care and support, leaders model the ethical behaviors to be internalized by organizational stakeholders. Therefore, the core value of love shapes ethical organizational vision by creating holistic culture whereby leaders seek to model ethical behavior through concern for follower well-being.

Justice

The development of an ethical climate not only requires a culture of love but also what are considered the four cardinal virtues of ethics: justice, fortitude, temperance, and prudence. Ethical leaders treat all people equitably and will seek to create community and fairness within the group. Justice is intimately connected with characteristics Paul identified as sober and just; or self-controlled and upright: "Justice is the habit whereby a man renders to each one his due by a constant and perpetual will" (Oktay, 2008, p. 93; Tit. 1:8). Paul sought to create a culture of not only individual soberness but also community justice. In the first chapter of Titus, Paul encouraged the behavioral temperance of leaders (Tit. 1:8) In the last chapter; however, he exhorted the Cretan Christian community to behave in ways that was profitable for everyone (Tit. 3:8) while providing a structure for accountability and due process (Tit. 3:10). Paul pointed to an internal sense of rightness and fairness that leads an individual, and the community at large, to seek to do good and to behave equitably toward all people; justice.

A climate of organizational justice and quality of working life are the foundation for building ethical, virtuous organizations (Rai, 2015). Ethical organizations are not developed only by the character and the intent of individuals. Rather, organizational

ethics requires a systems-approach whereby leaders at all levels of the organization ensure that policies and procedures conform to the “prevailing standards of ethics and morality” (Nowakowski & Conlon, 2005, p. 7). It is by creating systems guided by ethical standards that organizational leaders can guide their organizations toward ethical outcomes that ensue the equitable treatment of all organizational stakeholders.

Fortitude

While Paul elevated the ideals of love and justice, it is clear throughout the epistle that there was significant opposition: deceivers, false teaching, and division had infiltrated the Cretan church while the shadow of the Roman Empire loomed large over the region. Given this, the development of the community required leaders with fortitude. The Hellenistic virtue of fortitude corresponds to steadfast hope. For Paul, believers derived their courage and perseverant spirit from the hope of eternal life. In each of the three chapters of the Epistle Paul points to this hope. It is the reason: (a) Paul preached the Gospel (Tit. 1:2); (b) believers renounced worldliness in pursuit of godliness (Tit. 2:13); and (c) the community as whole was to be devoted to good works (Tit. 3:7). For Paul, Christians could find the inner strength to overcome opposition by remaining focused on the eternal promises of God. His discussion demonstrated the practical reality of a previous testimony: “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us” (Rom. 8:18).

Likewise, organizational conflict is inevitable, especially, as leaders seek to bring change. Developing a culture of ethics can be difficult as ethical policies and procedures may stand in conflict to the expectations of various stakeholders. Moral courage is taking a moral stand in the face of opposition, retaliation, and/or rejection (Pianalto, 2012). Creating a culture of ethics, therefore, requires that organizational leaders craft policies that provide a platform for moral courage at every level of the organization. Leaders who are guided by Biblical principles seek to develop organizational vision that is rooted in an eternal purpose. Therefore, just as is illustrated in the epistle of Titus, moral fortitude is grounded in eternal hope. Organizational vision and mission must create a sense of purpose, or faith, toward which all human activity is directed while factoring potential challenges into the strategic plan.

Temperance

Temperance is one of the central themes of the epistle of Titus (Fee, 2011). As discussed earlier, for Paul justice and temperance were closely related. Thomas, Earle, and Hiebert (1996) defined temperance as “the inner strength that enables him to control his bodily appetites and passions” (p. 205). Alexander (1914) wrote, “Let each be master of himself, knowing what he seeks, and seeking what he knows—that...is the first principle of ethics, the condition of all moral life” (p. 37). From an organizational perspective, individual ethics and organizational ethics are closely related as the ethics of individuals within the organization are usually closely aligned to and followed that of the organization itself (Pinto, Leana, & Pil, 2008).

Corruption, individually or corporately, can ultimately impede the purpose and vision of the organization; therefore, “organizational leaders...attempt to limit corruption suing the range of control means at their disposal” (Lange, 2008, p. 710). According to Algera and Lips-Wiersma (2011), organizations have a collective responsibility to create consensus on what is and what is not considered ethical. This consensus is informed by the faith of organizational stakeholders and must be integrated into the vision and mission.

Prudence

The last of the Hellenistic cardinal virtues found in the epistle of Titus is prudence; wisdom or maturity. Paul’s emphasis on wisdom is present in both the content of the epistle and the Apostle’s rhetoric. Titus was charged with the task of *setting in order* the community in Crete (Tit. 1:5). The root for this word is *orthós*; meaning to make straight. From this word, comes English words such as orthopedics, orthodoxy, and orthopraxy. The implication of this term is Paul’s desire to develop a Christian community that was structured correctly, founded upon right doctrine, and behaved in a godly manner. Further, Paul called for the ordination of *elders* (Tit. 1:5; 2:1). The appointment of elders served to establish order (Jeon, 2012). From a rhetorical perspective, Paul demonstrated wise decision-making as the letter served as a concise, point-by-point argument. Titus’ three chapters contain three statements regarding leadership (Ch. 1), discipleship (Ch. 2), and ethical behavior (Ch. 3); each of which are followed by reasoned support for its necessity. Thus, prudence was a desired characteristic of both leaders and their decision-making process.

In the context of Titus, prudence is the exercise of good moral judgment and right-thinking; associated with age, maturity, and life-experience (Henson, 2015). Past and present experiences influence leader behavior and leader-follower relationships and shape moral agency (Gardner, Avolio, & Walumbwa, 2005; Hannah, Lester, & Vogelgesang, 2005). Life experiences shape the values and ethical decision-making of leaders (Marsh, 2013). Prudence is conceptualized in organizations as evidence-based decision-making models: utilizing scientific knowledge, decision-making processes, and accurate data and information. Kovner (2014) asserts that evidence-based management requires assessing the accuracy, applicability, and actionability of information. Therefore, prudent vision and mission must be grounded in evidence-based decision-making and guides organizational policies and practices.

IV. CONCLUSION

Christian leaders are influenced and guided by their faith. The question for this article is how can Christian values, as found in Scripture, be applied organizationally: What impact can Biblical values have on the vision and mission of ethical organizations? The Pastoral Epistles characterize Christian leaders as stewards of God’s Divine plan of redemption: “*The stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith*” (1 Tim. 1:4-5; Tit. 1:7). As stewards of God, we recognize that everything belongs to God and He has entrusted the Church with His creation, His purpose, and His

resources. Therefore, as His stewards, it is our responsibility to ensure that human activity is closely aligned to God's Divine purpose. The core values of the faith transcend every aspect of the Christian leader's life including, but not limited to, business and leadership dealings. Given this, just as Paul reconfigured Hellenistic values to frame Christian ethics, Christian leaders can utilize Biblical values to shape and influence organizational ethics. In the Pastorals, Paul structured values as standard by which all leaders could be judged. Likewise, these core values provide contemporary leaders with the reflective ability whereby they can review organizational vision, mission, and practices.

Reflection is essential to ethical development; personal and organizational. Reviewing how current practices align to core values allows leaders to more accurately assess the overall direction of the organization. These reflective questions are both spiritual and practical and serve to guide organizational development:

- *Faith*: What is our purpose for existing as an organization?
- *Integrity*: What are our core values?
- *Authenticity*: Do the vision, mission, policies, and procedures of our organization align with our core values?
- *Service*: Do organizational practices reflect balance in the interests of all stakeholders?
- *Piety*: Do organizational practices reflect a deep commitment to our organization's purpose, values, and stakeholders?
- *Love*: Have we created a climate that encourages and maintains healthy relationships and partnerships within, and outside of, our organization?
- *Justice*: Do organizational practices ensure the equitable treatment of all organizational stakeholders?
- *Fortitude*: Does the long-term strategic plan factor potential challenges for the organization while expressing confidence in our vision and mission?
- *Temperance*: Does the strategic plan contain clear, measurable, and achievable goals while developing controls for individual and corporate accountability?
- *Prudence*: Is the organizational decision-making process supplemented by accurate, timely dissemination of information and research?

About the Author

Joshua Henson currently serves Regent University as an adjunct professor in the School of Business & Leadership lending his expertise in the fields of exegetical analysis and Ecclesial leadership to the PhD in Organizational Leadership program as instructor and dissertation chair in the Ecclesial Leadership concentration.

For over 12 years, Dr. Henson has also served the Church of God (Cleveland, TN) as senior pastor, regional overseer, and conference speaker. He currently serves as the Lead Pastor of Crossroads Church in Ocala, FL. He has published and presented exegetical research on contemporary leadership from a Biblical perspective at academic

and denominational conferences. He has also lectured at numerous academic institutions both in the United States and in South America.

Email: joshhen@regent.edu

V. REFERENCES

- Alexander, A. B. D. (1914). *Christianity and ethics: A handbook of Christian ethics*. New York, NY: Charles Scribner's Sons.
- Algera, P. M., & Lips-Wiersma, M. (2011). Radical authentic leadership: Co-creating the conditions under which all members of the organization can be authentic. *The Leadership Quarterly*, 23(1), 118-131.
- Avolio, B. J., Gardner, W., & Walumbwa, F. O. (2005). Preface. In W. Gardner, B. Avolio, & F. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. xxi-xxix). San Diego, CA: Elsevier.
- Arnold, V., Lampe, J. C., & Sutton, S. G. (2011). Understanding the factors underlying ethical organizations: Enabling continuous ethical improvement. *Journal of Applied Business Research*, 15(3), 1-20.
- Bass, B. M. (2008). *The Bass handbook of leadership: Theory, research, and managerial applications* (4th ed.). New York, NY: The Free Press.
- Beckwith, L. (2016). A Christian Vision of the Marketplace. *Journal of Business Studies Quarterly*, 7(3), 17-23.
- Black, R. A. (1998). Where There is No Strategic Plan, the People Perish?. *Journal of Biblical Integration in Business*, 4(1), 125-137.
- Black, R., & McClung, R. (2004). *1 & 2 Timothy, Titus, Philemon: A commentary for Bible students*. Indianapolis, IN: Wesleyan Publishing House.
- Bolser, K. D. (2012). Developing values and ethics-preparing leaders: A social and cultural texture analysis of Titus 1-3. *Journal of Biblical Perspectives in Leadership*, 4(1), 63-69.
- Carlson, D. S., & Perrewe, P. L. (1995). Institutionalization of organizational ethics through transformational leadership. *Journal of Business Ethics*, 14(10), 829.
- Carson, D. A., & Moo, D. J. (2005). *An introduction to the New Testament* (2nd Ed.). Grand Rapids, MI: Zondervan.
- Collins, R. F. (2002). *1 & 2 Timothy and Titus: A commentary*. Louisville, KY: Westminster John Knox Press.
- Day, D. V. (2001). Leadership development: A review in context. *The Leadership Quarterly*, 11(4), 581-613.
- Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly* 16(5), 625-653.
- Escobar, D. A. (2011). Amos & Postmodernity: A Contemporary Critical & Reflective Perspective on the Interdependency of Ethics & Spirituality in the Latino-Hispanic American Reality. *Journal of Business Ethics*, 103, 59-72.
- Fee, G. D. (2011). *1&2 Timothy, Titus: Understanding the Bible commentary series* (Rev. ed.). Grand Rapids, MI: Baker Books.

- Fenton, N. E., & Inglis, S. (2007). A critical perspective on organizational values. *Nonprofit Management & Leadership*, 17(3), 335-347. doi:10.1002/nml.153
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693-727.
- Fry, L. W., & Whittington, J. L. (2005). In search of authenticity: Spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. In W. Gardner, B. Avolio, & F. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 3-42). San Diego, CA: Elsevier.
- Fukuyama, F. (1995). *Trust: The Social Virtues and the Creation of Prosperity*. New York, NY: Free Press.
- Gardner, W. L., Avolio, B. J., & Walumbwa, F. O. (Eds.). (2005). *Authentic leadership theory and practice: Origins, effects and development: Vol. 3. Monographs in leadership and management*. Bingley, BD: Emerald Group Publishing Ltd.
- Gebert, D., Heinritz, K., & Buengeler, C. (2016). Leaders' charismatic leadership and followers' commitment—The moderating dynamics of value erosion at the societal level. *The Leadership Quarterly*, 27(1), 98-108.
- Giddens, A. (1984). *The Constitution of Society: Outline of the Theory of Structuration*. Berkeley, CA: University of California Press.
- Gloer, W. H., & Stepp, P. L. (2008). *Reading Paul's letters to individuals: A literary and theological commentary on Paul's letters to Philemon, Titus, and Timothy*. Macon, GA: Smyth & Helwys.
- Grojean, M. W., Resick, C. J., Dickson, M. W., & Smith, D. B. (2004). Leaders, values, and organizational climate: Examining leadership strategies for establishing an organizational climate regarding ethics. *Journal of Business Ethics*, 55(3), 223-241.
- Guenther, B., & Heidebrecht, D. (1999). The elusive biblical model of leadership. *Direction*, 28, 153-165.
- Hannah, S. T., Lester, P. B., & Vogelgesang, G. R. (2005). Moral leadership: Explicating the moral component of authentic leadership. In W. Gardner, B. Avolio, & F. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 43-81). San Diego, CA: Elsevier.
- Harrison, J. S., & Freeman, R. E. (1999). Stakeholders, Social Responsibility, and Performance: Empirical Evidence and Theoretical Perspectives, 42(5), 479-485.
- Helland, M.R., & Winston, B.E. (2005). Towards a Deeper Understanding of Hope and Leadership. *Journal of Leadership & Organizational Studies*, 12(2), 42-54.
- Henson, J. D. (2015). *An Examination of the Role of Spirituality in the Development of the Moral Component of Authentic Leadership Through a Sociorhetorical Analysis of Paul's Letter to Titus*. (Unpublished doctoral dissertation). Regent University, Virginia Beach, VA.
- House, R.J. and B. Shamir: 1993, "Toward the Integration of Transformational, Charismatic, and Visionary Theories", in M. M. Chemers and R. Ayman (eds.), *Leadership Theory and Research: Perspectives and Directions*. (San Diego, CA: Academic Press), pp. 81–107.
- Jaeger, W. (1939). *Paideia: The ideals of Greek culture* (G. Highet, Trans.). Archaic Greece—The Mind of Athens (Vol. 1). New York, NY: Oxford University Press.

- Jeon, P. S. (2012). *To exhort and reprove: Audience response to the chiasmic structures of Paul's letter to Titus*. Eugene, OR: Pickwick.
- Kanungo, R. N., & Mendonca, M. (1996). *Ethical dimensions of leadership*. Thousand Oaks, CA: Sage.
- Knight, G. W. (1992). *The new international Greek testament commentary: The pastoral epistles*. Grand Rapids, MI: Wm. B. Eerdmans.
- Kourie, C. (2011). Crossing boundaries: The way of interspirituality. *Religion & Theology*, 18(1/2), 10-31. doi:10.1163/157430111X613647
- Kovner, A.R. (2014). Evidence-Based Management: Implications for Nonprofit Organizations. *Nonprofit Management & Leadership*, 24(3), 417-424.
- Kruger, M., & Seng, Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly*, 16(5), 771-806.
- Lange, D. (2008). A Multidimensional Conceptualization of Organizational Corruption Control. *Academy of Management*, 33(3), 710-729.
- Linkletter, K.E., & Maciariello, J. A. (2009). Genealogy of a social ecologist. *Journal of Management History*, 15(4), 334-356.
- López, R. A. (2011). A study of Pauline passages with vice lists. *Bibliotheca Sacra*, 168(671), 301-316
- Lyman, A., & Adler, H. (2011). *The trustworthy leader: Leveraging the power of trust to transform your organization*. San Francisco, CA: John Wiley & Sons.
- Marsh, C. (2013). Business Executives' Perceptions of Ethical Leadership and its Development. *Journal of Business Ethics*, 114(3), 565-582.
- Mihelic, K. K., Lipicnik, B., & Tekavcic, M. (2010). Ethical leadership. *International Journal of Management and Information Systems*, 14(5), 31-41.
- Millar, C. M., Delves, R., & Harris, P. (2010). Ethical and unethical leadership: Double vision?. *Journal of Public Affairs (14723891)*, 10(3), 109-120. doi:10.1002/pa.363
- Nowakowski, J. M., & Conlon, D. E. (2005). Organizational Justice: Looking Back, Looking Forward. *International Journal of Conflict Management*, 16(1), 4-29.
- Oden, T. C. (1989). *First and Second Timothy and Titus*. In J. L. May & P. J. Achtemeier (Eds.), *Interpretation: A Bible commentary for teaching and preaching*, Louisville, KY: Westminster John Knox Press.
- Ogunfowora, B. (2014). The impact of ethical leadership within the recruitment context: The roles of organizational reputation, applicant personality, and value congruence. *The Leadership Quarterly*, 25(1), 528-543.
- Oktay, A. S. (2008). Islam and Christianity agree on core values: Justice as a basis for universal morality and peace. *Justice and Mercy Will Kiss*, 85-99.
- Patterson, K. A. (2002). *Workplace values*. In D. L. Fields (Ed.), *Taking the measure of work: A guide to validated scales for organizational research and diagnosis* (pp. 263-265). Thousand Oaks, CA: Sage.
- Patterson, K. A. (2003). *Servant leadership: A theoretical model* (Unpublished doctoral dissertation). Regent University, Virginia Beach, VA.
- Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. New York, NY: Oxford University Press.
- Pianalto, M. (2012). Moral Courage and Facing Others. *International Journal of Philosophical Studies*, 20(2), 165-184.

- Pinto, J., Leana, C.R., & Pil, F.K. (2008). Corrupt Organizations or Organizations of Corrupt Individuals? Two Types of Organizational Level Corruption. *Academy of Management Review*, 33(3), 685-709.
- Quatro, S. A. (2004). New Age or Age Old: Classical Management Theory and Traditional Organized Religion as Underpinnings of the Contemporary Organizational Spirituality Movement. *Human Resource Development Review*, 3(3), 228-249.
- Quinn, J. D. (1990). *The letter to Titus: A new translation with notes and commentary and an introduction to Titus, 1 and 2 Timothy, the pastoral epistles*. New York, NY: Doubleday.
- Rai, G. S. (2015). Organizational Justice and Quality of Working Life: A Road That Leads to a Virtuous Organization. *Journal of Social Service Research*, 41(2), 269-294.
- Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, 16(1), 655-687.
- Roberts, C. (2013). Building Social Capital through Leadership Development. *Journal of Leadership Education*, 12(1), 54-73.
- Rubino, J.A. (1998). Aligning Personal Values and Corporate Values: A Personal and Strategic Necessity. *Employment Relations Today*, 25(3), 23-35.
- Rundle, S. (2012). "Business as Mission" Hybrids: A Review and Research Agenda. *Journal of Biblical Integration in Business*, 15(1), 66-79.
- Scalise, E. T. (2007). *Compathic leadership: A qualitative study to examine the cascading effects of compassion and empathy on the emotional labor of authentic leaders* (Unpublished doctoral dissertation.) Regent University, Virginia Beach, VA.
- Schein, C., Hester, N., & Gray, K. (2016). The Visual Guide to Morality: Vision as an Integrative Analogy for Moral Experience, Variability and Mechanism. *Social and Personality Psychology Compass*, 10(4), 231-251.
- Self, C. L. S. (2009). *Love and organizational leadership: An intertexture analysis of 1 Corinthians 13* (Unpublished doctoral dissertation). Regent University, Virginia Beach, VA.
- Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, 4, 577-594.
- Sosik, J. J. (2005). The role of personal values in the charismatic leadership of corporate managers: A model and preliminary field study. *The Leadership Quarterly*, 16(1), 221-244.
- Thomas, R. L., Earle, R., & Hiebert, D. E. (1996). *The expositor's Bible commentary: 1, 2 Thessalonians, 1, 2 Timothy, Titus*. Grand Rapids, MI: Zondervan Publishing House.
- Towner, P. H. (2006). *The new international commentary on the New Testament: The letters to Timothy and Titus*. Grand Rapids, MI: Wm. B. Eerdmans.
- Tucker, B. A., Stone, A. G., Russell, R. F., & Franz, G. P. (2000). The Importance of Leadership Visibility in Servant-Leadership. *Journal of Biblical Integration in Business*, 6(1), 8-24.
- Vargas-Hernández, J.,G., de León-Arias, A., & Valdez-Zepeda, A. (2013). Enhancing Leadership Integrity Effectiveness Strategy through the Institutionalization of an

- Organizational Management Integrity Capacity Systems. *Contemporary Legal and Economic Issues*, 4, 293-332.
- Verbos, A. K., Gerard, J. A., Forshey, P. R., Harding, C. S., & Miller, J. S. (2007). The Positive Ethical Organization: Enacting a Living Code of Ethics and Ethical Organizational Identity. *Journal of Business Ethics*, 76, 17-33.
- Vondey, W. (2008). *People of bread: Rediscovering ecclesiology*. Mahwah, NJ: Paulist Press.
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126.
- Witherington, B. (2006). *Letters and homilies for Hellenized Christians: A socio-rhetorical commentary on Titus, 1-2 Timothy, and 1-3 John*. Downers Grove, IL: InterVarsity Press.
- Yang, J., & Mossholder, K. W. (2010). Examining the effects of trust in leaders: A bases-and-foci approach. *The Leadership Quarterly*, 21(1), 50-63.



journal of biblical
perspectives
in leadership

AUTHENTIC LEADERSHIP: PAUL'S INSTRUCTIONS TO TITUS

Beth L. Wilson

Paul is highly regarded as an influential Christian leader and role model who wrote letters to numerous followers and communities during the First Century. God spoke through Paul to teach other Biblical, and now modern Christian leaders, the values and attributes of effective Christian leadership and the expected behaviors of the followers they influence. Titus 3:1-8 is a letter that Paul wrote to his colleague, Titus, to guide him in bringing order to the discontented church community of Crete. In addition to reflecting on their transgressions, Paul explained the need for respect for others and the path to salvation through transformation and good works. Modern organizational leadership theories are established to identify and develop leaders that can bring order to similarly discontented organizational communities. At the foundation of many of these ethical leadership theories is authentic leadership. Through genre analysis of the epistle of Titus, Paul reflects the same self-awareness, accountability, influence, and trusting relationships with followers that authentic leaders emulate. Modern Christian leaders have an opportunity to provide significant influence on followers and a positive impact on an organization through the understanding and intersection of their authentic leadership values with Paul's instructions to Titus.

I. INTRODUCTION

Leaders and followers face significant competition and differing levels of ethical values within contemporary business organizations. As a result, it is often difficult to understand who to follow and what the priorities of the group are. It can be even more difficult to maintain any foundation of positive moral standards in the face of discontent and negative influence.

Paul wrote Titus 3:1-8 during a time of such turmoil. The intention of his letter to Titus was to instruct him how to clarify roles and priorities through the guidance of

Christian leader and follower behaviors. As a role model himself, Paul instructed Titus and the Christians of Crete to behave with self-awareness, transparency, and to speak and act in accordance to their Christian values and relationship with God.

The attitudes and behaviors that Paul wrote about in Titus 3:1-8 reflect the characteristics of the modern ethical leadership theory for authentic leaders. Authentic leaders' words and actions maintain a consistent foundation within their high personal moral standards. Authentic leaders prioritize openness and create an environment that promotes proactive interaction and trust. Although these leaders maintain strong positive values, they use self-awareness to understand their own weaknesses. This attribute, along with transparency, accountability, and commitment to moral standards creates a trusting and influential relationship with others. Followers have a clear understanding of the leaders' values and direction, and through positive psychological influence, feel that they reflect similar beliefs and goals of their leader. The strong influence and interaction of authentic leaders embrace a positive organizational climate and improved satisfaction of their followers.

The exegetical analysis of Titus 3:1-8 clarifies to Christian leaders the expectations that God has for the hierarchal organization of groups and authority. It reminds them to be self-aware of their transgressions and subsequent transformation through the Holy Spirit. This renewal removes their burdens and shame of the past and makes them ready to perform good works throughout the community as authentic and influential leaders, inherently developing new authentic leaders and spreading the humanity and honor of the Christian community and the reward of God's kingdom.

II. PAUL TO TITUS AND THE CHRISTIANS OF CRETE

The book of Titus serves as one of many letters that the Apostle Paul wrote within the Bible. Paul wrote some of these letters, such as Philippians and Galatians, to social or religious groups as the intended audience. He wrote Titus, along with 1 Timothy and 2 Timothy directly to their respected namesakes, Titus and Timothy, who served as trusted colleagues of Paul (deSilva, 2004). These three books combined are commonly referred to as the pastoral epistles (Gray, 2014). These discursive letters instructed Titus and Timothy how to bring order back to the congregations and the overall message explained how followers and leaders are to behave in the household of God (deSilva, 2004). Paul's letters describe the relation of the church community to God, as well as the relation to one another within the community (Robbins, 1996).

Osborne (2006) characterized epistles, as in these letters, as a one-directional document. They may provide readers the answer but need exegetical analysis to identify the question. Although these three letters are categorized together, deSilva (2004) recommended that they be interpreted separately rather than as one literary piece. Osborne (2006) explained that independently, the genre analysis of the epistle of Titus looks at the logical development of the piece of literature and the situation behind which the author wrote it. This hermeneutical principle provides clarity and application to readers outside of the originally intended recipients by providing additional background to the argument. The last principle to analyzing epistles identifies and interprets the subgenres within the scripture (Osborne, 2006). Subgenres are not as

prevalent in Titus as within other epistles but include some inferences that would be categorized as poetry and wisdom subgenres.

Form and Authorship

Before delving into the exegetical analysis of the epistle of Titus, the topics of authorship and form must be approached (Osborne, 2006). Gray (2014) and deSilva (2004) highlighted the controversy of the authorship of Titus, both expressing the belief that the scripture is pseudonymous, or written by someone other than Paul, himself. DeSilva (2004) continued his analysis by pointing out several justifications to support this belief. There are 13 books of the Bible that are considered authored by Paul. The books of 1 Timothy, 2 Timothy, and Titus use vocabulary that are not consistent with the other Pauline epistles. DeSilva argued that this raises doubt in the authenticity of Paul as the author of the pastoral epistles. It must be considered; however, that the intended audience of these three books were his colleagues, Timothy and Titus. Paul's other letters were written to groups or communities of people which makes the method, form, and vocabulary understandably different based on the intended recipients (deSilva, 2004).

Beyond the form and vocabulary differences, Paul used specific statements in Titus that would further warrant the belief of a different author. DeSilva (2004) first explained that Paul's description of the organization of the church and the use of titles for the church leaders within the pastoral epistles indicated a maturity of institutional development that commenced in the wake of the Pauline era. Secondly, Titus is the only book where Paul explicitly stated that the opposition to which he writes reflects Jewish or Jewish-Christian communities. All other books used implied communities of different denominations without specific identification. These two points bring question to the authenticity of Paul as the author and introduces the concept that Christian leaders wrote Titus (and questionably all the pastoral epistles) because they wanted to align Paul's messages to the changing needs of the late First Century church (deSilva, 2004).

The controversy of authorship of the pastoral epistles does not have any bearing on the sacred nature of the scripture (deSilva, 2004). God continues to serve as the real author and drives meaning through all scripture regardless of implied human author. Vanhoozer (2009) explained that several different types of authors exist within scripture. The empirical author of scripture serves as the real author. The dramatized author narrates the story and the implied author exists between the real and dramatized authors (Vanhoozer, 2009). In Titus, Paul serves as the implied author, and the dramatized author may be Paul, a pseudonym, or another Christian leader. Regardless, God as the real author of Titus, ultimately rules over the text and the hermeneutical meaning of the scripture (Vanhoozer, 2009).

Scriptural Situation

The situation behind the book of Titus serves as the key hermeneutical principle (Osborne, 2006). DeSilva (2004) explained that Paul, Barnabas, and Titus went to Jerusalem to determine the Jews' and Christians' willingness to accept Titus as a

convert and Christian leader. They proceeded to Crete, a Mediterranean island off the coast of Greece, which stood in desperate need for a religious intervention due to their poor moral and religious culture (deSilva, 2004). This reflected a tumultuous time for both the Jews and Christians. Bosler (2012) explained that several changes in rulership and significant jockeying for leadership in traditions and cultural norms was occurring during this time. The Jews fought for their freedom from the Romans, while the Christians tried to find their place in a society dominated with Jewish traditions and Hellenistic cultural norms and rules of conduct.

The people of Crete had little to no respect for the Roman rule or the church order (Troxel, 1982). Paul wrote the book of Titus to his colleague Titus during the Second Temple period to organize and instruct the leaders of the congregations in the chaotic but developing Christian community of Crete (Bosler, 2012; deSilva, 2004). Paul's letter instructed Titus how to assemble people for worship and obedience to God. Titus, as Paul's apostolic delegate, needed to feed the people of Crete with God's Word. Through Christian leadership, Titus needed to establish the order of the church and teach them the respect and accountability expected as a Christian family of leaders (Troxel, 1982).

Logical Development

The first two chapters of Titus presented Paul's plan of how Titus should accomplish this renewal of the Christian church community and values (Troxel, 1982). First, Titus would appoint elders over the different churches and then teach them to guide the members to silently accept the societal authorities and laws (Troxel, 1982). In the beginning of Titus 3, Paul again mentioned the expectation of authorities and Christian accountability (Troxel, 1982). The people of Crete did not approve of the Roman authority and often acted out in disobedience, disrespect, and even prejudice against the Romans (Scott, 2013).

Titus 3:3-7 served to remind the church that like Paul, they are sinful but renewed through the Holy Spirit and are heirs to God's kingdom (Bosler, 2012). Paul used these passages to list the ungodly behaviors and attributes of all Christians (Scott, 2013). Paul did not direct the negative virtues at the Christians. Gray (2014) explained that Paul wrote in plural "we", serving as a role model for conversion and renewal. Paul accepted his Jewish background and sins without feelings of guilt because God had saved him despite them. Like many other Jews and Christians, Paul did not originally embrace Jesus as the Son of God. In Acts 9, Paul (Saul) was chosen and transformed through Jesus and the Holy Spirit. Paul reflected his own renewal as Jesus made him "see again and be filled with the Holy Spirit" (Acts 9:17, NIV). He explained to Titus and the people of Crete that despite their background and sins, they too were saved "through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior (Titus 3:5-6, NIV). Considering his conversion from Jewish to Christian religious commitment, he did not use this opportunity to state that Judaism was wrong or broken. Rather, Paul considered it a transformation because it involved new perceptions, like coming out of the darkness and into the light of the belief and salvation through Christianity (Gray, 2014).

DeSilva (2004) explained that Paul wrote these letters after the first Pentecostal movement and establishment of the church, and with the assumption that many of the Jews from Crete had witnessed the Pentecost in Jerusalem (Acts 2:5-11). Also, it is presumed that this letter is written to Titus and the people of Crete who have already been baptized (Ferguson, 2010). Therefore, he used words such as “washing” and “poured out” that represent the cleansing and renewal of believers through the Holy Spirit (Ferguson, 2010; Holman, 1996). Paul used these terms to remind the people of Crete the power of the Holy Spirit in baptism and the Pentecost (Holman, 1996). Paul ended this passage (Titus 3:8) showing that the renewal through the Holy Spirit offered the believers a new start for doing good works for others as God desires (Holman, 1996).

Subgenres

As previously mentioned, Osborne (2006) explained that epistles often have subgenres within them adding complexity to their classification. Gray (2014) defined Titus 3:3-7 as a hymn. Osborne (2006) described a hymn as a form of both wisdom and poetry. Titus 3:3-7 can be categorized as a poetry due to the use of metaphorical language and historical nature. In addition, although not an obvious pattern, the seven wrongdoings in Titus 3:3 correlate to the seven virtues of the preceding two verses making the list rhetorical and parallel rather than descriptive (Gray, 2014).

As a hymn, Titus 3:1-8 also has the characteristics of the wisdom subgenre. The practical orientation of Paul’s advice provided Titus and the citizens of Crete the wisdom of the past and describes their dependence on God for their renewal. This form of wisdom is less clear. Paul used motivation of eternal life and heirs of the kingdom to explain why they should follow the admonitions of verses 3:1-2. However, Paul also used this scripture to confess his sins, along with the Christians of Crete, within Titus 3:3. Therefore, this hymn could also hold the form of a confession. Regardless of form, the hymn of Titus falls within the important context of the letter from Paul to Titus and the paradigm it serves to the good works that Christians can perform through the renewal by the Holy Spirit.

Authentic Leadership Attributes

Authentic leadership emerged in 2003 and combines ethical leadership with earlier theories of effective leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Yukl, 2013). It is based on positive psychological attributes of self-awareness, self-regulation, and other positive leadership capacities including accountability, balanced processing, internalized moral perspective, transparency, and trusting relationships (Avolio, et. al, 2004; Yukl, 2013; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Authentic leadership theory returns to the foundation of leadership and bases the theory on consistent behavior through a high standard of values, words, and actions (Yukl, 2013). Authentic leaders do not exhibit this behavior for personal gain or status, but selflessly focus on maintaining their beliefs and values (Yukl, 2013). Because these values are inherent within authentic leaders, life itself lends to their

development, which in turn leads to the development of followers through their modeling (Avolio, et. al., 2004).

Authentic leaders tend to create a positive ethical climate in their groups of followers and stimulate self-development of future authentic leaders (Avolio, et. al., 2004; Walumbwa, et. al., 2008). Authentic leaders build mutually trusting relationships with their followers due to their high moral standards, consistency, and transparency through which they exhibit their standards. Even in times of uncertainty or change, authentic leaders use self-awareness of their own imperfections to strengthen the bond with their followers to positively impact the climate of their environment (Chang & Diddams, 2009). The self-awareness, also termed emotional intelligence, allows the followers to better relate to their leader (Avolio, et. al., 2004; Chang & Diddams, 2009). Being able to relate and compare oneself to their leader improves the working relationship and influences the followers' attitudes and behaviors toward their leader and the job that they are expected to perform (Avolio, et. al., 2004).

Monzani, Ripoll, and Peiró (2014) found that as part of this improved relationship, followers tend to have more loyalty toward authentic leaders. This means that they have a greater commitment to the leaders and the objectives they seek to carry out, even during times of difficulty. Loyalty, as part of a high-quality leader-member exchange relationship, improves the followers' performance through two areas of influence. Wang, Sui, Luthans, Wang and Wu (2014) explained that authentic leaders influence their followers' performance by using their own positive psychological attributes to complement the psychological capital of their followers and to improve their job performance. They defined that the followers' psychological capital includes hope, efficacy, resiliency, and optimism. Authentic leaders enhance these characteristics which in turn motivates the followers to reciprocate with mutually positive behaviors (Wang, et. al, 2014).

The second area of positive psychological influence that authentic leaders have on their followers is the motivation to achieve their own authenticity (Hinojosa, Davis McCauley, Randolph-Seng, & Gardner, 2014). Authentic leaders serve as the ultimate role model in developing other authentic leaders. Hinojosa, et. al. (2014) explained that a secure and trusting leader-follower relationship provides an environment that feels safe for the follower to speak and act more freely. This freedom encourages the garnering of more knowledge and promotes confidence in the followers of their own abilities (Hinojosa, et. al., 2014).

