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FROM THE EDITOR

Welcome to the 2012 edition of the *Journal of Biblical Perspectives in Leadership*. I remain encouraged by the growing interest in the study of organizational leadership within the Hebrew and Christian scriptures. JBPL continues to experience an increase in both the submissions we receive and in our reader audience.

This edition of JBPL continues to broaden the horizon of exegetical-based research in organizational leadership in both scope and research methodology. Some of the highlights in this edition include a provocative article on leadership intelligences and the possibilities for our study of Biblical leadership, two grounding studies in Old Testament approaches in the practice of organizational leadership, several new explorative studies on leadership roles in Paul's pastoral letters, and, finally, two articles on leadership behaviors focusing on the wisdom material in the letter of James. This edition ends with two articles reviewing the current state of research on Biblical perspectives in leadership as evident by the past edition of JBPL.

We remain grateful for the support and guidance from our esteemed, international reviewers and the very competent support staff at the School of Business & Leadership at Regent University. Special thanks go to Ashleigh Slater for her tireless efforts in managing the proofreading and publication requirements of the journal.

We look forward to our continued interaction with our readers and co-researchers as we continue to search the Holy Scriptures for images, models, insights, and information on organizational leadership.

Peace and all good.

Corné J. Bekker, D. Litt. et Phil.
Editor
Regent University

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 multidisciplinary, 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.

AN INTELLIGENT CRITIQUE OF MULTIPLE INTELLIGENCES: A CHRISTIAN REVIEW FOR LEADERS

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Prior to Howard Gardner's theory of multiple intelligences (MI), the prevailing view on intelligence was that each individual possessed a general intelligence guiding human behavior and cognition. Gardner's MI is based on naturalistic evolution, but his observations can be clearly observed in the human person, prompting consideration in ecclesiastical and university contexts. We trace the evidence of MI through a number of scriptural stories and characters, asserting that the Bible upholds the plausibility of Gardner's theory regarding intelligence. Finally, we provide practical applications for implementing effective teaching methods to improve the overall learning of students and parishioners alike.

I. INTRODUCTION

Ideas have consequences—for good or bad. The apostle Paul, in his letter to a group of Romans, stated that the metaphysical world could be known to humanity (Rom 1:18ff). Over 1,800 years later, Emanuel Kant, a German philosopher, challenged this view of the metaphysical world; that is, Kant claimed that God could not be known, and Western Christian philosophy has scrambled ever since to make sense of the two.[1] On a similar scale, Howard Gardner, professor at Harvard University, challenged the prevailing view of intelligence in 1983 with his book *Frames of Mind*, stating that there

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[1] R. C. Sproul, *The Consequences of Ideas: Understanding the Concepts That Shaped Our World* (Wheaton, IL: Crossway Books, 2009).

were a number of different types of intelligences, as opposed to the singular form of intelligence affirmed by the Intelligence Quotient (IQ).[2]

Around 1860, after Charles Darwin had established a case for his theory of evolution, he also began research into a keen interest of his in the psychological traits of humans. His cousin, Francis Galton, developed the first laboratory where human intelligence could be empirically measured, although Alfred Binet is typically attributed with developing the first intelligence test in the early twentieth century.[3] As the development of measuring intelligence progressed, the dominant theory in the mid-twentieth century was that individuals possessed a general intelligence, which would determine those children who would succeed in school.[4] Consequently, society began to label children as "low" (an IQ < 70), "average" (an IQ between 70 and 130), and "gifted" (an IQ > 130). However, Gardner postulated a new paradigm that humans do not have just one pervasive general intelligence but rather a set of autonomous intelligences that have evolved due to adaptation necessary for the survival of the fittest.[5] Although he originally proposed seven intelligences, Gardner eventually incorporated an eighth and possibly a ninth intelligence in human cognition, with the potential for even more.[6]

Instead of accepting everything Gardner says regarding MI, namely, his postulations regarding its origins, we aim to evaluate the potential of MI through the historical figures found throughout the Bible. As opposed to being a theory rooted in evolutionary adaptation for the purposes of survival of the fittest, we show how some of Gardner's proposed intelligences, such as a musical intelligence, actually have more continuity when interpreted from a Biblical literalist's point of view, serving to support an intelligent design perspective over an evolutionary perspective.

The rest of the paper is set up as follows: After a brief summary of Gardner's original theory, we characterize various Biblical figures who would have measured very high in different forms of Gardner's intelligences. Finally, we integrate recent educational theory surrounding the application of MI in a classroom setting as well as in the pastoral and lay practices of the church.

What Is Intelligence?

Gardner's initial definition of intelligence was "the ability to solve problems or to create products that are valued within one or more cultures."[7] Twenty years after publishing his seminal work, he has tweaked his working definition to state, "a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture."[8] Thus, within a particular cultural context, certain intelligences may or may not be valuable, which

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[2] Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 2011).

[3] Howard Gardner, *Intelligence Reframed: Multiple Intelligences for the 21st Century* (New York: Basic Books, 1999).

[4] Gardner, *Frames of Mind,* 19.

[5] Ibid.

[6] Gardner, *Intelligence Reframed*; Gardner, *Frames of Mind*.

[7] Gardner, *Intelligence Reframed*, 33.

[8] Ibid., 34.

may result in individuals not accessing particular intelligences to the same degree that other cultures deem to be more desirable. Gardner argues that intelligence itself is not a *compilation* of stored content but that it is *geared* to specific content.[9]

All eight intelligences are present within each individual due to biological and cultural influences.[10] However, according to Gardner's evolutionary perspective, as humans developed each intelligence, they have also evolved to cope with the various kinds of situations in a predictable world.[11] Consequently, these horizontal, within-species adaptations (as opposed to vertical mutations between species, as evolutionary theory would propose) have allowed humanity to survive and even thrive within a diverse array of climatic conditions around the globe. In these settings, the problems posed by the geographic, cultural, and linguistic environments are understood through the same set of universal intelligences, although particular intelligences grow stronger (in Gardner's term, "evolve") because they are being used more frequently to actively adapt. In the field of psychology, these intelligences can be likened to skills or capacities; educators have come to call them "learning styles," and laymen identify them as gifts, talents, or abilities.[12]

Gardner prefers the term *intelligences*, however, because of the inaccurate association people naturally have now to the predominant theory surrounding human intelligence.[13] Gardner questions the status quo nomenclature of "IQ," citing a number of weak foundational issues with which psychologists generally measure intelligence: (1) statistical procedures can yield different results, (2) biological and cultural settings influence the analysis, and (3) biased testing procedures skew statistical methods.[14] For example, he notes that some IQ tests demonstrate unreliability because they can exhibit a 15-point difference between certain ethnic groups.[15] He denounces this supposed gap because he believes that there are differing experiences through background and cultural events that inhibit a general IQ test from accurately capturing the true intelligence capacity each person naturally possesses. Instead, the focus of Gardner's system for MI is on the capacities that *all humans* have for learning. This position stands in opposition to the singular linguistic, Western cultural adaptation. Admittedly, these MI are difficult to measure because the measuring tool must be all-inclusive and because the extant standardized tests that are used to measure intelligence are generally designed to only capture certain intelligences while excluding others.

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[9] Ibid., 94.

[10] Kathy Koch, *How Am I Smart?: A Parent's Guide to Multiple Intelligences* (Chicago: Moody Publishers, 2007), 19.

[11] Gardner, *Intelligence Reframed*, 95.

[12] Judith St. Clair Hull, "An Evaluation of the 'Learning Styles' Approach to Christian Education," *Christian Education Journal* 5NS, no. 2 (2001): 61.

[13] Gardner, *Intelligence Reframed*, 33.

[14] Ibid., 14-16.

[15] Ibid., 16.

How Are Individuals Intelligent?

According to Gardner, IQ tests primarily ascertain logical, mathematical, and linguistic intelligence through pen and paper test-taking to show how likely a student is to succeed in Western school settings.[16] Instead, Gardner observed a more holistic nature to human intelligence, including musical, bodily, spatial, and interpersonal intelligences, constituting a more accurate framework for human intelligence.[17] He believed individual intelligence is more complex and based upon his proposed multiple intelligences given that "an individual can participate in meaningful activities in the broader cultural milieu" even without having a high IQ, per the traditional measuring tools.[18]

The next section provides a brief synopsis of each of Gardner's proposed eight intelligences.

Linguistic intelligence

The first intelligence "involves sensitivity to spoken and written languages, the ability to learn languages, and the capacity to use languages to accomplish certain goals."[19] These individuals possess a deep understanding of words, highly developed oral and communication skills, and the musical qualities and rhythm of words. Some examples of professionals who utilize this intelligence are lawyers, orators, writers, and poets. John Milton, Abraham Lincoln, and Jane Austen are a few historical examples of individuals who would have scored high in linguistic intelligence.

Logical–mathematical intelligence

The second intelligence "involves the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically."[20] These would be individuals with the ability to understand numbers, logical concepts, and abstract analysis. Some examples of professionals who utilize this intelligence are scientists, mathematicians, and logicians. Bill Gates, Marie Curie, and Albert Einstein are a few historical examples of people who are gifted with this intelligence.

Musical intelligence

The third intelligence "entails skill in the performance, composition, and appreciation of musical patterns."[21] These would be individuals with the ability to express musical pitch, rhythm, meter, tone, and melody with an instrument or human

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[16] Gardner, *Frames of Mind*, 27.
[17] Ibid.
[18] Howard Gardner and Seana Moran, "The Science of Multiple Intelligences Theory: A Response to Lynn Waterhouse," *Educational Psychologist* 41, no. 4 (Fall 2006): 227.
[19] Gardner, *Intelligence Reframed*, 41.
[20] Ibid., 42.
[21] Ibid.

voice, such as musicians, soloists, and conductors. Beethoven, Billie Holiday, and Bach are some historical examples of individuals gifted with musical intelligence.

Bodily–kinesthetic intelligence

The fourth intelligence "entails the potential of using one's whole body or parts of the body to solve problems or fashion products."[22] These would be those with highly developed coordination, balance, strength, agility, or flexibility—such as athletes, sculptors, gymnasts, or mechanics. Kobe Bryant, Elizabeth Blackwell (the first female physician), and NASA engineer Jose Hernandez are examples of individuals gifted with this intelligence.

Spatial intelligence

The fifth intelligence "features the potential to recognize and manipulate the patterns of wide space as well as the patterns of more confined areas."[23] These individuals, such as artists, sculptors, or map designers, possess the ability to distinguish between lines, shapes, and space as well as manipulate real objects. Georgia O'Keefe, Michelangelo, William Rand, and Andrew McNally are a few historical examples of individuals gifted with spatial intelligence.

Interpersonal intelligence

The sixth intelligence "denotes a person's capacity to understand the intentions, motivations, and desires of other people and, consequently, to work effectively with others."[24] People with interpersonal intelligence are those with the ability to distinguish the mood, motivations, and feelings of others, such as political leaders, public speakers, or clergy. Ronald Reagan, John F. Kennedy, Condoleezza Rice, and Martin Luther King, Jr. are some historical examples of individuals gifted with interpersonal intelligence.

Intrapersonal intelligence

The seventh intelligence "involves the capacity to understand oneself, to have an effective working model of oneself—including one's own desires, fears, and capacities—and to use such information effectively in regulating one's own life."[25] These individuals possess an accurate self-image and understanding of their own strengths and weaknesses; they also make decisions based upon what they believe to be right. Socrates, Nelson Mandela, and Mother Teresa are examples of individuals gifted with intrapersonal intelligence.

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[22] Ibid.
[23] Gardner, *Intelligence Reframed,* 42.
[24] Ibid., 43.
[25] Ibid.

Naturalist intelligence

The eighth intelligence "demonstrates expertise in the recognition and classification of the numerous species—the flora and fauna—of his or her environment."[26] These individuals have the ability to gather data of the natural world, categorize new species, and analyze organisms, such as astronomers, paleontologists, and biologists. Drs. Georgia Purdom, Jason Lisle, and Gary Parker (all associated with Answers in Genesis) are examples of Christian individuals gifted with this intelligence.

Gardner argues that his identification of these eight intelligences provides a more in-depth account of human cognition and the intellectual potentials that each person possesses, which "can mobilize and connect according to our own inclinations and our culture's preferences."[27] According to Gardner, evolution has ensured that we are not composed of a singular general intelligence, which is very narrow in scope, but rather multiple intelligences, which help us to more efficiently adapt to our surroundings. Thus, we are capable of accurately interpreting the world through a number of diverse means depending on the array of symbols presented to us at any given point in time.

II. BIBLICAL EVALUATION OF MI

The remainder of this paper focuses upon the areas: (1) the Biblical concept of gifts, talents, and abilities granted by God for the edification of the church; (2) moral intelligence, which this paper argues is an overarching intelligence that Gardner does not recognize as an intelligence; and (3) the incompatibility of evolution with the teachings of Christian scripture. Although the focus of the paper is on MI, if an espoused view does not align with the doctrines of the Bible, then the view must be rejected as being contrary to orthodox Biblical interpretation (Col 2:8).

Concepts in MI that Align with Scripture

Has God instilled each human with eight, ten, or twelve intelligences? Scripture has not declared with clarity whether or not such intelligences are part of humanity, which allows for MI to be affirmed through scientific observation or general revelation found in God's uniform creation (i.e., creation sciences such as psychology or sociology). Again, the Bible does not address the concept of a singular intelligence the likes of which Binet conceived, so considering different theories regarding human intelligence requires a Biblical analysis to at least confirm the proposed theory as a Biblical potentiality.

The clearest teaching that a believer might find that would align with MI would be the spiritual gifts that God grants to each of his children (Rom 12, 1 Cor 12, and Eph 4), although these gifts are arguably only given to individuals at salvation and not to all of humanity (Eph 4:12). Might there be points of intersection where the Bible would confirm MI? Whether God has gifted each person with a number of intelligences might not be provable using scripture; however, scriptures do indicate that each person is

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[26] Ibid., 48.
[27] Ibid., 44.

fearfully and wonderfully made and that God has devoted innumerable thoughts toward the design of each of human person (Ps 139). Despite our fallen nature, humans are able to evaluate behaviors resulting from human cognition, such as playing the piano, singing, or sculpting, that a standardized IQ test is unable to measure qualitatively.

As a general framework, Genesis 1:26-28 communicates that all of humanity is made in the image of God. Because God designed a diverse creation with the ability to produce variation, he has also imbedded variability within humanity. It is not surprising that we see different colors of skin, different heights, different bodily features, different modes of cognition, and a variety of gifts, talents, and abilities (i.e., "intelligences") expressed throughout the human race. Romans 1 confirms that all of humanity receive cognitive ability from God. Thus, all individuals can know (i.e., learn) that God exists, and cognitive ability can be displayed through a multiplicity of avenues. Therefore, we provide a brief survey for where Gardner's categories of MI might be represented in Biblical characters.

First, in Genesis 4, we read that Cain's descendants had the ability to compose music (musical intelligence), forge metal objects (spatial and bodily–kinesthetic intelligence), and reason that a certain type of death would produce definite results (logical intelligence, although we will argue later that moral intelligence overrides these other intelligences). Gardner's theory would argue that this passage presents amoral intelligences and that these intelligences can either be used or left dormant.[28] Cain's descendants, as the wicked seed, probably used their God-given intelligences for selfish gain rather than for God's glory.

Second, in Genesis 6, Noah, along with his sons, constructed (spatial, bodily–kinesthetic, and mathematical–logical) a barge that was capable of holding 520 railroad stock cars.[29] This vessel measured approximately 450 feet long, 45 feet high, and 75 feet wide (v. 15) with a cubic foot capacity of 1,396,000.[30]

Third, God gifts Bezael and Oholiab with the ability to construct (spatial, bodily–kinesthetic, mathematical–logical, interpersonal, intrapersonal, and linguistic) the tabernacle (Ex 36ff). This text highlights that God gave wisdom and understanding so that they might be able to perform all the work required for designing the tabernacle. The word *wisdom* (חכמה) is the same word used in 1 Kings 4:29 to describe the intelligence that Solomon possessed to rule the nation of Israel, and although the degree of wisdom for Solomon and Bezael and Oholiab was different, the kind was similar.[31] Both Bezael and Oholiab were the designated leaders of the project, even though God ensured that other individuals contributed to the completion of the tabernacle.

Finally, and possibly the Biblical character who demonstrated MI most fully, is King David. As the writer of a majority of the Psalms (linguistic), he played the harp (1 Sam 16:23 [musical]), was skilled as a warrior–general in military battles (2 Sam 1:1 [logical–mathematical]), he was adroit in the art of combat (1 Sam 18:30 [bodily–

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[28] Gardner, *Intelligence Reframed*, 1999.

[29] John C. Whitcomb, *The World that Perished*, 3rd ed. rev. (BMH Books, 2009), 25.

[30] Ibid.

[31] Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart, Ger.: Deutsche Bibelstiftung, 1997), 568.

kinesthetic]), dexterous with a sling and sword (1 Sam 17:49), adept at discerning the Saul's mood swings (1 Sam 16:23 [interpersonal]), and possessed an accurate self-image that reflected his real position before Yahweh (Ps 139 [intrapersonal]).

Therefore, the scriptures indicate that MI may be compatible with its teachings regarding how God instilled a MI-type cognition into the human person at creation. If, as Gardner has posited on different occasions, there are more types of intelligences than what he lists in his book, then MI is a good place to begin determining the ground work for a Biblical depiction of human understanding.