Impact of Authentic Leaders

The scripture in Titus 3:1-8 intersects with the authentic leadership theory through Paul's honest portrayal of an authentic leader. He was self-aware, open, transparent, and consistent in his message to them and his expectation of Titus and the Christian leaders within Crete to represent these same authentic leadership behaviors (Avolio, et. al., 2004; Brown & Trevino, 2006). This was confirmed in his reminder "to show true humility toward all men" (Titus 3:2, NIV). Paul provided these instructions not because he was concerned about his own reputation or the impressions that Titus and Cretan leaders would make. He was truly motivated by the positive results that could come from their leadership. Authentic leaders, like Paul, prioritize their concern for

others over that of self-interest, and are motivated by the potential end values that their followers can attain (Brown & Trevino, 2006). Paul strived to have Titus and the other Christian leaders positively influence all the people of Crete and to recognize the high standard of Christian morals and values. This was confidently conveyed in his letter in Titus 3:1-8, which requires true authenticity and a deep knowledge and conviction in one's beliefs (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). This letter represents the impact of authentic leaders in three primary areas: a) self-awareness and renewal, b) good works and honor, and c) leader influence and follower accountability.

Self-Awareness and Renewal

First, authentic leaders, like Paul, recognize their weakness through self-awareness and humility. Paul used his mistakes and renewal through the Holy Spirit to illustrate and motivate the same authentic leadership behaviors of others. His admission and self-awareness opened the minds and hearts of his followers to consider their own transgressions and renewal. Luthans and Avolio (2003) explained that followers personally identify themselves with their leader, and authentic leaders, like Paul, can relay psychological capacities of hope and self-efficacy. These attributes can spread to overall positive organizational influence and improved performance.

As Paul reminded Titus and the readers, Jesus Christ saved them from shame and destruction (Ackerman, 2015). As an authentic leader, Titus took this broken community, reminded them of their renewal or "clean slate", and through his leadership and the appointed church leaders, developed a stronger community (Ackerman, 2015). Like Titus, modern authentic leaders can provide organizations a "clean slate" through their common attributes of openness, transparency, and self-awareness. By exposing the prior mistakes within the organization, and even personal transgressions, it allows the organization to deal with those issues and move forward with corrective actions and lessons learned. This can serve as a corporate transformation. An authentic Christian leader can use this opportunity to transform the humanity within the group by "devote(ing) themselves to doing what is good" (Acts 3:8, NIV). Human transformation cannot occur until, like authentic leaders, they are open and self-aware of the responsibility that they have to their actions and others around them (Pobee, 1985).

The transformation of humanity and organizations to Christian values and good works requires the attributes and behaviors of an authentic Christian leader. Like Paul, authentic leaders do not exude arrogance or are motivated by personal gains (Chang & Diddams, 2009). They are "ready to do whatever is good" (Titus 3:1, NIV) and "show true humility toward all men" (Titus 3:2, NIV). Therefore, they are inherently more likely to transform their organization and followers by putting the welfare of others ahead of themselves and aligning the values of the organization within the expectations of God's word (Pobee, 1985).

Good Works and Honor

The second area of authentic leadership reflects selflessly performing good works for the overall benefit of the community. Malina (2001) provided considerable

explanation of the expectations and priorities of the First Century Mediterranean societies. One of these priorities included the collective honor of the natural group that the members belonged to. Even during disagreements or doubts in social position, the external perspective of honor needed to continue (Malina, 2001).

Paul offered Titus and the Christians of Crete two ways to sustain their collective honor. First, in Titus 3:1, Paul stated that they were to reflect the values of God through their treatment of others, regardless of religious affiliation, but especially for those in authority. Secondly, through their transformation, they were to prepare for performing good works. Paul emphasized the expectation of good works by starting the chapter with “be ready to do whatever is good” (Titus 3:1, NIV) and repeating “devote themselves to doing what is good” (Titus 3:8, NIV) near the end of the chapter. This was to preserve the honor of the Christian church, but also selflessly because “These things are excellent and profitable for everyone” (Titus 3:8, NIV).

Paul expressed in Titus that God expected believers to obey the rule of authoritative hierarchy and respect the social values of non-Christians (Bosler, 2012; deSilva, 2004). Authentic leadership reflects and intersects this expectation through attributes of accountability and internalized moral perspective. Authentic Christian leaders, like Paul, are rooted in the grace of God (Bosler, 2012). By treating Christians and non-Christians with virtue and respect, they inspire and enhance the honor of Christianity as an authentic group that they socially identify with (deSilva, 2004; Luthans & Avolio, 2003). Authentic Christian leaders can serve as a magnet of inspiring values, hope, and pathways to improve the moral and ethical foundation of their organization (Alavi & Gill, 2017; Bosler, 2012). This starts with the reflection of Christian values in the treatment of others and “to show true humility toward all men” (Titus 3:2, NIV). However, as Paul realized throughout his life and his letters to Titus about the treatment of the Romans, managing and maintaining these values within an organization requires an on-going process (Bosler, 2012). Authentic leaders are accountable for the actions of their group, and thus hold responsibility for maintaining their collective honor (Malina, 2001).

Respecting the values and treatment of others lends itself to the progression of good works. The exegetical analysis explained the renewal and transformation necessary to open and prepare Christians for these good works. Scott (2013) explained that the reason for the prerequisite of renewal is that when we cannot truly see our sinful nature or unworthiness, our pride and selfishness prevents us from fully recognizing the need and impact of our good works. People are often ready to do good works, but with limits. We may want to help people, but without transformation, we may subconsciously be selective in how and who we help. It is through the Holy Spirit that we can do these good works without prejudice (Scott, 2013). The renewal and good works through the Holy Spirit improves the Christian leaders’ ability to spread salvation and thus creates a more valuable leader. Through the Holy Spirit, authentic Christian leaders are boundless in their inspiration and selfless acts for the benefit of others and the group (Scott, 2013). Authentic organizations “devote themselves to doing what is good” because “these things are excellent and profitable for everyone” (Titus 3:8, NIV) and not for the organization itself. And, through good works, Christian leaders continue to grow in their faith and relationship with God (Troxel, 1982).

Leader Influence and Follower Accountability

Lastly, but most prominent in the intersection of Titus 3:1-8 to modern leadership is the influence that authentic Christian leaders have on their group of followers. Luthans and Avolio (2003) explained that followers personally identify themselves with their leader and socially identify themselves with their leader's group. In this scripture, Paul explained that Christians must be accountable to understand and appreciate the problems of daily life (Troxel, 1982). Paul expressed his own accountability by incorporating himself into the group of sinners when he stated, "we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures" (Titus 3:3, NIV). Troxel (1982) defined accountability as a covenant because of its necessity to become what God intended. Christians, like any other group of people, cannot be coerced into accountability, but must do so in their own will (Troxel, 1982).

Follower accountability is achieved through the modeling and influence of an accountable authentic leader. Accountability is a key attribute of authentic leaders, and as previously identified, followers trust and identify with authentic leaders (Avolio, et. al., 2004). Therefore, followers often become accountable for their words and actions when they see others that they can identify with that are similarly conveying personal accountability (Troxel, 1982). Authentic Christian leaders hold significant influence over the accountability of their followers. Jesus emphasized this in Luke 6:40 explaining that those who are taught become like their teacher.

Troxel (1982) acknowledged that God's followers and organized communities, both during the Pauline era and modern times, require structure and authority. There exists an obvious lack of order in individual and corporate lives that present competing direction and authority. Authentic leaders are characterized by their inherent accountability for themselves and others. Authentic Christian leaders provide clarification and positive influence within their groups and can teach their followers that God is the one true authority (Troxel, 1982). This clarification and positive psychological influence restores honor to First Century Christians and can do the same for modern Christian groups. Christian leaders direct the group through a vision of renewal, good works, and salvation and build their followers' trust and confidence in this vision through influence and modeling of authentic Christian values, words, and actions.

III. CONCLUSION

As with many exegetical exercises, it is not completed with only an interpretation of the scripture. Researchers and Christian interpreters must apply the message that God provided in the scripture within their current situation. In Titus 3:1-8, God used Paul as the implied author to instruct Christians to have respect and obedience toward authority, perform good works, and serve as role models of Christian values and actions. Crete represented a broken church community, and this threatened the honor and accountability of the Christian religious group. Through their transformation by the Holy Spirit, the Christians of Crete could renew this honor using their restored values, words, and actions and create a closer relationship with God by performing good works.

Many modern-day organizations are also broken communities. Employees and leaders disrespect authority and look for opportunities to improve their own personal

position over that of the group. Authentic leaders have a high sense of self-awareness, transparency, and accountability. These attributes closely resemble the expectations that God had for Paul, Titus, and other Christian leaders in the Bible. As authentic Christian leaders, we are to use the meaning of the epistle of Titus 3:1-8 as an example and role model of our organizational leadership behaviors and the positive psychological influence that we can have on our followers. This influence not only leads to improved organizational efficiencies and cultural values but maintains the honor and respect of the Christian community. Authentic Christian leaders can also lead the transformation of more people to a committed relationship with God and their salvation by serving as a role model of Christian values and good works. This potentially contagious positive psychological influence provides leaders (and followers) with the power to further advance the fulfillment of good works and humanity in the name of God and the endless impact of developing future generations of authentic Christian leaders.

About the Author

Beth L. Wilson is a Senior Program Manager for Trojan Battery Company in the greater Atlanta, Georgia area. She has over 20 years of experience in Program Management for various advanced energy storage systems including Lithium Ion and Lead batteries, fuel cells, and hydrogen storage. She is currently a PhD student at Regent University's School of Business and Leadership majoring in Organizational Leadership.

IV. REFERENCES

- Ackerman, D. A. (2015). Atonement and community reconciliation in Paul's letters: the shame of the cross as the means for restoration. *Wesleyan Theological Journal*, 50(1), 83-99.
- Alavi, S. B., & Gill, C. (2017). Leading change authentically: How authentic leaders influence follower responses to complex change. *Journal of Leadership & Organizational Studies*, 24(2), 157-171. doi:10.1177/1548051816664681
- Avolio, B. J., Gardner, W. L., Walumbwa, F. O., Luthans, F., & May, D. R. (2004). Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors. *The Leadership Quarterly*, 15(6), 801-823. doi:10.1016/j.leaqua.2004.09.003
- Bosler, K. (2012). Developing values and ethics – preparing leaders: A social and cultural texture analysis of Titus 1-3. *Journal of Biblical Perspectives in Leadership*, 4(1), 63-69.
- Brown, M., & Treviño, L. (2006). Ethical leadership: A review and future directions. *Leadership Quarterly*, 17(3), 595-616. doi:10.1016/j.leaqua.2006.10.004
- Chang, G., & Diddams, M. (2009). hubris or humility: Cautions surrounding the construct and self-definition of authentic leadership. *Academy of Management Annual Meeting Proceedings*, 8(1), 1-6. doi:10.5465/AMBPP.2009.44247841
- deSilva, D. A. (2004). *An introduction to the new testament: Contexts, methods & ministry formation*. Downers Grove, IL: InterVarsity Press.

- Ferguson, E. (2010). Baptism and the moral life. *Christian Studies*, 24, 33-42.
- Gardner, W., Avolio, B., Luthans, F., May, D., & Walumbwa, F. (2005). Can you see the real me? A self-based model of authentic leader and follower development. *Leadership Quarterly*, 16(3), 343-372. doi:10.1016/j.leaqua.2005.03.003
- Gray, P. (2014). Perspectives on Paul the sinner. *Bulletin For Biblical Research*, 24(1), 45-55.
- Hinojosa, A. S., Davis McCauley, K., Randolph-Seng, B., & Gardner, W. L. (2014). Leader and follower attachment styles: Implications for authentic leader–follower relationships. *The Leadership Quarterly*, 25(3), 595-610. doi:10.1016/j.leaqua.2013.12.002
- Holman, C. L. (1996). Titus 3.5-6: A Window on Worldwide Pentecost. *Journal Of Pentecostal Theology*, 4(8), 53-62.
- Luthans F., Avolio B. J. (2003). *Authentic leadership development*. In Cameron K. S., Dutton J. E., Quinn R. E. (Eds.), *Positive organizational scholarship* (241-258). San Francisco, CA: Berrett-Koehler.
- Malina, B. J. (2001). *The new testament world: Insights from cultural anthropology* (3rd, rev. and expand ed.). Louisville, KY: Westminster John Knox Press.
- Monzani, L., Ripoll, P., & Peiró, J. M. (2014). Followers' agreeableness and extraversion and their loyalty towards authentic leadership. *Psicothema*, 26(1), 69-75. doi: 10.7334/psicothema2013.67
- Osborne, G. R. (2006). *The Hermeneutical spiral*. Downers Grove, IL: InterVarsity
- Pobee, J. S. (1985). Human transformation: a biblical view. *Mission Studies*, 2(1), 5-9.
- Robbins, V. K. (1996). *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretations*. Harrisburg, PA: Trinity Press International.
- Scott, J. (2013). The profit of our purification: a sermon on Titus 3:1-7 and Westminster Larger Catechism Q&A 167. *Mid-America Journal Of Theology*, 24, 211-216.
- Troxel, A. B. (1982). Accountability without bondage: shepherd leadership in the biblical church. *Journal Of Christian Education (US)*, 2(2), 39-46.
- Vanhoozer, K. J. (2009). *Is there a meaning in this text?* (anniversary ed. ed.). Grand Rapids, MI: Zondervan.
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126. doi:10.1177/0149206307308913
- Wang, H., Sui, Y., Luthans, F., Wang, D., & Wu, Y. (2014). Impact of authentic leadership on performance: Role of followers' positive psychological capital and relational processes. *Journal of Organizational Behavior*, 35(1), 5-21. doi:10.1002/job.1850
- Yukl, G. A. (2013). *Leadership in organizations*. New York, NY: Pearson



journal of biblical
perspectives
in leadership

INTELLECTUAL DISCOURSE AS A METHOD OF SAINT PAUL'S TRANSFORMATIONAL LEADERSHIP: A SOCIO- RHETORICAL ANALYSIS OF ACTS 17-19

Chad H. Newton

The purposes of this article included the need to fill a gap in scholarly literature about the specific method and content that Paul used in his evangelization approach in Acts 17-19. The other purpose involved the development of a formula that composed the form of transformational influence that Saint Paul used during his discourses. The following study used Robbins's (1996) socio-rhetorical method, Osborne's (2006) hermeneutical perspective, and Saldana's (2013) discourse analysis method to interpret the writings in Acts 17-19. The results indicated that Saint Paul used interconnecting thoughts between the label of the unidentified deity and commonly known poetry to build his argument that God represented the actual goal of their daily works, philosophical dialogues, religious rituals, and intellectual labors. He also used his knowledge base of secular worldviews, Jewish beliefs, Christian teachings, and methods of philosophical reasoning in order to engage in dialogues inside public marketplaces and specific institutions. The following formula composed the practice of intellectual discourse from a transformational perspective through five traits: (a) demonstration of empathy, (b) "epistemic cognition", (c) ability to philosophically reason, (d) emotional expression of boldness, and (e) ability to integrate Gospel teachings with scientific worldviews (Day, Harrison, & Halpin, 2009, p. 86).

I. INTRODUCTION

The purposes of this article pertain to the need to fill a gap in scholarly literature about the specific method and content that Paul used in his evangelization ministry in Acts 17-19, and the development of a formula that composed the type of

transformational influence that Saint Paul used. Verses indicated that Paul the Apostle “went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God” (Acts 19:8, New King James Version). Multiple narratives in chapters 17-19 of Acts repeated the theme of reasoning being used in Paul’s evangelization behavior. Therefore, an additional purpose for this paper involves a search for knowledge about Saint Paul’s transformational leadership (TL) traits which involved intellectual persuasion and appeal asking three research questions. The first two questions sought information about his specific forms of persuasion: What philosophical worldviews did Saint Paul encounter during his evangelization journeys in Acts 17-19? Based on the descriptions shown from the inner-repetitive texture, social intertexture, and discourse analysis (DA) of Luke’s chapters, how did Saint Paul successfully overcome the secular worldviews? The last inquiry sought suggestions for using Saint Paul’s method in today’s organizational contexts: how might the qualitative findings, and Moreland and Craig’s (2003) philosophical explanations, help organizational leaders overcome secular worldviews similar to those of Saint Paul’s day?

Acts 17-19 contained multiple phrases that illustrated Paul’s use of TL through the practice of philosophical reasoning in order to influence people in different locations. For example, Luke recorded the following statements:

Therefore, he reasoned in the synagogue with the Jews and with the Gentile worshippers, and in the marketplace daily with those who happened to be there.

Then certain Epicurean and Stoic philosophers encountered him. And some said, ‘What does this babbling man want to say?’ Others said, ‘He seems to be a proclaimer of foreign gods,’ because he preached to them Jesus and the resurrection.

This set of verses described Paul’s interactions with community members located in the city of Athens. In the church located in Thessalonica, Paul spent three Sabbaths “reasoning with them from the Scriptures”. Luke also recorded in his document that Paul “reasoned in the synagogue every Sabbath, and he persuaded both Jews and Greeks” in the Corinthian church.” Furthermore, Acts 19:8 described Paul’s actions in Ephesus where he used philosophical reasoning “daily for two years in the school of Tyrannus”. Based on these sets of verses, Luke’s recordings appeared to provide evidence that Saint Paul relied heavily on intellectual appeal in order to influence followers to adopt a new worldview rooted in Judeo-Christian beliefs.

Context

The context of Acts 17-19 showed that the phenomenon of Hellenism greatly affected the community members in all major cities quoted in those chapters. According to DeSilva (2004), the Greeks and their various religions pervaded the Jewish and Christian communities when the Greek customs, values, and philosophical teachings became dominant in the Mediterranean world of the first century A.D. The Hellenistic movement created an environment in which a pluralism of perspectives about life, meaning, identity, truth, values, moral beliefs, and mental models about good versus bad character penetrated the Jewish community (Malina, 2001).

Leadership and Learning Theory

In order to understand Saint Paul's form of persuasion during his evangelistic ministry, an empirically supported theory of leadership may offer useful ideas about behaviors that provoked changes in thinking, reasoning, and cognitive worldviews. Based on an exhaustive review of major theories of leadership, Bass's and Riggio's (2006) description of transformational leadership theory (TLT) provided the best model that could explain the apostle's form of influence from an intellectual perspective. TLT stated that transformational behaviors involved four traits: (a) "idealized influence", (b) "inspirational motivation", (c) "individualized consideration", and (d) "intellectual stimulation" (Bass & Riggio, 2006, pp. 6-7). In other words, transformational leaders influenced others through role modeling, providing meaningful experiences that illuminated visions of possible futures, provoking challenges to mental models held predominantly by most people through intellectual reasoning and creativity, and maintaining a careful focus on individual needs through mentorship and guidance.

TLT received much support in current articles containing qualitative and quantitative research performed across multiple contexts. For example, Abu-Tineh, Khasawneh, and Al-Omari (2008) sought "to examine the degree to which Kouzes and Posner's Transformational Leadership Model is being practiced by Jordanian school principals" (p. 648). Their results indicated significant effects of transformational behaviors in Jordanian contexts. In a school-based study, Yang (2014) supplied "references for the principal to recognize the importance of transformational leadership during the school improvement so as to force the principal to improve their transformational leadership in practice" (p. 279). Furthermore, Hoffman and Frost (2006) sought "to examine the impact of emotional, social, and cognitive intelligences on the dimensions of transformational leadership using both paper-and-pencil measures and assessment center dimensions" (p. 37). Their results showed "significant relationships between cognitive intelligence components and intellectual stimulation, social intelligence components and charisma, and emotional intelligence components and individualized consideration" (Hoffman & Frost, 2006, p. 46). In essence, the four traits of Bass and Riggio's (2006) model held strong support for applicability in this qualitative study of Saint Paul's method of influence.

The two factors of Bass and Riggio's (2006) TLT that related to this study included "inspirational motivation" and "intellectual stimulation" (pp. 6-7). These two aspects of influence involved cognitive processes of intellectual appeal that influenced a follower's worldview, or one's desire to seek new assumptions about a specific topic, through philosophical dialogues and emotional provocation. When a transformational leader provoked someone to examine his or her assumptions about something, the leader engaged the follower in an interaction that included appeals to a higher meaning of good through reciprocated respect and humble inquiry regarding a person's perspective (Knowles, Holton, & Swanson, 2011; Senge, 2006). Furthermore, a major tenet of cognitive learning referred to the mental act of "acquiring information" (Knowles, Holton, & Swanson, 2011, p. 211). This act involved purposeful seeking of valuable knowledge that one desired in order to accomplish a set of goals or tasks. This concept of ongoing pursuits of information underlined the importance of a leader's need for "epistemic cognition":

Epistemic cognition describes an understanding of the limits, certainty, and criteria of thought. As part of epistemic cognition, an individual might reflect upon the sources of one's learning, the certainty of the absolute versus relative truth of one's learning, the simplicity or complexity of knowledge, or justifications for that knowledge. One's personal epistemology influences how one views knowledge and truth and shapes one's worldview (Day, Harrison, & Halpin, 2009, p. 86).

A leader's knowledge base represented his or her intellectual storage of worldviews, methods of logical reasoning, deductive ways of argument, perceptions of a given subject, and philosophies used for deciphering and analyzing one's choices and decisions about truth (Kaufmann, 1958). The notion of an epistemic cognition indicated that a transformational leader required sufficient self-knowledge about his or her cognitive assumptions in order to effectively influence followers into considering alternative worldviews and philosophies other than their own. Furthermore, a leader's amount of self-knowledge affected the ability to intellectually persuade others because the leader's ability to self-analyze affected his or her set of cognitive lenses when analyzing the worldviews held by others (Patton, 2002). According to Kaufmann (1958), "One of the most important functions of philosophy is to scrutinize beliefs and arguments, and to exercise a certain skill in showing up fallacies" (p. 43).

Mental models or worldviews of organization pertained to a leader's philosophical or cognitive modes of analysis about how one should influence organizational behavior, make changes to existent processes, exercise forms of power, decide which ethical theories to use, choose the values that compose a mission statement, or what expectations to guide a corporate culture. This general description held importance in this study because a leader's choices in those domains greatly affected organizational performance and behavior (Schein, 1985; Senge, 2006). Morgan (2006) noted that a leader's modes of perception not only affected organizational performance and behavior, but they also influenced the degree of positive or negative perceptions held by organizational members and external stakeholders. Since philosophical models influenced a leader's decision-making process and ability to reason, I argued that the practice of intellectual discourse provided an effective way of apologetically overcoming secular belief systems within today's organizations. An apologist acted "as a defender and an advocate for a particular position" (Groothuis, 2011, p. 23). Therefore, I added the argument that a transformational leader who wishes to implement Judeo-Christian values into an organization through intellectual discourse must hold a set of philosophical perspectives in order to develop a firm foundation from which to derive effective statements when debating or arguing with non-Christian thinkers.

Philosophies of Saint Paul's Day and Today

Moreland and Craig's (2003) explanatory chapters on reasoning provided in-depth explanations about philosophical worldviews held by many people today that strongly correlated to the common worldviews held during Saint Paul's time period. For example, the following set of philosophies represented the dominant belief systems practiced in today's Western culture: (a) individualism, (b) materialism, (c) capitalism, (d) socialism, (e) liberalism, (f) postmodernism, (g) relativism, and (h) posthumanism. During the time period of Acts 17-19, the dominant philosophies held within those

communities emerged from Greek belief systems. The particular philosophies practiced by most educated members of those societies included Stoicism and Epicureanism. Stoicism received a descriptive explanation in the following statement:

The Stoics taught that Nature achieves a balance, tending always toward something better than a forced 'solution' could ever be. 'Nature,' though, meant more than just the physical universe. The human soul is also a part of Nature, social interaction bears witness to the operations of the logos, and history is the record of affairs moving repeatedly toward equilibrium (Jones, 2011, p. 85).

In other words, Stoicism represented the philosophy that the earth had a so-called natural force that upheld a universal state of equilibrium for all living things dwelling within its system. People could reasonably believe in an earthly mechanism that did not impose specific laws on human choices or behavior in order to maintain a state of physical balance within the atmospheres of living things. Epictetus wrote an extensive explanation about Stoicism in his work called the *Enchiridion*. According to his writings, the so-called natural system provided positive effects on the human psyche that led to a calm state of mind. The Stoic believers received the name "called 'Stoics' because of the porch (stod) on which their teacher gave lessons in Athens" (Jones, 2011, p. 85). Stoicism also maintained an emphasis on the belief in naturalism's involvement in economic phenomena. This philosophical worldview can be found in today's scholarly circles where macroeconomists emphasized the belief in the invisible hand. According to modern use of Stoicism, the invisible hand organized and affected economic behaviors between nations in order to maintain a healthy state of stability (Smith, 1759). Jones (2011) noted that "almost every idea has an ancient ancestry, and Smith's 'invisible hand' is traceable to Roman Stoicism. In his *Theory of Moral Sentiments*, Smith referred constantly to Stoic philosophy which taught that there is a law more fundamental than any government decree. This logos, as they called it, directed events toward the restoration of equilibrium" (p. 83). The combination of secular worldviews represented the ancient worldviews held during Saint Paul's time period, and the work of Moreland and Craig (2003) further explained similar philosophies used in the modern world of organizational life.

Epicureanism represented a dominant belief system practiced during 307 B.C.-85 A.D. in Greece and Rome. According to this philosophy, community members should express fondness of, or adaptation to, luxury or indulgence in sensual pleasures. The Epicurean worldview encouraged civilians to have luxurious tastes or habits, especially in eating and drinking. The philosophy's name emerged from its founder Epicurus who founded the school between 341-270 B.C. Epicureanism derived from the culture of Hellenism which emerged from the ancient Greek word *Hellas* being the original word for Greece. According to Binmore (2016), Epicureanism should receive understanding through this explanation:

There is no evidence that we have immortal souls or that there are supernatural entities who care how we conduct our lives. Our bodies are survival machines that evolved for no grander purpose than that of replicating our genes. Our minds are merely part of the control mechanism. Our rationality is indeed the slave of our passions, being guided by signals from a part of the brain to which we have little or no conscious access. We are programmed to seek pleasure and avoid pain, so use your reasoning power to this end. When you feel anxious, for

example, it seems reasonable to conjecture that your body is telling you to pay attention to your feasible set of possible actions. So, consider your feasible set very closely. Even when it turns out that no feasible action can help, the procedure can nevertheless be wonderfully effective in lifting anxiety (p. 77).

In essence, Epicureanism conveyed the notion that human beings should rid themselves of all sources of pain and anxiety because they each have one life to live fully. This philosophy also emphasized the notion that one should indulge in all things that bring the most enjoyment, peace, and satisfaction and that glamorize the self. The Epicurean philosophy contained a strong connection to today's worldviews held within Western culture. For example, free-market capitalism conveyed the view that organizational leaders should seek the most profitable opportunities for their companies in order to maximize satisfaction through accumulation of tangible and intangible luxuries, continuous prosperity, growth of size, and long-term survivability of the organization through interminable growths of profit. Materialism conveyed the view that one should accumulate and continuously consume materials in order to maintain a confident sense of self in society and private domain (Fromm, 1976). In other words, one should base the sense of self on how many material assets that one owns because material ownership determines one's personal value in the world. Materialism aligned with Epicureanism by reinforcing the desire to pursue the accumulation of luxurious objects and habits of self-glorification in order to feel satisfied about the self within one's community and private space.

The cultural philosophies described in this study related to organizational themes found in both Acts 17-19 and today's perspectives of organizations and leaders. Morgan (2006) used metaphors to describe common worldviews of current organizations in the Western world. He stated, "that all theories of organization and management are based on implicit images or metaphors that lead us to see, understand, and manage organizations in distinctive yet partial ways" (Morgan, 2006, p. 4). These metaphorical views of organizations and their leadership traits provided a framework for understanding and relating to the leadership qualities expressed within the contexts of Acts 17-9. In this study, I argued that Saint Paul used intellectual discourse to overcome secular philosophies that influenced the quality of leadership practiced within Greco-Roman organizations. This same type of discourse provided value for development of a formula that focused on transformational leadership from an intellectual standpoint.

Methods of Interpretation and Analysis

Osborne's (2006) hermeneutical principle of proper interpretation helped exegetical researchers when they attempted exegeses of sacred texts. Exegesis pertained to the concept of deriving meaning from a text rather than inserting one's biases into a text (Osborne, 2006; Robbins, 1996; Vanhoozer, 1998). The act of exegesis held strong value when a reader interpreted an ancient document that contained cultural, social, sociological, philosophical, and contextual qualities of people who lived over 2,000 years ago (Vanhoozer, 1998). The opposite act of exegesis pertained to the improper practice of interpretation which involved reading one's prejudgments, biases, personal beliefs, or subjective arguments into a text in order to support or validate one's claims. This act of interpretation described eisegesis

(Osborne, 2006; Robbins, 1996). In order to minimize my risk of committing eisegesis, I incorporated Osborne's (2006) perspective of hermeneutics in order to properly interpret the chosen verses in Acts 17-19.

This study also incorporated Robbins's (1996) "socio-rhetorical" method that emphasized a "focus on values, convictions, and beliefs both in the texts we read and in the world in which we live" (p. 1). Wantaate (2017) used socio-rhetorical analysis to "investigate 'power play' in small groups" (p. 1). His exegetical study "of Numbers 12 informed the conclusions of the investigation and revealed nuances of attitudes and behavior that preceded and characterized a power play in a small group" (Wantaate, 2017, p. 1).

The analytical design of this study included the following three methods: (a) discourse analysis (DA), (b) inner-repetitive texture, and (c) social intertexture. The last section of analysis methods involved an integration process involving Moreland and Craig's (2003) descriptions of philosophical worldviews, and the related themes of those philosophies found in secular worldviews of Saint Paul's listeners during his time period. The meaning of discourse received many definitions in the qualitative literature which led to much confusion about the term's meaning (Alvesson & Kärreman, 2000). For example, Mills (2004) stated that "discourse analysis can be seen as a reaction to traditional linguistics which is focused on the constituent units and structure of the sentence and which does not concern itself with an analysis of language in use" (p. 119). In other words, the method of discourse analysis dealt primarily with structural qualities by emphasizing an analysis of grammatical traits in order to interpret larger parts of a text. However, Fairclough (2003) argued that "texts are to be understood in an inclusive sense, not only written texts but also conversations and interviews" (p. 4). In essence, the method of discourse analysis involved more purposes than just analyses of structural themes within a text in order to determine meaning. In fact, Anderson and Mungal (2015) stated that a good understanding of leadership requires the acceptance of the belief that "leadership is in its essence a discursive practice" (p. 807). Furthermore, the practice of transformational leadership "is as much about managing meaning as it is about managing organizations" (Anderson & Mungal, 2015, p. 807). For this study, I incorporated Saldana's (2013) description of DA by stating that the method involved a qualitative analysis of documented conversations, debates, or speeches that describe an engagement between two or more parties focused on philosophical reasoning about universal truths according to cultural paradigms, dominant and secular worldviews, beliefs, and personal values. Furthermore, an emphasis on intellectual themes during DA illustrated the intention of discovering the philosophical approach that Saint Paul used to stimulate and provoke his listeners. Robbins (1996) defined the analysis method of inner-repetitive texture with the following description:

Repetitive texture resides in the occurrence of words and phrases more than once in a unit. When the same word occurs at least twice in a text, the result is repetition. Multiple occurrences of many different kinds of grammatical, syntactical, verbal, or topical phenomena may produce repetitive texture (p. 8).

In other words, repetitions of words or phrases in a text indicated patterns that revealed intentions of characters' statements and provided "initial insights into the overall picture of the discourse" (Robbins, 1996, p. 8). The purpose for using this method pertained to development of understanding of the communication style used in Pauline dialogues

with non-Christians. By “gaining an intimate knowledge of words, word patterns, devices, and modes in the text”, the researcher performed “a stage of analysis of ‘meanings’, that is, prior to ‘real interpretation’” (Robbins, 1996, p. 7).

Social intertexture described a socio-rhetorical method of analysis in which the researcher incorporated “social knowledge commonly held by all persons regarding social roles, institutions, social codes, and relationships” (Robbins, 1996, p. 62). In other words, an exegetical researcher identified the social realities within the text that revealed the shared traits applied to various characters or customs in a given context. In 1 Corinthians 9, the text contained social roles which included a soldier, plowman, steward, slave, or a Jew. According to Robbins (1996), “Social codes appear in terms of honor throughout Mark 15. Country in relation to city appears in 15:21. Gender is an issue with the appearance of the women in 15:40-41” (p. 63).

Results of the Study

The results of the DA provided significant insights regarding Saint Paul’s use of intellectual stimulation and inspirational motivation. Verses that revealed intellectually simulative phrases appeared in Saint Paul’s speech to the “Men of Athens” in verses 17:22-28:

I perceive that in all things you are very religious, for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One you worship without knowing Him I proclaim to you God who made the world and everything in it...And He has made from one blood every nation of men to dwell on the face of the earth and has determined their pre-appointed times and the boundaries of their dwellings. So that they should seek the Lord in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’

Saint Paul began his speech by expressing empathy to his listeners regarding their religious practices and the purposes for practicing with their chosen methods. But, he also realized that his listeners sought meaning in, and identification of, the ultimate source or cause of the beliefs and worldviews that strongly influenced the listeners’ lives. A major purpose for one’s religion or choice of vocation in labor involved an active search for ultimate meaning in one’s life (Frankl, 1959). The apostle also recited a phrase from a popular poet in order to draw a sense of appeal to the listeners’ interest by reciting known literature which his listeners could identify with. The description of the Judeo-Christian God represented the interconnecting thought between the label of the unidentified deity and the reference to the poet’s phrase. By validating the listeners’ desire for divine knowledge about various concepts and quoting a poet’s phrase, Saint Paul conveyed empathy because he expressed his understanding about the underlining intentions of the Athenians and Greeks who worshipped publicly. Rather than expressing harsh judgment or making accusations of idolatry, the apostle embraced the desires for reason and intellectual stimuli by using abstract ideas that his listeners identified with in order to build his argument about God and the Lord Jesus Christ. Further evidence of Saint Paul’s intellectual approach appeared in 19:8-9:

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. Furthermore, the original Koine-Greek language of the Acts document incorporated the words *topos* and *parresia* to describe the apostle's communication (Malherbe, 1989). While *topos* meant a common place where philosophical thinkers met to exchange ideas during Saint Paul's time, *parresia* meant the use of free speech to speak the truth with power openly (Malherbe, 1989). In other words, the apostle spoke his speeches with boldness when he visited popular locations for exchanging intellectual dialogues.

The inner-repetitive analysis revealed several themes that indicated acts of philosophical reasoning. In Chapter 17-19, the reference to reasoning or philosophical dialogue appeared thirteen times. Phrases that indicated someone's desire to know something via reasoning appeared four times in Chapter 17. For example, verses 10-12 showed an avid desire to seek evidence of the apostle's claims through an analysis of Old Testament verses. Verses 17-18 stated that the apostle continually reasoned directly in the Jewish synagogues and in marketplaces where secular philosophers roamed. Verses 19-20 indicated that the people in the Areopagus directly inquired about Saint Paul's teachings and sought knowledge about the truths of his claims. Verse 21 concluded the pericope with Luke's note that "the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing."

The social intertexture analysis identified two categories of social knowledge from Robbins's (1996) method within the text: (a) roles or identities and (b) "social institutions" (p. 62). Regarding social roles and identities, Chapters 17-19 contained phrases that mentioned the following themes: (a) Jews, (b) Greeks, (c) a mob, (d) a city of rulers, (e) Gentiles, (f) worshippers, (g) Epicureans, (h) Stoic philosophers, (i) Athenians, (j) an Areopagite, (k) tentmakers, (l) Corinthians, (m) disciples, (n) exorcists, (o) a chief priest, (p) craftsmen, (q) a silversmith, and (r) Asian officials. References to social institutions included the following phrases: (a) synagogues, (b) a marketplace, (c) house of Jason, (d) the Areopagus, (e) a church, (f) the school of Tyrannus, (g) courts, (h) assemblies, and (i) a legal group of proconsuls.

II. CONCLUSION

This study had three questions to guide the research. The first inquiry asked what philosophical worldviews did Saint Paul encounter during his evangelization journeys in Acts 17-19. Based on the DA of the contents in Acts 17-19, Saint Paul encountered naturalistic, eudaimonia-based, hedonia-based, virtue-based, and rationalistic worldviews. According to Isaac (1998), "Naturalism is essentially the view that all phenomena manifest the material working-out of basic natural laws; it is thus the metaphysical stance that informs the physical sciences" (p. 521). Turban and Yan (2016) stated that "hedonists focused on attaining pleasure and avoiding pain, eudaimonia-driven people focused on actualizing one's potential while pursuing one's purpose in life in a virtuous manner" (p.1007). Virtue-based thinkers strongly subscribed to the four Stoic virtues which included wisdom, justice, courage, and moderation to

evaluate their life choices and those of others. Rationalists during Saint Paul's time subscribed to the Aristotelian view that humans could reasonably trust their abilities to "form concepts, think, deliberate, reflect, and have intentionality" (Moreland & Craig, 2003, p. 85).

The second question inquired about how Saint Paul successfully overcame the secular worldviews. Based on the exegetical findings, the apostle used interconnecting thoughts between the label of the unidentified deity and commonly known poetry to build his argument that God represented the actual goal of their daily works, philosophical dialogues, religious rituals, and intellectual labors. By validating the listeners' desires for universal knowledge about various concepts and quoting a poet's phrase, Saint Paul conveyed empathy toward their accepted worldviews while building his arguments in a systematic manner. The apostle expressed a strong knowledge base of the various schools of thought that influenced the place he visited.

The third question inquired about how organizational leaders could overcome secular worldviews practiced within their organizations which have similarities with the secular worldviews of Saint Paul's day. Moreland and Craig (2003) provided some foundational methods that offered ways for current leaders to overcome secular worldviews within their organizations while attempting to guide change toward a shared adoption of Judeo-Christian beliefs. This aspect of the study held strong importance because "the gospel is never heard in isolation. It is always heard against the background of the cultural milieu in which one lives" (Moreland & Craig, 2003, p. 2). The following philosophies of argument and study offered the best modes of thought for developing intellectual discourse: (a) epistemology, (b) metaphysics, (c) general ontology, (d) etymology, and (d) "scientific methodology" (Moreland & Craig, 2003, p. 307). Today's secular philosophies that strongly influence organizational life included political correctness, reductionism, the economic worldview of knowledge capital, capitalism, feminist extremism, and other dominant worldviews. The use of epistemology in philosophical dialogues provides the opportunity for Judeo-Christian leaders to build argumentative discourses that combine the study of origins of knowledge with truths of the Gospel (Roberts & Wood, 2007). The economic value placed on knowledge-transfer may attract organizational leaders to evaluate their current worldviews that guide their organizational decision-making if relationships between epistemic goods and Biblical claims receive development. Furthermore, an etymological explanation of key words used in organizational transactions that also have connections to Biblical meanings may intellectually influence non-Christian leaders into adopting a Judeo-Christian worldview. Based on the three types of analysis in this paper, I concluded with the following five traits that compose the practice of intellectual discourse from a Pauline perspective:

- (1) Empathy
- (2) "Epistemic cognition" (Day, Harrison, & Halpin, 2009, p. 86)
- (3) Ability to philosophically reason
- (4) Emotional expression of boldness
- (5) Ability to integrate Gospel teachings with scientific worldviews.

Transformational leaders who use intellectual discourse could form metaphysical and ontological arguments by using open-ended questions that begin with a focus on the ultimate meanings or purposes of their organizations' existences (Moreland & Craig,

2007). By forming these types of inquiries, transformational leaders can guide their listeners through a reflective analysis of latent assumptions about organizational purposes, and also regarding “higher callings or purposes” that their organizations or positions could fulfill (Frankl, 1959, p. 125). Furthermore, transformational leaders who use intellectual discourse to influence others to adopt Judeo-Christian beliefs “must interact with science if they are going to speak to the modern world and interact with it” (Moreland & Craig, 2003, p. 308). In other words, today’s Christians who use intellectual discourse to influence others require a thorough knowledge base about the meanings of science, scientific disciplines, the relationship between philosophy and scientific methods, and the common fallacies practiced regarding science in current scholarly circles. These various categories of philosophy and science build a transformational leader’s “epistemic cognition” which strengthens the ability to use intellectual discourse in organizational arguments (Day, Harrison, & Halpin, 2009, p. 86).

Future researchers could develop a model of intellectual discourse by incorporating tested surveys or questionnaires that measure effectiveness of curricula focused on leader development from an intellectual standpoint. After the participants complete the curricular tasks, they could intentionally begin a set of conversations or open dialogues within their organizations that include all use of all five traits of the formula. Diaries, notebooks, surveys, or online notepads could provide opportunities for the participants’ self-reflective learning processes. However, the proposed study may lack enough opportunities for quantitative analyses that measure both the participants’ actual use of all five traits and the effects of their discourses on chosen members within their particular organizations.

About the Author

Dr. Newton graduated from the School of Business and Leadership at Regent University with his PhD in Organizational Leadership and Human Resource Development (HRD). He also received his Master of Science degree in Human Resource Management (HRM) from Nazareth College of Rochester, a Bachelor of Science in Organizational Management from Roberts Wesleyan College, and an Associate of Science in Business Administration from Monroe Community College. Dr. Newton specializes in andragogy and effective methods of facilitating adult development and designing learning communities for effective training. As an aspiring scholar, Dr. Newton contributed research and presented his findings in the Autonomous Learning World Caucus held by Dr. Paul Carr and Dr. Michael Ponton at Oxford University in 2015. While pursuing professorship for his vocation, Dr. Newton continues to contribute research in other journals on leadership and collaborate with other scholars in the field of organizational studies. He also serves his Melkite Catholic parish by teaching adult learners, creating course content, and giving lectures.

III. REFERENCES

Abu-Tineh, A., Khasawneh, S. A., & Al-Omari, A. (2008). Kouzes and Posner's

- transformational leadership model in practice. *Leadership & Organization Development Journal*, 29(8), 648-660.
- Alvesson, M., & Kärreman, D. (2000). Varieties of discourse: On the study of organizations through discourse analysis. *Human Relations*, 53(9), 1125-1149.
- Anderson, G., & Mungal, A. S. (2015). Discourse analysis and the study of educational leadership. *The International Journal of Educational Management*, 29(7), 807-818.
- Barentsen, J. (2011). *Emerging leadership in the Pauline mission*. Eugene, OR: Pickwick.
- Bass, B.M. & Riggio, R. E. (2006). *Transformational leadership* (2nd ed.). New York, New York: Psychology Press.
- Binmore, K. (2016). Life and death. *Economics and Philosophy*, 32(1), 75-97.
- Day, D.V., Harrison, M.H., & Halpin, S.M. (2009). *An integrative approach to leader development*. New York, New York: Psychology Press.
- DeSilva, D.A. (2004). *An introduction to the New Testament: Contexts, methods, & ministry formation*. Downers Grove, IL: IVP.
- Drucker, P.F. (2008). *Management: Revised edition*. New York, New York: HarperCollins.
- Epictetus (1991). *The Enchiridion*. Amherst, NY: Prometheus.
- Fairclough, N. (2003). *Analyzing discourse: Textual analysis for social research*. New York, New York: Routledge.
- Frankl, V.E. (1959). *Man's search for meaning*. Boston, MA: Beacon.
- Huizing, R. (2011). Bringing Christ to the table of leadership: Moving towards a theology of leadership. *The Journal of Applied Christian Leadership*, 5(2), 58-75.
- Isaac, A. G. (1998). Evolution, order, and complexity. *Review of Political Economy*, 10(4), 521.
- Jones, H.B., Jr. (2011). The Roman libertarians: An ancient philosophy of freedom. *Journal of Private Enterprise*, 26(2), 83-96.
- Kaufmann, W. (1958). *Critique of religion and philosophy*. Princeton, NJ: Princeton University Press.
- Knowles, M.S, Holton, E.F, & Swanson, R.A. (2011). *The adult learner* (7th ed.). Burlington, MA: BH.
- Malherbe, A.J. (1989). *Paul and the popular philosophers*. Minneapolis, MN: Fortress.
- Malina, B.J. (2001). *The New Testament world* (3rd ed.). Louisville, KY: WJK.
- Mills, S. (2004). *Discourse* (2nd ed.). New York, New York: Routledge.
- Moreland, J.P. & Craig, W.L. (2003). *Philosophical foundations for a Christian worldview*. Downers Grove, IL: IVP.
- Morgan, G. (2006). *Images of organization*. Thousand Oaks, CA: Sage.
- Osborne, G.R. (2006). *The hermeneutical spiral*. Downers Grove, IL: IVP.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.
- Robbins, V.K. (1996). *Exploring the texture of texts*. Valley Forge, PA: Trinity Press.
- Roberts, R.C. & Wood, W.J. (2007). *Intellectual virtues*. New York, New York: Oxford University.
- Saldana, J. (2013). *The coding manual for qualitative researchers* (2nd ed.). Thousand Oaks, CA: Sage.

- Schein, E.H. (2017). *Organizational culture and leadership* (5th ed.) Hoboken, NJ: John Wiley.
- Senge, P.M. (2006). *The fifth discipline*. New York, New York: Doubleday.
- Smith, A. (1759). *The theory of moral sentiments*. Cambridge, MA: Cambridge University Press.
- Turban, D. B., & Yan, W. (2016). Relationship of eudaimonia and hedonia with work outcomes. *Journal of Managerial Psychology*, 31(6), 1006-1020.
- Vanhoozer, K.J. (1998). *Is there a meaning in this text?* Grand Rapids, MI: Zondervan.
- Wantaate, F. (2017). Attitudes and behavior that characterize a power play in a small group. *Journal of Organizational Culture, Communications and Conflict*, 21(2), 1-9.
- Yang, Y. (2014). Principals' transformational leadership in school improvement. *The International Journal of Educational Management*, 28(3), 279-288.



journal of biblical
perspectives
in leadership

SOCIAL AND CULTURAL TEXTURES IN GALATIANS 1

Keith Maynor

One of Paul's early epistles, the book of Galatians captures a profound identity struggle in the early church. Would the young Galatian church continue in the gospel they first learned from Paul, or would they veer to a new course of faith? To keep the Galatian churches in line with the true gospel, Paul writes an autobiographical statement to bolster his credentials and demonstrate his apostolic authority. Typical interpretations of Paul's narratio focus on the polemical elements. This paper will explore the social and cultural textures to find alternative elements. At the heart of Paul's story, there is a testimony of transformation. Paul's transformation story has profound consequences for biblical interpreters and ministry leaders today. This paper will conclude with a practical discussion for how Galatians 1 can enhance transformational leadership theory.

I. INTRODUCTION

Identity is crucially important to human beings. It is a cherished possession of the individual and is a unifying force that connects people into shared experiences. Even though identity is a fundamental necessity for the human condition, it can also complicate group relationships. Individuals, factions, and coalitions can have vast disagreements over identity. Whether it is Shakespeare's dramas, or the political battles unfolding on Twitter, the question of identity can create enemies. The Atlanta Symphony Orchestra strike in 1996 illustrates a deep disharmony. When Mary Ann Glenn (2000) worked out of Emory University in Atlanta, she thoroughly detailed the chain of events that led a highly organized and collaborative musical group to delve into a disruptive strike. Glenn claims that the underpinning problems that led to the orchestra's strike were deep disagreements over identity and the various ideologies for the symphony's future (p. 286). "Will we be a world class orchestra for a world class city, or will be

whatever the budget can afford?" The irony of the strike is that even in a group that requires high levels of agreement and cooperation, a battle ensued with different voices fighting to orchestrate the identity of an orchestra.

The early Christians in the Mediterranean world faced similar challenges over identity and ideology. Sharp disagreements and religious turmoil vexed the early Christians with the question of what constitutes the faith and practice of following Jesus (Robbins, 1996). Paul's epistle to the Galatian church serves as an apt example of this identity fight. This paper will exegetically investigate Galatians 1. The passage contains Paul's rhetorical strategy for winning the identity conflict. Yet, that is not the most meaningful application of the text. The social and cultural textures not only reveal Paul's unique identity and his personal story; the Scriptures also relay insight for leaders dealing with group identity issues. After the exegesis, this paper will discuss various ways to enhance and practice transformational leadership theory.

II. EXEGESIS OF GALATIANS 1

To comprehend the opening chapters of Galatians, this paper will utilize the socio-rhetorical method as prescribed by Robbins (1996). This methodology uses a process of examining various textures within the biblical Scripture. For the intent and purpose of this paper, the social and cultural texture will be brought to the forefront. Huizing (2011) concisely describes the social and cultural aspects as the texture that describes the contemporary context of the passage. Before the textures are explicated, a synopsis of the background to Galatians 1 will be considered. At the conclusion of the exegesis, various leadership principles will be extracted and measured for contemporary use.

Galatians Backstory

Many Christian commentaries date the Galatians epistle to the late 50s, perhaps making the letter one of the earliest of Paul's letters (Keener, 2014, p. 518). In the course of Paul's missionary journeys, he evangelized in the region of Galatia. The reason for Paul's preaching in this region was due to the happenstance of an illness he suffered (Galatians 4:13). It is of great interest to note that the Galatians responded favorably to Paul's message. If Paul was hampered in his public speaking by his sickness, the Galatians responded favorably despite his ailments (Keener, 2014). To contemporary expectations, public speakers should perform well by demonstrating a wide range of ability and substance in the speech act (Keener, 2014). Paul spoke a simple message of the gospel and credits the presence of the Holy Spirit as the catalyst for the Galatians coming to faith (Galatians 3:2-3). In the due course of time, Paul leaves the region of Galatia, but a new group of so-called Christian missionaries arrive.

There is much intrigue as to who and what these new missionaries are. Other than extrapolating information from Paul's letters and Luke's Acts, there are only a few facts that can be gleaned about them. What is certain is that Paul calls them various derogatory monikers and sets them up as a rival mission that preached a false gospel. Hardin (2014) describes three idiosyncrasies about these rivals: they were outsiders (not a part of the original apostles that Jesus commissions post resurrection), they

fervently and legalistically obeyed the Torah, and they sought to discredit Paul's apostolic ministry. The main crux of the rivals' ministry was to Judaize Gentile Christians by forcing new converts to adopt the rules and regulations of the Torah (DeSilva, 2004). Their teaching would include the enforcement of circumcision, Sabbath, and purity regulations. In effect, their message would state that salvation in Jesus requires participation with the Torah (Witherington, 1998).

The evidence suggests that the Galatians took great sway to the rivals. At the outset of Paul's letter, he immediately addresses this situation with emotionally charged expressions of shock and anguish (Wright, 1996). This situation spawned the necessity of Paul's letter. The stakes are great; not only is this about recognizing the true leader of the church, but it is about the identity of the early church. If they continue to follow the teachings of Paul, then they would continue to experience the freedom of Christ and the gift of the Holy Spirit. However, if they now turn and follow the rival teachers, which Paul dubs the agitators, they will have a different identity by becoming proselytized Jews. Galatians 1 can rightfully be understood as Paul's confrontation, rebuttal, and mandate for imploring the Galatian church back to the true gospel.

Social and Cultural Textures

Robbins (1996) describes the social and cultural texture as a sociological and anthropological study of the Scripture passage (p. 71). This paper will systematically explore the language of Galatians 1-2, thereby ascertaining insights into the richly persuasive manners that Paul utilized to urge his audience to conform to the gospel. This method requires investigation beyond the mere background story; it requires keen awareness of the context and the polemical battle between Paul and the rivals.

Robbins (1996) suggests two avenues for apprehending this texture: Common social topics and specific social topics. Taken together, these topics inform the reader about the deep understanding and assumptions about the writer and audience that "reveal the religious responses to the world," while the latter "exhibit the overall perception in the text of the context in which people live in the world" (Robbins, p. 71). We will first address the social and cultural texture that is woven throughout Paul's writing and then we will turn our attention to the deliberative rhetorical strategy that Paul communicates to the Galatian church.

Common social and cultural topics. This subcomponent of the texture is the overall environment, or the general context, of the text. For the interpreter to ascertain the meaning of the common topics, it requires historical and anthropological research. In Paul's writing, he repudiates the Galatians for following a false gospel and excoriates the false teachers. As he presents the true gospel, he uses terms that invoke imagery of honor. The concept of honor was extremely familiar across the first-century Mediterranean world.

DeSilva (2004) states, "Paul presented Christ's crucifixion in terms of a benefactor who poured himself out completely in order to bring benefit to his clients. This terminology of 'giving oneself,' or 'pouring oneself out' is frequent in inscriptions honoring benefactors" (DeSilva, p. 497). The social glue that held a benefactor and the client together was the concept of honor, grace, and gratitude (DeSilva, 2004; Robbins, 1996).

In another sense, the rivals could have persuaded the Galatian Christians that, in order to display gratitude and honor Jesus for his gracious gift, they must honor God by following all the precepts of the Torah. In the traditions of Greek culture, it was ethically proper for the client to offer reciprocity to the benefactor by lavishly showing signs of gratitude (DeSilva, 2004). If there were a failure to return gratitude, the honor and the relationship would dissolve (DeSilva, p. 136). The rivals' claim was that honoring God was tantamount to honoring the Torah. In Galatians 1:6-9, Paul clearly tells them that by following the Torah, they are, in actuality, abandoning the generous benefactor that saved them.

Specific social topics. Layered throughout Galatians 1 and Paul's argument there are specific social topics. Robbins (1996) describes the specific social topic as the mode by which the specific Scripture relates and speaks about the world (p. 72). Leveraging the work of Bryan Wilson and Clifford Geertz, Robbins (1996) goes on to explain that the intricacies of the Scriptures' response informs the interpreter of the culture of meaning, values, beliefs, and actions of the people within the text (p. 72). The taxonomy of responses is made up of seven differing types, with varying degrees for the view of the world and means for changing the world.

There is distinct evidence in Galatians 1:4 that presents a definite response to the world. Paul states, "...who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father" (Gal. 1:4). DeSilva (2004) teaches that this verse introduces an apocalyptic framework, and it sees the world as a temporary phenomenon that is waiting for divine judgment and God to usher in a new age (p. 497). The rewards for the righteous may not be fully available until the new age. In order to enjoy the benefits of God's blessings in this corrupt world one must trust in the work of Christ by faith (DeSilva, 2004).

Paul's apocalyptic verse touches upon a number of specific social topics. The Conversionist (Robbins, p.72) and the Introversionist (p. 73) responses see great turmoil in the world, and the individual human soul needs rescue from its peril. Knowing the rescue from the yoke of Torah law that Paul exemplifies in chapter 3-5, it is more likely that the Conversionist response fits the social and cultural setting of Paul's writing. This view sees the corruption of the world reducible to the fact that people are corrupt (Robbins, p. 72). Salvation is brought about by a profound transformation of the individual. Knowing this as the frame of reference in Paul's writing, this social and cultural topic may have been a continual question for the Galatian Christians (DeSilva, 2004).

The rival agitators may have taken advantage of this ongoing question. The Galatian Christians would wonder what is the best way to pursue this transformation and coupled with the idea of continual honor upon the benefactor. The agitators would claim it would be accomplished through obedience to Jewish custom (DeSilva, pp. 503-504). Paul's counterpoint to the rivals' answer will be paramount in the leadership section.

Paul's rhetoric and argumentation. The exact teaching of the rival missionaries is unknown, but there is evidence within Paul's writing that suggested they fired a number of attacks on Paul's ministry. They most likely claimed that Paul received his commission from apostles in Jerusalem, thereby making him a junior rank leader

(Gaventa, 1983). The rivals would also claim that Paul has failed to deliver the whole truth of God by failing to compel the Galatians to follow the Torah (DeSilva, 2004). According to their story, since Paul is a true apostle and he does not uphold the sacred Jewish traditions, the rivals could further accuse Paul of being a “people pleaser,” because Paul appeased the Gentile wish of not undergoing the painful ritual of circumcision.

Paul’s reputation is not the biggest thing at stake; these attacks set a new course for the identity and future for the Galatian church (DeSilva, 2004). Therefore, Paul must emphatically engage the church and meet the challenge of the rival teachers. To accomplish this critical task, Paul utilizes rhetoric and arguments that were common in his day. Keener (2014) describes Galatians as “deliberative rhetoric,” a strategy speaker would use to persuade changes in belief and behavior (p. 517).

Many commentators can prove that Paul used common rhetoric because of the clear signals in his wording and how he structures his writing. After his customary introductory greetings, Paul employs an *exordium* between 1:6-1:11 (Hester, 1984). The *exordium* is the beginning part of the argument. Paul’s major argument revolves around a *narratio*, the common expression for an autobiography (Hester, 1984). Using transparent language, Paul recounts his encounter with Jesus and decisively answers his rivals’ criticisms in verses 1:11-2:21. The *exordium*, according to Greek wisdom, plays an important role because it sets a foundation for the course of the speech and should psychologically frame the listeners to hear the main argument (Vos, 1994). In Paul’s argument, he immediately addresses the slander that he is a *people-pleaser* (Gal. 1:10).

Many commentators spend considerable length systematically charting the *narratio* as the argument to break the people-pleasing accusation. Keener (2014) understands Paul’s autobiography employing standard themes of demonstrating the upright character and conduct of the individual speaker (p. 521). But, in Paul’s argument, his *narratio* accomplishes multiple tasks (Gaventa, 1986). The first task is undermining the charge that Paul is not a fully commissioned apostle. Since Paul received his calling directly from a Christophany and divine revelation, he does not require validation from the church in Jerusalem (DeSilva, 2004). Vos (1994) renders Paul’s argument into a syllogism, which helps the reader understand the argument. For a gospel to be true it must not be of human nature; and a gospel that does not have a human origin cannot be of human nature. Since Paul’s gospel is divine, it is true. The reminder of this fact should restore his credibility, yet Paul’s story argues a more persuasive point.

Paul begins his autobiography by describing his young and intense zeal for the Torah and fulfilling all the traditions of his forefathers (Hester, 1984). So fanatical Paul was in favor of the Jewish way of life; he was driven to “persecute and destroy God’s church” (Gal. 1:13). He goes on to say that he advanced beyond his contemporaries in the Jewish faith (Gal. 1:14). There is a subtle consequence in Paul’s ensuing conversion and calling on his way to Damascus. It not only serves as an example of God’s mercy and sovereignty (Gaventa, 1986), it also serves as an apt countermeasure to dismiss the Judaizing rival teachers. In effect, Paul is saying, “I was beyond the rivals in my passion and practice for the Torah, but God transformed me entirely, and I became a preacher of a Torah-free gospel” (DeSilva, 2004). By sharing his personal

story and how God challenged his former way of life—the very life that rival teachers are enforcing on the Galatians—Paul clearly shows the bankruptcy of the rivals' teaching.

Along with exordium and narratio, we cannot deny the Aristotelian rhetoric concepts of ethos, logos, and pathos.

In the remainder of the *narratio* in Galatians 1:16-2:21, Paul continues to expound upon his story of next steps and his relationship with the leading church in Jerusalem. The major point Paul makes is that even though he is an apostle in his own right, not depending upon authentication of the apostolic pillars, he still has a collegial relationship with them, working together to advance the mission of God (DeSilva, 2004).

Leadership Principles of Galatians

Paul's epistle draws out the frontline between the battle for leadership and identity of the Galatian church. At a *prima facie* reading, lessons for silencing ungodly opponents and persuading followers to remain on the straight and narrow can be easily gleaned and applied. Yet, if these are the only lessons that impact leadership practices, then there is great reason to believe the practitioner will fall short of Paul's substantive example. As the social and cultural textures reveal, both Paul and the rivals address the Galatians' heartfelt desire to participate with the divine. While the agitators would place a heavy yoke of Torah tradition on the believer, Paul offered the gospel story with the ensuing benefits of freedom in Christ and enjoying the presence of the divine by the Holy Spirit.

Commentators will often emphasize the purpose of the *narratio* in rebutting the agitator's attacks of claiming that Paul is a people-pleaser. Paul's response is typically understood as an intellectual judo move. By retelling his personal story of receiving his calling and commission directly from God and exposing the true history of his relationship with Jerusalem leaders, he demonstrates his independent authority and credibility to be a trustworthy spokesperson on behalf of the gospel.

If the interpretation only looks as deep as the conflict over leadership influence, there is a grave possibility that one would lose a unique leadership perspective in Galatians 1:14-16. The fact that Paul was a chief enemy of God's mission must never be overlooked, but he was also radically transformed into a leader by God's plan and grace. This personal transformation may hold the most appealing fact for the Galatians. Based upon the special and common social and cultural topics, these Christians were seeking transformation. Paul implores them to listen to him and follow his leadership for the very fact that he has experienced the transformative power of the gospel. Wiarda (2004) adroitly elaborates on this fact by stating that it is because of Paul's testimony and example for demonstrating how the gospel works that makes him truly apostolic. Therefore, Galatians 1 promotes the following leadership principle: In order to transform the followers, the leader must first experience transformation and be willing to share that experience.

III. TRANSFORMATIONAL LEADERSHIP

Transformational Leadership Theory has enjoyed great influence since the late 1970s. Leading transformational theory authors like Bass and Burns provided unique

insights into management that have affected how leadership is taught in business schools and how it is practiced in the business sector (Northouse, 2016).

Transformational leadership is a comprehensive theory; it takes seriously the behaviors, competencies, and personality of the leader, but it emphasizes special care to the follower (Northouse, 2016; Yukl, 2012). Transformation is primarily targeted at the follower. The leader would ethically set out a course of action by using charisma and vision as well as embodying values to elevate the whole being of the follower (Yukl, 2012). Burns (1978) defines transformational leadership further by contrasting it against transactional leadership. He states that transactional leadership is the simple exchange between a leader and follower; it does not require the leader to have consideration into the well-being of the follower. Burns teaches that transformational leadership is far more complex because it seeks to promote the aspirations and motives of the follower with an eye to engage the whole person.

In practice, transformational leadership theory has many incarnations. The vast research and management philosophy of Kouzes and Posner serve as a solid example of transformational leadership (Northouse, 2016). Other examples of its praxis come from leadership guru Warren Bennis or from the research of Conger (Yukl, 2012). Common practices for implementing the transformational theory include: setting a compelling vision, appealing to relevant emotions, utilizing unconventional behavior, and demonstrating charismatic behaviors of sacrifice and confidence (Yukl, 2012). The overall thrust of charismatic leadership conveys the imagery of a highly charismatic individual that ethically exercises influence and great sway over the culture and pathway of a group of followers.

IV. DISCUSSION

Affirmations

An interpreter could make a strong case that Paul exemplified many qualities of transformational leadership in his Galatians epistle. Paul does not shrink or cower back from the conflict, but confidentially addresses his audience with truth and perseverance. Furthermore, Paul's chief concern is for the betterment of Christ-followers. There are many accounts in Paul's life when he was publicly humiliated with verbal insult and physical violence. In the case of slander in Galatians, he was more concerned that his followers would abandon the true gospel than he was about his personal reputation. In the first chapter, defending his reputation was the solid way to ensure that his followers remained in the true faith. The sum of this evidence within Galatians suggests that the transformational leadership theory has much for which to be applauded and to be affirmed. The concern and servant-like care of followers is a valued principle that is found throughout the Old and New Testament.

Enhancements

Taking a cue from the exegetical insights, this work suggests three measures to increase the effectiveness of leadership theory. The first is quality principle: leaders

must first seek transformation of the self before they attempt transformation of the follower. The second is a strategic practice: be alert and recognize other competing charismatic leadership influences. Third, leaders must be attentive that the sought-after transformation is relevant to the follower.

As it was observed in Paul's autobiographical narrative, the zenith is the change or transformation that Paul experienced when encountering the risen Christ. After Paul experienced the Christophany, he retreated to Arabia for three years. N. T. Wright (1996) attempts to answer the question: "What was Paul doing in Arabia during this time?" Typical commentaries answer that Paul retreated into prayer and developed a sense of his evangelical mission during this time. Wright does not dismiss these answers, but he also contends that Paul was walking in the footsteps of Elijah, for Mount Sinai would be in the vicinity of Arabia. Just as Elijah retreated to the holy mountain to find strength and hear God's direction for his ministry, Wright argues that Paul attempted a pilgrimage. Without further evidence, it may not be possible to locate Paul's exact whereabouts. For the intent of this paper, the location is not as important as the fact that Paul took time alone. We can safely assume that prayer, meditation, and an inward journey of transformation continued to take effect in Paul's life since the Damascus moment.

Leaders need to take time and they need to take distance from the grind of work. This concentrated separation can afford internal transformation. Without the progressive improvement of skill, character, and belief, it will be extremely difficult for the leader to perform similar transformative practices on the follower. Just as a medical student undergoes an educational transformation before they are entrusted to operate and perform surgery on patients, it is paramount for leaders to undergo pathways of individual improvement. Self-transformation avoids Jesus' old adage – 'don't try to take the spec out your follower's eye before you remove the plank in your own!'

The second measure is a cognitive competence because it requires astute alertness to the environment of the follower. Leaders of all industries must come to grips with the fact that simple dyadic relationships between supervisor and subordinate, leader and follower, and professor and student are not connected in straight, neat lines. If leadership is marked by an ability to influence, then there is no straight pathway for leadership. This is due to the fact that anyone *can* influence someone else at *any* time.

If the rival missionaries never settled in Galatia, or if they were not able to influence and sway the opinion of Paul's followers, then the epistle to the Galatians could be entirely different. Paul recognized that he is not the only charismatic leader, and he had to take deliberate measures to counteract negative influences impacting the followers. Just as the responsibility of the parent is to protect their children from harm, leaders have a similar—not tyrannical—responsibility to their followers.

Leaders must recognize the complex reality and systems of influence. But knowing the system is not enough, leaders must understand their own capabilities in integrating into the dynamic and often chaotic web of influence. Not just in the epistle to the Galatians, one of the tremendous leadership strengths of Paul was his relevancy to his followers. No matter the situation—or the individual, the household, or town—Paul had a gift for becoming "all things to all people" (1 Corinthians 9:22). Paul knew the social setting of the Galatians, and he was intimately aware of their longing for Conversionist strategy for living in the world. At each point of the letter, Paul's words

carry significant relevance. Paul addresses the ministerial needs of his congregation (DeSilva, 2004).

Relevance is critical for contemporary leadership practice. In the ever-expanding “LinkedIn” world of employee training and personal development, not all transformation is relevant to the follower. There can be a thousand ways a follower can grow, but the growth that is valuable to them may only be a few of the many. Leaders need to take precautionary steps to ensure that their vision for transformation is relevant and aligned to the desires and dreams of the followers.

V. CONCLUSION

As an apostle appointed by Christ, Paul could have invoked rank and position to enforce his prerogative on the Galatian church. Rather, he argued with foes of the faith and demonstrated not only credentials, but also respect and credibility. Paul’s example should guide Christian leaders as they face similar conflict and as they attempt to transform their followers. To help prosper this ideal, this paper concludes with questions for further research and exploration. One intriguing area of further exploration within the socio-rhetorical method is to explore the dyadic relationship between Paul and the Galatians. Did the Galatians require a strong and present leader in order to continue in their identity as Christ-followers? And, how did Paul understand his unique identity? Did he believe that his personal encounter was meant to be a paradigm for Gentile Christians? Answering these questions will require further reflection and exploration into the mystery of Paul’s transformation. The irony of this further study parallels Paul’s invitation. Just as the Galatians were invited to know more about Paul’s backstory of transformation, they, too, would experience the transforming reality of the gospel. The invitation to know more is still open today, and the transformation is ready for all who will believe.

About the Author

Keith Maynor received a Master's Degree in Communication and Leadership from Seton Hall University in 2014. Currently, he is a 2nd-year doctoral student in Regent University's Strategic Leadership program. He is an officer in The Salvation Army. Since 2014, he has led The Salvation Army's national initiatives in volunteer development and youth ministry. In this role, he coordinates the strategic planning of the Army's National Advisory Board and serves as the executive editor for the Army's youth curricula. His research interests focus on the intersection of strategic planning and leadership.

Email: keith.maynor@usn.salvationarmy.org

VI. REFERENCES

- Bennema, C. (2013). The ethnic conflict in early Christianity: an appraisal of Bauckham's proposal on the Antioch crisis and the Jerusalem Council. *Journal Of The Evangelical Theological Society*, 56(4), 753-763.
- Burns, J. M. G. (1978). *Leadership*. New York: Harper & Row.
- DeSilva, D. A. (2004). *An introduction to the New Testament: Contexts, methods & ministry formation*. Leicester, England; Downers Grove: InterVarsity Press.
- Gaventa, B. R. (1986). Galatians 1 and 2: autobiography as paradigm. *Novum Testamentum*, 28(4), 309-326.
- Glynn, M. A. (2000). When cymbals become symbols: Conflict over organizational identity within a symphony orchestra. *Organization Science*, 11(3), 285-298. doi:10.1287/orsc.11.3.285.12496
- Hardin, J. K. (2014). Galatians 1-2 without a mirror: reflections on Paul's conflict with the agitators. *Tyndale Bulletin*, 65(2), 275-303.
- Hester, J. D. (1984). The rhetorical structure of Galatians 1:11-2:14. *Journal Of Biblical Literature*, 103(2), 223-233.
- Keener, C. S. (2014). *IVP bible background commentary: New Testament (2; 2nd; 2nd; ed.)*. Downers Grove: InterVarsity Press.
- Koptak, P. E. (1990). Rhetorical identification in Paul's autobiographical narrative: Galatians 1:13-2:14. *Journal For The Study Of The New Testament*, 4097-113.
- Northouse, Peter (2016) *Leadership: concepts and practice*. SAGE Publications, Kindle Edition.
- Robbins, V. K. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Valley Forge: Trinity Press International.
- Taylor, N. H. (1993). Paul's Apostolic Legitimacy: Autobiographical Reconstruction in Gal 1:11-2:14. *Journal Of Theology For Southern Africa*, 8365-77.
- Vos, J. S. (1994). Paul's Argumentation in Galatians 1-2. *Harvard Theological Review*, 87(1), 1-16.
- Wiarda, T. (2004). Plot and character in Galatians 1-2. *Tyndale Bulletin*, 55(2), 231-252.
- Witherington, B., III. (1998). *Grace in Galatia: A Commentary on St. Paul's Letter to the Galatians*. Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Wright, N. B. (1996). Paul, Arabia, and Elijah (Galatians 1:17). *Journal Of Biblical Literature*, 115(4), 683-692.
- Yukl, G. A. (2013). *Leadership in organizations* (8th ed.). Boston: Pearson, Kindle Edition.



journal of biblical
perspectives
in leadership

INTERGROUP CONFLICT AND SOCIAL IDENTITY IN GALATIANS: AN EXEGETICAL ANALYSIS

Elizabeth K. Hunt

This paper extended Kok's (2014) use of social identity complexity theory as a heuristic tool in New Testament studies by applying socio-rhetorical exegetical analysis methods in conjunction with the social identity complexity theory. In particular, socio-rhetorical analysis provided insight into the identity and conflict situation represented in Galatians 2-3. Intertexture-reference, purity codes, and religious community provided socio-cultural analysis background and articulated the intergroup conflict supporting an application of social identity complexity theory to understand Christian identity in the church at Galatia.

I. INTRODUCTION

The intersection of social identity and group conflict in exegetical studies presents a research stream in need of additional exploration. Rothman and Alberstein (2013) argued that individuals experience identity as individual, group, or intergroup. Primary group affiliations or identities, when threatened, present potential sources of conflict (Foil, Pratt, & O'Connor, 2009). Social identity complexity theory provides a mechanism by which researchers may study identity formation and its role in conflict from both an individual and collective perspective (Kock, 2014).