Concepts in MI that Do Not Align with Scripture

To begin, Genesis 1-11 do not affirm evolution as a process by which one species changes into another species for the purposes of advancement. Change *within* kind (i.e., finches have been observed to possess longer and shorter beaks) has been clearly evidenced and is not debatable. However, change by which mutations add information to the genetic code has never been substantiated.[32] Gardner holds to a presupposition regarding the origin of MI that cannot account for the reasons why intelligence exists. That intelligence exists is not debatable (whether general or MI), but to give an account for intelligence is problematic from a Biblical perspective.

For example, what environmental problem existed that would result in humans evolving a musical intelligence?[33] Was there a time when disjointed musical notes adversely affected the survival of humanity? The scriptures indicate that within a few generations of human procreation, music was developed (Gn 4:21), where Jubal begot players of the harp and flute. This would seem to indicate that musical intelligence was already present, albeit latent, in Adam's genetic composition at the creation event or that it was something within fallen human procreation resulted in the invention of human music. In addition, linguistic intelligence was already present at the creation event with Adam naming the animals in the garden. Survival adaptation did not necessitate name-making, but this can be seen as Adam simply imaging his creator. God named things and, thus, Adam named things (Gn 1, 3). Gardner's "discovery" of MI might be credited to him, but his ideas regarding its origins are not sustainable within a Biblical framework.

Second, when it comes to moral intelligence, Gardner rejects the idea that morality is an intrinsic intelligence because he does not affirm that moral codes are relative based on their society of origin.[34] Each society has developed its own values whether narrow or broad in scope; thus, there is no universal standard that has solidified in Gardner's mind that moral intelligence should be placed at the same level as other intelligences in his theory.

The weakness of this argument is that it is self-defeating, collapsing under his very assertion. Gardner unknowingly, or unwillingly, has presupposed that morality is

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[32] Tim Chaffey and Jason Lisle, *Old Earth Creationism on Trial: The Verdict Is In* (Green Forest, AR: New Leaf Publishing Group, 2008); Jason Lisle, *Ultimate Proof of Creation* (Green Forest, AR: New Leaf Publishing Group/Master Books, 2009).

[33] Lynn Waterhouse, "Multiple Intelligences, the Mozart Effect, and Emotional Intelligences: A Critical Review," *Educational Psychologist* 41, no. 4 (Fall 2006): 207-225.

[34] Gardner, *Intelligence Reframed*, 75.

not one of his suggested intelligences by declaring such a position because he has shown that, at least in his mind, there is an ultimate standard whereby he is able to judge—namely, whether or not a morality is a universal human intelligence. The question has yet to be fully elucidated in the hard sciences as to whether moral assertions have been passed down through evolutionary processes, but what we are able to confidently assert is that human survival can only be sustained under a universal moral system. After all, human societies disintegrate when murder, rape, and fornication go unchecked.

Gardner has asserted a universally true moral statement (i.e., that moral intelligence is not an intelligence), thus establishing the grounds for a universal moral intelligence. His reason for rejecting a moral intelligence is because there are so many cultures with differing values and morals, that to impose one standard upon all human beings is not possible. Yet he has declared the very opposite of what he claims to be true. His moral judgment is that no singular value is superior to another, nor can it be imposed—except, of course, the moral opinion that he imposes. Consequently, he has defeated his own argument by arguing for that which he claims is not universally attestable.

This paper argues that morality is an intelligence (Rom 1) and that all of humanity possesses it. Similar to all other intelligences, moral intelligence originates with God and can be fostered. The problem is that humanity tends to suppress that which it knows to be right and virtuous, and it follows that which is harmful for itself (a lá fallen human nature). Unregenerate individuals can demonstrate moral intelligence (theologically, "common grace"); in general, however, humans operate pragmatically rather than ideologically. To know God is the highest form of learning possible, and moral intelligence contributes to the broader cognitive schema.

Third, St. Clair Hull warns against giving "equal weight to all areas of instructional styles" when it comes to learning facts about the Bible.[35] She continues, "John identifies Jesus as the Word. The incarnate manifestation of God is a dialogue between God and humanity. So a linguistic approach to Christian education is most appropriate."[36] St. Clair Hull oversimplifies Jesus' human intelligence by focusing only upon his representation of linguistic intelligence, ignoring the fact that Jesus was not only brilliant linguistically, but also displayed intelligence in other ways, for example, in his family's trade growing up (Mk 6:3 [bodily–kinesthetic)], in his relationships with the 12 (interpersonal), in his singing in the upper room (Mk 14:26 [musical]), in his prayer in Gethsemane before his crucifixion (intrapersonal), and in his knowledge of the natural world through his many parables (natural).

In summary, Gardner's theory grounded in evolutionary theory is not compatible with Genesis 1-11. However, his observations regarding the theory of MI should be considered a viable theory of intelligence that the Christian educational community should recognize and try to implement into its educational practices. His assertion that morality is not a form of human intelligence is faulty because those who morally determine that morality is not universal state a universal moral truth. Scripture seems to support that humanity possesses different intelligences and that Jesus exhibited various

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[35] St. Clair Hull, "An Evaluation of the 'Learning Styles,'" 66.
[36] Ibid., 65.

intelligences at different points throughout his life. Therefore, MI should be implemented into educational practices of Bible colleges, Christian universities and seminaries, and the church.

III. INTEGRATING MULTIPLE INTELLIGENCES

Does any of this matter within church practice or the academy? Christians generally tend to be leery of a theorist whose hypothesis is based upon a theory that is in conflict with the Bible. Solomon states that "there is nothing new under the sun" (Eccl 1:9), so in one sense, Gardner has not *discovered* anything new; however, in another sense, he may have *observed* something that believers have overlooked and that this way of perceiving intelligence is more holistically aligned with scripture than the prevailing general perspectives regarding human intelligence.

For educators and church ministers who are interested in incorporating Gardner's way of thinking about intelligence(s), Kathy Koch[37] has adapted Tom Armstrong's labels[38] to present more "user friendly" labels:

- Word smart = Linguistic intelligence
- Logic smart = Logical–mathematical intelligence
- Picture smart = Spatial intelligence
- Music smart = Musical intelligence
- Body smart = Bodily–kinesthetic intelligence
- Nature smart = Naturalistic intelligence
- People smart = Interpersonal intelligence
- Self-smart = Intrapersonal intelligence

Using this system mnemonically in a professional development seminar or as an education minister with Sunday school teachers might work best.

The rest of this section outlines what we recommend as best practices for implementation in church and university settings.

Benefits for the Church

Within my (McGee's) home church of approximately 6,700 members, we recently finished a one-week, six-show production of *Yes, Virginia, There Is a Savior*. I was especially attached to this play because my entire family was involved, with my wife playing the lead female role. This was no ordinary church play, rather a grand production that began the prior January with a script that had not yet been written. Over 300 people were involved in the play—from main characters; minor characters; supporting cast; choir; choir directors for adults, for teens, and for kids; set designers; set installers; those who drove the set from another state; costume designers; directors; blocking coaches; orchestra; conductor; camera men; editors; a film crew for two nights for DVD sales; pastors; ushers; parking lot workers; security; custodians; special

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[37] Koch, *How Am I Smart?,* 19.

[38] Tom Armstrong, *7 Kinds of Smarts: Identifying and Developing Your Multiple Intelligences* (New York: Plume, 1999).

assistants (for quick costume changes); information workers; DVD salespeople; and childcare for those involved in the play.

As a result of my involvement in this process, I began to think about MI and how obvious it was that those who sang and acted had a God-given capability—an undeniable human intelligence. Could a general IQ test really measure pitch, blocking, stage presence, or facial expressions? Did the audience need to fill out a form to declare that actors and actresses really possessed a musical intelligence that many of us in the audience observed? Did the women who designed over 200 costumes not have spatial and bodily–kinesthetic intelligence? Was the musical intelligence of the live orchestra and conductor not self-evident? More than anything else, the gifts, talents, and abilities of the people contributing to this great church production were what Gardner affirms through his theory of MI. Individuals who may not excel in the area of linguistic and logical intelligence, or may even score low on the Stanford-Binet intelligence scale, are still undeniably gifted from God in other, significant ways.

This does not mean that actors, musicians, and costume designers do not possess logical and mathematical intelligence, but some of these individuals might score lower on an IQ test than teachers and others from the academy but are still very capable of excelling in their work. The current American educational model, which elevates linguistic and mathematical intelligences over all others, is tantamount to rejecting a prodigious actor or musician from Julliard because he or she struggled on the geometry section of the entrance exam. Excellence in one area is certainly not dependent upon excellence in another.

Within the church, pastors, elders, and teachers are often elevated because of their gifted oratory skills, but this should not be, even though they will be held to a higher account before God for what they teach (Jas 3:1). These individuals aim to teach (διδάσκω), which means to "instruct, to cause to learn, or cause to know."[39] In addition to these offices within the church, however, many people who love God and desire to please him possess varying talents and abilities. A properly produced video, choreographed skit, or beautifully performed song can penetrate the emotions of congregants to quicken constructive thinking and life-style change.

We are in no way suggesting that the church devalue linguistic, logical, and mathematical intelligences. However, we do believe that it should recognize and elevate people's gifts, talents, and abilities within the body of Christ. These other intelligences have been designed by God and implemented into the make-up of each member, constituting a tapestry of intelligences that people can use to express their love for God.

Like the Christmas production at my (McGee's) home church, the focus was not exclusively upon oratory skills, but rather, it was much more so upon pitch, tone, bow movement, embrasure, and the mood set by the design and lighting on stage. This production ubiquitously utilized the MI that resulted in an effectively moving display of the gospel with an offer of salvation at the end.

Benefits for the University

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[39] Johannes P. Louw and others, *Greek-English Lexicon of the New Testament: Based on Semantic Domains,* vol. 1, *Introduction & Domains* (New York: United Bible Societies, 1988).

Many of the evangelical seminaries, Bible colleges, and Bible institutes have followed a model of academic–professional, rather than transformational, teaching when lecturing in their classrooms.[40] This in return has produced pastors and professors who have espoused lecture-/sermon-driven presentations, which elevate the linguistic and logical–mathematical intelligences at the demise of excluding the others.

The goal of a professor is not to simply dispense information but rather to help students learn.[41] Thus, lumping MI into categories that can be easily memorized leads to effective learning (see Kathy Koch's list). If the goal of university education was dispensing of information, the professor could tape his or her lectures and then turn his or her attention to strictly publishing and grant writing. As professors of various disciplines, however, we need to deeply understand our subject matter, but we also need to relate to our students. Students possess MI, and we have an obligation to help them develop an awareness of how God has intellectually gifted them.

The focus of an academic setting is word smart and logic smart. Tests, quizzes, papers, essays, and research all contribute to the traditional nomenclature of general IQ. However, students who have an aptitude for music, theatrical performance, bodily giftedness to perform in gymnastics, or "people skills" should feel comfortable to express themselves in these ways. As educators, we want to fan that flame of MI within our student body. These MI might not shine as brightly within the academic setting, but outside of these high walls, where life functions somewhat differently, we want to encourage our students to excel beyond the classroom in expression of their MI.

A Christian professor aims to lead his or her students towards glorifying God in their academic endeavors. Gardner criticizes modern academic institutions for ignoring the various types of intelligences that students possess. Therefore, we have highlighted academia as only emphasizing linguistic, logical–mathematical intelligences, leaving at least six other types of intelligences uncultivated by the modern academic institution. Taking these "nonacademic intelligences" seriously elevates the complexity of the image of God in humans as well as God's unfathomable creativity. There are a number of benefits to recognizing and developing these gifts, talents, and abilities in our students.

A prime example of nonacademic intelligences functioning within a classroom setting is in group projects. These projects offer opportunities for individuals to demonstrate their linguistic and logical–mathematical proclivities fluidly; however, for cooperative learning to achieve its maximum effect, group cooperation (utilizing interpersonal intelligence), visual presentations (requiring spatial intelligence), and team dynamics (using both inter- and intrapersonal intelligences) are necessary for a successful learning experience. In addition, group work offers teachers the occasion to engage the other intelligences, depending on the creativity and flexibility of the assignment. For example, singing a song that a student has written about a subject (i.e., musical intelligence), creating a work of art to illustrate a concept in the project (i.e.,

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[40] John Coe, "The Seven Deadly Disconnects of Seminary Training: Theological and Spiritual Formation Reflections on a Transformation Model" (lecture, Evangelical Theological Society, Washington DC, March 2005).

[41] Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive* (Colorado Springs: Multnomah Books, 2003), 37.

bodily–kinesthetic intelligence), positing an apologetics approach to scientific observation (i.e., naturalistic intelligence), and acting out a skit or making a video to discuss some of the necessary concepts for the assignment (i.e., spatial, linguistic, interpersonal, and bodily–kinesthetic intelligences). These suggestions align with Marzano, Pickering, and Pollock who offer the following five defining elements of cooperative learning: (1) positive interdependence, (2) face-to-face promotive interaction, (3) individual and group accountability, (4) interpersonal and small group skills, and (5) group processing.[42] Although grading individuals on "musical ability," for instance, is not typically linked with academia's general mission, educators should be interested in engaging students and in developing the whole student; therefore, utilizing MI in the classroom is the best approach we are aware of to accomplish this end.

Academia should continue to emphasize skills utilized by the general IQ, for the main focus of education is upon the student's ability to read, retain, research, and report what has been learned during a particular semester. However, educators should incorporate modes in which the nonacademic intelligences can be concurrently used to reach the ultimate goal of *learning*. Encouraging students to showcase interpersonal, bodily–kinesthetic, spatial, naturalistic, intrapersonal, and musical intelligences may relevantly connect students with academic content, enhancing the educative experience.

IV. CONCLUSION

Paradigm shifts in thinking about a particular discipline, concept, or idea requires time to take root. Gardner's theory of MI seems to be one of these shifts that is currently being accepted within the educational community, and with time, as this current generation replaces the traditional understanding of intelligence, we predict that MI will become the dominate view within psychology, neurology, and anthropology. Although Gardner's ideas regarding the origins of MI are not the only plausible option, we defend his observations of human intelligence from a Biblical perspective, showing how integrating these concepts can be used for the admonition and edification of the church and of university classrooms. Regardless of whether six, eight, or ten intelligences actually exist, the ostensible evidence clearly validates that individuals possess more than a singular, overarching intelligence. This idea seems to resonate more with the creative nature of God revealed through the scriptures as well as with complex human beings bearing his image.

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[42] Robert J. Marzano, Debra J. Pickering, and Jane E. Pollock, *Classroom Instruction that Works: Research-Based Strategies for Increasing Student Achievement* (Alexandria, VA: ASCD, 2003), 85-86.

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GOD'S NATURE AND CHARACTER IN LEADING SOLOMON: A SACRED TEXTURE ANALYSIS OF 1 KINGS 3:5-14

JACQUELINE FAULHABER

Free will, freedom, and liberty are important values to most people. Important, however, for these values is a foundation of morality. Today, more often than not, the demand for liberty is not constrained by morality. The public decries and defends legalization of immoral behavior under the mask of freedom and liberty. Public leaders can, however, play significant roles in ensuring freedoms and liberties are constrained by morality. Because morality's source is virtue, and virtue's source is God, it is important to gain a Biblical understanding of morality, virtue, and ethics. To gain this perspective, this paper analyzes a dialogue between God and King Solomon. Sacred texture analysis results of 1 Kings 3:5-14 reveal God's wisdom, character, and methods of developing King Solomon. These passages further provide some ethical guidelines for public leaders to carry out their duties in a way that honors God. But most importantly, these passages reveal the virtuous qualities of God that are not only necessary to emulate, but serve as a foundation for one of the most important virtuous qualities a public leader can have, justness.

I. INTRODUCTION AND METHOD OF ANALYSIS

Interest and scholarship in virtue and character in leadership is continuing to grow. Some scholars and authors have utilized Biblical narratives, accounts, and figures to draw their findings on the important foundational factor of virtue that influences the type of leadership a public leader uses. However, not too many authors seek to inquire into the character of the source of virtue, God himself. In Genesis 1:26, we are told that man is created in God's image, of which some assert refers to his moral image. Clearly

comprehending what this image looks like is difficult however, because our understanding is tainted by sin. Those Judean-Christian leaders who desire to emulate God's nature and character can benefit from an analysis of God's character. Findings of these analyses provide greater benefit when texts or narratives of dialogue between God and follower are investigated.

This paper is interested in God's character or virtuous qualities in relationship, as well as his leadership development of public leaders, and therefore, it features an investigation that was conducted into God's leadership of Solomon in 1 Kings 3:5-14. These findings are applicable to public leadership today. We are reminded that God has granted authority of power to all public leaders,[1] necessarily requiring the public leader to lead as God does, thus making worthwhile the application of these ancient principles into today's understanding of leadership. Understanding these principles and the nature of God will better equip leaders to decide on a more effective course of action in solving today's problems.

In some ways, today's problems are no different when they result from sin and vice in society, and this is equally true of the effects of the ungodly public leader in carrying out his or her official responsibilities and duties. What is different, however, particularly in America and over time since her founding, is the forgotten importance of virtue in sustaining freedom and individual rights. Even into the 18th century, great public leaders warned of the importance of virtue in sustaining freedom. As Benjamin Franklin once stated, "Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters."[2] George Washington, in praising the American Constitution as a "palladium of human rights," also pointed out that it would only survive "so long as there shall remain any virtue in the body of the people."[3]

This analysis, as a result, seeks to recall to memory these important aspects of the proper role of governance in ensuring freedom and liberty that is also a central theme of dialogue between God and King Solomon. The relationship between virtue, freedom, and liberty is sourced in one's purity of heart and motive to lead and govern by walking with God in truth, righteousness, and uprightness of heart with the desire and purpose to understand how to judge justly.[4] Given these results, a sacred texture proved to be the right method of analysis.