Kok (2014) argued for the use of social identity complexity theory as a heuristic tool in New Testament studies. In particular, Kok posited that thick descriptions of early Christian identity provide ways to see how Christ-followers navigated cultural and ethnic lines. Kok further encouraged the use of social identity complexity theory in conjunction with exegetical studies to increase the understanding of social identity issues in the

early church. However, Kok's (2014) example focused solely on primary historical cultural analysis. The following exegetical study extends Kok's methodology by incorporating the use of socio-rhetorical analysis methods as the base from which social complexity identity theory may be applied.

The Apostle Paul wrote the book of Galatians to address the conflict and tension between the Jewish and Gentile Christians (Lo, 2010), which ultimately rested in a conflict over identity (Liubinskis, 2012). More specifically, the study sought to answer the question, in what ways did individual and group social identities create and sustain intergroup conflict between Jewish and Galatian Christians in the Galatian church?

II. REVIEW OF THE LITERATURE

The following literature review outlines, defines, and articulates what constitutes a group. As well, a discussion of social identity and social identity complexity theory provides background concerning the theory under investigation. A brief overview of the Galatian context provides the basis for the socio-rhetorical analysis of the Galatians text.

Groups

Schein (1994) defined a psychological group as "any number of people who (1) interact with one another, (2) are psychologically aware of one another, and (3) perceive themselves to be a group" (p. 145). Arrow, McGrath, and Berdahl (2000) defined a group as a "complex, adaptive, dynamic, coordinated, and bounded set of patterned relations among members, tasks, and tools" (p. 34). As such, groups experience "local", "global", and "contextual dynamics", which provide rules by which a group interacts with each other and the outside world (Arrow, McGrath, & Berdahl, 2000). These complex interactions create and sustain collective identities, further defining group boundaries and connections between group members (Jones, 2011).

Groups move toward collective identity by working together, communicating shared beliefs and values, and moving toward "value convergence", which together creates an identity that represents more than the sum of individual parts (Meeussen, Delvaux, & Phalet, 2014, p. 236). Furthermore, Chen and Xin Li (2009) contended that groups mean something to their members, helping group members to create and sustain a personal identity stemming from a bolstered self-esteem and a sense of belonging. Groups represent dynamic collections of people whose personal identity connects with the larger group identity.

Social Identity

Social identity refers to an individual's sense of self as derived from perceptions of their membership within a group (Chen & Xi Li, 2009). Abrams, Hogg, Hinkle, and Otten (2005) postulated that personal identity runs on a continuum from "unique and individual" to "shared and social" (p. 100). The shared characteristics of group members and the resulting actions and behaviors create a shared identity within the individual (Abrams, et al., 2005).

The group's existence stems solely from the shared sense of identity felt by individuals, which then defines and shapes group coherence and guides intergroup behavior (Abrams, et al., 2005). Abrams, et al. (2005) identified some key assumptions of social identity theory including groups providing common identity, members seeking to have positive social identity, goals and norms influenced by internal and external contexts, coherence influenced more by shared identity than goals, and action stemming from group position rather than individual (pp. 103-104).

Social identity theory indicates that group identity creates "intergroup bias" (Ahmed, 2007, p. 325). Ahmed (2007) argued that human predispositions to think more highly of groups they belong to, leads to discrimination. Moreover, Chen and Xin Li (2009) contended that social identity theory further explains the psychology behind intergroup discrimination through categorization, identification, and comparison (p. 431). Categorization represents the process whereby people categorize others and self (Chin and Xin Li, 2009). Identification represents the process whereby people divide into in-groups and out-groups (Chin and Xin Li, 2009). Finally, comparison allows people and groups to compare with other groups creating bias and favoritism, leading to discrimination (Chin and Xin Li, 2009). Given the definition of groups as complex adaptive systems (Arrow, McGrath, & Berdahl, 2000), these mechanisms of discrimination must also be complex and overlapping.

Social Identity Complexity Theory

While social identity theory provides a mechanism by which to begin to understand collective identities, it does not deal with multiple group memberships or changing identities (Kok, 2014). In contrast, social identity complexity theory addresses multiple group members and multiple simultaneous identities (Kok, 2014; Roccas & Brewer, 2002). Moreover, social identity complexity theory recognizes that individuals must navigate a complex reality of overlapping group identities and changing contexts (Kok, 2014).

Social identity complexity theory posits four distinct models of identity representation (Kok, 2014; Roccas & Brewer, 2002). The first model, intersection, allows for a compound, simplistic identity at the intersection of two groups (Kok, 2014; Roccas & Brewer, 2002). For example, gender and profession represent an intersecting, compound, simplistic identity. The second model, dominance, entails individuals adopting a single dominant identity making all other identities subordinate (Kok, 2014; Roccas & Brewer, 2002). For example, a person may highlight profession over all other identities. The remaining identities become descriptive aspects of the dominant professional identity (Kok, 2014; Roccas & Brewer, 2002).

Compartmentalization provides an avenue for the individual to possess multiple identities and activate those identities based on context (Kok, 2014; Roccas & Brewer, 2002). For example, in one situation gender prevails over profession, in another profession over gender. Finally, merger, represents the ability to share identity with anyone who shares similar personal social memberships (Kok, 2014; Roccas & Brewer, 2002). A person would simultaneously hold all available identities and draw upon each of them as needed. This form of social identity complexity results in an "inclusive and diverse social identity" (Kok, 2014, p. 4). Roccas and Brewer (2002) posited that a

complex social identity requires individuals to recognize and embrace the divergent nature of simultaneous in-group identities.

Conflict within Groups

Putnam and Poole (1987) defined conflict as an “interaction of interdependent people who perceive opposition to goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals” (p. 552). The study of group conflict centers on context, or the larger group and situation, and relationships, or the interdependence of individuals and subgroups (Putnam & Poole, 1987). Intergroup relations include complex sets of interactions that change frequently dependent upon situational factors, including status issues, which may create conception of power within the group (Finley, 2010; Lovaglia, Mannix, Samuelson, Sell, & Wilson, 2005). Putnam and Poole (1987) argued that intergroup conflict management requires structural interventions, or realignment of structures and resources, and process interventions, or redirection and reframing of perceptions through boundary movement or superordinate group goals.

Intergroup conflict results from social motives, including social identity (Wiesel & Zultan, 2016). Rothman and Alberstein (2013) argued that individuals experience identity as individual, group, or intergroup. Individual identity exists in light of personal existence, group identity indicates being because of collective identity, and intergroup identity reflects linkages between self and group (Rothman & Albertstein, 2014, p. 1-2). Group identity tends to be collectivist and relationship-oriented, requiring the individual to lose part of self to the group and to prioritize parts of life based on group membership (Rothman & Albertstein, 2013). In contrast, intergroup identity continually negotiates the most pro-social aspects of a number of groups to receive the greatest advantages of all groups simultaneously (Rothman & Albertstein, 2013).

Rothman (as cited in Foil, Pratt, & O’Connor, 2009) argued that “when people’s essential identities; as expressed and maintained by their primary group affiliations, are threatened or frustrated, intransigent conflict almost inevitability follows” (p. 33). Identity conflicts tend to be long lasting and can increase as groups grow larger, becoming more diverse and global, often representing generational conflict among groups (Foil, Pratt, & O’Connor, 2009). These conflicts begin with invalidation of one group by another, which disrupts how individuals make sense of the world (Foil, Pratt, & O’Connor, 2009). Foil, Pratt, and O’Connor (2009) argued that if identity creates the conflict it must help to solve the conflict and identified four steps to resolving intractable conflict including, promoting mindfulness, promoting positive in-group distinctiveness, simultaneously promoting intergroup differentiation and unity, and promoting integrative goals and structures (p. 38). However, Foil, Pratt, and O’Connor cautioned that long-standing dissidence between group members may cause group members to view common goals as “heresy” (p. 39). Moreover, individuals filter new information through existing values and beliefs, which may result in continued negative views of others (Foil, Pratt, & O’Connor, 2009). As well, focusing solely on similarities may threaten subgroup distinctiveness leading to increased bias and greater divides (Foil, Pratt, & O’Connor, 2009). If group members can be led to maintain both the superordinate identity and the subgroup identity, there is greater acceptance of opposing subgroups reducing

intergroup bias, increasing problem solving, and creating perceptions of commonality (Foil, Pratt, & O'Connor, 2009).

Foil, Pratt, and O'Connor (2009) argued that social identity complexity theory provides a mechanism to understand how individuals can hold dual identities, reflects a degree of overlap between those identities, and anticipates the complexity and difficulty in "holding dual identities" (p. 38). Moreover, validated subgroup identities provide a solid foundation from which a dual identity can emerge (Foil, Pratt, & O'Connor, 2009). Finally, strong dual identities throughout a group support group relations through shared goals and structures (Foil, Pratt, & O'Connor, 2009).

The Galatian Church in Context

The Apostle Paul wrote the book of Galatians to the conflicted church at Galatia. The church at Galatia experienced severe tensions between the Jewish Christians and the Gentile Christians, including expressions of a dominant-subordinate nature (Lo, 2010). Liubinskas (2012) argued that the conflict in Galatia between the Jewish and Gentile Christians ultimately rested in a question of identity. While the Christian church unified the two opposing groups under the identity of Christianity, the subgroups of Jews and Gentiles created an in-group and an out-group within the superordinate identity of Christianity (Liubinskas, 2012). The issues stemmed primarily from the strong ethnic cultures of both groups and focused on Gentile Christian adherence to tradition Jewish law (de Silva, 2004; Liubinskas, 2012).

Esler (1994) argued for an understanding of the conflict in Galatia through a social-scientific approach. As such, scholars must review Galatians in terms of honor and shame, dyadic personalities, kin relationships, and limited good (Esler, 1994; Malina, 2001). Culturally, early Mediterraneans oriented themselves from a collectivist viewpoint receiving value and identity from the groups to which they belonged (Esler, 1994). Esler (1994) argued that this collectivism led to classification by stereotypes, creating strong division based on kin (Esler, 1994; Malina, 2001). This divisiveness created strong competition between groups (Esler, 1994). Within the church at Galatia, these cultural aspects played into the conflict between the Jewish and Gentile Christians (Esler, 1994).

The division between Jewish and Gentile Christians in Galatia focused on the practice of circumcision (Galatians 2). However, Esler (1994) argued that the division stemmed from pressure toward and persecution of the Jewish Christians by either Jewish members of the community or Jewish officials at the local synagogue, in turn leading to persecution of Gentile Christians by the Jewish Christians. Esler contended that inherent in this conflict and persecution lies the need for recognition of the interdependence between Jewish Christians and Gentile Christians. This interdependence stems from both Jewish and Gentile Christian identity in Christ.

III. RESEARCH QUESTION

The literature review provided background on social identity theory and social identity complexity theory as it relates to groups, the influence of social identity on

intergroup conflict, and a review of intergroup relations in the Galatian church. The review provided support for the following research question,

RQ1: In what ways did individual and group social identities create and sustain intergroup conflict between Jewish and Galatian Christians in the Galatian church?

IV. SOCIO-RHETORICAL ANALYSIS

Following the methodology outlined by Robbins (1996a), I applied socio-rhetorical analysis to the Galatians 2-3 text, which provided the data to which the models of social identity complexity theory were applied. Socio-rhetorical criticism is an attempt to accurately locate the "internal" mind of the text within the context of the "external" world (Robbins, 1996b, p. 19). Through approaching the text in a variety of ways, the researcher creates permeable boundaries in which the actors, or the author, text, and interpreter, within the criticism navigate to place the text accurately on the plane created by the rhetorical and mimetic axes (Robbins, 1996a). As the interpreter looks at different textures (Robbins, 1996a), the approach allows a systems perspective, enabling the interpreter to see how the parts of the criticism interact with each other, or the "texture" of the text (Robbins, 1996a). I used a number of textures in this analysis, including cultural intertexture-reference, purity codes, and religious community.

Social and Cultural Textures

Social and cultural textures address the "location" of the language within the social or cultural world in which it resides (Robbins, 1996a, p. 71). "Specific social topics, common social and cultural topics, and final cultural categories" reveal the social and cultural textures of a text (Robbins, 1996a, p. 71). Robbins (1996a) argued that analysis of social and cultural textures allows the researcher to reveal how the text may move a reader to adopt "social and cultural locations and orientations" (p. 72).

Purity Codes: Galatians 2. Robbins (1996a) argued that purity encompasses a "cultural map" delineating the "inside from the outside", derived from the judgment of what is clean and unclean (p. 85). At the time of Christ, the order of cleanliness went as follows: priests, Levites, full-blooded Israelites, illegal children of priests, bastards, eunuchs born that way, and Gentiles (Robbins, 1996a, p. 85). Purity codes dominated interactions between groups of people and delineated social lines with exactness, particularly within the Jewish community (Robbins, 1996a). Paul's argument in Galatians 2, centered on identity as related to the purity codes associated with circumcision and food.

Malina (2000) argued that the ancient world understood much of life through the lenses of the sacred and profane. Sacred referred to "that which is set apart for some person...what is mine as opposed to what is yours or theirs..." (Malina, 2000, p. 163). The profane included "that which is not set apart...that which might be everybody's and nobody's..." (Malina, 2000, p. 163). The concepts of the sacred and profane also described how ancient peoples viewed human relationships (Malina, 2000), creating order within a social entity and defining boundaries (deSilva, 2004). Moreover, these rules encompassed socially learned and shared boundaries that help people make

sense of their world and their identities (Malina, 2000, p. 164). When people encounter “anomalies” or situations that do not fit within the socially accepted boundaries and patterns of behavior, uncertainty and ambiguity emerge (Malina, 2000) and, as a result, conflict.

Israel used purity codes to provide meaning to their social identity and to protect that identity (deSilva, 2004). As such, Jewish identity was found within the purity codes (Benson, 1857). However, Paul’s argument in Galatians 2 contrasted the purity codes and the gospel implying that purity codes such as circumcision and food purity no longer represent valid boundaries. In Galatians 2:3 Paul stated, “But not even Titus who was with me, though he was a Greek, was compelled to be circumcised” (NASB). In this text, Paul brought to light the story of Titus, a known uncircumcised Greek, highlighting the fact that the apostles themselves acknowledged that Titus did not need to be circumcised (Benson, 1857). In Galatians 2:4 Paul said, “But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty, which we have in Jesus Christ, in order to bring us into bondage” (NASB). In this verse, Paul further articulated “false brethren” as those who profess to be Christians but still observe the law and want to bring others back under the law (Benson, 1857). Moving on, Paul further argued in Galatians 2:7, “seeing that I have been entrusted with the gospel to the uncircumcised”; God entrusted him with the duty of bringing the Gospel, not the law, to the Gentiles” (NASB; Benson, 1857).

Interestingly, Paul in Galatians 2:11-14 countered arguments by raising suspicion surrounding Peter’s conduct relating to eating with the Gentiles. Where once Peter ate with the Gentiles in full acknowledgement of the gospel, he later engaged in hypocritical behavior as Paul described in Galatians 2:12. Paul stated that Peter “began to withdraw and hold himself aloof, fearing the party of the circumcision” (NASB). Malina (2000) indicated that when anomalies in purity laws were experienced, elites and opinion leaders often provide interpretation for the ambiguity. Here Paul, argued that Peter in fact created more ambiguity and went against Christian identity by going back to the law rather than forward with the Gospel.

Finally, in Galatians 2:15-21, Paul addressed justification by faith not works by stating, “...nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified” (Galatians 2:16, NASB; Allen, 1957). By addressing this distinction, Paul further stretched the traditional understanding of the law, including purity laws. In doing so, Paul also stretched the identity boundaries of the Galatian people. The boundaries traditionally upheld and understood through the purity codes no longer held true. A major part of how the Galatians understood and navigated their social identity was turned inside out, causing confusion and conflict (deSilva, 2004; Liubinskas, 2012; Lo, 2010).

Intertexture

Intertexture analysis provides the researcher with the means to illuminate the text’s interaction with the “world outside the text” (Robbins, 1996a, p. 40). In some cases, a text may imitate another text but use different people (Robbins, 1996a). In

others, a text may restructure tradition or invert tradition in order to create new traditions (Robbins, 1996a).

Cultural Intertexture-Reference: Galatians 3:6-14. Robbins (1996a) articulated reference as a “word or phrase that points to a personage or tradition known to people on the basis of tradition” (p. 58). The text provides a way for the reader to interact with traditions that are “cultural possessions” of those belonging to that culture (Robbins, 1996a, p. 58). References point to a “personage, concept or tradition,” but do not “recite...recontextualize, reconfigure, elaborate, or amplify a text” (Robbins, 1996a, p. 59).

In Galatians 3:6-14, Paul used cultural intertexture-reference by referencing the story of Abraham’s faith to further his argument for a new identity in Christ (Barclay, 1954; Punt, 2013; Taylor, 2012). To begin, in Galatians 3:2, Paul asked the audience from where the Spirit comes, faith or works, “This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?” (NASB). For the reference to work, Paul needed his audience to understand the “functional superiority” of faith (Liubinskas, 2012, p. 33). From this point, Paul argued that Abraham’s favor with God came through faith and not adherence to the law in Galatians 3:7, “Therefore, be sure that it is those who are of faith who are sons of Abraham” (NASB; Barclay, 1954; Taylor, 2012). As such, the covenant promised to Abraham comes through faith rather than the law (Barclay, 1954). This line of argument was revolutionary since Jewish followers of Christ put emphasis on division through ethnic lines, particularly related to their descent from Abraham (Punt, 2013; Liubinskas, 2012). This descent from Abraham served to give the Jewish people a particular identity and status (Liubinskas, 2012). Paul took the cultural intertexture reference and flipped it to create an “alternative symbolic universe” where faith identity usurps ethnic identity (Liubinskas, 2012, p. 32). By doing so, the Gentile Christians received the same identity as the Jewish Christians solely through their faith. Again, another major way in which Jewish Christians understood their social identity was put in question, causing confusion and conflict.

Sacred Texture

Robbins (1996a) identified sacred texture as that which expresses the relationship between “humanity and the divine” (p. 120). Robbins identified eight sacred textures including deity, holy person, spirit being, divine history, human redemption, human commitment, religious community, and ethics. A review of religious community textures in Galatians 3 provided continued evidence for identity transformation.

Religious Community: Galatians 3: 15-29. Religious community represents illuminating how people together participate in things that “nurture and fulfill commitment to divine ways” (Robbins, 1996a, p. 127). Religious community includes issues concerning relationships to God, relationships with each other, and commitment to people outside of the community (Robbins, 1996a). Paul discussed religious community in terms of a contrast between the law and faith and the community’s unity in Christ.

Taylor (2012) argued that the law served as Israel’s “custodian” until the coming of faith (p. 294). In particular, the law provided a set of rules that outlined what constituted sin and as a result drove believers to grace (Barclay, 1954). The law

provided Jewish nations with a “badge” by which they created a boundary between themselves and outsiders (Allan, 1957). Liubinskas (2012) equated the law with a pedagogue, or someone in the ancient world who helped to shape identity within household by providing discipline and encouraging proper and good conduct (p. 33). In Galatians 3:19, Paul stated, “Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made” (NASB). In this verse, Paul argued that since the law did not come directly from God, but through angels and Moses, the law remained functionally inferior to the Spirit or faith (Barclay, 1954; Liubinskas, 2012).

Finally, in Galatians 3:26-27, “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ,” (NASB), Paul completed his argument by indicating that through baptism, individuals outside of the direct lineage of Abraham could cross over the boundary and status division to inherit the covenant of Abraham (Liubinskas, 2012). In essence, “believers united with common experiences of the Spirit...transforms their status in relation to God and to each other” (Liubinskas, 2012, p. 36). Paul’s argument turned traditional identity markers around, creating identity crisis and conflict. However, throughout Galatians 2-3, Paul directly addressed the conflicts with arguments geared towards adopting the social complex identity which Paul held himself in the merger model (Kok, 2014).

V. APPLICATION OF SOCIAL IDENTITY COMPLEXITY THEORY

The socio-rhetorical analysis provided the data from which social identity complexity theory was applied heuristically to the Galatians 2-3 text. By providing a multi-level review of the various tapestries located within the pericope, I identified social identity conflicts as the source of intergroup conflict. The socio-rhetorical analysis also provided support for locating the Jewish Christians in the dominance model of the social identity complexity theory. Finally, the analysis also provided evidence that Paul argued for the movement of the Galatian people from the dominance model to the merger model. Overall, this application showed that the systematic application of socio-rhetorical methods in combination with social identity complexity theory provided a more complete heuristic methodology than social identity complexity theory on its own.

Social Identity Complexity Theory in Galatia

The socio-rhetorical analysis provided evidence that Paul’s argument in addressing the conflict in Galatia stemmed from addressing the law, referencing the Abrahamic covenant, and arguing for religious community through baptism. All three of these tapestries pointed to conflict stemming from threatened identities and identity transformation. In reviewing the four models of social identity complexity theory, the audience to which Paul spoke exhibits characteristics of the dominance model (Roccas & Brewer, 2002). As previously stated, ethnic identity dominated ancient people’s worldviews, both Jewish and Gentile (deSilva, 2004; Kock, 2012). While these ethnic identities differed between Jews and Gentiles, both groups would have been aware of

the boundaries and laws by which these identities were formed and sustained (deSilva, 2004).

From the dominant model position, both Jews and Gentiles possessed a single dominant ethnic identity (Kok, 2014; deSilva, 2004). This single dominant ethnic identity created boundary and identity issues between two traditional opposing ethnic groups. In Galatians, Paul's arguments directly addressed the expression of the dominant model with both Jews and Greeks by turning the predominant social norms related to purity codes, issues of familial descent and covenant, and changing boundaries of religious community upside down. In essence, Paul argued for the adoption of a more complex social identity as defined by the merger model of social identity complexity theory.

Social identity reflects both individual and group sense of self and guides intergroup behavior. By addressing these specific modes of behavior and judgments, Paul directly addressed the conflict in Galatia. As noted by Liubinskas (2012) this conflict was "ultimately a question of identity" (p. 28).

Group Conflict in Galatia in Terms of Social Identity

Conflict often results from a threatened primary group affiliation (Foil, Pratt, & O'Connor, 2009). In turn, group identity stems from "value convergence" resulting in a shared identity (Meeusen, Delvaux, & Phalet, 2004, p. 236). The primary social identities in Galatia remained ethnic (Chen & Xin Li, 2009). As such, the conflict in Galatia represented a question of identity, or in this case a changing identity (Liubinskas, 2012).

Hunter (1960) argued that Paul addressed the fundamental question of what it means to be a Christian. He did so by attempting to redefine the identities of both Jewish and Gentile Jesus followers to be that of being a Christian, rather than their ethnic heritage. Paul attempted to move the Galatian church members from a dominant model of social identity complexity where ethnic identity prevailed over Christian identity to a place where Christian identity held a primary place in identity over ethnic identity. Lo (2011) contended that Paul argued for a preservation of ethnic divisions, but not for preservation of value judgments in relation to those identities. In essence, Jews could still follow purity laws, but not expect the same from Gentiles. This argument encouraged the merger model of social identity complexity theory.

VI. CONCLUSION

This research paper illustrated a combined research methodology using socio-rhetorical exegetical methods to assess and apply social identity complexity theory to a biblical context. The models of social identity complexity theory applied to the socio-rhetorical analysis findings supported the idea that social identity was at the heart of the conflict at Galatia and helped to further illuminate and identify conflict nuances.

The research extended Kok's (2014) use of social identity complexity theory as a heuristic tool in New Testament studies by including socio-rhetorical exegetical methods. The socio-rhetorical analysis provided depth and breadth, identified key textures that supported social identity complexity model identification, and provided a strong supporting foundation for a discussion of conflict within the church at Galatia.

Further studies integrating socio-rhetorical analysis with social identity complexity theory as a heuristic tool would provide additional support of this extension.

About the Author

Elizabeth Hunt is an Assistant Professor and Co-Chair of the Department of Communications and Director of Character in Leadership at the University of Jamestown in Jamestown, ND. She is currently working on her Ph.D. in organizational leadership from Regent University. Her research interests include sensemaking, leadership communication, organizational culture and climate, servant leadership, and values and character education.

Correspondence concerning this article should be addressed to Elizabeth Hunt at elizhun@mail.regent.edu or lhunt@uj.edu.

VII. REFERENCES

- Abrams, D., Hogg, M.A., Hinkle, S., & Otten, S. (2005). The social identity perspective on small groups. In M. S. Poole & A. B. Hollingshead (Ed.), *Theories of small groups: Interdisciplinary perspective* (pp. 99-138). Thousand Oaks, CA: Sage.
- Ahmed, A. M. (2007). Group identity, social distance and intergroup bias. *Journal of economic psychology*, 28, 324-337.
- Allan, J.A. (1957). *The epistle of Paul the apostle to the Galatians*. London: SCM Press, LTD.
- Arrow, H., McGrath, J.E., & Berdahl, J.L. (2000). *Small groups as complex systems: Formation, coordination, development, and adaptation*. Thousand Oaks, CA: Sage.
- Barclay, W. (1954). *The letters to the Galatians and Ephesians*. Philadelphia, PA: Westminster Press.
- Benson, J. (1857). *Commentary on the Old and New Testament*. NY, NY: T. Carlton & J. Porter.
- Chen, Y., & Xin Li, S. (2009). Group identity and social preferences. *American Economic Review*, 99(1), 431-457.
- deSilva, D. (2004). *An introduction to the New Testament: Contexts, methods and ministry formation*. Downers Grove, IL: InterVarsity.
- Esler, P. F. (1994). *The first Christians in their social worlds: Social-scientific approach to New Testament interpretation*. NY, NY: Routledge.
- Finley, S. A. (2010). An identity-based understanding of intergroup conflict. *Contemporary Justice Review*, 13(4), 425-441.
- Foil, M., Pratt, M.G., & O'Connor, E.J. (2009). Intractable identity conflict. *Academy of Management Review*, 34(1), 32-55.
- Hunter, A.M. (1960). *Galatians to Colossians: Layman's Bible Commentaries*. London: SCM Press, LTD.
- Jones, J. A. (2011). Who are we? Producing group identity through everyday practices of conflict and discourse. *Sociological Perspectives*, 54(2), 139-162.

- Kok, J. (2014). Social identity complexity theory as heuristic tool in New Testament studies. *HTS Theological Studies/Theological Studies*, 70(1).
doi:10/4102/hts.v70i1.2708
- Liubinskas, S. (2012). Identification by sprite alone: Community-identity construction in Galatians 3:19-4:7. *The Asbury Journal*, 67(1), 27-55.
- Lo, L. (2010). Neither Jew nor Greek: Galatians 3:29 revisited. *ASE*, 27(2), 25-33.
- Lovaglia, M., Mannix, E.A., Samuelson, C.D., Sell, J., & Wilson, R.K. (2005). Conflict, power, and status in groups. In M. S. P. A. B. Hollingshead (Ed.), *Theories of Small Groups: Interdisciplinary Perspectives*. Thousand Oaks, CA: Sage.
- Malina, B. J. (2001). *The New Testament world: Insights from cultural anthropology*. Louisville, KY: Westminster John Knox.
- Meeussen, L., Delvaux, E., & Phalet, K. (2014). Becoming a group: Value convergence and emergent work group identities. *British Journal of Social Psychology*, 53, 235-248.
- Punt, J. (2013). Pauline brotherhood, gender and slaves: fragile fraternity in Galatians. *Neotestamentica*, 47(1), 149-169.
- Putnam, M. S., & Putnam, L. (1987). Conflict and negotiation. In L. L. Putnam, F.M. Jablin, K.H. Roberts, & L.W. Porter (Eds.), *Handbook of Organizational Communication: An interdisciplinary perspective*. Newberry Park, CA: Sage.
- Robbins, V. (1996a). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Harrisburg, PA: Trinity Press International.
- Robbins, V. (1996b). *The tapestry of early Christian discourse: rhetoric, society and ideology*. London: Routledge.
- Roccas, S., & Brewer, M.B. (2002). Social identity complexity. *Personality and Social Psychology Review*, 6(2), 88-106.
- Rothman, J., & Albertstein, M. (2013). Individuals, groups and intergroups: Theorizing about the role of identity in conflict and its creative engagement. *Ohio State Journal on Dispute Resolution*.
- Schein, E. H. (1994). *Organizational psychology*. Upper Saddle River, NJ: Prentice Hall.
- Taylor, J. W. (2012). The Eschatological Interdependence of Jews and Gentiles in Galatians. *Tyndale Bulletin*, 63, 291-316.
- Weisel, O., & Zultan, R. (2016). Social motives in intergroup conflict: Group identity and perceived target of threat. *European Economic Review*, 90, 122-133.



journal of biblical
perspectives
in leadership

FOSTERING UNITY WITHIN A GLOBAL ORGANIZATION

Melva B. Robertson

Galatians 3 focuses largely on Paul's efforts to bridge a cultural divide that was prevalent within the church at Galatia. His tactics translate to a contemporary strategy for today's global leaders. These leaders are faced with increased racial division, ethnocentrism and corporate conflicts, even at the height of globalization. An ideological texture analysis helps translate Paul's efforts into a modern, global model of relatability, corporate identity and unity.

I. INTRODUCTION

So, in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. – *Galatians 3:26-29 (NIV)*

As globalization expands throughout the world and countries become more interconnected, there is a need for an effective global leadership model that reduces cultural barriers and fosters unity. The best example is Paul's response to the cultural divide and false teachings that permeated the church at Galatia. Using an ideological texture analysis of Galatians 3, this paper establishes a progressive texture for the argumentation and justification of Paul's individual location through factions and cliques to a corporate vision in verses 26-29, that outline a model and philosophy for contemporary global leadership. It provides specific tactics through Paul's model for

establishing organizational unity that translates to a global model of relatability, corporate identity and unity.

II. IDEOLOGICAL TEXTURE ANALYSIS

The ideological texture analysis is the fifth method of Robbins' (1996) socio-rhetorical criticism. It concerns the biases, opinions, preferences and stereotypes occurring within a text (Robbins, 1996, p 95). Ideologies are derived from an individual's cultural and social context (Robbins, 2018). Whereas social texture broadly addresses that which is seen, cultural texture relates to that which is thought (Robbins, 2018). As a result, ideologies are formed that specify more selected alliances based on inner sensitivities to social and cultural influences (Robbins, 2018). In essence, "cultural location is the pathway to ideological location," (Robbins, 2018).

In the ideological texture analysis, Robbins (1996) identifies four sub-textures: the individual location, the relation to groups, modes of intellectual discourse, and spheres of ideology. Individual location is a response to the world through specific social topics. It is characterized by a person's final cultural location consisting of certain categories of the social and cultural texture analysis. Relation to groups "examines the groups that connect the writer and reader" (Burkus, n.d). Understanding these groups and affiliations help the interpreter understand the ideologies of those within specific groups. Additionally, Robbins (1996) identifies modes of intellectual discourse as particular methods for presenting commentary; they identify distinction between groups. Lastly, the spheres of ideology describe ideologies within a text and how an individual may analyze them.

III. GALATIANS 3:26-29 (NIV) OVERVIEW

As a leader of the charge to spread the gospel cross-culturally, Paul became aware of rising instability within the church at Galatia. In a letter, he confronted issues of hypocrisy, false teachings and cultural division. Paul denounced what he described as the "perversion of the gospel," (Kulikovsky, 1999; Galatians 1:7, 5:2-6) and opposed teachings by groups attempting to discount his position as an apostle. Paul specifically addressed the cultural divide and, based on his emphasis within the text, seemed most disturbed by teachings that Gentile Christians seeking salvation should also abide by the law of Moses (Keller, 2013).

As division between Jews and Gentiles increased within the church, instances of ethnocentrism and racial discord were prevalent. The dominant culture within Christianity, the Jews, imposed on the Gentiles their traditional beliefs surrounding the law and ritualism rather than accepting Paul's teaching as a satisfactory culture for Gentile Christians. Paul's communication sought to restore the church with the gospel of truth. He emphasized salvation through Christ alone as opposed to ritualism and law (Kulikovsky, 1999). The close of the chapter transcends from Paul's reprimand to rehabilitation as he fervently seeks to recapitulate the notion of unity through Christ. Paul's goal was to rectify the growing issues of cultural barriers, division, false teaching

and elitism within the global structure. He understood the potentially harmful effects on advancing the gospel due to division between different cultures and beliefs.

IV. PAUL'S INDIVIDUAL IDEOLOGICAL LOCATION IN GALATIANS 1-3

The individual location—one of the four subtextures of ideological texture—refers to a person's type of response to the world based on their presuppositions, dispositions, and values (Robbins, 1996). It is formed from the social and cultural influence behind both the reader's and writer's beliefs and interpretations. The opening of chapter 3 illustrates Paul's frustration with the church at Galatia. Importantly, his passionate argument to the church stemmed from recounts of his own dramatic, life-changing encounter with Christ before he became a renowned "church-planting missionary" (Keller, 2013 p 6). Paul's initial ideology as a persecutor of Christians (Acts 9:1-9), stemmed from his social and cultural background as a high-ranking Jew trained under Gamaliel (Ryrie Study Bible). Based on his Jewish cultural influence, Paul, who was also a Roman citizen, initially believed solely in the law of Moses and that Jesus' claim as the Messiah was violation of the law. Paul's ideology changed however, after an encounter with Christ while he was headed to Damascus to arrest and subdue Christians (Acts 26:9). The redemptive, salvific, encounter led Paul, who was appointed by God, to a life-long commitment to spread the gospel. Paul questions whether the Galatians had forgotten about their own encounters because he understood firsthand the effects of his own transformative experience with Christ.

After his Damascus experience, Paul committed to training leaders, teaching the message of Jesus Christ, planting churches, and supervising leaders and churches through letters (Keller, 2013 p 10). His culture changed from a high-ranking Jew to an apostle appointed directly by God. Learning of the discord in Galatia, in addition to false teachings, caused Paul great turmoil. Presumably, his new ideology stemmed from recollection of his former ideologies and the actions that ensued because of them. Previously, Paul was deeply committed to the imprisonment of leaders of the Christ-movement. His viewpoint of Christians was based on his traditional Jewish philosophies that he later found to be inaccurate under Christ. Paul, as one who formerly ascribed to divisive thinking, understood the effects of division and false teaching. He sought to address the issues within the church by rebuking its actions and reinforcing the Gospel of Truth.

Paul exudes disbelief at the naivety of the church (Keller, 2013). Through a historical-critical discourse, comparisons and rectification of salvation through the law of Moses are identified in Paul's direct recitation of the law. Historical-critical discourse is a more dominant mode in the New Testament that combines the historical and theological aspects of God (Veiss, 2016). Paul can relate to the practices of such Jewish law given his cultural background. However, his transformation as a once "new convert" provided a relatability to the Gentiles. He was able to emphasize its insignificance in salvation through Jesus. As Paul's discourse outlines and refutes various aspects of the law, his dual heritage as a Jew and Gentile allows him to become more trusted and impactful to both groups.

Paul's Damascus encounter and relatability to both groups most likely led to his conversionist viewpoint. Conversionists believe that "the world is corrupt because

people are corrupt;” and salvation is available only with the aid of a supernatural transformation of self, (Robbins, 1996, p 72). Given his own life-changing transformation, one can understand Paul’s unyielding stance on salvation through Jesus. Conversionists seek “to transform people and, through that transformation, introduce salvation” (Burkus, nd, p 2). Paul’s perspective validates his irritation with both the Gentile converts and false teachers (Keller, 2013) within the church. Having dual citizenship and relating to the ideologies of the Jews and Gentiles, however, was an advantage to his conversionist ideology. His relatability produced effective leadership qualities as he understood the strengths and vulnerabilities of both cultures.