Method of Analysis

A sacred texture analysis of 1 Kings 3:5-14 reveals "insights into the relation between human life and the divine." According to Robbins, there are multiple ways of

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[1] Jn 19:11. All scripture references are taken from the New King James Version unless otherwise noted.
[2] W. Cleon Skousen, *The 5000 Year Leap: A Miracle that Changed the World* (Malta, IDF: National Center for Constitutional Studies, 1981), 49.
[3] Ibid., 50.
[4] 1 Kgs 3:6, 9.

exploring the sacred through a text.[5] This analysis focuses on investigating God's character in a way that provides leaders with a better understanding of the image we are to imitate and lead with. Robbins asserts that a sacred analysis of text seeks to describe the nature of God through analysis of the deity himself, reveal how God and other holy persons inspire and influence commitment to divine ways, and draw upon ethics that are concerned with the responsibility of humans "to think and act in special ways in both ordinary and extraordinary circumstances."[6]

Analysis Findings

With this focus on an analysis of 1 Kings 3:5-14, it was found that: (1) God asked and listened to Solomon's earnest desires, revealing God's character of care, compassion, and perceptiveness (also known as omniscience); (2) God's leadership development of Solomon was based on free will and liberty, reaffirming that followership occurs without coercion and that God's nature embodies bounded freedom and free will (take note it does not mean acceptance of sin, immoral, or evil ways), affirming his just nature, which is also affirmed in preconditioning Solomon's long life on walking in God's ways; (3) God was most concerned about Solomon's purity of heart, exemplifying a merciful character given the fallen nature of humankind preventing perfection of goodness; and (4) God provided Solomon's desire of just judgment/decision making, understanding that a person is not born into morality and wisdom, but instead requires cultivation of virtue, further exemplifying God's nature as giving, and exhibiting his servant nature to instill justness in his people. These virtuous character and qualities as a result became a model for Solomon to follow in leading Israel. This is with the exception of God's omniscience, but within the more human ability to seek and perceive the needs of those whose heart seeks God.

II. GOD'S CARING, COMPASSIONATE, AND PERCEPTIVE (OMNISCIENT) CHARACTER: PERCEIVING AND LISTENING TO SOLOMON'S (FOLLOWER'S) NEEDS AND REQUESTS

"Silence and retirement befriend our communion with God. His kindest visits are often in the night."[7] A similar visit, although this one to Solomon, is noted in 1 Kings 3:5 and marks the beginning of a dialogue between God and Solomon. Here, Solomon considers his lack of experience (calling himself "but a little child"[8]) in his reign over Israel. At this time, it was the close of the sacrificial ceremonies and Solomon's mind may have "been elevated into a high state of religious fervor by the protracted

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[5] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 120.

[6] Robbins, *Exploring the Texture*, 120-121, 126, 129-130.

[7] Matthew Henry, "1 Kings 3:5-15," in *Mathew Henry's Commentary on the Whole Bible, e-Sword*, version 9.9, Rick Meyers, 2011.

[8] 1 Kgs 3:7.

services."[9] *Jamieson, Fausset, and Brown's Commentary* notes that while awake, Solomon may have felt an intense desire to petition God for the gift of wisdom, but in his sleep was granted his request; in other words, Solomon's dream may have been an imaginary repetition of his former desire, yet God's granting of it was real.[10] While Solomon's "bodily powers were locked up in sleep, the powers of his soul were strengthened; he was enabled to receive the Divine vision, and to make a suitable choice" when the powers of reason were least active, revealing the grace of God at work.[11]

Yet, Solomon's sovereign God over heaven and earth reached down into the human realm to guide his child in the way he ought to go. How significant this event must have been in a world where the gods were not reachable, especially one in which a close relationship and friendship could evolve. Long has human history revealed man's desire and effort to approach and please the gods. Solomon's God, however, was willing to offer a gift to Solomon. God in these passages takes on a servant's heart. His nature is revealed as warm, compassionate, and caring in relationship to his creation. While one could never imagine the feelings of God in this moment of interaction, one might estimate an understanding through the tender love and care a parent gives their child when that child yearns for help from his or her parents. Just as the caring parent listens intently to a concerned or worried child, God listened intently to the cares of Solomon's heart. God exhibits the skill of authentic listening, allowing Solomon to express and place his needs before him. And this exchange of relation begins with God merely asking King Solomon what he desires.[12]

Leading Solomon to Emulate God and David's Leadership and Character

As leader, God in his perceptive knowledge of Solomon's need for guidance is also discipling or developing Solomon's leadership through example of the way in which Solomon should lead. God's first interaction with Solomon immediately sets him on a path of duplicating leadership that he has learned through this interaction with God. This is a great witness to God's grace to Solomon who loved the Lord and walked in the statutes, truth, righteousness, and uprightness of heart as his father David did,[13] reflecting God's love toward the humble, meek, and pure in heart. It is not, however, the unrighteous that God bestows his offer of request to, but the righteous—one of uprightness of heart, who follows God's statutes and lives in truth—that God seeks. He offers his help of wise counsel and guidance to the pure of heart, of who are discussed in greater detail later.

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[9] Robert Jamieson, A. R. Fausset, and David Brown, "1 Kings 3:5-15," in *Jamieson, Fausset, and Brown Commentary, e-Sword*, version 9.9, Rick Meyers, 2011.
[10] Ibid.
[11] Henry, "1 Kings 3:5-15," in *Mathew Henry's Commentary.*
[12] 1 Kgs 3:5.
[13] Henry, "1 Kings 3:1-4," in *Mathew Henry's Commentary*.

Before offering analysis on Solomon's purity of heart and its relationship to God's request of provision, it is important to seek further clarification of the principles inherent in God's request, "Ask what I shall give thee."[14] The Hebrew word for *ask*, *shâ'al*, means "by extension to demand."[15] God does not tell Solomon what to ask for, but requests that Solomon does ask. While a somewhat demanding question, it leaves the request itself wide open to the possibility of a variety of answers. It is an offer to hear what Solomon desires. Questioning without condition of an appropriate response reflects God's nature of free will to answer according to Solomon's desire; in essence, valuing liberty and freedom to choose the answer or the gift, not necessarily that he was free not to answer at all. This would be in accordance with the idea that no one is free from responsibility and accountability to answer God. It is with free will, liberty, and followership, as well as the value God places upon freedom bounded by accountability and morality, which this discussion turns to next.

III. GOD'S NATURE OF UPHOLDING BOUNDED FREEDOM: BASED ON SOLOMON'S (FOLLOWER'S) FREE WILL AND LIBERTY

God's leadership development of Solomon is based on free will and liberty, reaffirming that followership occurs without coercion and that God's nature embodies bounded freedom and free will (take note that freedom and free will does not mean acceptance of sin, immoral, or evil ways). It also affirms God's just nature and the precondition of Solomon's long life on walking in God's ways.

The context which these particular passages operate in is within the sphere of public governance and leadership. God is the wise counsel that Solomon seeks in carrying out his duties as a just king. Solomon is well aware of his responsibility to provide ethical and just judgments.[16] Just judgment is an ethical imperative, if as Robbins notes, God calls for "human commitment to divine ways," having also the responsibility to "think and act in special ways in both ordinary and extraordinary circumstances."[17] Ethics is always lived out and has implications or impacts on others; it is very social in nature. And, as ruler, king, or public leader, the ethical imperative weighs heavily upon Solomon's shoulders. It would seem a plausible reason for Solomon to lead with a heavy hand in upholding justice, but given God's model and example in verse 5 (character of care, compassion, perceptiveness, and a call for free will and liberty), a coercive approach to governing the people would not be appropriate. Instead, Solomon would need wisdom to lead as God leads, to have the same character, governance, and leadership approach God would. While coercion, a typical approach of governance today, may be considered a perfectly appropriate employable method of ruling, it does not mean that liberty and freedom will not succumb to

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[14] 1 Kgs 3:5.

[15] James Strong, "1 Kings 3:5," in *Strong's Hebrew and Greek Dictionary, e-Sword*, version 9.9, Rick Meyers, 2011.

[16] 1 Kgs 3:9.

[17] Robbins, *Exploring the Texture*, 120-121, 126, 129-130.

immorality. In fact, many would assert that immorality is certainly on the decline, and as Franklin quoted earlier, it has resulted in an increased need of masters.[18] This twofold issue of ethical/moral and social responsibility toward those who are ruled and ensuring that God's moral code prevails in the society through free will and liberty (e.g., bounded freedom) seems to be of concern in verses 6-14. Free will and liberty appears to be bounded by freedom that is based in morality—understanding what is good and evil within the society—in the midst of relationship between and among people in that society. Yet the rightness of these societal relationships begins with a right walk with God; a walk that David walked.[19] It is with this overview that free will, free will's association with a social contract, considering oneself as a servant and follower, and its ethical implications is discussed next.