Paul’s perspective also reveals a countercultural location. Robbins (1996) notes that the countercultural response allows the dominant culture to exist; yet there is hope that this culture will also experience a voluntary shift. As Paul trained leaders and spread the gospel across regions, his countercultural ideology accepted that a culture of non-believers existed yet exposing those cultures to a better life through Jesus was transformative. In verses 26 and 29, Paul discusses the relationship to Christ and believers’ positions as heirs to His promise. His social and cultural experiences formed this new location. Keller (2013) asserts that with the increased contradictions to the gospel in Galatia, Paul’s response in his letter “expounds in detail what the gospel is and how it works” (p 11). It can be inferred that his specificity and passion stems from knowledge based on Paul’s own personal experiences.

An additional step of ideological texture analysis is the response to groups. In Galatians 3, Paul is the supervisor of the churches and head of a faction culture. Robbins (1996) explains that a faction is a coalition of followers usually based on rivalry or competing ideas which were formerly united. Paul’s reprimand of both Jews and Gentiles is evidence of conflict within the church and the faction culture. This is proven in his opening address to the Galatians as “foolish” people, while questioning their disregard of their own salvific experience with Christ (Galatians 3:1-6).

Prior to the faction however, Paul was a member of a clique along with Peter. A clique is “a coalition whose members associate regularly with each other on the basis of affection and common interest...and have a common identity” (Robbins, 1996, p 100). Peter and Paul worked together as a clique for a brief period of time. Galatians 2:11-14 notes a change in Peter and the need for Paul to rebuke Peter for his treatment of the Gentiles and isolation from them. These events and other disparities shown between Jews and Gentiles, along with false teachings of the gospel sparked Paul’s reactions to the Church at Galatia.

V. PAUL’S CORPORATE VISION IN GALATIANS 3:26-29- A GUIDE FOR GLOBAL LEADERSHIP

When looking through a contemporary lens, Galatians 3:26-29 contains true leadership language for today. “It moves beyond cliques and factions to a more corporate vision that has the potential to be a guide for global leadership today,” (Robbins, 2018). The ideological texture analysis of Paul’s letter unfolds an effective three-pronged strategy for global leaders that includes communicating relatability, corporate identity, and unity. Notable is that fact that Paul became aware of the issues

within the church and addressed them. According to Schein (2010), leaders should stay abreast of situations that arise and take appropriate actions to rectify them.

Paul confronted each issue specifically rather than providing generic responses and solutions. He confronted uncomfortable and unpopular issues, most of which were directed at the more dominant, influential culture. This can be a very challenging aspect for leaders, however a very beneficial one. Paul spoke truth rather than providing appeasing commentary. He was focused on the overall functionality and progress of the organization and seemingly aimed to ensure that everyone understood the core values and culture of the church. One can assess that his confidence as a leader stemmed from his experiences as both a high-ranking leader within the Jewish culture and as an apostle appointed by God. Leaders should be confident in addressing issues that do not align with the culture of their organization, regardless of the stakeholders or persons of influence involved.

Paul's commitment to the organizational mission, mainly due to his own relationship with Christ, superseded his loyalties to any particular culture. Such actions build a trust and respect for the leader (Schein, 2010). Paul communicated the inclusion of all Christians rather than separation by cultures. He was relatable to both by understanding their needs and establishing relationships (1 Corinthians 9:20). As a Jew and a Roman, Paul had the advantage of being relatable and familiar to both groups. A beneficial model for contemporary global leaders would be to take the initiative to fully immerse into different cultures and understand the ideologies that exist within in order to be relatable and to understand the ideologies and perspectives of other cultures within the organization

Paul communicated a sense of corporate identity through Jesus Christ. When integrating cultures, it becomes necessary to establish a new, unified identity while remaining sensitive to the individual cultures represented within the larger group. Additionally, he confronted ethnocentrism by reinforcing unity and equality while emphasizing a joint lineage for all through Christ.

Verse 26- You Are All Children [sons] of God Through Faith

The original translation of Paul's words replaces *children* with the word *sons* (Williams, 2000), meaning sonship (Huizing, 2011). This statement by Paul was a bold contradiction to the customary behaviors that only recognized men as heirs (Williams, 2000). Paul's proclamation *communicated* the need to address and resolve cultural differences within the church. He emphasized twice (v 26; v 28) that in Jesus there is no distinction between gender, class, or ethnicity.

Today, the idea of inclusion is equally vital within a global organization. As companies embark on global expansion, division and exclusion cannot exist. Global leaders must manage inequities by encouraging the appreciation of differences

throughout the organization (Stevenson, 2016). They must first however, exemplify that cultural agility themselves.

Verse 27- Clothed Yourselves with Christ

The clothing reference is a familiar metaphor used by Paul (Romans 13:12; Ephesians 4:24; Colossians 3:12). It likens Christ to a garment symbolizing an identify and imitation (Keller, p 90). Clothing is symbolic in that it creates a distinction to oneself and affiliations. Paul asserts that to be clothed in Christ is to be identified with Him, carry Him at all times and imitate him to avoid hypocrisy (Ryrie Study Bible). He highlighted this because of the hypocrisy within the church. Imitation of Christ involves carrying the presence of Christ continually through thoughts and actions as if He is present at all times (Keller, p 91). In order to remain clothed in Christ, one must possess a relationship with Him to reflect His values and philosophies. Paul rebuked false teachings and ensured that Christians understood the gospel of truth.

The contemporary context of Paul's philosophy requires that global leaders establish a corporate identity or a shared global vision. Inspiring values is now seen as a quality of successful leaders, especially within a global context (Graber, 2008). The ability to formulate a shared vision of the world is the most vital attribute of a global leader (Ambani, 2008). To establish this new culture, global leaders must clearly define their organizational strengths based on influences of all cultures involved. They should identify attainable paths to newly established goals and implement organizational objectives to achieve this vision. Because of the diversity and ambiguity of globalization, organizations should have a distinct identity that is distinguishable and understandable within the organization and communicated consistently around the world.

Verse 29- You Are All One in Christ [...] and Heirs According to the Promise

Due to the tensions occurring amongst various cultures, Paul provides specific distinction in verse 28 to reinforce unity and integration of race, culture and gender. He aims to emphasize that there should be no bias, elitism, or prejudices within the church. "Although Paul seemed heavily preoccupied with Jew-Gentile matter and never delved into specifics of masters-slaves and male-female interactions, his language provides a great model for contemporary global leadership guidance," (Robbins, 2018).

The same principles apply to global organizations. According to Ambani (2008), new age leaders must lead "without any cultural bias and prejudice; they should enforce the idea that there is no absolute culture" (p 228). Global organizations must also realize that the expansion to a cross-cultural dimension does not indicate a need to eliminate cultures, but to merge and collaborate to create a new unified culture. Emphasizing commonalities and recognizing distinctions helps to unite cultures.

VI. CONCLUSION

Galatians 3 emphasizes Paul's unification strategies as a leader. His model is quite relevant to contemporary global leadership as cross-cultural barriers must be addressed in order for the organization to be effective. Cross-cultural leaders are charged with the daunting task of uniting differing cultures, eliminating cultural and

communication gaps and facilitating efforts to create a unified conglomerate. Cultural barriers have the potential to create a divided organization with unproductive outcomes. Utilizing Paul's leadership strategy will help global leaders experience the same growth and expansion that is still attributed to Christianity to date.

Paul's willingness to challenge divisiveness for the sake of the gospel emphasizes his commitment to the gospel. His experiences helped to drive that commitment and zeal for his mission and the progressive qualities of his transformation and growth illustrate the value of an experienced leader. Organizational leaders must believe so strongly in the value of the global strategy that they are willing to engage and, sometimes, challenge the circumstances that may provide a breeding ground for divisiveness and separatist behavior. The establishment of a unified global team begins with the leader. Zander, Muckaitis and Butler (2012) note that "multinational teams of all shapes and sizes have been deemed the heart of globalization." Embracing differences and valuing diversity and inclusion strengthens a global organization.

About the Author

Melva Robertson is a writer and senior communications professional with 18 years of experience in corporate, healthcare, higher education, media relations and crisis communications. Robertson is distinguished in her role as a professional development and leadership trainer. Robertson conducts comprehensive, global media and public relations training for public health researchers representing low- and middle-income countries across the globe. In addition, she is the author of *Congratulations! It's A Brand: The entrepreneur's guide to birthing the brand, identifying the target audience and increasing visibility*. Her media relations functions include the oversight of national and global media placements for various academic institutions, their leadership and stakeholders. Her passion for developing business leaders through public relations, leadership and branding consultation has resulted in notoriety as an expert consultant in her field.

As a Regent University doctoral student in the School of Business and Leadership, Robertson is committed utilizing the knowledge and expertise gained to help build stronger businesses and business leaders. A wife and a mother of one daughter, Robertson and her family are activists for low-income community revitalization through mentorship, leadership and business development consulting, and church planting.

Email: melvarobertson@gmail.com

VII. REFERENCES

- Ambani, M. (2008). A Leader for A Global India Inc.; The ability to formulate a shared vision of the world is the most vital attribute of a global leader. *Business Today*, 228.
- Burkus, D. (2011). The Pauline strategy: An ideological texture analysis of the Apostle Paul's Ministry. *American Journal of Biblical Theology*, 12(45), 1-7.
- Crone, T., de Graaf, K., Stevenson, J., Nyambura, C., & Johnson, E. (2018). WhatWomenWant: A new accountability paradigm and expanded accountability mechanisms through leveraging social media, catalyzing movements, and building leadership. *Agenda*, 1-10.
- Graber, D. R., & Kilpatrick, A. O. (2008). Establishing values-based leadership and value systems in healthcare organizations. *Journal of health and human services administration*, 179-197
- Huizing, R., (2011). What was Paul thinking? *Journal of Biblical Perspectives in Leadership*, 14-22.
- Keller, T. (2013). *Galatians for You*. Good Book Company.
- Kulikovsky, A. History, Culture, Customs, & Archaeology. (n.d.). Retrieved February 18,2018, from <http://hermeneutics.kulikovskyonline.net/hermeneutics/hermeneutics.htm#toc4>
- Robbins, V. K. (1996). Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretations. A&C Black.
- Robbins, V.K. (2018). Ideological Texture Conversation.
- Schein, E. H. (2010). *Organizational culture and leadership* (Vol. 2). John Wiley & Sons.
- Stark, R. (2011). The triumph of Christianity: How the Jesus movement became the world's largest religion. Harper Collins.
- Veiss, S. D. (2016). Ideological Texture Analysis of Daniel 1 and Diaspora. *Production Staff*, 45.
- Williams, T. K. (2000). The reconciliation of 1Timothy 2:11–15 with Galatians 3:26–29 in the context of women in ministry: An eschatological tension (Order No. 1399989). Available from Dissertations & Theses @ Regent University.
- Taylor, S.N., Sturm, R.E. Atwater, L.E. & Braddy, P.W. (2016). Underestimating one's leadership impact. *Organizational Dynamics*, 45(2), 132-138.
- Zander, L., Mockaitis, A. I., & Butler, C. L. (2012). Leading global teams. *Journal of World Business*, 47(4), 592-603.



journal of biblical
perspectives
in leadership

A SOCIO-RHETORICAL ANALYSIS OF ROMANS 14:13-23: A DISCUSSION OF ETHICAL LEADERSHIP

Elizabeth K. Hunt

The following socio-rhetorical analysis utilizes an inner texture analysis and sacred texture analysis of Romans 14:13-23 to illuminate, refine, and critique ethical leadership theoretical foundations. In particular, the narrational units and opening-middle-closing textures and argumentative texture provide support for specific ethical conduct of leaders towards followers in the example of the stronger brother's conduct toward the weaker brother. A sacred texture analysis provides evidence that the character of the Christian directly stems from their identification as part of the Christian community. Together these analyses provide evidence that conduct and character remain inextricably linked. Finally, the analysis provides evidence supporting the ethical leadership construct of moderation orientation both as a viable construct and as having support in the Christian faith.

I. INTRODUCTION

The concepts of ethics and ethical leadership continue to dominate leadership theory discussions and research. However, ethical leadership theory suffers from a distinct lack of sound theoretical articulations and verifiable research (Northouse, 2016). Discussion of ethical leadership focuses on two main streams, leader conduct and leader character (Northouse, 2016). However, research does not assess these constructs together. The following exegetical analysis seeks to find biblical support for the connection between leader conduct and character in ethical leadership theories.

Utilizing the inner texture analyses of narrational units and opening-middle-closing textures and argumentative texture, Romans 14:13-23 provides support for ethical leadership reflecting a particular type of conduct toward followers. A sacred texture analysis of human redemption, human commitment, religious community, and ethics provides additional support for leader character as a component of ethical leadership. Taken together, these analyses provide argument and evidence for the distinct connection between conduct and character. In other words, according to the Romans 14:13-23 text, character informs conduct.

While a number of ethical leadership conceptualizations exist, Eisenbeiss (2012) articulated four central orientations to ethical leadership: humane orientation, justice orientation, responsibility and sustainability orientation, and moderation orientation. Romans 14:13-23 provides evidence and support for the moderation orientation as an ethical leadership construct. As well, the pericope presents a sustainable argument that the moderation orientation finds support in Christianity, not just eastern religions such as Buddhism, Confucianism, and Islam.

The study first presents a historical background of the Romans texts. An inner texture analysis reviewing narrational units, open-middle-closing, and argumentative textures and a sacred texture analysis reviewing human redemption, human commitment, religious community, and ethics are followed by a discussion of current ethical leadership theories. Finally, the study presents a discussion linking the evidence provided by the exegetical analyses to current ethical leadership theories.

II. HISTORICAL BACKGROUND OF ROMANS

The book of Romans, authored by Paul, represents an example of a New Testament epistle (Osbourne, 2010). Paul wrote to the church at Rome around 56 AD (Barclay, 1975). Utilizing typical epistle format, the letter includes a greeting, prayer, thanksgiving, main body, and personal greetings (Barclay, 1975). The Romans 14:13-23 text lies in the main body of the letter.

The purpose of each epistle varies, but often the authors wrote to address specific issues or problems of the recipients (Osbourne, 2010). However, Romans represents a treatise since it was not written to address an immediate need or concern in Rome (Barclay, 1975). Paul wrote for three specific reasons. First, Paul wrote to request prayer for his journey to Jerusalem (Barclay, 1975). Second, Paul did not help start the Roman church, he wrote to introduce himself with the goal of establishing good will (Barclay, 1975). Paul's end goal included using Rome as a base camp for mission work in Spain (Barclay, 1975). Finally, Romans expressed concern that the church at Rome guard against things that send the church astray by providing the true Word as a defense (Barclay, 1975).

Moo, Morris, and Carson (1992) have argued that Romans represents the most theologically significant of all Paul's letters. The letter includes four main sections: (a) the gospel as the righteousness of God by faith (Chapters 1-4), (b) the gospel as the power of God (Chapters 5-8) (c) the gospel and Israel (Chapters 9-11), and (d) the transformation of life (Chapters 12-15) (Moo, Morris, & Carson, 1992, pp. 253-255). Specifically, the focus of Romans 14:13-23 entails Christian responsibility and love and the relationship of these to transformation of life for believers.

III. INNER TEXTURE ANALYSIS

In order to understand the biblical text, an exegete needs to “get inside the text” (Robbins, 1996, p. 7). The basic structures, purposes, and patterns shed light on a variety of possible meanings, both literary and persuasive (Robbins, 1996). The following inner texture analysis looks at both the narrational units and opening-middle-closing texture along with the argumentative texture of the pericope. Reviewing these textures provides evidence for responsibility in both conduct and character.

Narrational Units and Opening-middle-closing Texture

Narrational units and opening-middle-closing textures provide evidence of narrational movement within a text (Robbins, 1996). The Romans 14:13-23 text divides into three narrational units with corresponding opening-middle-closing textures. The following table presents both the narrational units and opening-middle-closing textures, along with key themes and explanations of those themes.

Table 1

Narrational Units and Opening-middle-Closing Textures

Narrational Unit	Corresponding Verses	Key Theme	Explanation
A (Opening)	Verses 13-16	Man and his neighbor’s conscience.	A person must think about how his conduct affects not only themselves but also others who observe or who may be influenced by a person’s actions (Barclay, 1975).
B (Middle)	Verses 17-20	The peril of Christian freedom.	Christian freedom and brotherly love are bound together. Christianity provides freedom from the observance of some things. However, Christian freedom also requires service in love (Barclay, 1975).
C (Closing)	Verses 21-23	Respect for the weaker brother.	A person rich in Christian freedom may need to surrender that freedom in service of those poor in understanding of true

Christian freedom (Barclay, 1975)

Table 1 shows the narrational units correspond with the movement of the opening-middle-closing textures providing the reader with guidance through a narrative thought process. This process moves the reader from the other’s conscience, to the paradox of Christian freedom, and finally to the responsibility to others in light of Christian freedom and faith. In essence, the narrational units and opening-middle-closing textures frame or identify the specific paradoxical nature of Christian freedom. While Christian liberty sets the believer free, Christian love and charity require sacrifice. As such, the stronger abstains from things that may cause the weaker to misunderstand or to be offended (Gaertner, 1950). While the Bible does provide examples of things that do matter and must be followed closely, it must be noted that the Christian freedom discussed in this pericope revolves around adiaphora or matters on which Christians can chose to agree to disagree (Osbourne, 2010).

Argumentative Texture and Pattern

The study of argumentative texture provides illumination of a number of different types of reasoning (Robbins, 1996). Syllogism provides a way for argument to present both logical and qualitative reasoning (Robbins, 1996). Logical reasoning presents assertions, supported with reason, and clarifies them with counterarguments (Robbins, 1996). Qualitative reasoning employs images or descriptions that present the reader with a means to imagine or perceive something to be real or true (Robbins, 1996). Analogies, examples, and references to ancient testimony provide possible tools for qualitative reasoning (Robbins, 1996). Romans 14:13-23 utilizes syllogism and deductive reasoning to argue for Christian responsibility.

Romans 14:13-23 evidences two syllogisms, one for the stronger brother and one for the weaker brother. The first syllogism states that the desire to keep others from stumbling, combined with the interplay between brotherly love and Christian freedom, require that those strong in their faith may need to sacrifice their Christian freedom to serve those weaker than themselves. In Table 2, the argument presents as a logical assertion of truth from major premise, minor premise, and conclusion.

Table 2

Argumentative Syllogism in Romans 14:13-23 for the Stronger Brother

Premise	Corresponding Verses	Discussion
Major Premise	Verses 13-16	No one wants to make a fellow Christian stumble and fall away from God.
Minor Premise	Verses 17-20	Christian freedom and brotherly love are bound together, but Christian freedom requires service.

Conclusion	Verses 21-23	Therefore, the strong brother may at times need to sacrifice his Christian freedom on matters of indifference for the love of his weaker brother.
------------	--------------	---

At its core, the argument to the stronger brother appeals to love and a measure of sacrifice rather than to liberty (Harrison, 1980). In essence, Paul argues the proper relationship between freedom, love, and faith (Edwards, 1992). While the strong enjoy the freedom of Christian liberty, when they do so at the expense of the weaker in faith, they violate Christian charity and love (Edwards, 1992). As such, the proper use of freedom requires its use in service of others (Edwards, 1992).

The second argumentative syllogism in Romans 14:13-23 uses qualitative progressions to lead the weaker brother through the argument (see Table 3). Qualitative progressions often help the author to move the reader through an argument that they might logically resist (Robbins, 1996). Paul begins by using the example of clean and unclean foods as matters of adiaphora or indifference (Gaertner, 1950). The minor premise argues that these issues of indifference should not cause disunity in the church. As such, the weaker brother should use his own conscience in determining right or wrong in matters of adiaphora or indifference.

Table 3

Argumentative Syllogism in Romans 14:13-23 for the Younger Brother

Premise	Corresponding Verse	Discussion
Major Premise	Verses 13-16	The author uses food to indicate that many things are not bad or sinful in and of themselves, but bad because of attitudes toward it.
Minor Premise	Verses 17-20	Matters of indifference (ex. food) should not cause disunity in the church.
Conclusion	Verses 21-23	Each person should determine his own conscience in matters of indifference.

Both syllogisms lead the reader, whether strong or weak, to the same conclusion, Christian love over disunity and judgment (Barclay, 1975). While the argument speaks to both groups, the author placed his emphasis throughout the remainder of the pericope toward the stronger brother (Gaertner, 1950). As such, the remaining exegetical analysis will focus on particulars related to the stronger brother’s perspective.

IV. SACRED TEXTURE ANALYSIS

Sacred texture allows the exegete to seek the divine in biblical text or how the text speaks about God or religious life (Robbins, 1996). Robbins (1996) postulated eight different types of sacred textures, including (a) God present in the action or background, (b) holy person or people who have divine powers or special relationships to God, (c) the presence of a spirit being, (d) power that directs history or events, (e) human redemption, (f) human commitment, (g) religious community, and (h) ethics (pp. 120-129). Romans 14:13-23 provides examples of four sacred textures: human redemption, human commitment, religious community, and ethics.

Human Redemption as Sacred Texture

Robbins (1996) argued that human redemption as a sacred texture provides the transmission of benefits from the divine to humans. In particular, individuals experience liberation from practices that once would provide destruction and guilt (Robbins, 1996). The Romans 14:13-23 text provides sacred texture as a means of argumentation. Specifically, Paul invokes the example of clean and unclean foods. Paul indicates that in Jesus nothing is unclean itself (Romans 14:14). As such, neither clean nor unclean in itself, food holds the place of a matter of indifference (Gaertner, 1950). The redemption Christians receive in Christ's sacrifice on the cross allows the liberation from the laws of clean and unclean foods or matters of indifference.

Moreover, Paul indicates that the redemption secured by the sacrifice of Christ provides for more than eating and drinking (Romans 14:17). More specifically, while the sacrifice of Christ and the subsequent human redemption granted believers the Christian liberty and freedom from restrictions on many things, the ultimate gift lies in righteousness, peace, and joy of the Holy Spirit (Romans 14:17). The sacred texture of human redemption frees the reader from the constraints of judgment concerning matters that Paul deemed ultimately insignificant to the life of a believing Christian.

Human Commitment as Sacred Texture

Robbins (1996) articulated human commitment as including faith and loyalty to God, as well as people who help to reveal the ways of God to others. This may be referred to as discipleship in Christian texts, but always includes a human response in practice (Robbins, 1996). The text in question provides an argument for human commitment.

As shown in the discussion of human redemption, the Christian experiences freedom from adiaphora when they have a true understanding of Christian liberty. However, Romans 14:13-23 argues for the stronger brother to forego his own Christian liberty out of brotherly love for the weaker brother. The text indicates that the Christian should not engage in behaviors that may make other Christians stumble in their faith, even if those practices are not sinful (Romans 14: 13, 20-21). In addition, the actions, behaviors, and practices of Christians should encourage peace and edification of brothers and sisters in the faith (Romans 14: 19). Paul's juxtaposition of human

redemption and human commitment allows the reader to see the need for sacrifice of Christian freedom to achieve Christian charity and love.

Religious Community as Sacred Texture

Robbins (1996) described religious community as a sacred texture that helps to form and nurture community within a group of believers. Human commitment often requires participation with others (Robbins, 1996). As such, religious community often concerns the relationship of the community to God, to each other, or to the outside community (Robbins, 1996).

Romans 14:13-23 provides an example of the individual commitment to the divine paralleled with the corporate responsibility to the community of Christ. In particular, the pericope argues for the stronger to forego Christian liberty and judgment and the weaker to forego judgment in effort to build each other up in the community of Christ (Romans 14:19). As Robbins (1996) noted, human commitment and religious community often occur together, as is evidenced in this pericope.

Ethics as Sacred Texture

Robbins (1996) described ethics as a responsibility of people to think and act in special ways, which in the Christian context directly stem from commitment to God. Ethical conduct presents as sets of rules, guidelines, principles, or practices (Robbins, 1996). Romans 14:13-23 provides argument for a guiding principle of restraint and non-judgment for the stronger brother and nonjudgment for the weaker brother.

Paul urges the stronger brother, who in full knowledge of his Christian liberty does not stumble with matters of indifference, to forego his freedom to ensure his actions do not lead the weaker brother to stumble. The strong have the power to destroy, to make the weaker fall by their example (Gaertner, 1950). The weaker brother, without full understanding of Christian liberty, considers things of indifference to be sinful and by doing so engages in sin if they use it or engage in that activity (Gaertner, 1950). If the strong abstain from things that mislead the weak, they engage in Christian charity or love (Gaertner, 1950). However, if the strong willfully forego consideration of the weaker brother their action violates Christian charity and love, the exercise in Christian liberty becomes sinful (Gaertner, 1950).

Bruce (1998) argued that faith alone does not determine actions, but rather all action should include love for fellow humans. Since the weaker brother does not fully comprehend Christian liberty and has not been liberated from works, the strong must guard against irritation, ridicule, and contempt for the weaker (Barclay, 1975). Instead, the strong should instruct the weak, show them love, and build them up (Gaertner, 1950).

VI. ETHICAL LEADERSHIP THEORIES

Northouse (2016) articulated ethical theory as providing a system that guides individuals in making right and good decisions. However, the research on leadership ethics remains minimal and provides little in the way of a sound foundation (Northouse,

2016). Moreover, while transformational, authentic, servant, and spiritual leadership theories discuss ethics, they do not specify particular ethical principles (Eisenbeiss, 2012). Current research on ethical leadership theory focuses either on the conduct of ethical leaders or on the character of ethical leaders (Northouse, 2016). Ethical leadership theories focusing on conduct tend to look at specific actions of the leader to determine if they are moral and promote the interests of followers (Northouse, 2016). Character-based articulations of ethical leadership theories focus on who leaders are as individuals, often arguing that virtues and moral abilities comes through practice (Northouse, 2016). Moreover, ethical leadership theories promote the idea that because leaders hold a position of power over followers, they have a responsibility to discern how their leadership affects followers (Northouse, 2016).

Eisenbeiss (2012) argued for an interdisciplinary-integrative approach to ethical leadership. This interdisciplinary-integrative approach argued for four distinct ethical orientations in ethical leadership: humane orientation, justice orientation, responsibility and sustainability orientation, and moderation orientation (Eisenbeiss, 2012). Humane orientation refers to leaders treating others with dignity and respect (Eisenbeiss, 2012, p. 795). Justice orientation refers to a leader's fair and consistent decision making (Eisenbeiss, 2012, p. 796). Responsibility and sustainability orientation refers to a leader's long-term concern and planning for society and the environment (Eisenbeiss, 2012, p. 796). Finally, moderation orientation refers to a leader's ability to practice temperance and humility with balanced behavior (Eisenbeiss, 2012, p. 797). Eisenbeiss argued that current articulations of ethical leadership concentrated heavily on the humane and justice orientations, neglecting responsibility and sustainability, and moderation orientations.

The moderation orientation presents leaders as possessing the ability to restrain emotions and personal desires, the ability to practice humility, and the ability to balance between the organization, stakeholders, and self (Eisenbeiss, 2012). Plato described moderation as self-mastery, self-control, and balance (Eisenbeiss, 2012). Aristotle articulated the "golden mean" or middle point between excess and deficiency as moderation (Eisenbeiss, 2012). In all, the moderation orientation entails balancing self and others in a way that ensures continuity of individual character and support for others.

VII. DISCUSSION

The inner texture and sacred texture analyses of Romans 14:13-23 provides two specific points that delivers illumination, refinement, and critique for current articulations of ethical leadership theory. First, Northouse (2016) posited that most ethical leadership theories take one of two perspectives, leader conduct or leader character. The chosen pericope provides evidence that from a Christian leadership perspective, ethical leadership requires both proper conduct and character.

More specifically, the inner texture analysis including narrational units and opening-middle-closing textures and argumentative textures highlights proper conduct for leaders. If the stronger brother represents those in leadership, the text presents logical progression and argument for specific conduct in relation to those who are weaker or the followers. Northouse (2016) argued that leaders hold responsibility for

how their actions affect their followers. Similarly, the pericope supported the argument that the stronger have a responsibility for how their actions affect the weaker.

The sacred texture analysis provided evidence for the character of leaders stemming from their place in the Christian community and as children of God. More specifically, human redemption by Christ's sacrifice requires individual commitment to the sacred and to the community of believers. This commitment to God and the community of God, in turn requires ethical conduct, which in this case means moderation or sacrifice of Christian liberty on behalf of the weaker brother. However, this ethical conduct stems from who the stronger is in relation to their Christian faith. Northouse (2016) argued that character approaches to ethical leadership focus on who leaders are as people. The Romans 14:13-23 text provides sacred texture supporting a leader's character as stemming from their identification as a Christian.

The Romans 14:13-23 text provides strong evidence that conduct and character remain inextricably linked in ethical leadership theories. The ease of measuring one or the other rather than both may represent why ethical leadership theories focus on one or the other. However, from a Christian perspective, as represented in this text, one cannot be separated from the other. In sum, the character of a person assumed by belief in God as a Christian directly informs and guides that individual's conduct.

Secondly, Eisenbeiss (2012) argued that current articulations of ethical leadership theory neglect the responsibility and sustainability orientation, and the moderation orientation. As well, Eisenbeiss argued that the moderation orientation finds support primarily in Confucianism, Buddhism, and Islam. The Romans 14:13-23 pericope provides further illumination of the moderation orientation as it relates to the leader-follower relationship and provides evidence that Christianity supports moderation as well.

Eisenbeiss (2012) stated that the moderation orientation refers to a leader's ability to practice temperance and humility with balanced behaviors (p. 797). Moreover, the moderation orientation argues that leaders must possess the ability to restrain emotions and personal desires, practice humility, and balance between the organization, stakeholders (including followers), and self (Eisenbeiss, 2012). The Romans 14:13-23 pericope argued for the strong to practice moderation and sacrifice in expressing their full Christian liberty. The strong practice self-sacrifice of personal freedom and humility for the good of the weaker. This easily translates to the leader-follower relationship in that leaders from a position of power give up power to guide and instruct the follower. For example, a leader who has, after years of service, been promoted to a position of authority learns that their position allows for flexible scheduling. However, the leader believes that engaging in a flexible work schedule may encourage resentment among followers and an engagement in lax views toward office hours. Since the office requires specific hours of operation, a lax schedule on the part of all employees would not serve the organization. The leader desires to model and instruct followers appropriately in meeting the organizational needs and goals. As such, the leader decides to keep the same hours as his or her followers. This provides an example of how the leader or stronger brother applies moderation and self-sacrifice of the liberties attained by their position to guide and instruct the follower or weaker brother.

The Romans 14:13-23 pericope also presents evidence against Eisenbeiss' (2012) argument that the moderation orientation finds support primarily in Eastern religious traditions. The inner texture analysis provides progressive argument for moderation and restraint in fully practicing the freedoms associated with Christian liberty. This moderation and restraint stems solely from an unselfish perspective of the effect on others. The old adage, "just because we can, doesn't mean we should", rings true here. While the strong, mature Christian possesses every right to fully embrace their Christian liberty, their place within the community of Christ requires moderation, restraint, and self-sacrifice to ensure the best for those weak in faith. Similarly, the ethical leader may be required to forego or moderate their own behavior to benefit followers.

VIII. CONCLUSION

The socio-rhetorical analysis of Romans 14:13-23 provides evidence supporting the traditional lines of ethical leadership research, that ethical leadership requires both proper conduct and character. However, the pericope illuminates the relationship between character and conduct and presents an argument that the two constructs should be studied in conjunction with each other. As well, the analysis provides evidence supporting Eisenbeiss' (2012) articulation of moderation orientation as a component of ethical leadership. Specifically, the conduct of the stronger brother toward the weaker brother supports the moderation orientation as a construct of ethical leadership. Finally, the pericope critiques Eisenbeiss' assertion that the moderation orientation finds support primarily in Eastern religions. The pericope provides significant evidence of character and conduct associated with moderation orientation to warrant Christian support for the construct.

Further biblical support of these assertions would benefit the theoretical foundations of ethical leadership. In particular, the connection between character and conduct provides a vitally important aspect of ethical leadership theory. From the perspective of Christian leadership, the two, as presented here, cannot be separated. Finally, the construct of moderation orientation and Eisenbeiss' (2012) interdisciplinary-integrative approach to ethical leadership provide an intriguing foundation for further inquiry and require further refinement. As shown, Christianity provides evidence for the moderation orientation and additional biblical support for this orientation would greatly enhance and refine this construct.

About the Author

Elizabeth Hunt is an Assistant Professor and Co-Chair of the Department of Communications and Director of Character in Leadership at the University of Jamestown in Jamestown, ND. She is currently working on her Ph.D. in organizational leadership from Regent University. Her research interests include sensemaking, leadership communication, organizational culture and climate, servant leadership, and values and character education.

Correspondence concerning this article should be addressed to Elizabeth Hunt at elizhun@mail.regent.edu or lhunt@uj.edu.

IX. REFERENCES

- Barclay, W. (1975). *The letter to the Romans* (Revised ed.). Louisville, KY: Westminster John Knox.
- Bruce, F.F. (1998). *Romans*. Grand Rapids, MI: William B. Eerdmans Publishing.
- Edwards, J. R. (1992). *Romans*. Peabody, MA: Hendrickson.
- Eisenbeiss, S. (2012). Re-thinking ethical leadership: An interdisciplinary integrative approach. *The Leadership Quarterly*, 23(2012), 791-808.
doi:10.1016/j.leaqua/2012.03.001
- Gaertner, C.A. (1950). Instructions to the weak and strong according to Romans 14. *Concordia Theological Monthly*, 2(1950), 659-673.
- Harrison, E. F. (1980). *Romans, 1 Corinthians, 2 Corinthians, Galatians*. Grand Rapids, MI: Zondervan.
- Moo, D., Morris, L., & Carson, D. A. (1992). *An Introduction to the New Testament*. Grand Rapids: Zondervan.
- Northouse, P. (2016). *Leadership: Theory and practice*. (7 ed.). Los Angeles, CA: Sage.
- Osbourne, G. R. (2010). *The hermeneutical spiral* (Kindle ed.). Amazon Digital Services LLC: IVP Academic.
- Robbins, V. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Harrisburg, PA: Trinity Press International.



ROMANS 12:3-8 AND AUTHENTIC LEADERSHIP

Neal Anderson

The following paper is an exegetical study of Romans 12:3-8 against the backdrop of authentic leadership. The focus is to understand Paul's command to not think too highly of one's self, but with "sober judgement." By considering the important findings from exegetical research I conclude that accurate self-knowledge is tied to communal identity and healthy interdependence. This foundational exegetical implications has practical application within leadership studies. Therefore, Paul's words to the church in Rome provide insight into the leadership theory of authentic leadership. One of the highest values of authentic leadership is consistency; consistency with self, thinking, others, and behaviors. Romans 12:3-8 elevates the value of consistency to alignment with the Gospel, and thus helps to develop authentic leadership from a Christian perspective. By applying the exegetical research findings of Romans 12:3-8 to authentic leadership this paper offers guidance to develop important aspects of a uniquely Christian authentic leader.

I. INTRODUCTION

Paul's letter to the Romans is perhaps one of the most theologically significant in the New Testament (Carson & Moo, 2005). While theologically rich, Romans also has significant emphasis on the Christian life applied in daily living (Moo, 1996). The focus of this paper is on Romans 12:3-8, with a concentration on 12:3,

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned (ESV).

Following Osborne's (2006) method for exegetical study I will draw out the key principles and themes of the text. By studying the genre, purpose and occasion, historical background, literary structure, and the significant lexical-grammatical

constructions of the pericope I will offer insight into the meaning and intent of the text. Romans 12:3 expresses the imperative of the pericope, to not think too highly of self, but to think “soberly.” Specifically, I will focus on the question I believe naturally follows, “What does it mean to think of one’s self accurately?” Based on the exegetical understanding of Romans 12:3-8 I will then explain the key observations that benefit leadership studies, and particular the theory of Authentic Leadership.