Free Will

In 1 Kings 3:5, God asks Solomon what he should give him. God does not provide what he feels Solomon needs, but allows Solomon to choose. Choice and free will are part of God's nature. Quoting Maimonides in *The Rules of Repentance*, Joseph Teluskin asserts, "Judaism teaches that God endowed human beings with free will, which is what enables each person—despite her heredity and environment—to *choose* to do good or evil: 'If one desires to turn himself to the path of good and be righteous, the choice is his. Should he desire to turn to the path of evil and be wicked, the choice is his.'" [20] Free will, in essence, bears the ability to make the right choices. Teleshukin, quoting *The Ethics of the Fathers*, notes that human beings have a considerable ability to affect their destiny, and its medium is wisdom. *The Ethics of the Fathers* states, "*Wisdom:* 'Who is wise? One who learns from every person.' While our intellectual attainments may be restricted to by innate limitations, the Rabbis teach that wisdom is available to everyone."[21] In *Adversus Haereses,* Irenaeus notes, "For because of his kindness he bestowed his gift upon us, and made men free, as he is free" and man became "conformed to the image and likeness of God, having received the knowledge of good and evil."[22] He continues on to state that when "God showed his kindness, man learned the good of obedience and the evil or disobedience; his mind perceived by experience the distinction between good and evil, so that he might exercise his own decision in the choice of the better course."[23]

> But because man is from the first possessed of free decision, and God, in whose
> likeness he was made, is also free, man is counseled to lay hold of the good, the

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[18] Skousen, *The 5000 Year Leap,* 49.
[19] 1 Kgs 3:14.
[20] Joseph Telushkin, *A Code of Jewish Ethics: You Shall Holy*, vol. 1 (New York: Bell Tower, 2006), 29.
[21] Ibid., 32.
[22] Irenaeus, *Adversus Haereses, The Early Christian Fathers: A Selection from the Writings of the Fathers from St. Clement of Rome to St. Athanasius,* trans. and ed. Henry Bettenson (New York: Oxford University Press, 1976), 69.
[23] Ibid., 69.

good which is achieved in the fullness as a result of obedience to God. And not only in actions but in faith also God has preserved man's free and unconstrained choice. For he says, "Let it happen to you according to your faith," thus showing that faith is something which a man has as his own, as he has his own power of something which a man has as his own, as he has his own power of decision.[24]

One cannot, however, dismiss the power of sin over accurate perception of good and evil, for if it were possible to correctly perceive which direction to go, Solomon would not have yearned and asked God for his help.

In light of God's answer to Solomon's prayer, it is conceivable and accurate to say that God provides the necessary ability to make just decisions, as noted in 3:13. It is also interesting that the same free will, which allows one to choose his or her course and risk the straying into sin,[25] is also in the same context that God reveals his blessings or provision for choosing to do good, as seen in verses 11-14. In the making known of God's provision and blessing of a long life if one walks in his ways and keeps his commandments,[26] we get a glimpse of a social contract, per se, between God and Solomon. Long life would be predicated upon Solomon's walking in God's ways and keeping his statutes and commands.[27] According to Gill, riches would occur through the presents and tribute of the nations to Solomon and Solomon's trading to the nations; honor would result from the fame of his name spread about because of his wisdom. A long life—the result of walking in God's ways, statutes, and commands—the Jews claim he failed because of the young age at which Solomon died.[28] Solomon today is still known for his wisdom and his wealth, but also is known according to scripture to have later failed to walk in God's statutes, dying at an early age. Could Solomon's eventual failure have been important enough in God's eyes, due to his status as a king, because his actions had the potential to influence subsequent generations if he was allowed to continue to sin? This moral and social responsibility of the ruler/public leader toward its citizens is important to God. As well, it is important between God and man.

Social Contract

A social contract pertains to the "view that a persons' moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live."[29] A view and definition of social contract, very similar to

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[24] Ibid., 72.

[25] 1 Kgs 3:5.

[26] 1 Kgs 3:14.

[27] Ibid.

[28] John Gill, "1 Kings 3:14," in *John Gill's Exposition of the Entire Bible, e-Sword*, version 9.9, Rick Meyers, 2011.

[29] Celeste Friend, "Social Contract Theory," *Internet Encyclopedia of Philosophy* (October 15, 2004). http://www.iep.utm.edu/soc-cont/.

bounded freedom, that seems to exemplify the exchange between God and Solomon is that of John Locke.[30] In writing about Locke, Friend states:

> According to Locke, the State of Nature, the natural condition of mankind, is a state of perfect and complete liberty to conduct one's life as one best sees fit, free from the interference of others. This does not mean, however, that it is a state of license: one is not free to do anything at all one pleases, or even anything that one judges to be in one's interest. The State of Nature, although a state wherein there is no civil authority or government to punish people for transgressions against laws, is not a state without morality. The State of Nature is pre-political, but it is not pre-moral. Persons are assumed to be equal to one another in such a state, and therefore equally capable of discovering and being bound by the Law of Nature. The Law of Nature, which is on Locke's view the basis of all morality, and given to us by God, commands that we not harm others with regards to their "life, health, liberty, or possessions" (par. 6). Because we all belong equally to God, and because we cannot take away that which is rightfully his, we are prohibited from harming one another. So, the State of Nature is a state of liberty where persons are free to pursue their own interests and plans, free from interference, and, because of the Law of Nature and the restrictions that it imposes upon persons, it is relatively peaceful.[31]

Exemplifying Locke's ideas above and congruent with the exchange between God and Solomon in this verse is the free will to make a decision, exhibiting liberty, but not without moral constraints, or according to Locke, "licentiousness." The constraint operating within free will then is morality, of which is further established by God's divine and natural laws. Paradoxically, again, free will cannot last without a foundation of morality. Because God appears to be leading and teaching Solomon to be king, ruler, and leader of his people, and has through his authority established societal rules and ethical climate per se, it cannot be dismissed that the message underlying God asking Solomon what he should give him provides precedent for a social contract that Locke envisions for a republic. Wisdom would occur through abiding by a social contract based on free will and liberty that is founded upon morality or God's divine and natural laws. King Solomon's wisdom, known as the wisest ruler of all times, is evidenced in the very next passages, 1 Kings 3:16-28, in his judgment of two women who each argue that the child before Solomon is theirs. Free will then requires a social contract bounded morality, which is again supported by walking in God's ways and following his statutes and commandments.[32]

Followership as Servanthood

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[30] John Locke was an English philosopher of the 1700s. America's Founding Fathers incorporated his thoughts into their philosophy of how states should be governed.

[31] Ibid.

[32] 1 Kgs 3:14.

Solomon states that David is a servant and reaffirms in verses 3:8-9 that he too is a servant to God, particularly in his role as king. To be an *ebed*, or "a servant," is to be in bondage to another. To be a servant of God is to follow him (e.g., walk in his ways) in truth (*emeth* in Hebrew meaning "trustworthiness, certainty, faithful") and in moral virtue and objectivity with justice as guide (Hebrew *ts^{e}dâqâh* for "righteousness"). This would then extend to *yishrâh of lêbâb* (Hebrew for "uprightness of heart") to emotions, will, and intellect, toward everything and anything.[33] The servant of God as public leader and ruler, furthermore, was to be done in the midst of his people in terms of the consideration and care he would show to the people as a result of his office. The Hebrew word *tâvek* for "in the midst of the people" means "center, among, between."[34] According to Gill, this is not understood as locally where his palace in Jerusalem was, but instead pertained to the exercise of his office. In his role as king (positionally placed over the people), he was to lead among them and have care for and inspection of them as a great people as God had promised,[35] particularly as it concerned the carrying out of his official duties to administer justice.[36] In other words, Solomon as servant to God is a follower of God who: (1) obeys and lives according to God's ways; (2) does so with faithfulness and in a trustworthy manner (this aspects defines character or disposition of heart toward virtuousness); and (3) is guided by moral virtue to include justice, and manifests itself in the person's will, intellect, and emotions (in other words, his or her entire being).

Followership as a result exhibits itself as following after moral virtue; objectivity as in carrying out justice that submits one's entire being, that of the emotions, will, and intellect to virtue, particularly justice. To be an effective king as a servant (follower) of God, Solomon would have to devote his entire being faithful to virtuousness.[37] Ultimate authority and sovereignty would reside with God and not with Solomon. Solomon is to carry out justice as God does. He is to imitate God's actions. Serving in this capacity would require humility toward God in all times and situations, for Solomon is a bondservant to God, just as his father David was. It is not the people that are prioritized higher than God for which Solomon is responsible toward, but in relation to God alone. When a king or ruler follows God, however, the king will place the best interests of the people ahead of his own (as God does) and serves as conduit for God's character to the people. God's power flows through the king to the people. God is pleased that Solomon's heart is after the good of the people governed, rather than his own. This is completely contrary to how the world views a king, as one who rules over others, and not necessarily considers the interests of those he or she is responsible to. History is replete with numerous accounts of the king wielding power over the people.

Ethical Implications for Public Leadership

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[33] Strong, "1 Kings 3:6," in *Strong's Hebrew and Greek Dictionary*, H6666, H3483, H3824.
[34] Strong, "1 Kings 3:8," in *Strong's Hebrew and Greek Dictionary*, H8432.
[35] Gill, "1 Kings 3:8," in *John Gill's Exposition.*
[36] 1 Kgs 3:9, 11.
[37] 1 Kgs 3:6.