II. EXEGESIS OF ROMANS 12:3-8

Genre

Romans is an epistle, a formal letter from one person to another. In the Greco-Roman world letter writing became an “established and popular method of communication” (Carson & Moo, 2005, p. 332). New Testament epistles follow a typical structure; greeting, body, and conclusion (Stowers, 1986). In many of the New Testament epistles the greeting includes the identification of the author (Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, 1 & 2 Peter, Jude), which in this case is Paul. Letters may take a variety of forms, from informal and casual, to formal and meant for a broad audience. Romans’ form and structure as a letter is clearly formal and can be described as a “tractate letter, one that has as its main component a theological argument or series of arguments” (Carson & Moo, 2005, p. 402). Therefore, following the logical and rhetorical argument Paul is making in his letter to the church in Rome is important to understanding the significance of Romans 12:3-8.

Osborne (1991) helps to illustrate the importance of genre analysis when he says, “genre functions as a valuable link between the text and the reader” (p. 182). Thus, understanding the style of rhetoric employed will allow the reader to more accurately nuance their interpretation. There is debate about whether Paul was paralleling other forms of epistolary structure, either from his Jewish background or contemporary Greco-Roman context. However, most scholars conclude that while he was clearly influenced by these styles it is too narrow a view to use the parallels as an interpretive guide (Anderson, 1996; Hengel & Schwemer, 1997; Dunn, 1993). Dunn (1993) argues that one of the best descriptions of Paul’s epistle to the Romans is diatribe, “dialogue with an imaginary interlocutor” (p. 841). Stowers (1981) adds that one of the primary purposes of diatribe is to lead fellow students toward truth. With this in mind, reading Romans 12:3-8 becomes more than just the body of a letter, it becomes part of a key argument meant to lead the reader, and contemporary interpreter, toward a particular conclusion.

Purpose and Occasion

A brief overview of the purpose and occasion of Romans will add additional insight into the deeper textual study of the pericope. Paul did not establish the church in Rome, or ever traveled to Rome, which creates a sociological connection to his purpose in writing more difficult. Therefore, Moo (1996) argues that Paul’s introduction in Romans 1:1-7, which is the longest of all his New Testament letters, is trying “to

establish his credentials as an apostle with a worldwide commission to proclaim the good news of Jesus Christ” (p. 40). Many introductory prescripts will state an explicit purpose in writing, but Romans does not have any such explicit statement. Paul emphasizes his service to Jesus Christ and his call as an apostle “for the gospel of God” in Romans 1:1, while 1:2-7 modifies it as a mini treatise on salvation history. Many scholars have concluded that Paul’s purpose is best described as advancing his mission by uniting churches under the gospel (Schreiner, 1998, p. 22). Dunn (1991) nuances the primary gospel purpose seeing three specific intents interwoven throughout: a missionary purpose, an apologetic purpose, and a pastoral purpose (pp. 839-840).

Chapter 12 begins a new subsection within Romans setting up Paul’s focus on the practical application of gospel truth for Christian living (Dunn, 1988; Schreiner, 1998; Moo, 1996; & Morris, 1988). Paul’s emphasis is that the response to the mercy of the gospel is a life lived as a living sacrifice of worship (Romans 12:1).

Historical Context

There is debate about who Paul was writing to, but most would argue that it is either a Jewish audience, a Gentile audience, or both (Carson & Moo, 2005, pp. 394-398). The best evidence for a mixed audience is the historical reality of Jewish exile and migration at the time of Paul’s writing, approximately A.D. 55-58 (Schreiner, 1998, p. 3). Carson & Moo (2005) argue that the most plausible genesis of the Roman church is that “Jews converted on the Day of Pentecost” returned from their pilgrimage to the densely Jewish Rome of the first century B.C. (p. 395). Therefore, when the Roman emperor Claudius (A.D. 49-54) decreed the expulsion of all Jews in A.D. 49 it is likely that Gentile Christians may have flourished in Rome, which is why most scholars believe that upon the Jewish return in A.D. 54 the Roman church was primarily Gentile dominant (Schreiner, 1998).

The shifting landscape of Christian leadership in Rome paints the best picture of the social and historical background. Following Schriene (1998), it appears that Paul is writing to a mixed (Gentile and Jewish) audience brought up in the cultural ideals of the first century Greco-Roman world. Rome was an urban epicenter with nearly one million citizens (Reasoner, 1991). The major cultural influences of the day were marked by ethnic diversity, state controlled religion, a legal orientation toward religion and ritual, and an emphasis on rational thinking (Reasoner, 1991). Thus, when Paul uses the illustration of the body and its members in Romans 12:4-5 this would have made sense to a first century Roman denizen since there was a natural framework for societal classes and specific roles (Kenner, 1993, p. 439). Paul’s theological emphasis on reconciliation and unity throughout Romans, with the practical metaphor of the body in chapter 12, produce clarity in light of the unique historical and social background.

Structural Analysis

There are three aspects to understanding the structure of Romans 12:3-8: 1) the main thematic structure of Romans as an entire book, 2) the thought movements of Paul’s argument specifically in chapter 12, and 3) the structure and development of the

pericope itself. I believe that Moo's (1996) structural analysis of the entire book Romans helps to frame the large movements and headline the theological significance of the book (see Table 1).

With this framework in mind I have created my own thematic analysis of Romans 12 to illustrate the movements of the chapter and immediate context of the pericope (see Table 2). A grammatical analysis of the Romans 12:3-8 (see Table 3) demonstrates that 12:3 is the primary focus of the whole pericope, while the remaining verses serve to illustrate and define. The rationale for this conclusion is based on the fact that the primary imperatives, both positive and negative, are stated in 12:3.

Table 1

Structural Overview of Romans (Moo, 1996)

The Heart of the Gospel	The Assurance Provided by the Gospel	The Defense of the Gospel	The Transforming Power of the Gospel
1:18-4:25	5:1-8:39	9:1-11:36	12:1-15:13

Table 2

Thematic Outline of Romans 12

12:1-2	Call to <i>think</i> and <i>live</i> differently as a Christian	Intro
12:3-8	Call to <i>think</i> rightly about self and others as a Christian	Part 1
12:9-21	Call to <i>live</i> (love) rightly as Christian	Part 2

Lexical / Grammatical Significance

Romans 12:3-8 has a number of significant syntactical constructions that should be studied in depth. I will present a brief overview of two areas of focus that I believe have the most relevance for this particular study. First, and most significant, is Paul's play on the verb "to think" since the root word is the same for the verb "to think" and the modifier "sober judgement". He begins with the negative imperative to not "think" followed by an infinitive construction "to think" to emphasize the manner and quality in which one is reason (Moo, 1996, p. 760). Paul uses this same verb and construction in 2 Corinthians 5:13 translated, "if we are in our right mind", and often uses its cognate throughout Romans to emphasize the way to think (Romans 8:5, 11:20). Moo (1996) states throughout Pauline literature "to think" is meant to "denote a quality of steady, clearheaded understanding of the believer and his or her world that recognizes the truth of the gospel" (p. 760). In addition, Dunn (1988) notes that the particular Greek construction would have also struck a chord with readers since the root word was used in "popular Hellenistic philosophy denoting modesty and restraint" and came to be viewed a cardinal virtue (p. 721).

Table 3

Grammatical Analysis of Romans 12:3-8

2:3	For by the grace given to me	individual
	I say to everyone among you	corporate
	not to think of himself more highly than he ought to think,	imperative -
	but to think with sober judgment,	imperative +
	↑ each according to the measure of faith that God has assigned.	how
2:4	For as in one body we have many members and the members do not all have the same function	individual / corporate
2:5	so we,	corporate
	↑ though many,	corporate
	↑ are one body in Christ,	individual
	↑ and individually members one of another.	individual / corporate
2:6	Having gifts that differ	
	↕ according to the grace given to us	how
	let us use them:	imperative
	if prophecy, in proportion to our faith;	example 1
	if service, in our serving;	example 2
	the one who teaches, in his teaching;	example 3
	the one who exhorts, in his exhortation;	example 4
	the one who contributes, in generosity;	example 5
	the one who leads, with zeal;	example 6
	the one who does acts of mercy, with cheerfulness.	example 7

Second, the expression “*measure of faith*” (12:3c) has scholars divided about the meaning and best translation. A cursory review of modern Bible translations demonstrates the varied perspectives: a) ESV - “each according to the measure of faith God has assigned”, b) NIV - “the faith God has distributed”, c) NASB - “as God has allotted to each a measure of faith”, d) NKJV - “as God has dealt to each one a measure of faith”. There are two primary interpretations of the expression. The first perspective, held by Goodrich (2012) and Poirer (2008), is that the Greek should be translated “a measure, namely a trusteeship” or “a measure of stewardship”. The basis for this translation revolves around parallel Greco-Roman literature, other Pauline uses (cf. Ephesians 4:7), and the immediate context in Romans where Paul continues to stress his calling and ministry (Goodrich, 2012). The second perspective, and more widely held by scholars, is that the Greek should be translated “a measure of faith”, meaning a standard, not an amount, giving Christian faith to every believer, salvation (Cranfield, 1962; Dunn, 1988; Moo, 1996; Morris, 1988). The emphasis on this translation fits well with the gospel-oriented theme of the entire book for Romans and allows Paul to call for equity in exercising giftedness since the same faith was given to all. I support this perspective because it makes the most sense when the mixed Jewish and Gentile audience is considered. It is as if Paul is reminding the church in Rome that their Christian origin is the same and should influence their view of one another.

Exegetical Summary

In summary of the exegetical process of Romans 12:3-8, it is important to consider the genre, purpose and occasion, historical context, the structural analysis of the passage within its broader context, and the significant lexical-grammatical constructions. On the basis of this exegetical process, it is reasonable to conclude that Paul’s primary point in the pericope is accurate self-perception in the context of Christian community. Paul’s particular emphasis on the body metaphor is similar in his letter to the Corinthians (12:12-31) where he urges the readers to consider the importance of unity within diversity. The background and social context in Rome add to the importance of the message Paul was carefully crafting as a part of his practical exhortation after a theologically dense diatribe. Paul wants the church in Rome to understand that while there may be many different roles each member may have, they are to be unified in thought and function as the body of Christ, rightly considering the equal faith and importance of each member. To illustrate his point Paul lists seven different gifts to help flesh out this concept: 1) prophecy, 2) service, 3) teaching, 4) exhortation, 5) giving, 6) leading, and 7) mercy. If one were to consider their gift or position greater than another, they would disregard the equity of the gospel they received and the value of another’s gift. Therefore, Paul is striving for accurate thinking in order to lead to accurate functioning.

III. AUTHENTIC LEADERSHIP

Scholarship is mixed on a consistent definition of authentic leadership (Yukl, 2013; Shamir & Eilam, 2005). Yukl (2013) states that “Authentic leadership is based on psychology and psychological theories of self-regulation” (p. 351). While many theories vary “all emphasize the importance of consistency in a leader’s words, actions and value” (Yukl, 2013, p. 351). Shamir and Eilam (2005) attempt to clarify the concept of consistency by describing four characteristics of an authentic leader: 1) they do not fake their leadership, 2) they do not take on a leadership role for status, honor, or personal reward, 3) they are originals, not copies, and 4) they are leaders whose actions are based on their values and convictions (pp. 396-397). A strong sense of personal awareness, emotional health, and the consistency of behaviors all reflect core competencies of an authentic leader. “In other words, they know who they are and what they believe” (Yukl, 2013, p. 351). When personal values and convictions are genuinely implemented by an authentic leader, followers often respond positively leading to a greater sense of well-being and meaningfulness (Ilies, Morgeson, & Nahrgang, 2005).

IV. ROMANS 12:3-8 AND AUTHENTIC LEADERSHIP

There are three main ways the exegetical findings of Romans 12:3-8 can inform authentic leadership. First, self-knowledge has a communal end. Paul is addressing individuals within a community when he is calling each person to individually consider how they view themselves. He is calling for self-reflection which leads to self-awareness. Self-awareness is a significant cornerstone of authentic leadership (Yukl, 2013). However, Paul’s goal for self-awareness is not personal consistency, but rather healthy communal relationships. This nuance is important because it should refine the motive of an authentic Christian leader. In a sense, the value of consistency in authentic leadership is elevated by Paul to consistency with gospel living as a Christian (Romans 12:1-2).

Second, Paul’s emphasis on unity within diversity can help to develop authentic leadership’s increased emphasis on the self-determined efforts of a leader. Even when the goal is authentic followership, authentic leadership is still based on being true to self (Gardner et al., 2005, pp. 345-437). Romans 12:3-8 suggests that “being true to self” is recognizing the diversity of the larger body and the need each has for another. Paul’s goal is to encourage the church toward healthy interdependence, where theories of authentic leadership make self-realization the goal, as articulated by Kernis (2003) when he says authenticity is, “the unobstructed operation of one’s true, or core, self in one’s daily enterprise” (p. 1).

Third, Romans 12:3-8 illustrates the value of each member of a team since each has been given a gift to use. Discovering, understanding, and utilizing that gift is important for the health and function of the broader community. There is an implicit suggestion that each person ought to be in the process of discovering their personal giftedness if they do not already know it, since the command is “let us use them” (12:6). Authentic leadership is built on this type of self-understanding. The authentic leader can benefit from Paul’s focus on giftedness since it highlights the value of knowing self

and what a team may bring to the table. From a Biblical perspective, drawing on the giftedness of others is just as important as knowing one's own strengths.

V. IN SUMMARY

To conclude, Romans 12:3-8 provides significant insight into the process of increasing in self-awareness which is a foundational to authentic leadership. By following Osborne's (2006) method for exegetical research I considered the genre, purpose and occasion, historical background, literary structure, and the significant lexical-grammatical constructions of the pericope. The results helped to answer the question, "What does it mean to think of one's self accurately?" Thinking of self accurately means understanding self in the context of community, considering the need for being interconnected, and the value of giftedness as a role to play that doesn't lead to arrogance or self-pity. Paul reminds the church that the gospel was given to all and is a foundation for viewing self and each other accurately.

About the Author

Neal Anderson serves as the Director of Residence Life at Colorado Christian University outside of Denver, Colorado, where he lives with his wife and three boys. For the past decade Neal has worked in student affairs at Moody Bible Institute and Wheaton College, where he earned his B.A. in Biblical Languages and M.A. in Biblical Exegesis. Neal is currently a Ph.D student in Organizational Leadership at Regent University in Virginia Beach.

VI. REFERENCES

- Anderson, R. D. (1996). *Ancient rhetorical theory and Paul*. The Hague: Kok Pharos.
- Carson, D. A., & Moo, D. J. (2005). *An introduction to the new testament* 2nd ed.). Grand Rapids: Zondervan.
- Cranfield, C. B. (1962). Metron pisteos in Romans 12:3. *New Testament Studies*, 8(4), 345-351.
- Dunn, J. D. G. (1988). *Word biblical commentary: Romans 9-16*. Vol. 38. Dallas: Word Books.
- Dunn, J. D. G. (1991) Romans, letter to the. Hawthorne, G. F., Martin, R. P., & Reid, D. G., (Eds.), *Dictionary of Paul and his letters*. (pp. 838-580), Downers Grove: Inter Varsity Press.
- Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). "Can you see the real me?" A self-based model of authentic leader and follower development. *The Leadership Quarterly*, 16, 343-372.
doi:10.1016/j.leaqua.2005.03.003
- Goodrich, J. K. (2012). 'Standard of faith' or 'measure of a trusteeship'?: a study in Romans 12:3. *The Catholic Biblical Quarterly*, 74(4), 753-772.

- Hengel, M., & Schwemer, A. M. (1997). *Paul between Damascus and Antioch: the unknown years*. Louisville: Westminster John Knox.
- Ilies, R., Morgeson, F. P., & Nahrgang, J. D. (2005). Authentic leadership and eudaemonic well-being: Understanding leader–follower outcomes. *The Leadership Quarterly*, 16, 373-394. doi:10.1016/j.leaqua.2005.03.002
- Keener, C. (1993). *The IVP Bible background commentary: New Testament*. Downers Grove: Inter Varsity Press.
- Kernis, M. H. (2003). Toward a conceptualization of optimal self-esteem. *Psychological Inquiry*, 14, 1-26.
- Moo, D. (1996). *The epistle to the Romans*. Grand Rapids: Eerdmans.
- Morris, L. (1988). *The epistle to the Romans*. Grand Rapids: Eerdmans.
- Osborne, G. R. (1991). *The hermeneutical spiral: a comprehensive introduction to biblical interpretation*. Downers Grove: Inter Varsity Press.
- Poirier, J. C. (2008). The measure of stewardship: Pistis in Romans 12:3. *Tyndale Bulletin*, 59(1), 145-152.
- Reasoner, M. (1991) Rome in the first century A. D. Hawthorne, G. F., Martin, R. P., & Reid, D. G., (Eds.), *Dictionary of Paul and his letters*. (pp. 851-855).
- Schreiner, T. R. (1998). *Romans*. Grand Rapids: Baker Academic.
- Shamir, B., & Eilam, G. (2005). "What's your story?" A life-stories approach to authentic leadership development. *The Leadership Quarterly*, 16, 395-417. doi:10.1016/j.leaqua.2005.03.005
- Stowers, S. K. (1986). *Letter writing in Greco-Roman antiquity*. Philadelphia: Westminster.
- Stowers, S. K. (1981). *The diatribe and Paul's letter to the Romans*. (Society of Biblical Literature Dissertation Series, 57). Chico, CA: Scholars Press.
- Yukl, G. A. (2013). *Leadership in organizations* (8th ed.). Upper Saddle River, NJ: Pearson.



journal of biblical
perspectives
in leadership

LEADERSHIP AS PARTICIPATION IN CHRIST: PAUL'S THEOLOGY OF LEADERSHIP IN THE LETTER TO THE PHILIPPIANS

Karl Inge Tangen

This article argues that Paul's theology of leadership in the letter to the church in Philippi should be understood in light of the central Pauline idea that believers live in communion with Christ (*koinōnia*). Paul's theology includes an ecclesial vision of a church unified by a shared cruciform wisdom that sees Christ as both Lord of the world and as well as an example of humble self-giving leadership. It is argued that Paul's understanding of the *koinonia* of Christ moves beyond the imitation of Christ to a form of participation in the cruciform leadership of Christ through the Spirit. This kind of leadership takes place as facilitation of, and participation in Christo-practices, which includes cruciform moral reasoning and self-giving love through liturgical-charismatic worship, preaching, teaching, service, economic gifts and peace-making.

I. INTRODUCTION

The notion of "participation in", or "union with" Christ, is by many contemporary scholars seen as the central theological idea in Paul's theology (for an overview see Campbell, 2012; see also Wright, 2015). There is also a growing interest in the topic of leadership in studies of Paul (Agosto, 2005; Barentsen & Esler, 2011; Clarke, 2013). Yet, no one has to my knowledge explicitly explored the relationship between participation in Christ and Paul's notions of ministry as leadership. This study will explore this relation more specifically, Paul's understanding of leadership as participation in Christ in the letter to the Philippians.

This letter is an important source since it is one of the few early, and largely undisputed, Pauline letters that explicitly addresses leaders in terms of overseers (*episkopoi*) and deacons (*diakonoi*) (Phil. 1:1). Unfortunately this has often been overlooked by scholars according to Clarke (2013, p 52 n.4). Yet, the letter has served as a vantage point for Bekker's (2007) important contribution to the field of Pauline leadership studies. In this study I will seek to demonstrate that Bekker's model of mimetic leadership, which is built on Philippians 2:5-11, might be elaborated by means of Paul's description of his ministry as participation in Christ, as described in Philippians 3:3-14. The research question is therefore: *In what way does Paul understand leadership as a kind of participation in Christ – in the letter to the Phillipians?* The study will be a biblical theological study based on exegetical work done by biblical scholars. The primary goal is to provide a theological interpretation of the letter that will contribute fresh insight into Paul's theology of leadership and provide a biblical basis for further practical theological reflection.

II. THE PHILIPPIAN CONTEXT AND CHRIST AS A MODEL OF COUNTERCULTURAL LEADERSHIP

Why was leadership and important issue in Philippi? Philippi was a Roman colonial city where Romans owned most of the land and dominated local institutions (Tellbe, 2001). Hellerman (2003) has shown that the *cursus honorum*, the pecking order of power and dignity, formalized in the sequences of public offices, played a very important role in Roman colonies in general, and in Philippi in particular.¹ Hellerman concludes that epigraphic testimonials to the social status of individuals in and around Philippi is unparalleled elsewhere in the empire. He also shows that evidence from Philippi seems to indicate that non-elite voluntary associations and cult groups tended to replicate the vertical structures of the Roman elites (Hellerman 2003). At the time the letter was written the church faced critical challenges as a result of social intimidation from these elites. This can be seen in chapter 1, where Paul writes that he is in chains (1:14) and that the church is struggling and suffering as a result of Roman use of force (1:28-30, see also Fee 1995; Longenecker & Thompson, 2016; Zerbe, 2016). There were simultaneously internal challenges, including ongoing conflicts and posturing (4:2), probably relating to the Roman perception of status (Phil. 2:2, Fee, 1995), and the threat of false "Judaizing" teaching (3:2-3) that possibly promised protection from Roman power by advocating official recognition as a *religio licita* (Tellbe, 1995). It is in this situation that Paul offers a countercultural vision of leadership and status. Bekker (2007) has shown that Paul's response to Roman preoccupation with honor was to narrate Christ as an example of a *cursus pudorum* (course of ignominies). He suggests that what many scholars perceive as central section of the letter, the hymn² in 2:6-11, represents a counter-cultural model of mimetic leadership where Jesus serves as an *exemplum* for Christian leaders (2007, pp.6-7).

¹ The *cursus honorum* meant that Romans generally divided society into two groups with regard to honor: the *honestiores*, or privileged strata of society, and the *humiliores*, who did not qualify for offices or honor, for reasons of birth, lack of wealth or education (see also Witherington, 1995).

² Whether is it a pre-Pauline hymn is highly debated but not relevant here. For the debate see (Fee, 1995; Witherington III, 2011)

Instead of climbing up the social ladder of the Roman society, Jesus deliberately chose the *cursus honorum*, stepping down the social ladder, taking the role of a slave, and a suffering servant. He was in the form of God (*en morphēi theou*), yet "he did not regard being equal to God as something to be taken advantage of."³ (2) He then engaged in a voluntary self-emptying of statuses and privileges, humbling or "emptying himself (*kenoso*), taking on the status and form of a slave (*morphēn doulou*). (3) He chose to suffer in obedience to God, obeying until death (*mechri thanatou*), the shameful death of the cross. (4) Yet, because of this, God has now highly exalted him (*huperupsōse*) superior to any human power. (5) In the future all humans will acknowledge that Jesus is Lord (*kúrios*) – with God the Father and kneel before him.

III. THE CHURCH AS A CONTEXT FOR LEADERSHIP AND PAUL'S COMMUNAL VISION

It is essential to observe that this countercultural model of leadership serves a larger purpose in the letter. Ben Witherington laments that the enormous attention the Christ-hymn in 2:6-11 has drawn in scholarly discussion has resulted in a tendency to gloss over 2:1-4. Witherington sees this as an immense mistake, because vv.1-4 set up the hymns that follow (Witherington 2011, loc 1855). Paul's primary concern is the church as an alternative community (Phil. 3:21), and leaders in the Philippian church should therefore not only follow Christ's example but seek to grasp the communal vision created by the risen Lord. Paul introduces this vision using the term *koinōnia* in 2.1. This term has a variety of meanings, including association, fellowship, and participation. Variations of the same root may take on the meaning of common, communal (*koinōs*); share, participate in (*koinōneō*); and companion, partner, or sharer (*koinōnos*) (Verbrugge, 2003). In Philippians the word first appears in the description of Paul and the church as partners in the gospel (1:5). The partnership is oriented towards Christ and includes the ethical aspect of living a life worthy of the gospel (1:27), which also leads to the sharing of struggles and sufferings (1:29-30).

The moral vision of a life worthy of the gospel is then unpacked in more depth in Philippians 2:1-4. The two first verses may be translated as follows (NIV):

Therefore, if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit. If any tenderness and compassion then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.

Here the term *koinōnia* is specifically linked to the Holy Spirit in 2:1 (*koinonia pneumatōs*). The genitive seems to imply that the ecclesial vision is grounded in the spirituality, of having fellowship with the Spirit.⁴ Moreover, Paul seems to emphasize the deep and motivating affections that come from being united with the Spirit in love (2:1-2). As Thompson observes, the overall goal of Paul's exhortation is the transformation of the community in terms of a transformation from self-centeredness to a corporate existence shaped by the self-denying love of Jesus (Thompson, 2006). Such corporate

³ For this translation, see Witherington III, 2011, I.2203. In the imperial temples, in the city center, Roman leaders were considered "equal to the gods" (see also Zerbe, 2016, I. 442)

⁴ See the implicit Trinitarian formula in 2. Cor. 13:13 (see also Witherington 2011, i.1901, and Fee 1995, 180-182).

existence expresses itself in tenderness and compassion (see also Hawthorne & Martin, 2018, I. 5698-5699). Moreover, in Philippians 1:9 Paul is praying that this love may abound in *epignosis* and in *aesthesis*, which might be translated as moral knowledge and discernment (see Verbrugge, 2003). The third dimension of the ecclesial vision is therefore a unifying moral reasoning. Paul seems in particular to focus on the development of an alternative, and cruciform form of moral phronesis, that could unite the community so that the church may “think the same thing” (*to auto phronein*), and be “of one mind” (*to hen phronountes*) (Longenecker & Thompson, 2016). Thompson and Longenecker observes the exhortation to have “one mind” would have resonated with a Greco-Roman audience’s perception of friendship. Likewise, in Philippians 4:8-9, Paul encourages the church to embrace what is commonly perceived as virtuous (*arête*) in the social context.

Yet as Witherington argues, Paul does not merely borrow terms from Greco-Roman discourse. Rather he incorporates such terms into the matrix of the paradigmatic story of Christ and his own example (Witherington III, 2011, I. 3841-42). This can be seen in Philippians 2:3-4: “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.” The virtue that gives the moral reasoning of the ecclesial vision its particular shape is the virtue of humility (*tapeinophrosynē*). It was not regarded as virtue in the Greco-Roman world. It had rather negative connotations in terms of weakness, obsequious groveling, or mean-spiritedness, and was considered a synonym for being ignoble, cowardly, or of low birth (Longenecker & Thompson, 2016). Thus, it is exactly at this point that Paul confronts Roman perception of leadership. Instead of empty self-glorification and rivalry (Witherington 2011, I. 1920-1921), Paul promotes the kind of humility that is seeing and reckoning others above oneself. (Hawthorne & Martin, 2018 I. 5801-5805). The fourth and final dimension of this ecclesial vision may be seen as the practical outcome of this mindset. This is described in 2:4 in terms of serving one another, or mutual service. Paul sketches a contrast between looking out for one’s own interest on one side, and caring for others, or the common good of the church, on the other (2:20-21).⁵ In sum, Paul’s communal vision of the church may be described as follows: a community that worships in the Spirit, is driven by love, has a shared moral reasoning characterized by humility, and engages in mutual service so that they will live a life worthy of the gospel (Phil. 1:27).

IV. LEADERSHIP AS PARTICIPATION IN CHRIST’S POWER AND SUFFERING

Having sketched the horizon of an alternative communal vision, Paul turns to a presentation of the leader as participating in Christ’s death and resurrection. Philippians 3:9-10 reads:

⁵ Thus, the ecclesial vision of Philippians is fairly similar to the one which is worked out in more detail in other letters through the metaphor of the church as the body of Christ. The main idea is that the different members need one another and serve one another in light of the common good, which is Christ (Rom. 12; 4-6, 1. Cor 12:12-27).

and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith. I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death.

These verses need to be understood within its immediate context. The text appears within Paul's self-presentation in Philippians 3:3-14, which both builds on and resembles the hymn in chapter 2. This can also be seen in the thematic similarities between the sections,⁶ displayed in the table below, where I have taken themes from Bekker's analysis of Philippians 2:6-11 and compared it to chapter 3:3-12:

Table 1

Thematic similarities between Philippians 2:5-11 and Philippians 3:3-12

Common theme ⁷	Philippians 2:5-11	Philippians 3:3-12
Being in a privileged state	Jesus being in the form of God (<i>en morphēi theou</i>), having divine status.	Paul being a part of God's people, seen as faultless and righteous Pharisee by virtue of obedience to the law.
Voluntary self-emptying of status, privileges and glory	Humbling or "emptying" (<i>kenoo</i>) himself, "becoming nothing," taking on the status and form of a slave (<i>morphēn doulou</i>).	Gains considered as loss (<i>zemia</i>), "debt" or "cast away", now serving in the Spirit as a slave (<i>doulos</i>) of Christ (1:1)
Suffering in obedience to God	Suffering obedience to death (<i>mechri thanatou</i>), even the shameful death of the cross.	Participating in his sufferings, becoming conformed to him in his death (<i>summorphizomenos tōi thanatōi autou</i>).
Divine exaltation: a second and restoring status reversal	Being highly exalted (<i>huperupsōse</i>) by God, becoming Lord (κύριος) with God the Father.	Knowing the power of the resurrection of Christ Jesus my Lord, (Christou Iēsou tou kyriou mou). Gaining a new status of righteousness.
Eternal glory	This will be acknowledged by all humans in the future.	This will be fully accomplished in the future when Paul "accomplishes" resurrection.

⁶ It might be added, as Longenecker and Thompson observes, that there are many other terminological parallels between chapter 2 and 3 (see Longenecker & Thompson 2016, 92).

⁷ It's worth noticing that there are also important distinctions between the chapters. First, there is an obvious ontological and theological difference between the privilege of being in the form of God and the human status of being a faultless Pharisee. Secondly, it is crucial to acknowledge that Paul's new status, and suffering obedience, is not based on his own effort, but is rather God's work in him, as I am suggesting below (Phil. 3:10, 2:13).

It is also critical to acknowledge that the order in which Paul presents his Jewish status in Philippians 3 corresponds to the typical structure of Roman honor inscriptions found in Philippi (Longenecker & Thompson, 2016). Thus, Philippians 3:3-14 might be read as a parallel to Philippians 2, implying that Paul deliberately designed his self-narrative as a contrast to the *cursus honorum*. It follows then that the main point of the self-narrative in 3:3-9 is that Paul denounces whatever status and privileges that humans may put their trust in (3:3, see also Longenecker & Thompson, 2016). Paul goes as far as considering these assumed privileges as (*skybala*), which might be translated as “rubbish” (Fee 1995, 219), compared to knowing Christ. To know Christ is the superior good in this narrative. The term for knowing (*ginosko*), denotes, as Hawthorne and Martin observe certainly more than an intellectual apprehension of truth. Rather, it is a personal appropriation of, and communion with, Christ himself, involving both the mind and the heart (Hawthorne & Martin, 2018, l. 9011-9015). So what does it mean to know Christ? In Philippians 3:9-10 there seems to be an intimate connection between this kind of knowledge and receiving one’s righteousness from God by faith. The meaning of righteousness and justification has been heavily debated in recent years since the arrival of the so-called “New perspective on Paul”.

Within this article I cannot present my own perspective on this debate in any depth, but a couple of comments will suffice. It is beyond doubt that some of the “new perspectives” have brought refreshing insights on Second Temple Judaism, and on how Paul’s account of justification by faith in Galatians and Romans includes the sociological question of how Gentiles are included in the people of God⁸ (e.g Barclay, 2015). Yet, as Witherington (2011, l.3074-76), following Kim notes, “if Paul was not conscious of his personally achieved righteousness but only of the ‘national righteousness’ of Israel in Philippians 3.2-20 should he not have referred to it as ‘our own righteousness’”? – but he rather uses the noun in the singular. Thus, Philippians 3:9-10 indicates that Paul’s encounter with Jesus also transformed his understanding of individual justification in terms of a clearer distinction between the status acquired by human achievement, and the righteousness received from God as a gift. Hence, Paul’s experience on the road to Damascus and his post Damascus reflections seems to include not only a new and humbling understanding of Jesus as the Messiah, and a new insight on the nature of God’s covenant people, it also includes an experience of being surprised by personal and undeserved grace (*charis*) and being overwhelmed by divine love (*agape*) that fills the heart (Rom 5:5). This seems to be an essential aspect of what Paul described as his *koinōnia* with Christ, evident in the verse that N. T. Wright (2015, l.9401-9411) sees as a possible center of Pauline theology:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me (Gal. 2:20).

If Wright is correct, this verse may serve as a hermeneutical key to Philippians 3:10 and explain what it means to know Christ. How then can such knowledge be attained? With the old perspective on Paul, one may maintain that faith comes from

⁸ Anyhow, as James Dunn seems to suggest, in his exposition of Romans 4:4-5, the reformation principle may even be maintained, although with an altered horizon (see Dunn, 2006, pp.366-367).

hearing and believing the gospel, and an experience of the love of Christ through the Spirit (Gal. 3:2-5; Rom. 5:5; 10:17). In Philippians 3:10, however, it seems that the basic way of knowing Christ also comes through a life of imitating him or participating in what might be called Christo–practices, in the sense that these are both imitation of and participation in Christ. I will identify and unpack several Christo-practices in Philippians below. However, I will first discuss how participation may transcend imitation in terms of being part of Paul’s *koinōnia* with Christ in the Spirit. To explore what I will call pneumatological or pneumatic participation, it might be useful to begin with Fee’s (1995) structural analyses of 3:10, which he considers as the “perfect chiasm”:

So that I may know, him

A – Both the power of his resurrection

B – And participating (*koinōnia*), in his sufferings

B’ – being conformed (*summorphoo*) to his death

A’ – If somehow, I might attain the resurrection from the dead

According to Fee (1995) the forcefulness of this structure lies in the A-A lines as they surround the B lines. Most important for my purpose is that they point to Christ’s resurrection (A 1) as the source or means whereby Paul is enabled to endure suffering (B lines). To know Christ is therefore to know the power of the resurrection (A 1), which in turn needs to be understood in an eschatological already, but not yet perspective (A 2.) Thus, it is the power of the resurrection that enables the church to endure pain, and to will and to act in order to fulfill God’s good purposes (Phil. 2:13).

I suggest that this kind of participation or *koinōnia* should be understood in terms of fellowship with, or participation in, the Spirit. We have already seen that Paul uses *koinōnia* in this way in Philippians 2:1 (see above), also in the sense that the Spirit is seen as the source of love and unity. Moreover, in Philippians 3:3, Paul introduces the passage by a reference to “we who serve God by his Spirit” in contrast to those who serve in the flesh.⁹ Here Paul uses the liturgical term *latreio*, which also can be translated as worship (Verbrugge, 2003, l. 28754, see also RSV). This might indicate that Philippians 3:10 can be read in light of 2. Cor. 3:17-18, which describes worship in the Spirit in contrast to worship under the law. The case for such a reading is strengthened by the fact that there is a resemblance between how *summorphoo* is being used in Philippians 3:10 for describing conformity to the death of Jesus, and the way *metamorphoo* is used to describe how the church is transformed into the image of Christ by the agency of the Spirit in 2. Corinthians 3:17-18. Thus, seeing these texts together, I suggest that it is the knowledge of the grace of God and the power of the resurrection given by the Spirit that alters imitation into a transforming response to the one “who loved me and gave himself for me” (Gal. 2.20). Thus, in Philippians 3:3-12, Paul moves beyond imitation to pneumatic participation in Christ,¹⁰ in the sense that

⁹ Serving in the Spirit (verse. 3) is a parallel to the later theme of knowing Christ (verse 7-10), in contrast to leadership based on Jewish privileges or Roman status.

¹⁰ In the words of Gordon Fee: “so that what most characterizes the Holy Spirit is *koinōnia*, a word that primarily means “participation in” or “fellowship with”. This is how the living God not only brings us into an intimate and abiding relationship with himself, as the God of all grace, but also causes us to participate in the benefits of that grace and salvation,” (Fee, 2000, pp. 27–28)

Christo-practices are enabled by, and dependent on, God's transforming grace and the transforming presence and power of the Holy Spirit. Yet, at the same time, Philippians 3:10 informs us that this fellowship with the Spirit, includes participation in the sufferings of Christ. Fee makes an important observation when he says that the term resurrection only applies to those who have first experienced death (Fee, 1995). Thus, there is an intimate connection between the experiences of the power of the resurrection and the suffering and pain that is experienced in countercultural imitation of Christ, which Paul describes in 2. Corinthians 4:11 in terms of being "given over to death." Hence, what we see at work in Paul's leadership is what Michael Gorman would call an experience of cruciform power (2009). Gorman stresses that there is certain continuity between Jesus' humiliated and his exalted status in Philippians 2:6-11. He therefore suggests that the cross is the signature of the Risen One and it follows that Jesus' lordship, paradoxically, has the form of servanthood:

That is, Jesus' lordship, paradoxically, has the form of servanthood even in the present (which is why it is no surprise that Paul tells the Romans that Christ is praying for us [Rom 8:34]). That is why a community that lives "in Christ" (Phil. 2:1-5) will be shaped like the story of Christ narrated in 2:6-8 (Gorman 2009, I. 320-21).

Gorman does not neglect God's majesty and power. He defines God's holiness as "majesty in relation" (Gorman 2009, I.328). At the same time, I think it is imperative to see that Paul's understanding of God's power includes the whole economy of salvation, including the eschatological notion of Jesus as the one who annihilates the evil incarnation of lawlessness with the breath of his mouth (2. Thess. 2:8). How these images should be combined cannot be discussed here. Nevertheless, one may maintain that the death and resurrection of Jesus have transformed the character of human power in the church to a form of serving power for others (Phil. 2:6-11, see also Marshall, 2003).

However, as the notion of kneeling before Jesus in Philippians 2:9-11 demonstrates, power may still be power over. Likewise, cruciform leadership is still manifested within a hierarchical structure in Paul's writings. Andrew Clarke has shown that there is evidence for hierarchal structures in Paul's churches (Clarke 2013, Ch. 4). In Philippians we see this hierarchy in the reference to overseers and deacons (Phil. 1:1). How this kind of organizational structure intersected and interacted with what James Dunn (2006) calls charismatic structures is not apparent in this letter.¹¹ What we see in Philippians is that Paul serves as a paternal figure within the "family" of believers. Elsewhere it is also evident that this kind of "fatherhood" meant that Paul could confront alternative power toughly when the common good of the church was threatened (e.g. Gal. 1:6-9; 1.Cor. 11;17-34). Thus, cruciform leadership does not exclude the use of (rhetorical) power within a hierarchical structure.¹²

¹¹ In my view Clarke's (2013) emphasis on hierarchy versus Dunn's (2006) emphasis on charismatic structure should be discussed and possibly combined in light of a critical realist account of structure and agency. Yet, this must be discussed elsewhere, since charisms are not discussed in the letter to the Philippians.

¹² One should not overlook that the dominant tools of leadership in Paul, rhetoric and modeling for imitation also are forms of power. See for instance Elisabeth Castelli's interesting, but problematic work (Castelli, 1991). For a critique, see Clarke 2013.

Does this imply that organizational power is included in the sharing of the power of the resurrection? I suggest that this is the case, yet primarily in the sense that leaders in Pauline churches seem to have been publicly committed to the Lord by prayer, fasting and the laying on of hands, expecting the Spirit to empower their ministry to the church (Acts 14:23; 2. Tim. 1:6-7). Thus, leadership might have existed in a kind of dialectic between organizational structure and charismatic ministry. Yet, it is crucial to acknowledge that both forms of power were grounded in Christ's teaching and example (Phil. 2:6-11), and that Paul in Philippians 3 does not replace Roman status or Jewish privileges with an equivalent ecclesiastical status (see also Fee, 2000, Ch. 10). He rather makes it clear that authentic service depends on the presence and guidance of the Spirit (Phil. 3:3). Elsewhere he uses the metaphor of stewardship, implying that leaders share in a delegated form of power, that they are accountable to Christ (1 Cor. 4:1-4), and that the church should evaluate or test their ministry including their charismatic authority (1. Cor. 12:3; 14:29). Charisma and cruciform power are therefore not something the leader possesses, but rather something they are grasped by and lead by (Phil. 3:12-14).

Finally, cruciform power is also almighty power in the sense that Paul expects from God that which is impossible for humans. The good news that Paul announces to the somewhat shaken church in Philippi is that Christ has conquered all alternative human and spiritual powers, including the ultimate threat posed by Roman authorities, death (Phil. 1:21; 2:11). In Philippians 4:13 he states that he can handle any situation, both good and extremely difficult, through the power of Christ who works in him. Hence, it is the power of the resurrection that enables Paul and the church do God's will (Phil. 2:13). It follows that cruciform power is far more than the power of love suffering for others. It is also sharing in the resurrection power to do what is only possible for God – give life and turn death to life.

V. LEADERSHIP AS PARTICIPATION IN AND FACILITATION OF CHRISTO-PRACTICES IN THE SPIRIT

Thus, when I in the following will present different leadership practices, these should not only be perceived as participation in Christ death through self-giving and suffering service, but these should also be seen as participation in God's resurrecting power, present as the power of the Spirit, which is the "already" in the "already, but not yet" pattern in Paul's eschatological theology (Fee 1995). The full experience of resurrection power lies in the future when death and suffering will be destroyed at Christ's return (1 Cor. 15:23-26).

The leadership practices that will be presented also need to be seen within the ecclesial vision outlined above. Yet, this kind of social unity cannot, as morphogenetic sociology suggests (Archer, 1995), exist without continual agency in the Spirit. Here leaders carry a particular responsibility for modeling, facilitating and guiding of Christo-practices. The first Christo-practice would be that of proclaiming the gospel to the Greco-Roman world. In Philippians it is not only Paul who serves in the role of an evangelist (Eph. 4:11), but the whole church is clearly perceived as partners in this kind

of ministry (Phil. 1:5).¹³The Corinthian correspondence offers an even thicker description of this dynamic. Paul says that those who proclaim the gospel are handed over to death by torture and persecution, so that life may be at work in those who receive the good news (2 Cor. 4:8-13). The life-giving power of the gospel (1 Cor. 1:17-18) transcends both human wisdom and Paul's rhetorical skills (1 Cor. 2: 4-5) and is accompanied by the "demonstration of the Spirit and of power" (1. Cor. 2:4), which probably is a reference to healings, signs and wonders (Rom. 15:19).

The second practice of leadership as teaching is demonstrated in the letter itself. What Clarke sees as a general pattern in Paul's letters is clearly identifiable in Philippians, and in particular in chapter 3. He is mainly using "two principal tools" to persuade his followers, namely rhetoric and personal example (Clarke 2013, p.156-159).¹⁴ Paul's teaching includes a variety of rhetorical and didactic genres. He engages in kerygmatic proclamation and exhortation in the indicative (Phil. 2:6-11) and instructs in the imperative (2:1-4; 4:2). He combines showing the way to a life modeled on Christ with warnings against false teaching and alternative practices (Phil. 3:2-14).

Paul's teaching in Philippians should be understood within the framework of a "family letter" as Whiterington argues (2011, l.474-530).¹⁵ Paul avoids setting up a patron-client friendship of instrumental reciprocity (Whiterington 2011, l. 495). Rather, he creates a shared responsibility for living a life worthy of the gospel. In terms of leadership, this means that the deacons and overseers would be responsible, not only for handing over the teaching of Paul, they would also be expected to become role models themselves. This would in particular apply to the third, and perhaps most emphasized practice in the letter to the Philippians, that of mutual service. This communal practice is already described in some depth above, as Paul's ecclesial vision. Here I want stress that leaders would be expected to be role models. Paul describes Timothy and Epaphroditus as such examples. Timothy is described as one who shows genuine concern for the church's welfare (2:20) in contrast to those who "look out for their own interests, not those of Jesus Christ" (2:21). Epaphroditus is portrayed as one risking his own life in order to help Paul and take care of his needs (2:25-30). Moreover, if Paul's advice in Philippians 2:3-4 were taken seriously by upper-class Christians in Philippi, they would have to stop acting on the basis of the normal social protocols towards slaves and others who were seen as *humilores*, and start considering them better than themselves. They would have to take care of their interests and lead by example, rather than lording it over them (2 Cor. 1:24). This would, as Witherington observes, be a significant change in mindset concerning the social order, at least within the context of the Christian community (2011, l.2051). Service would also include financial support and self-giving. Since the church portrayed in 2 Corinthians 8:1

¹³ The hymn in Phil 2:6-11 may therefore be read as a radically missional text that presents a cruciform testimony to the a world (Gorman, 2015).

¹⁴ As Witherington shows in his socio-rhetorical commentary. In Philippians, Paul is teaching in a rhetorically structured way, demonstrating not only oratory skills, but the dominant rhetorical character of Greco-Roman culture (Witherington III, 2011). Whiterington (2011, l.428) suggest that we are dealing with in Paul's letters are rhetorical discourses courses with some epistolary features.

¹⁵ Philippians is often referred to as a letter of friendship but this is probably incorrect. Since the language of friendship is absent in the letter, it should not be read within the framework of a patron-client friendships. It is better to see it as family letter (see, Witherington 2011 l.474 -530).

probably is the church in Philippi, it is possible that the church might have supported Paul financially for a long period of time, probably years (Phil. 2:25; 4:15, 2. Cor. 11:8-9, see Zerbe 2016, l. 6225-6234). In 2. Corinthians the church in Macedonia is portrayed as a role model of voluntary self-giving and provision (“beyond their ability”), based on loving care for Paul, and their devotion to Christ (2 Cor. 8:3-5). As I suggested above, this should not be understood within a reciprocity cycle of patron-client relationships (Witherington 2011, l. 495), but rather be seen within the framework of mutual service and love (Phil. 2:1 -4.)

Thus, from the letter to Philippians, I think it is legitimate to claim that Paul is promoting a radical form of cruciform servant leadership, which included both sociological and economical self-giving. Yet, it is important to note, as Witherington does, that the “servant language” (*doulos*) in Philippians 2 and 3, does not refer to slavery, but reflects the OT language of Isaiah 52-53. The basic connotation is therefore of Jewish leaders and prophets as servants of God (Witherington, 2011, l.2056-2058). This implies that the deacons and overseers in Philippi (Phil. 1:1), who were stripped of their “Roman status” or “Jewish glory,” could still see themselves as leaders who had the authority to lead within an organized hierarchy.

However, Andrew Clarke acknowledges that Paul is mixing metaphors, including mixing hierarchy with images of leaders as servants or slaves: The leader has a higher status within the hierarchy, but is not to abuse that status, and there will be occasions when the actions and vulnerabilities, suffering and incessant toil of the leader reflects more the status of a slave (2013, p.103). Do this imply that a Pauline theology of leadership would include an occasional paradox? The evidence in the letter to the Philippians seems to imply that this was a relatively continual paradox. Although a defined and organized power-structure existed, leaders were called upon to use these roles in a way that benefited the interest of others and the common good over their own interest (2:4).

The communal vision of Paul also leads to a fourth practice, that of peace-making or reconciliation. In Philippians 4:2-3 Paul urges two female leaders,¹⁶ Euodia and Syntyche to reconcile in terms of coming to the “same mind”. Paul does not present an exact method for how this should take place, but he provides at least two important clues. Firstly, the expression “coming to the same mind” (4:2) was already introduced in 2:2 and 2:6, and this shows that the earlier exhortations and the exemplary paradigm of Jesus is relevant for how he would like these leaders to think about the conflict. If the leaders valued the other higher than themselves (2:3), the dialogue could start on new premises. Secondly, it is clear that the church, and in particular one unnamed co-worker, should serve as mediators (4:2) and assist the two leaders in the process (Zerbe, 2016, l. 4824, see also Silva 2005, p.194-195).

The fifth practice is that of corporate worship. There is no specific section in the letter that systematically deal with liturgical-charismatic spirituality that is outlined in more depth in other Pauline letters (e.g. 1 Cor. 11-14). Yet there are references to thanksgiving (eucharistia) and different forms of prayer in 1:3-4 and 4:6 (*proseuche*,

¹⁶ From the very beginning in Philippi, church leadership seems to have consisted largely of faithful and courageous women, who had struggled beside Paul (Acts 16:12-16, see also Silva, 2005, p.192, Longenecker & Thompson, 2016, p.123).

deesis). The closest parallel in the Pauline material is probably 1. Thessalonians 5:16-20, which shows how joy in the Lord is associated with continual prayer, thanksgiving and openness to charismatic utterances such as prophecy. Based on the introduction to the letter (Phil. 1:1), it is reasonable to assume that leaders may have had a responsibility of initiating and facilitating such practices, helping the church to rejoice continually in Lord (Phil. 4:4-7). The reference to prayer and thanksgiving in the introduction to the letter (1:3-4) also shows that thanksgiving and prayer was one of the ways in which Paul and his co-workers were leading, overseeing and caring for the churches. In 2 Corinthians 11:28-29 he says:

Besides everything else, I face daily the pressure of my concern for all the churches. Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?

Thus, suffering and struggling with Christ is also an internal practice. In Colossians 4:12 he describes, Epaphras, one of his co-workers, as a servant of Christ Jesus, who is “wrestling” in prayer for you. Yet, in Philippians 4:6 Paul makes it clear that these practices take place in faith and not in total anxiety, because the presence of the resurrected Lord brings joy and peace in the Spirit (Phil. 4:4,7). In Philippians 4:7 he describes the peace from God as something that exceeds or surpasses (*huperecho*) human understanding. Thus Philippians 4:4-7 also shows how the power of the resurrection, manifested in prayer, becomes a cruciform practice.

The sixth practice is slightly more individual in character and may be associated with what Paul in Romans 12:2 calls the renewal or transformation of the mind (*nous*). Within the letter to the in Philippians it means taking on or having the same mind as Christ (2:5). This means accepting a new way of moral reasoning as we have seen above. Yet, it also means embodying a new understanding and self-identity as a leader. Leaders in Philippi should denounce the *cursus honorum* and instead take the posture of a servant, imitating Christ, seeing themselves as servant of others, including the *humilores*. That would certainly require a continual and conscious renewal of the mind.

From Philippians 3 we might add that the renewal of the leaders’ minds also includes seeing oneself as an empowered servant, united with Christ in his death and resurrection. Romans 12:2 may certainly be read in light of Romans 6:1-11 where Paul exhorts the church to recon themselves as being dead to sin and alive to God because they have been baptized into the death and resurrection of Christ. It is possible to see a similar sacramental dynamic in Philippians 3:10 (Hawthorne & Martin, 2018, II. 9191–9218; Silva, 2005, p.163),¹⁷ although this is not exegetically, obvious. Anyhow, the practical outcome was the same: leaders in Pauline churches were called to serve out of the identity of having become and becoming new persons in Christ. Servant leadership was therefore more than a style of leadership, it was who they were by having entered into *koninoia* with Christ in the Spirit (Phil. 1:1).

The six practices that have been presented so far may possibly be summed up in the seventh, faithful self-giving. The most dramatic form of self-giving is depicted in Philippians 2:17 where Paul interprets the possibility of his own execution in terms of

¹⁷ If this is the case, leaders in Rome could return to the place where they were baptized and ask: What kind of leader “died” as I was baptized to Christ and what kind of leader was raised to live in the Spirit?

becoming a “drink offering” to God (Phil. 2:17), demonstrating that he is interpreting his life liturgically (see Silva, 2005, p.126). However, we have seen above that Paul could see his ministry in terms of already being handed over to death in terms of the pain and suffering that followed from serving Christ. Thus, the kind of cruciform leadership that Paul envisions in Philippians is taking place as he is presenting his body - his whole self, as a living sacrifice to God, every day turning his whole life into a Christo-practice (see Rom. 12:1). As we have seen, this is a self-giving that is done in faith because Paul is expecting from God, that which is impossible for men. That includes righteousness from God and the resurrection power of Jesus Christ working through self-giving service. It is this power from God through the Spirit that gives Paul confidence to witness without fear and which makes the gospel advance in the world regardless of erroneous motivations (Phil. 1:12-14; 2:13). It provides joy and peace that surpasses all understanding (Phil. 4:4-7), and it gives strength to handle any circumstance, including hunger, abundance and desperate economic need (Phil. 4:12 - 13). Yet, this joy and power is experienced in, and not apart from, self-giving service, which frequently includes sacrifice and pain.

VI. CONCLUSION

This study has shown that Paul’s theology of leadership in the letter to the church in Philippi should be understood in light of both the cultural context in Philippi, which was characterized by Roman quest for honor, and the central Pauline idea that believers live in communion with Christ. This communion includes an ecclesial vision of a church that is unified by mutual service grounded in a shared cruciform wisdom that see Christ as Lord of all, and at the same time, as a model of humble and serving leadership. Moreover, Paul’s theology of leadership moves beyond imitation to a form of participation in the cruciform leadership of Christ through the Spirit. This takes place as modeling and facilitation of Christo-practices, such as preaching, teaching, service, peace-making, liturgical-charismatic worship, and new ways of moral thinking and decision-making, all in the form of faithful self-giving in the Spirit.

This kind of leadership exhibits at least two intertwined paradoxes. First, it operates through an organized hierarchy and yet takes the form of service where leaders consider others higher than themselves. Secondly, leaders simultaneously participate in the suffering of Jesus and the power of his resurrection. Suffering comes from the force of external resistance as well as the pain that follows from internal care and tensions in the church. Resurrection power is characterized by having power to lead for the benefit of others, although it manifests itself within an organized hierarchy. This represents a sense of having power over yet remains accountable to Christ and the church as a whole. Hence, the image of cruciform power is a real paradox of individual empowerment and corporate responsibility that integrates both the divine and the human and hold together real experiences of cruciform vulnerability with the reality of God’s strength and dynamic power.

Finally, from this study it can be concluded that the image of cruciform leadership should not be dissolved by either humanistic reductionism that reduces it to nothing more than the effect of suffering love for others, or by theological triumphalism that teaches the false notion of continual experiences of God’s power without the sacrifice

and pain that follow from imitating Christ in self-giving love. These findings are to some degree limited to the letter to the Philippians although parallels in other Pauline material have been demonstrated. This calls for more research not only in the field of Pauline leadership studies but also in practical and constructive theology.

About the Author

Karl Inge Tangen (Ph.D.) is Dean of Research at HLT; The Norwegian School of Leadership and Theology. He is an inter-disciplinary scholar, who has written and co-edited books and articles within the fields of Organizational leadership, Pentecostal studies, Sociology of Religion and Practical Theology. More recently he has published a study on Luke's theology of Leadership (*Journal of Pentecostal Theology*, 2018). He is also an associate pastor of the Filadelfia Church in Oslo, Norway.

VII. REFERENCES

- Agosto, D. E. (2005). *Servant leadership: Jesus and Paul*. St. Louis, MO: Chalice Press.
- Archer, M. S. (1995). *Realist social theory: The morphogenetic approach*. Cambridge University Press.
- Barentsen, J., & Esler, P. F. (2011). *Emerging leadership in the Pauline mission*. Eugene, OR: Pickwick Publications.
- Black, D. A. (1995). The discourse structure of Philippians: A study in text-linguistics. *Novum Testamentum*. Vol. 37, pp.16-49.
- Campbell, C. R. (2012). *Paul and union with Christ: An exegetical and theological study*. Grand Rapids, MI: Zondervan.
- Cassius, D. (1917). *Roman history, volume V. Books 46-50*. E. Cary & H. B. Foster, Trans. Cambridge, MA: Harvard University Press.
- Castelli, E. A. (1991). *Imitating Paul: A discourse of power*. (1st ed.) Louisville, KY: Westminster John Knox Press.
- Clarke, A. D. (2013). *A Pauline theology of church leadership*. (1st ed.) Bloomsbury T&T Clark.
- Dunn, J. D. G. (2006). *The theology of Paul the apostle*. Grand Rapids, MI: Eerdmans.
- Fee, Gordon. D. (1995). *Paul's letter to the Philippians*. Grand Rapids, MI: Eerdmans.
- Fee, Gordon. D. (2000). *Listening to the Spirit in the text*. Grand Rapids, MI: Eerdmans.
- Gorman, M. J. (2009). *Inhabiting the cruciform God: Kenosis, justification, and theosis in Paul's narrative soteriology*. Grand Rapids, MI: Eerdmans.
- Gorman, M. J. (2015). *Becoming the gospel: Paul, participation, and mission*. Grand Rapids, MI: Eerdmans.
- Gorman, M. J. (2016). *Apostle of the crucified Lord: A theological introduction to Paul and his letters*. (2nd ed.) Grand Rapids, MI: Eerdmans.
- Hawthorne, G. F. & Martin, R. P. (2018). *Philippians. Volume 43. Rev. Ed.* (B. M. Metzger, D. A. Hubbard, & G. W. Barker, Eds.) Grand Rapids, MI: Zondervan.

- Hellerman, J. H. (2003). The humiliation of Christ in the social world, part 1. *Bibliotheca Sacra*, 160, 321–336.
- Kennedy, G. A. (1984). *New Testament interpretation through rhetorical criticism*. Chapel Hill, NC: The University of North Carolina Press.
- Longenecker, B. W., & Thompson, J. W. (2016a). *Philippians and Philemon*. (M. Parsons, C. Talbert, & B. Longenecker, Eds.). Grand Rapids: Baker Academic.
- Marshall, T., & Coates, G. (2003). *Understanding Leadership*. Grand Rapids, MI: Baker Books.
- Silva, M. (2005). *Philippians* (2nd Ed.). Grand Rapids: MI, Baker Academic.
- Tellbe, M. (1995). The sociological factors behind Philippians 3.1-11 and the conflict at Philippi. *Journal for the Study of the New Testament*, 17(55), 97–121.
- Tellbe, M. (2001). Paul between synagogue and state: Christians, Jews, and civic authorities in 1 Thessalonians, Romans, and Philippians. Stockholm: Almqvist & Wiksell Intl.
- Thompson, J. W. (2006). *Pastoral ministry according to Paul: A biblical vision*. Grand Rapids, MI: Baker Academic.
- Verbrugge, V. (Ed.). (2003). *New international dictionary of New Testament theology*. (Abridged ed.). Grand Rapids, MI: Zondervan.
- Witherington, B. (1995). Conflict and community in Corinth: A socio-rhetorical commentary on 1 and 2 Corinthians. Grand Rapids, MI: Eerdmans.
- Witherington III, B. (2011). Paul's letter to the Philippians: A socio-rhetorical Commentary. Grand Rapids, MI: Eerdmans.
- Wright, N. T. (2015). *Paul and his recent interpreters*. Minneapolis, MN: Fortress Press.
- Zerbe, G. (2016). *Philippians*. Harrisonburg, VA: Herald Press.



journal of biblical
perspectives
in leadership

HOW THE CHRIST HYMN IN PHILIPPIANS 2:5–11 INFORMS THE PRAXIS OF LEADERSHIP IN AT-RISK COMMUNITIES: TWO SUPER-LEADERS OPERATIONALIZING KENOSIS

J. Randall Wallace

The concept of kenosis is explored in the Christ Hymn of Philippians 2:5–11 from a praxis viewpoint as opposed to a purely theological exegesis. How does this idea of “self-emptying” or “radical subordination” translate into leadership? This paper shows how two super-leaders, leaders who train leaders, Dr. Y.C. James Yen and Myles Horton, embodied the idea of kenosis in the way they practiced leadership in at-risk communities and how this practice was essential in altering the sense of self-efficacy and perceptions of personal identity for the impoverished. It reveals kenosis in the practice of leadership to be transformational.

I. INTRODUCTION

The Christological hymn in Philippians 2:5–11 is part of a letter sent by the Apostle Paul to the church at Philippi. The church was experiencing inner conflict that hindered the spread of the gospel, while they were at the same time facing opposition externally (Philippians 1:29,30). The letter was written during the reign of Emperor Nero who sought to be worshipped as a living god, placing Roman imperial ideology in direct conflict to the Christian teaching of Christ as Lord and his reign on earth (Oakes, 2005).

The emperor cult saturated Roman culture and the people at Philippi, many of whom were retired Roman soldiers who had considerable pride and devotion to the cult and to Roman law and culture which emphasized ambition, status, and wealth (Franz, 2004). The church in Philippi also struggled with an obsession with social status, pride

and upward mobility (Hardgrove, 2008). Paul heard of their struggle and addressed it in Philippians 1:15–17 (New International Version):

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so out of love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.

This cultural fascination with the image of the emperor, who through pride and arrogance elevated himself to the stature of a god, coupled with the pride of the citizenry in their Roman heritage, served as a backdrop to Paul's letter to the Philippians. In dealing with this internal conflict of the church (Philippians 4:2), and the growing adoption of the values and attitudes of the culture around them, Paul composes the Christ hymn in Philippians 2:5–11. It presents Christ in stark contrast to Emperor Nero, without directly naming him. In doing so, Paul challenges members of the church at Philippi to imitate Christ not only in action but thought.

The Christ hymn provides both a powerful insight into the character and nature of God and a counter model for how a true leader behaves. The hymn's emphasis on humility and its direct reference to Christ being a servant reiterates the model Jesus provided when he washed the disciples' feet. By that act of servanthood, he declared his perspective on leadership, and how leaders should view themselves (John 13:1–17). Hardgrove views the Christ hymn as a song for leaders (Hardgrove, 2008).

The Christ hymn has had significant study over the centuries. Topics arising from the text include: (a) whether or not the passage constitutes a hymn or is merely illustrative language by the author, (b) whether or not the portion clearly delineates the truth that Jesus represented the fullness of God or was fully God, (c) whether or not Jesus completely emptied himself of all aspects of deity or merely subjugated his divine characteristics (kenosis), and (d) whether or not Jesus became fully human, to name but a few key theological areas (Athanasius, 350?; Decker, 2003; Howard, 1978; Portier, 1994; Rosok, 2017; Wuest, 1958).

This paper focuses on the concept of kenosis associated with verse seven in the text which states, "rather, he made himself nothing (ekenōsen) by taking the very nature of a servant, being made in human likeness" (Philippians 2:5–7). One definition of ekenōsen is, "to empty, to make empty, to make vain or void" (Barnes, 1997).

This paper will examine kenosis from a praxis orientation, following the accepted interpretation of Vincent regarding kenosis being a form of self-subjugation or subordination.

The general sense is that He divested Himself of that peculiar mode of existence which was proper and peculiar to Him as one with God. He laid aside the form of God. In so doing, He did not divest Himself of His divine nature. The change was a change of state: the form of a servant for the form of God. His personality continued the same. His self-emptying was not self-extinction, nor was the divine Being changed into a mere man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not unable to assert equality with God. He was able not to assert it. (1985)

This emphasis is on kenosis as self-limitation and has strong support (Cronin, 1992; Gray, 2008; Langmead, 2004; Wuest, 1958). Chafer points out that due to the

immutability of the attributes of God, Jesus is unable to divest himself of his full deity (Chafer, 1947). Chafer states it is a subordination of his divinity to his humanity, a restricting of his divine nature to his human consciousness and to the will of the Father. First, he gave up independent exercise of divine power. Now, as human, he must act when his Father permits it. Second, he is no longer in control of all of history. He who was infinite became finite even to the point of experiencing death (Chafer, 1947). Yoder explains it as the renouncing of the claim to govern history, his providential control of events and free exercise of his powers. He now is subject to the whim of time and circumstance (Yoder, 1994).

Yoder, in examining what could be gleaned regarding how Jesus functioned in the application of politics, used the term *radical subordination* to explain the concept of kenosis. He refers to Jesus intentionally holding back on his display of deity (1994). Using Yoder's approach, this paper examines how leaders who work in at-risk communities practice kenosis, or radical subordination, to be effective in empowering the poor to rise from poverty by holding back the leader's use of power, knowledge, expertise or resource availability in order for the impoverished to develop their abilities and recognize their local assets.

Examples are provided of two leaders in at-risk communities who utilized this concept and its impact on members of at-risk communities they served. These leaders practiced kenosis during two different time periods on two separate continents and with vastly differing populations in at-risk communities. The paper also explores the impact of this practice on those within at-risk communities.

At-risk community definition

There are numerous definitions for at-risk communities anchored in various contexts. Some define these communities as those that experience addictions of various types, domestic violence, homelessness, civil war, or terrorism, etc. (Carter, 2011; Glasmeier & Farrigan, 2003; Lange, 2008; Pinedo, 2014). In this paper the primary focus is upon those within impoverished communities and the pathologies arising from chronic poverty.

The first leader this paper will consider is James Yen, who worked initially in China. At the time of his work the United Nations did not exist. However, the United Nation's definition of poverty grasps essential elements found in at-risk communities and would be applicable in the environment and context of Yen's activity.

Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation. (1998)

The problems outlined for at-risk communities often exist in greater concentration and impact in these settings while showing unique cultural expressions arising from differing worldviews (Myers, 1999). These people often live in countries struggling to develop economically and politically. Expansion of the global economy catapults

multinational corporations into these areas and confronts them, along with the governments involved, with new problems. More positional leaders are recognizing that a key question is, who provides leadership within these at-risk communities and people groups and how should it be developed and expressed (Dollar & Kraay, 2000; Greider, 1997, 2003; Held & McGrew, 2000; Post, 2003; Ratner, 2001; Sachs, 2005; Schneider, 2002; Stiglitz, 2003; Tomlinson, 2000; Woods, 2000; Young, 2003)?

The second leader, Myles Horton, worked in the context of the Appalachian region in the United States. The Appalachian Regional Commission states (2005):

A distressed or at-risk community (county) in the United States is classified as distressed if its poverty rate is 200 percent of the U.S. average and has either an unemployment rate of 150 percent or more of the U.S. average or an income level of 67 percent or less of the U.S. average.

At-risk communities, whether viewed within the United States or internationally, tend to experience similar pathologies such as high crime rates, high rates of substance abuse, high rates of single parent households, low education levels due to poor schools, an absence of positive role models for youth, political corruption, high rates of disability for those of an employable age, high rates of domestic violence, absence of control over resources, poor health and health care, and racism or other “-isms” that demean the human spirit. At-risk communities embody the most damaging aspects of poverty such as poverty of motivation or initiative, poverty of morality, poverty of hope, poverty of opportunity, poverty of role models, poverty of wisdom, poverty of resources, poverty of influence, and poverty of spirit. The harsh realities of this environment can breed frustration, apathy, and anger which fester under the surface, ready to explode at the slightest provocation (Borooah, 2005; Collier, 2007; Deshpanda, 2001; Glasmeier & Farrigan, 2003; Lewis, 1968).

How identity is shaped by contextual realities in at-risk communities

Perceptions of identity for those living in impoverished communities are shaped by the environment or context, as Coles examined in his series on the moral life of children in crisis (1987). Gaventa also explored how powerlessness negatively shapes the identity of people in impoverished communities in Appalachia to the point of framing for them what is proper for them to expect in terms of life possibilities and even individual dreams of the future (1982). Members of these communities tend to have feelings of helplessness, victimization, weak ego structure, low impulse control, fatalism, a present orientation with little ability to defer gratification, lowered aspirations, strong feelings of powerlessness, and a lowered sense of self-efficacy (Bachrach & Baratz, 1972; Bandura, 1995; Christian, 1994; Ergood & Kuhre, 1991; Gaventa, 1982; Jarrett, 1995; Latz, 1989; Lavelle & Staff of Blackside, 1995; Lewis, 1968; Lukes, 1974; MacLeod, 1987; Peterson, Maier, & Seligman, 1994; Tribune, 1986). Researchers point out that it is essential for the poor to undergo a transformation in their perception of their identity that enables them to shape their own destinies, overcome shame and a sense of despair, and regain the power that is rightfully theirs (Borda, 1985; Freire, 1990, 1995; Gaventa, 1982; Lukes, 1974; Perkins, 1995; Suarez, 2000).

The combination of volatile social relationships and stressful environment creates high levels of internal stress that often serves to diminish motivation, lead to self-destructive coping mechanisms, malaise, and lack of trust (Gaventa, 1982; Gillock &

Reyes, 1999; May, 1972; Mitchell, 2003; Warren, 1998). In a study of native Americans it was discovered that the distressed environment led to a struggle with ethnic identity which led to more intense positive and negative emotional experiences leading to depression, anxiety, lowered self-esteem and a higher level of conformist behavior (Newman, 2005).

Historically, at-risk or distressed communities have had programs imposed on them from outside entities (Borda, 1985; Borda & Rahman, 1990; Freire, 1990; Gaventa, 1982; Horton & Freire, 1990; Mayfield, 1986; Perkins, 1976). As a result, residents of these communities have been disillusioned with not only expert leadership, which often gallops in to save them with the latest idea or program, but with the political process in general. The very people who gain the most when the poor accept the status quo, often control the political system. Consequently, the poor are suspicious of traditional leadership styles based upon command and control approaches and tend to be passive when new programs are forced upon them. Over time, this trend toward inactivity can grow into a sense of helplessness and powerlessness that threatens the very fabric of the community by making its members dependent on outside leaders (Bandura, 1995; Freire, 1990; McKnight, 1995; Perkins, 1982; Peterson et al., 1994).

How does one practice leadership within at-risk settings, with impoverished or disadvantaged people, in a manner that not only preserves but develops their sense of self-worth, dignity, and self-efficacy and places them in the position of leadership rather than subservience?

II. THE PRAXIS OF KENOSIS: TWO SUPER-LEADERS IN TWO DIFFERENT CONTEXTS

What are super-leaders? A super-leader “inspires followers to develop their own leadership capacities and then to use these to effectively lead themselves by setting their own goals and solving their own problems while maintaining a positive and optimistic outlook” (Pearce, 2003). This paper looks at James Yen and Myles Horton, two super-leaders.

James Yen and the International Institute for Rural Reconstruction

James Yen was born in 1893 in Szechuan, China, into a venerated, scholarly family. He had an early education in the Chinese classics. At the age of 11 he entered a boarding school run by the Christian mission organization, China Inland Mission. He progressed and eventually earned a degree from Yale University in 1918. Yen was recruited by the YMCA to oversee Chinese workers who labored for the allies in WWI digging trenches and doing construction work (Mayfield, 1986). While working with these coolies (which means “bitter strength” in Chinese), he began to help them by writing letters for them to send home since they were illiterate. He felt so humbled by their hard work and dedication that he began to ponder how he could help them learn to read. The Chinese written language is complex, consisting of over 40,000 characters, and so difficult to master that some top scholars had never completed the task. Yen, after analyzing scores of letters he had written for these laborers, realized that it would be possible to reduce the number of characters to be learned to approximately 1000. He created a text book and began teaching 40 volunteers one hour each night. Within four

months, 35 had completed the course and had written their own letters home to their families. In order for the pupils to practice their new skill, he created a newspaper using the 1000 characters, *The Chinese Laborer's Weekly* (Mayfield, 1986, p. 12). This experience and the impact it had on the laborers convinced Yen that he would dedicate his life to not only literacy but helping the impoverished Chinese have better lives.

We started out to make the people literate, but what good is that if they remain poverty stricken? So, we had to teach them how to be better farmers, breed better animals, grow better crops. Then we found that what they gained as better farmers, they lost by being poor businessmen. So, we had to teach them how to market (Davidson, 1976).

The Chinese government wanted to place consultants in rural villages to assist people with agriculture, community health and other technology advancements. Yen, working through the YMCA in China, took on this task.