Given these passages, there are many ethical principles public leaders can draw from. They include: the public servant or leader ought to serve the people with right of free will to make decisions (not control over and in coercion), adherence to a social contract (yet not allowing licentiousness rule under the guise of freedom and liberty), continuously perceiving the needs of the people (asking the people what they need and are concerned with), providing for those needs that are godly in nature and for those walking in his way, and recognizing the sovereignty of God and maintaining a close relationship that includes walking and following in his ways. In other words, within one's proper recognition of his or her status in relation to God, free will of decision, upholding a social contract, and providing for needs are predicated upon the recognition of God and his ways as sovereign over all. This worldview no matter how vital and important it is, must still deal with the fallen nature of man. It is in God's relationship to fallen man that his mercy is revealed, but in response to not Solomon's actions, but the purity and earnest desires of his heart. And, one's disposition of heart is properly placed within the context of a child seeking to understand how to properly govern,[38] not knowing how to come in or go out.[39]

IV. GOD'S MERCIFUL CHARACTER: BASED ON SOLOMON'S (FOLLOWER'S) PURITY OF HEART

God is most concerned about Solomon's purity of heart; exemplifying a merciful character given the fallen nature of man preventing perfection of goodness. Not being "but a little child,"[40] refers not so much in age and stature, but more in "knowledge and understanding."[41] Although his father deemed him a wise man—was judged as so by others and as such was so—in his estimation (showing modesty and humility), he felt he was weak in understanding governance, of how to executive his office; he did not "know how to go out or come in."[42] It does not seem that Solomon exhibits the same characteristic of a child that Irenaeus notes in *Apostolic Preaching;* that a child was one whose "mind was not yet fully mature, and thus was easily led astray by the deceiver."[43] As mentioned already, David and others deemed Solomon wise. Clarke provides another view of Solomon's feeling: "I know not how to go out or come in—I am just like an infant learning to walk alone, and can neither go out nor come in without help."[44] Solomon recognizes that he cannot lead without God's provision of wisdom and guidance to understand and administer justice in his public office. Solomon's humility before God seems to deem him pure of heart. This disposition of heart is rarely seen in

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[38] Gill, "1 Kings 3:9," in *John Gill's Exposition.*

[39] 1 Kgs 3:7.

[40] Ibid.

[41] Gill, "1 Kings 3:7," in *John Gill's Exposition.*

[42] Ibid.

[43] Irenaeus, *Adversus Haereses,* 68.

[44] Adam Clarke, "1 Kings 3:7," in *Adam Clarke's Commentary on the Whole Bible, e-Sword*, version 9.9, Rick Meyers, 2011.

those who possess much power, particularly politically. This becomes a plausible reason as to God's declaration of Solomon's unique characterization as the wisest to live.[45] God granted Solomon's request for a wise and understanding heart immediately upon request.

God's response to Solomon's plea in verse 3:12 reveals God had already begun to give Solomon a wise and understanding heart in not only the political things respecting civil government, but also to those pertaining to the natural world.[46] But God only grants Solomon these things "because"[47] of the disposition of his heart, for asking of those things that mattered most in light of God's own character and knowledge of right and wrong. For God, according to Buber, reveals to those who are pure in heart his goodness, and of whom then experiences God's goodness.[48] The dividing line according to Buber is not between men who sin and who do not sin, but between those who are impure in heart and pure in heart.[49] He states, "Even the sinner, whose heart becomes pure, experiences God's goodness as it is revealed to him. As Israel purifies its heart, it experiences that God is good to it."[50] God's mercifulness (*chêsêd* in Hebrew meaning "kindness and favor") manifests itself in verses 11 and 12.[51] Humans only know God through his acts of mercy, his kindness, and granted favor. As Irenaeus asserts, "We cannot know God in his greatness, for the Father cannot be measured. But by his love (for this it is which leads us to God through the agency of his Word) we ever learn, in obeying him, that this great God exists, and that he himself by his own will and act disposed, ordained, and governs all things."[52] He goes on to state that it is through "his love and infinite kindness God comes within the grasp of man's knowledge."[53] God's love intertwined in mercy appears to be how Solomon came to know God. Realizing his own complete lack of wisdom and ability for just decision making on his own without God's help was the recognition that understanding how to be just and know good from evil was sourced in God. This context seems to be the proper context within which purity of heart could be understood.

Using Psalms as support for this view, the "wicked" would be those "who deliberately persist in impurity of heart," thus becoming "confused with the illusion that God is not good to him."[54] For the wicked walk away from God's grace and mercy rather than draw near to him because of his mercy and grace. The consequences of doing so are significant, as they find their selves void of God's guidance, wisdom, and help. Instead, Solomon's purity of heart impresses upon God enough for him to declare that

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[45] 1 Kgs 3:12.

[46] Gill, "1 Kings 3:12," in *John Gill's Exposition.*

[47] 1 Kgs 3:11.

[48] Martin Buber, *Good and Evil* (Upper Saddle River, NJ: Prentice Hall, 1997), 34.

[49] Ibid.

[50] Ibid.

[51] Strong, "1 Kings 3:6," in *Strong's Hebrew and Greek Dictionary,* H2617.

[52] Irenaeus, *Adversus Haereses,* 66.

[53] Ibid.

[54] Buber, *Good and Evil,* 34.

"there was none like thee before thee, neither after thee shall arise unto thee."[55] This declaration, however, was limited to political and natural knowledge, not divine knowledge as manifested with the New Testament apostles and Jesus Christ himself who is in essence an antitype of Solomon.[56]

Ethical Implications for Public Leadership

Drawing the sacred and ethical implications out of verses 11 and 12, investigation into these verses supports Robbins' view that "divine benefits must come from the divine through divine ways."[57] These benefits or rewards from God could come from no other way than through a desire to follow and live out the will of God not necessarily in outward action, but by being pure in heart. And purity of heart was modeled to Solomon through his father David. God works through his children to teach others his ways to walk in. Solomon's desire to seek out God's character and nature is out of genuine desire to follow God as his father did, in truth, righteousness, and uprightness of heart.[58] In other words, Solomon understood the connection between David's character and actions, God's character, what God looks for in requests, and the answering of requests that seek out God's own character. It was not worldly needs and wants that impressed God, but a genuine and heart-filled desire to lead and judge as God would. What desires and motivations the world would seem to think important is not what God thinks is most important. Solomon drew near to God, resulting in guidance, which is completely contrary to Buber's reflections on Psalms noting that the bad are those who are from God.[59]

V. GOD'S SERVANT NATURE AND JUST CHARACTER: OFFERING AND ANSWERING SOLOMON'S (FOLLOWER'S) REQUEST

God grants Solomon his desire of just judgment/decision making, understanding that a person is not born into morality and wisdom, but instead is cultivated into it. This further exemplifies God's nature as giving, revealing his servant nature to instill justness in his people.

God provides Solomon's desire of just judgment/decision making, understanding that a person is not born into morality and wisdom, but instead requires cultivation, and further exemplifying God's nature as "giving," exhibiting his servant nature to instill justness in his people. In 3:9, Solomon asks for the ability to "discern between good and bad," predicated upon "an understanding heart" (*shâma'*, "the ability to listen and hear") to judge (*shâphaṭ*, "vindicate, punish, judge, govern, rule, decide controversy").[60] God's

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[55] 1 Kgs 3:12.
[56] Mt 3:12; Gill, "1 Kings 3:12," in *John Gill's Exposition.*
[57] Robbins, *Exploring the Texture*, 129.
[58] 1 Kgs 3:6.
[59] Buber, *Good and Evil,* 49.
[60] Strong, "1 Kings 3:9," in *Strong's Hebrew and Greek Dictionary,* H8085, H3820.

response to this request must be consistent with his just character. In light of this passage, what is good (Hebrew *ṭôb* for what *is* "beautiful, better, bountiful, etc.") and bad, synonymous with evil (Hebrew *raʻ* for what *causes* adversity, affliction, distress, etc.), reveals what is consistent and not consistent with God's character. Discerning, (*bîyn,* Hebrew for "separating mentally, distinguishing, or having intelligence"), would guide Solomon to understand and perceive those causes that would lead to something *being* beautiful, bountiful, and that which would *cause* affliction, calamity, hurt, wickedness, or wretchedness.[61] Because Solomon asks God for discernment, he is asking God to reveal to him, as well as to think intellectually with his cognitive capacity for understanding, what is good and evil; that is what is good and evil in God's view and within the confines of what God's character is or is not. This is consistent with God creating man in the image and likeness of himself.[62] This image according to *Matthew Henry's Commentary on the Whole Bible* is denoted metaphorically as "only a shadow in the glass, consisting of three things: (1) "in his nature and constitution, not those of his body (for God has not a body), but those of his soul"; (2) "in his place and authority: Let us make man in our image, and let him have dominion"; and (3) "in his purity and rectitude."[63] Solomon may be asking what Buber rightfully states is a direction in which way he should choose to go; that is the right path over the wrong path. These verses[64] then provide the context for Solomon's creative and innovative approach to his judgment of the two women brought before him in 1 Kings 3:16-28.