Yen recruited 60 experts in not only literacy, but agriculture, health, and the arts to commit to work for ten years in rural villages (Mayfield, 1993). Yen emphasized they must leave their ivory towers and go to the mud huts (Enrong, 1993). They were required to enter the village assuming the position of a day laborer and live and work among the people for a minimum of six months before they could reveal who they were or offer any help or advice. They were to function as a common person with no status or privilege. Their job during the six-month period was to listen, learn, and work (Linxiang, 1993; Mayfield, 1993).

Sixty scholars, university professors, and doctors, decided to go to Hsien. They gave up good jobs, and comfortable homes, and they left their families. They lived in bamboo hovels and mud shanties without windows or conveniences. There were no teahouses, no movies, no tobacco (Kent, 1976).

The Dean of the College of Commerce in Peking resigned, moved into a mud hut, and spent the next three years developing an accounting program, a simple and foolproof accounting system that our peasants can use (Davidson, 1976).

This parallels the activity of Christ highlighted in the Christ hymn in Philippians. Christ gave up his privileged position, not clinging to his status, to enter into humanity, personally experiencing our reality. "Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant" (Philippians 2:6,7). So too would these leaders and academics give up their privileges and status and enter into the reality of the peasants. Linxiang noted those involved would "learn from them ... to work and live with the peasants because through deep contacts they would understand how to better serve the needs of the peasants" (1993).

This was a clear embodiment of kenosis, the self-emptying and embracing of servanthood explained in the Christ hymn. The benefit became readily recognizable. The scholars began to more completely understand the world of the peasant. It was what Raguin stated regarding kenosis:

Kenosis, then, places us in a state of receptivity. We develop an instinctive attitude of listening, trying to understand, letting ourselves be permeated with the atmosphere of our surroundings, passing beyond what is merely heard and seen to reach the personality of the people with whom we love, or those we may meet. (Raguin, 1973, p. 111)

At the end of the 6 month period, they convened and shared their insights and structured all their interventions with the villages through the leaders in the villages using appropriate technology and pedagogy (Mayfield, 1993). They learned from the people the areas that should be first addressed. They relinquished the power to set agendas.

This relinquishing of the power that is typically used in the world, and the embracing of a different type of power, the power of radical subordination, gives leaders insight into which kinds of causation, community building, and intervention methods work best (Yoder, 1994). Leaders gain a different perspective on the people they seek to help.

I have found that the masses are not as dull and lazy as it has been commonly believed. They lack not basic intelligence, but rather the opportunity to relate their abilities to a cause. When confronted with a summons to lift themselves and serve their people, they respond. (Bartlett, 1976, p. 21)

With this new perspective on peasant ability came a willingness to place into their hands the ability to shape their future themselves. Outside leaders took more of a back seat. "Outsiders can help but insiders must do the job" (Hall, 1976). "To make the most of their manpower, they hit on the idea of making teachers of students, and they saw knowledge pass from man to man and village to village in an ever widening circle" (Kent, 1976). Outsiders took more and more of a back-seat position and functioned as advisors when asked. By relying on grassroots leaders, they learned to adjust their expectations, in terms of time, to the time table of the peasant.

The peasant farmer cannot be hurried into new ways. Long exploitation has taught him to be shrewdly wary of innovations, especially those offered by outsiders. You have to bring gradually into play such incentives as a brighter future for his children, his wish to gain prestige in his community, the promise of added income. (Hall, 1976, p. 160)

By practicing kenosis, limiting the expression of outside leaders in providing plans, goals, introducing without request new technologies or techniques to the peasant, the people developed their latent talents. This ensured the long-term goal of transformation.

We develop something in them they never had before. The peasants' minds and hearts must undergo a revolutionary change which is subtle and invisible. Your end is to help generate something new in the heads and hearts of the peasant people who have lost faith in everybody, including themselves. You tell them not to resign completely to their fate, they can better themselves. (Mayfield, 1986)

The program expanded to other provinces and expanded in emphases. Cooperatives were started by the people to not only market their goods but purchase supplies. Health clinics run by peasants sprang up in villages. Peasants started newspapers, arts organizations, schools, banks, and agricultural societies (Mayfield, 1986). These came about from needs the people themselves identified and initiatives the people themselves launched and led.

Yen's work spanned over 60 years and when he founded the International Institute of Rural Reconstruction he ensured that his work would continue in other areas around the world long after his death. His concepts of assisting the poor reflected many key elements from the Christ Hymn in Philippians.

Summary

Yen's approach to leading peasants captures the central ideas in Paul's Christ Hymn of humility, servanthood, self-sacrifice, and relinquishing of status. Yen was dealing with a people group that had been convinced they lacked knowledge, skills, and even will to address the social, economic, and political issues that affected their lives ensuring a life of poverty and misery. Yen understood that if progress was to be made in alleviating poverty, it must be anchored within the people themselves. They had to be convinced that they had the ability to reshape their world. It wasn't enough to change circumstances; a radical change had to come about in how people thought about themselves.

Yen captured the essence of kenosis (self-emptying or radical subordination) in the Christ hymn by (a) requiring experts and leaders to relinquish their status and assume the lifestyle of the peasants, living and working like and with them; (b) prohibiting the experts from imposing their theories and ideas on the people and instead requiring them to actively learn from the peasants their views of their situation and issues most important to them; (c) refusing experts to assume leadership positions but rather to assume the role of a servant and identify and train leaders within the community; (d) facilitating the learning of the peasants, helping them address issues they identify and using those issues to foster more inquiry; and (e) empowering peasants to train other leaders thus accelerating the change process in the community.

By taking such an approach, Yen created an environment that was safe and nurturing. He gave the peasants space and time to discover hidden potential and untapped power. This encouraging atmosphere could not have been developed apart from the application of the idea of kenosis. Another key leader, this time located in Appalachia, seemed to discover the same principles.

Myles Horton and Highlander Folk School

Horton was born in 1905 and grew up in rural Tennessee, in Appalachia. He remembers his family as not being poor but being, "conventional people who didn't have any money" (Horton, Kohl, & Kohl, 1990, p. 3). He grew up with a Presbyterian religious emphasis.

Horton attended Cumberland University and while there participated in conducting vacation Bible Schools in rural areas. It was the mid-1920s and in Horton's words, "the depression hit the rural south a long time before it was felt in New York" (1990, p 22). While teaching kids and living in their community, Horton was struck by the severe poverty and needs surrounding him and he began to wonder how to address those needs. He didn't have any answers but thought the local people should at least be talking about it. He called the parents of the children in his vacation Bible School and held a meeting in Ozone, Tennessee, to get them talking about their problems and their needs. At first, they looked to him for answers. He was careful to tell them he had none. To his and to the participants' surprise, people began to suggest remedies or approaches to some of the specific problems their peers were encountering as they heard them raise the issues. Not all problems were solved or addressed, but sufficient discussion and solutions arose that Horton realized the leader didn't have to know all the answers. Sometimes the people know them. He also realized that one of the best

ways he could serve the people was to become a resource and networker, putting people in touch with officials or experts who could help them. This period at Ozone would be an important experience in Horton's life. He often used his time in Ozone as a template or guide. When reading a new idea, he would ask himself, "How would this work in Ozone?" (Horton et al., 1990, p. 24). His experiences in these rural mountain communities led him to explore various types of solutions to addressing the problem of poverty.

Horton enrolled at Union Theological Seminary and while at Union he heard of the Danish Folk School movement. He traveled to Denmark to view it first hand and to learn from them. He was intrigued by the effect the Folk School movement had upon Danish youth and adults and thought a similar approach might be successful in the mountains of Appalachia. In 1932, he founded the Highlander Folk School (now the Highlander Research and Education Center) and moved into rural Tennessee to live and work with Appalachians. He became involved in training labor leaders for the growing labor movement and eventually became involved in training civil rights leaders for the growing civil rights movement. Key leaders such as Martin Luther King Jr., Rosa Parks, Bernice Robinson, and Septima Clark were trained at Highlander.

Horton states the people in the context know much more about and have better perspective of their situation than any leader not a part of the community ever could. The realization that the answers reside with the people and that solutions must arise from the people should be a source of humility for leaders that logically leads to self-restraint. The best way to find out what you do and do not know is to spend time with people.

What you've got to find is somebody, some poor man off in that hollow who can talk very well and you have to spend hours and hours and hours with him before he talks and you find out from him what's going on, that's the way you have to do that. If you're going to use this as an adult education program you don't go in there to help solve problems and tell them how to do it and what to do and who do it for them; what you do is try to get them together to try to discuss it, to try to decide what it is they really want (Horton, 1968a, p. 11).

In Philippians 2:7 the Christ hymn makes a point that Jesus fully took on human likeness, "taking the very nature of a servant, being made in human likeness." This is a full identification with the people he came to serve. In similar manner, Horton knew that leaders had to have a strong identification with and understanding of the people they would serve. Listening closely to them was a key. If leaders really listened, they would find that not only should trust be placed in people but that people themselves should be the source of goals for the community. Here is another area where the necessity for humility shines through. "It's the attitude toward the people and a willingness to forego the opportunity to impose your ideas on people which makes the difference. I don't know any other way to explain the outstanding characteristics" (Horton, 1968b, p. 10).

As respect for the people and confidence in the people increases, Horton states that the leader begins to truly see his or her role in the proper light. The leader is not on equal par with the people or over the people, but under the people. The people have a higher status.

We became less important in the process than the people we were working with. Before we had that insight, we thought at least we were equal with the people we

were dealing with. We didn't know that we had to keep out of the act. Our job is to get them to act. Then we reacted to that action and used whatever we could to bring to bear on. So there was a whole inversion. (Horton & Freire, 1990, p. 42)

This is in keeping with Philippians 2:7, "Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant." Horton's drawing attention to the need for leaders to reframe their understanding of their place in the process is similar to Christ relinquishing his status and limiting himself in his Godhood. One way this limitation is manifest involves the need for leaders to withhold their perspectives on issues until asked.

No matter how well the leader can see people's problems or paths to solutions, there must be restraint from circumventing the process of the people discovering solutions and new paths of action themselves.

I knew more about their problems than they did, but I couldn't tell them that. I never, never put down a problem on the blackboard or listed a problem they didn't list, even though I knew it was their problem, and I didn't do what I see some people doing today. I didn't put it in my own words and revise it to make it clear. I've seen that happen in these training programs, for somebody will say something and they'll rewrite it so it makes more sense. (Horton & Freire, 1990, p. 166)

This restraint doesn't mean the leader is silent or never offers guidance or ideas. There is a place for the leader to share what he or she knows, but how it's done and when it's done is more important than what he or she actually says. Horton states:

I very seldom tell people what my position is on things when they're having discussions, because I don't think it's worth wasting my breath until they ask a question about it. When asked about it I'm delighted to tell them. Until they pose the question that has some relevance to them, they're not going to pay any attention to it. I just think that's not a good way to function educationally. I don't have a problem about this imposing on people.

I do think if I have an idea, if I believe something, I've got to believe it's good for everybody. It can't be just good for me. Now if I believe I've got some reason for believing it, and I've come to that belief by a lot of processes, we've talked about some of them already, that I have a right to assume that other people, if they were exposed to some of the things I've been exposed to, if they have some of the learning experiences I've had, they might come to that same conclusion. So I'm going to try to expose them to some ideas, some learning that was mine, in the hope that they will see the light. If I didn't believe that, I wouldn't think it was very important, I believe. They've got to come at it from their own way. I don't see any problem with taking a position (Horton & Freire, 1990, p. 107).

Horton knew that people knew what significant and insignificant involvement is and decided to express this through emphasizing decision-making. Goals, plans and initiatives in at-risk communities must originate with the members of the community (Wallace, 2007). Since community members had been trained to be passive and defer to experts, the people needed training in decision-making on a political, social, and economic level.

They had learned to think, make decisions, not learn gimmicks, not learn techniques, but learn how to think. So, in an effort to help them understand the importance of learning how to think, we gave them, with no strings attached, full control of the week or two weeks they were there (at Highlander). They made every decision about everything: classes, teachers, visitors, subject matter. They resisted that with everything they had because they had never had an opportunity to make decisions in a school, and they thought that was our responsibility. We dealt with that by having each group at the end of the session, say here's what we've learned here, and here's what we propose the next group to do. I think we can share our learning with them and this is what we propose that they do. That was done every session (Horton & Freire, 1990, p. 163).

You learn to make decisions by making decisions. Leaders in at-risk settings must release one of their primary tools, the ability to make decisions, into the hands of those who are most affected when decisions are made, the people.

In order for people to develop this skill, it is essential for leaders to create an environment where decision making, at least in the initial stage, is supportive and non-threatening. One thing Horton emphasizes is that the environment be free of experts since people have been socialized to defer to them.

They can't be expected to make decisions in the presence of experts, since they're used to having experts make decisions for them. Given that decision-making is central, it became clear that I had to create a separate place where they could make decisions on things that matter. They had never been allowed to make decisions on anything of importance in their own lives. In a factory, they make decisions within the limits set by a boss. But here, at this new education center I dreamed of creating with other people, they were going to make the decisions, the biggest decisions possible in that set up. They would make all decisions having to do with their stay there, and what they were going to do when they got home. (Horton et al., 1990, p. 56)

Summary

The elements from the Christ hymn of humility, relinquishing of status, servanthood and self-sacrifice, are evident in Horton's approach to leadership in an at-risk community, as well. Horton emphasized to his co-workers that the people were more important in the process than leaders who had come to help them, reframing for the leaders their status. His population, much like Yen's, had to convince themselves that they were not only worthy of the changes they sought but also able to bring about the changes themselves. They had to learn to think about themselves differently.

Horton created an environment where people were not intimidated or embarrassed to step up with their ideas, solutions or plans. In looking at the concept of kenosis in the Christ Hymn we find that Horton captured the very spirit of Paul's exhortation when he (a) required those working with the people to spend hours talking with them, establishing personal relationships that would enable people to trust and speak freely (deep identification); (b) required experts and outside leaders to withhold ideas and theories and instead to listen to what the people identified as possible solutions or problems to address (radical subordination); (c) empowered people to generate their own plans for addressing problems in their community as opposed to

relying on experts to give them answers (radical subordination); and (d) facilitated the development of leaders who would in turn train other leaders to accelerate the change process (servanthood). Paul drew attention to Christ who practiced a downward mobility that set aside status and elevated the position of being a servant and closely identifying with those to be served. Horton defined how this looked practically in dealing with a broken and injured people.

III. OBSERVATIONS: LEARNING FROM JAMES YEN AND MYLES HORTON

The Apostle Paul, in dealing with a population struggling with their Christian identity, sought to change not just their behavior but how they viewed themselves and one another. They had to move from a focus fostered in a competitive and honor-seeking culture in which everyone sought to advance themselves at the expense of others, to a different way of understanding themselves. Paul gave them a different model on which to focus. “In your relationships with one another, have the same mindset as Christ Jesus ...” (Philippians 2:5). In the same manner, Yen and Horton sought to change the mindset of both the colleagues working with them to address poverty, and the population they sought to reach who had to be convinced that they had the power and creativity to change their cultural reality.

Have this same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. (Philippians 2:5,6)

The Philippian hymn emphasized an emptying of status, setting aside of rights and plans to embrace the role of servant. Both Yen and Horton sought to instill in their leaders the discipline of subordinating their goals and dreams. Rather than enter the community as experts with a prearranged strategy, they must enter the community as a servant, build relationships and trust with the people, and work and live with them to more completely understand their reality as well as their mindset.

Servanthood stands boldly as the theme in the Christ Hymn and poignantly echoes other passages emphasizing the same. In John 14:4–10 Jesus washed the disciples’ feet and modeled for them the leadership style and the leader mindset of those who follow him. In Matthew, Jesus states:

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Matthew 20:25–28)

In 1 Peter the apostle admonishes leaders to:

Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. Don’t lord it over the people assigned to your care but lead them by your own good example. (1 Peter 5:2–4)

Without directly naming their approach as a form of servant leadership, both Yen and Horton employ methods and mindsets that define how servant leadership operates. Knowing how oppressive leaders had been within these communities in the past and how yielding to them had wounded and distorted the identity of those within the

community, both Yen and Horton required their leaders to subordinate their skills and ambitions, lower their social status, and focus on elevating the status and contributions of the community. As leaders they would truly serve.

A deeper understanding of leadership that serves is found in the passage in Isaiah 42 defining the servant of the Lord. Jesus applies it to himself in Matthew 12:20, "He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice." This passage presents the gentle nature of the servant. The servant operates in a manner that will not break the injured, quench their spirit, or extinguish their hope.

This sensitivity to the precarious emotional and psychological state of those served is understood by both Yen and Horton. They knew that leaders, through top-down approaches and emphasis on their leadership position and expertise, would silence and further injure those in the community. For the community and its inhabitants to rise from the dust of despair into a new life of self-determination, the figurative death of the leader is required. This dying is in reality a self-emptying. Jesus stated, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it" (Mark 8:34–35). This losing of one's life need not only mean physical death, but a figurative death, an emptying of one's self of anything that impedes obtaining the ideal life or outcome.

Both Horton's and Yen's expressions of love for the people in at-risk communities involved this process of kenosis, self-emptying or radical subordination. They required leaders to empty themselves of (a) personal goals for the community; (b) definitions of success for the community; (c) the right to exercise their gifts, skills or talents at will; (d) their ambition to excel in the eyes of their peers or to garner glory; (e) personal financial gain; (f) the need to amass or wield power; and (g) even the right to live where they pleased. Yen and Horton both spoke of this as a continual struggle for the leaders, one they would face daily.

Yen's and Horton's methods of leadership, in which the leader first identifies with the people, then learns from the people, sensitizes the leader to cultural realities previously unknown to the leader. This education shapes how the leader practices radical subordination. How do the people perceive the leader? How fragile or apprehensive are the people about acting on their own? What are the types of problems the people want addressed, and how will the leader's input affect group cohesion or interaction? How can the leader act in a manner to develop grassroots leaders?

Radical subordination does not mean the leader acts as though he or she has no skills or abilities. This robs the community of the leader's expertise and communicates to the community members that the leader is less than transparent. Horton's and Yen's approach was to hold their knowledge and skill in abeyance until asked to share by the community members and even then, given the context, problem, and place in the development process of community members, they demonstrated they may not make their skills or knowledge available. Ultimately, the focus was on community members rising up and taking responsibility for their lives and futures. Any hindrance to that required restraint on the part of the leader.

People will not be fully liberated from paternalistic thinking and lifestyles of dependency until they assume personal and corporate responsibility for their future. For this to happen, Horton and Yen made it clear that leaders had to set aside their tendency to take over and direct, relying on their skills to get the job done. Their skills and ability could be a hindrance if unchecked. They are called upon to release confidence in their expertise to accomplish the task. Paul speaks of his need to let go of spheres of misplaced confidence when he states:

If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless. But whatever were gains to me I now consider loss for the sake of Christ. (Philippians 3:4–7)

As the apostle learned to place his confidence in other than his natural talents and abilities, so too Yen and Horton emphasized that those leading in at-risk communities must shift their confidence from themselves to the members of the community. Leaders in at-risk communities must ensure that community members be fully engaged in every stage of the planning and implementation of programs or initiatives within the community. Failure to conduct programs and initiatives with the involvement of grassroots people at every juncture may lead to short-term goal attainment but also contribute to long-term perpetuation of a dependency mentality. In approaching this task, the leader must create a supportive environment where community members can participate and learn from one another.

This refusal to concentrate leadership, expertise, or power within a chosen few is addressed by Paul in 1 Corinthians when in chapter twelve he delineates the necessity of different members of a community exercising specific gifts to benefit the community. Concentration of attention or power to a few robs a community of latent gifts and stunts the development of leadership.

Creating such a supportive environment requires leaders to discipline themselves in a manner that for many would be foreign. For so long, the focus of leadership discussions has been on leaders and their traits and gifts. By contrast, to empower people who are struggling to reject the lie of dependency, to have the courage to make decisions, and utilize their gifts requires the leader to restrain their own skills and abilities to provide room for the emerging talents of those in impoverished communities.

In the first chapter of Philippians we see the apostle Paul dealing directly with problems arising from community members adopting the prevailing attitudes of their greater culture that emphasized seeking honor, prestige, and positions of power and wealth. His exhortation through the Christ hymn in Philippians 2:5–11 provides a powerful counter argument and model to shape the minds of church members and inspire them to rise to greater devotion and how that devotion would look. Drawing attention to this profound truth of the power of ekenosis, or radical subordination, provided a foundation for how both leaders and church members were to conduct themselves. The power of this truth extends beyond the church, as Yen and Horton have demonstrated, and offers a key principle for reaching at-risk communities.

IV. CONCLUSION

The Christ hymn in Philippians 2:5–11 presents a powerful challenge to all but especially those aspiring to be leaders within the Christian church. What this paper has shown is that the concepts within the hymn of deep identification with those served, kenosis (self-emptying or radical subordination of skills and abilities of leaders), servanthood, and self-sacrifice are applicable outside the church in various realms of leadership but especially in leadership in at-risk communities.

The problems and mindsets common to at-risk communities pose unique and formidable challenges requiring a reevaluation of the traditional methods and strategies implemented to assist those suffering under the weight of poverty. Top-down, command and control leadership approaches where outside experts and leaders enter a community and impose a solution designed to address poverty, fail. A different type of leadership is needed.

The Christ hymn contains within it key principles ideally suited for application in at-risk settings. The principle of lowering one's status and functioning as a servant in order to change the mindset of those served to embrace their own leadership abilities was also shown to be essential as leaders seek to address poverty. The concept of kenosis, found in verse seven in the passage in the Christ hymn, was defined as 'radical subordination' of the leader's skills, plans and abilities and was shown to be a key concept leaders must practice. Also were found, the principle of strong identification with people and the principle of requiring the people served to become leaders, making decisions and planning the kinds of programs or initiatives to address poverty in their communities.

The practical application of these principles has been demonstrated through the lives of two key super-leaders, James Yen and Myles Horton, who dealt with two very different but at the same time very similar populations in at-risk communities. Both found, through trial and error, the same principles that the apostle Paul articulated in the Christ hymn to be an essential practice in helping the poor alter their identity and begin the process of rising from a dependency mindset. By adhering to these principles, Yen and Horton, in two separate populations on two separate continents, demonstrated how personal and community identity is transformed as those residing in the community are given responsibility, with assistance from sensitive leaders practicing radical subordination, to plan and implement changes that better their lives.

The principles in the Christ hymn articulate an approach to leadership too often foreign to domains outside the church and sometimes lacking within the church (as Paul demonstrates). This kenotic approach to leadership was shown to be foundational in leading at-risk communities.

However, questions come to mind. How completely could one apply the kenotic principles found in the Christ hymn to an organizational setting? How would adjusting the depth of application of these principles affect their impact? What type of modern organization would lend itself more completely to the kenotic leadership style found in the Christ Hymn? What can we realistically expect of leaders in large corporations in relation to identification with those they lead? And finally, is there enough difference in kenotic leadership represented in the Christ hymn to differentiate it from servant leadership?

Although the Christ hymn was written to refocus and redirect the lives of believers in the church in Philippi, the principles within it have in this paper been shown to apply outside that setting. Lurking behind these realities is the question of whether or not leaders have the creativity, courage and commitment to apply them.

About the Author

J. Randall Wallace is an Assistant Dean of the School of Business Management and Leadership at Azusa Pacific University. He is founder of Mustard Seeds and Mountains, Inc., a faith-based community development organization working among the impoverished of Appalachia. Key areas of interest for him are leadership in at-risk communities, business ethics, and social entrepreneurship.

V. REFERENCES

- Athanasius, S. (350?). *On the incarnation*. Willits, CA: Eastern Orthodox Books.
- Bachrach, P., & Baratz, M. (1972). *Power and poverty. Theory and practice*. London: Oxford University Press.
- Bandura, A. (Ed.) (1995). *Self-efficacy in changing societies*. New York: Cambridge University Press.
- Barnes, A. (1997). Barnes' notes on the New Testament, electronic database. Retrieved from <https://biblehub.com/commentaries/barnes/philippians/2.htm>
- Bartlett, R. M. (1976). Yang-Chu James Yen. In J. C. K. Kiang (Ed.), *Dr Y.C. James Yen: His movement for mass education and rural reconstruction*. South Bend Indiana.
- Borda, O. F. (1985). *Knowledge and people's power. Lessons with peasants in Nicaragua, Mexico and Colombia*. New Delhi, India: Indian Social Institute.
- Borda, O. F., & Rahman, M. A. (1990). *Action and knowledge: Break the monopoly with participatory action-research*. London: Intermediate Technology Publications.
- Boroah, V. (2005). Caste, inequality, and poverty in India. *Review of Development Economics*, 9(3), 399.
- Carter, G. R., III. (2011). From exclusion to destitution: Race, affordable housing, and homelessness. *Cityscape; Washington*, 13(1), 33-70.
- Chafer, L. S. (1947). *Systematic Theology*. (Vol. 1). Dallas, TX: Dallas Seminary Press.
- Christian, J. (1994). *Powerlessness of the poor: Toward an alternative Kingdom of God based paradigm of response*. (Ph.D.), Fuller Theological Seminary, Pasadena, CA.
- Coles, R. (1987). *The moral life of children*. NY: Atlantic Monthly Publishers.
- Collier, P. (2007). *The bottom billion: Why the poorest countries are failing and what can be done about it*. Oxford: Oxford University Press.
- Commission, A. R. (2005). County economic status designations in the Appalachian Region, fiscal year 2006. Retrieved from <http://www.arc.giv/index.do?nodeId=2934>
- Cronin, K. (1992). *Kenosis: Emptying self and the path to Christian service*. Rockport, MA: Element.

- Davidson, C. (1976). Jimmy Yen's proven aid for developing nations In J. C. K. Kiang (Ed.), *Dr. Y.C. James Yen: His movement for mass education and rural reconstruction* (pp. 137-147). South Bend Indiana
- Decker, R. J. (2003). *Philippians 2:5-11, The Kenosis*. Baptist Bible Seminary, Clark Summit, PA.
- Deshpanda, R. (2001). *Increasing access and benefits for women: Practices and Innovations among Microfinance Institutions--survey results*. Retrieved from New York:
- Dollar, D., & Kraay, A. (2000). Spreading the wealth. In D. Held & A. McGrew (Eds.), *The Global Transformations Reader* (pp. 447-454). Cambridge, UK: Polity Press.
- Enrong, S. (1993). A further exploration of Yen Yanchu's philosophy. In M. M. Keehn (Ed.), *Y. C. Yen's thought on mass education and rural reconstruction: China and beyond* (pp. 65-70). New York: International Institute of Rural Reconstruction.
- Ergood, B., & Kuhre, B. E. (Eds.). (1991). *Appalachia: Social context past and present* (Third ed.). Dubuque, IA: Kendall/Hunt Publishing Co.
- Franz, G. (2004). Gods, gold and the glory of Philippi. *Bible and Spade*, 17.
- Freire, P. (1990). *Pedagogy of the oppressed*. (32nd ed.). New York: Continuum.
- Freire, P. (1995). *Pedagogy of hope*. New York: Continuum.
- Gaventa, J. (1982). *Power and powerlessness: Quiescence and rebellion in an Appalachian valley*. Chicago: University of Illinois Press.
- Gillock, K. L., & Reyes, O. (1999). Stress, supports, and academic performance of urban, low-income, Mexican-American adolescents. *Journal of Youth and Adolescence*, 28(2), 259-261.
- Glasmeier, A. K., & Farrigan, T. L. (2003). Poverty, sustainability, the culture of despair: Can sustainable development strategies support poverty alleviation in America's most environmentally challenged communities? *Annals, AAPSS*, 590(November 2003), 56-70.
- Gray, D. (2008). Christological hymn: The leadership paradox of Philippians 2:5-11. *Journal of Biblical Perspectives in Leadership*, 2(1), 3-18.
- Greider, W. (1997). *One world, ready or not. The manic logic of global capitalism*. New York: Simon & Schuster.
- Greider, W. (2003). *The soul of capitalism*. New York: Simon & Schuster.
- Hall, C. W. (1976). For the world's forgotten: A long-proven, down-to-earth program In J. C. K. Kiang (Ed.), *Dr Y.C. James Yen: His movement for mass education and rural reconstruction*. South Bend Indiana.
- Hardgrove, M. (2008). The Christ hymn as a song for leaders. *Journal of Biblical Perspectives in Leadership*, 2(1), 19-31.
- Held, D., & McGrew, A. (Eds.). (2000). *The global transformations reader*. Cambridge, UK: Polity Press.
- Horton, M. (1968a). *On building a social movement*. Workshop with Marrowbone Folk School. Highlander Folk School, TN.
- Horton, M. (1968b). *Study the power structure*. Paper presented at the Consultation on Appalachia-Rural Poverty in North America, Berea College, Berea, Kentucky.
- Horton, M., & Freire, P. (1990). *We make the road by walking. Conversations on education and social change*. Philadelphia: Temple University Press.

- Horton, M., Kohl, J., & Kohl, H. (1990). *The long haul: An autobiography*. New York: Teacher's College Columbia University.
- Howard, G. (1978). Phil. 2:6-11 and the human Christ. *The Catholic Biblical Quarterly* 40(No 3), 368-387.
- Jarrett, R. L. (1995). Growing up poor: The family experiences of socially mobile youth in low-income African-American neighborhoods. *Journal of Adolescence Research*, 10(1), 111-135.
- Kent, G. (1976). China builds for the future. In J. C. K. Kiang (Ed.), *Dr Y.C. James Yen: His movement for mass education and rural reconstruction*. (pp. 113-124). South Bend Indiana.
- Lange, M. B., Hrag. (2008). Containing conflict or instigating unrest? A test of the effects of state infrastructural power on civil violence. *Studies in Comparative International Development*, 43(3-4), 314-333.
- Langmead, R. (2004). *The Word made flesh: Towards and incarnational missiology*. NY: University Press of America.
- Latz, M. B. (1989). *The undeserving poor: From the war on poverty to the war on welfare*. New York: Pantheon Books.
- Lavelle, R., & Staff of Blackside, I. (Eds.). (1995). *America's new war on poverty: A reader for action*. San Francisco: KQED Books.
- Lewis, O. (1968). The culture of poverty. In D. P. Moynihan (Ed.), *On understanding poverty: Perspectives from the social sciences*. (pp. 187-200). NY: Basic Books.
- Linxiang, J. (1993). An exploration of Yen Yanchu's rural education theory and practice. In M. M. Keehn (Ed.), *Y. C. Yen's thought on mass education and rural reconstruction: China and beyond* (pp. 16-25). New York: International Institute of Rural Reconstruction.
- Lukes, S. (1974). *Power: A radical view*. London: MacMillan.
- MacLeod, J. (1987). *Ain't no makin' it. Leveled aspirations in a low-income neighborhood*. Boulder, CO: Westview Press.
- May, R. (1972). *Power and innocence. A search for the sources of violence*. New York: A Delta Book.
- Mayfield, J. B. (1986). *Go to the people. Releasing the rural poor through the people's school system*. West Hartford, CT: Kumarian Press.
- Mayfield, J. B. (1993). Sustainable development: Integration of Dr. Yen's thought and the concept of sustainability. In M. M. Keehn (Ed.), *Y. C. James Yen's thought on mass education and rural reconstruction: China and beyond* (pp. 77-89). New York: International Institute of Rural Reconstruction.
- McKnight, J. (1995). *The careless society. Community and its counterfeits*. New York: Basic Books.
- Mitchell, B. J. (2003). *The relationship between neighborhood risk and problem behaviors: The moderating effects of personal competence*. (Masters), Kent State University, Ohio.
- Myers, B. L. (1999). *Walking with the poor. Principles and practices of transformational development*. New York: Maryknoll.
- Nations, U. (1998). Statement of commitment for action to eradicate poverty adopted by administrative committee on coordination. *United Nations Meetings Coverage*

- and Press Release*. Retrieved from <https://www.un.org/press/en/1998/19980520.eco5759.html>
- Newman, D. L. (2005). Ego development and ethnic identity formation in rural American Indian adolescents. *Child Development, 76*(3), 734-746.
- Oakes, P. (2005). Re-mapping the universe: Paul and the Emperor in 1 Thessalonians and Philippians. *Journal for Study of the New Testament, 27*(3), 301-322.
- Pearce, C. L. S., H. P.; Cox, J. F.; Ball, G.; Schnell, E.; Smith, K. A.; Trevino, L. (2003). Transactors, transformers and beyond: a multi-method development of a theoretical typology of leadership. *Journal of Management Development, 22*, 203-307.
- Perkins, J. (1976). *A quiet revolution. A Christian response to human need...a strategy for today*. Waco, TX: Word Books.
- Perkins, J. (1982). *With justice for all*. Ventura, CA: Regal Books.
- Perkins, J. (Ed.) (1995). *Restoring at-risk communities. Doing it together and doing it right*. Grand Rapids: Baker Books.
- Peterson, C., Maier, S. F., & Seligman, M. E. P. (1994). *Learned helplessness. A theory for the age of personal control*. New York: Oxford University Press.
- Pinedo, M. C., Yasmin; Leal, Daniela; Fregoso, Julio; Goldenberg, Shira M. (2014). Alcohol use behaviors among indigenous migrants: A transnational study on communities of origin and destination. *Journal of Immigrant and Minority Health, 16*(3), 348-355.
- Portier, W. L. (1994). *Tradition and incarnation: Foundations of Christian Theology*. New York: Paulist Press.
- Post, F. (2003). The social responsibility of management: A critique of the shareholder paradigm and defense of stakeholder primacy. *Mid-American Journal of Business, 18*(2), 57.
- Raguin, Y. (1973). *I am sending you: Spirituality of the missionary*. Paper presented at the East Asian Pastoral Institute, Manila.
- Ratner, S. R. (2001). Corporations and human rights: A theory of legal responsibility. *The Yale Law Journal, 111*(3), 443-546.
- Rosok, I. (2017). The Kenosis of Christ revisited: The relational perspective of Karl Rahner. *The Heythrop Journal, LVII*, 51-63.
- Sachs, J. (2005). *The end of poverty: Economic possibilities for our time*. New York: The Penguin Press.
- Schneider, M. (2002). The stakeholder model of organizational leadership. *Organization Science, 13*(2), 209-224.
- Stiglitz, J. E. (2003). *Globalization and its discontents*. New York: W.W. Norton & Company.
- Suarez, R. (2000). Local heroes changing America forward. Retrieved from www.pewtrusts.com/ideas/ideas_item.cfm?content_id=281&content_type_id=8
- Tomlinson, J. (2000). Globalization and cultural identity. In D. Held & A. McGrew (Eds.), *The global transformations reader*. (pp. 269-277). Cambridge, UK: Polity Press.
- Tribune, C. (1986). *The American millstone. An examination of the nation's underclass*. Chicago, IL: Contemporary Books, Inc.
- Vincent, M. R. (1985). *Word Studies in the New Testament*. Peabody, Massachusetts: Hendrickson Publications.

- Wallace, J. R. (2007). *Leadership in At-risk Communities: The case of Myles Horton*. (Doctoral Dissertation), Regent University, Virginia Beach.
- Warren, M. R. (1998). Community building and political power. *The American Behavioral Scientist*, 42(1), 75-93.
- Woods, N. (2000). Order, globalization and inequality in world politics. In D. Held & A. McGrew (Eds.), *The Global Transformations Reader*. Cambridge, UK: Polity Press.
- Wuest, K. (1958). When Jesus emptied himself. *Bibliotheca Sacra*, 115(458), 153-158.
- Yoder, J. H. (1994). *The politics of Jesus: Vicit Agnus Noster*. Grand Rapids, MI: William B. Eerdmans Publishing Co.
- Young, S. (2003). *Moral capitalism. Reconciling the private interest with the public good*. San Francisco: Berrett-Koehler Publishers.