According to Buber, just as Adam and Eve become cognizant or aware of good and evil when they ate from the tree of knowledge of good and evil,[65] Solomon too is very aware of the reality of good and evil. To not be aware of these opposites is to be deceived and incognizant that he or she lives in an illusionary world; they would not have in other words, a sense of reality. This sense of reality includes the ability to understand the characteristic and consequence of good—that it *is* beautiful and that it produces bountifulness—and that which is evil—characteristically wicked and that which leads to affliction and calamity. In the words of Buber in analysis of the first human murder (e.g. Cain), he writes:

> Not until we deal "with the lack of direction towards God, do we penetrate to the chamber of the soul at whose entrance we encounter the demon. Not till then are we dealing with the true dynamic of the soul as it is given by the "knowledge of good and evil," and by man's self-exposure to the opposites inherent in existence within the world, but now its ethical mould. From quite general opposites, embracing good and evil as well as good and ill and good and bad, we have arrived at the circumscribed area peculiar to man, in which only good and evil still confront each other. It is peculiar to man—some may we late-comers formulate it—because it can only be perceived introspectively, can only be recognized in

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[61] Ibid., H2896, H7451, H995.
[62] Gn 1:26.
[63] Henry*,* "Genesis 1:26," in *Mathew Henry's Commentary*.
[64] 1 Kgs 3:5-14.
[65] Buber, *Good and Evil,* 83.

the conduct of the soul towards itself: a man only knows factually what 'evil' is insofar as he knows about himself, everything else to which he gives this name is merely mirrored illusion; but self-perception and self-relationship are the peculiarly human, the irruption of a strange element into nature, the inner lot of man.[66]

Solomon himself was aware of the bad and evil that could exist in his heart. He realized that is own perception of how to administer justice could lead him away from doing God's will. He understands that it is God himself that will give guidance that is not plagued by the philosophies and worldview of those around him, a potential reason for Solomon's request in 1 Kings 3:6.

Ethical Implications for Public Leadership

In the modern day of moral relativism and postmodernism, the former might argue that no group holds the truth, and for the postmodern person, he or she would attest that what is good or evil may not even be reality. Numerous examples exist today of political and public leaders refusing to call evil as evil and good as good. Instead they call what is good "evil" and what is evil "good." It means the difference between administering justice and injustice. Even with these concepts, a firm Biblical understanding of justice needs careful consideration, as even godly justice has been overtaken by the current-day social justice movement taking hold not only in the public sphere, but also in the business, nonprofit, and ecclesiastical spheres. Postmodern and relativistic worldviews are dangerous for public leaders in that they have the potential to guide a leader in the wrong direction and onto the wrong path. Programs, policies, laws, and regulations then become inconsistent with Biblical precepts and principles. The public leader who is a servant of God is to instead seek God to understand what is good and what is evil, and then set their feet to the path of goodness, which is found in walking with a God who is equitable. It is further with an equitable character that God gives not only wisdom, but honor and riches.[67] The same wisdom that God expounded and discipled Solomon with is needed very much in our own day. Found in this analysis is a wealth of information on ethical public leadership.

VI. WHAT DOES THIS MEAN FOR PUBLIC LEADERS TODAY?

To help combat today's issues in the public sphere are findings from this sacred texture analysis of 1 Kings 3:5-14. These include:
1. Public leaders emulate God's leadership and virtuous character of care and compassion, which may also require the emulation of other godly leaders such as those before the leader. Investigating and emulating these leaders brings awareness that God can and does develop his children into godly

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[66] Ibid.*,* 87-88.
[67] 1 Kgs 3:11-14.

leaders. *Public leaders do not believe that they are the only model of virtue, but that God provides examples of virtuous leadership in others so we may be inspired to emulate.*

2. A public leader views his or her relationship with those he or she governs in light of a social contract. Some of these principles would include: a leader's ability to seek understanding, listen, ask (reflective of free will), and answer requests if they have the power (revealed in these particular passages to include providing time, wisdom, help, council, etc., to do what is right— although recognizing that leaders cannot give others what God can only give) to do so, and when followers seek after what is moral and right in the eyes of God (recognizing that it is not the leader's values one must align with, but God's, which would hopefully be the leader's values as well). *Public leaders as a result do not coerce or lord over others.*

3. Public leaders should be perceptive to the needs of others, asking others of their needs and providing that which is godly and within their authority, power, and means. For God may give riches, honor, and wisdom, but man's provision to other men is more limited without following God, his ways, and maintaining a relationship with him. *Public leaders do not refuse godly provisions. Warning is also taken here that only what is godly may be provided, and this requires close study of scripture of what a public leader authoritatively granted to the people. For example, what is given through immoral and ungodly ways (e.g., bribery, corruption, stealing, lying, unjust means), to meet the needs of the people would not be Biblical.*

4. Public leaders relate to followers with a genuine spirit of concern, care, and love as God's nature and character exhibits with King Solomon. The dialogue is not meted out with a dry form of contractual or transacting motives. *The public leader's motivation is not driven by self-service and maintaining one's power.*

5. Public leaders are servant leaders who serve God first, imitate God's character, and consider the deepest needs of those who walk in God's ways. They therefore cannot support licentiousness and immorality within the guise of liberty and freedom. *Public leaders do not excuse immorality for the sake of freedom and liberty. Libertarianism and any other form of political affiliation that reinforces liberty without morality or allowing licentiousness for the sake of liberty could be construed as nonbiblical.*

6. Public leaders who seek to imitate God's character are to have a pure heart, knowing that purity is not completely sinless (as this cannot occur in man's fallen state), but one that wants and seeks understanding and guidance on how to judge rightly in their official duties and responsibilities. God's merciful nature is revealed by blessing, not condemning those who are not sinless, but desiring to know and understand what is most important to God. In other words, the public leader desiring God's mercy and guidance must draw near to God with the deepest sincerity and authenticity of heart to want to walk

before God in truth (e.g., trustworthiness, certainty, and faithfulness), righteousness (e.g., moral virtue, objectivity, and justice), and uprightness of heart (e.g., in everything—emotions, will, intellect, etc.). *Public leaders do not inconsistently practice virtue or compartmentalize virtue only one part of the leader's being.*

All of these points are predicated upon the recognition of God and his ways as sovereign over all. To recognize his sovereignty over all rulers and public leaders is the first step towards the humility of heart that God desires in his servants and in his leaders. It is the type of leadership that humanity longs for in its public leaders; the type of leader who is accountable not just to the people, but by a forever wise and gracious God. Only when public leaders begin to seek God with the purest intentions and purity of heart, the longing to do God's will, and the exercise of free will, will we see true freedom and liberty flourish within society. Freedom and liberty bounded by morality will replace the desire of man to demand for liberty at the expense of others. Instead, abiding and walking in God will lead to citizens defending the rights of others. May it be for these reasons that the Apostle Paul states in Galatians 5:13, "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love."[68] For the public leader to do otherwise, as with the forewarning to Solomon and his own eventual demise along with the splitting of Israel, God keeps his promises as that which is noted in 1 Kings 3:14; the lengthening of Solomon's life and days of rule alongside Israel's rule was short lived. God allows free will to choose his ways, but allows consequences to come for those who do not choose to rule as he does. This is equally true for today's public leaders and the country supporting the leader.

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[68] Robert Hoerber, Horace Hummel, Walter Roehrs, and Dean Wenthe, eds., *Concordia Self-Study Bible: New International Version* (Saint Louis, MO: CPH, 1973).

CONTRASTING LEADERSHIP STYLES IN POSTEXILIC JUDAISM—A COMPARATIVE ANALYSIS OF EZRA 9:1-5 AND NEHEMIAH 13:23-27

ERIC COGGINS

This paper examines the leadership styles of Nehemiah and Ezra, two figures in postexilic Hebrew society. Their leadership styles are examined through the use of a historical intertexture textual analysis of the Hebrew scripture texts in which they are found; namely Ezra 9:1-10:1 and Nehemiah 13:23-27. Through this analysis, it is posited that Ezra and Nehemiah exemplified different forms of leadership approaches and that each was effective in a large degree. It is further postulated that both Ezra and Nehemiah demonstrated spiritual leadership as defined in a practitioner sense by Blackaby and Blackaby, but that beyond spiritual leadership, Ezra demonstrated what Collins defines as level 5 leadership while Nehemiah demonstrated what Hersey and Blanchard describe as situational leadership. Finally, it is argued that effective leaders lead with an understanding of their respective personality types and not necessarily according to some one-size-fits-all leadership typology.

I. INTRODUCTION

This paper examines the leadership of Nehemiah and Ezra, two central figures in the postexilic Jewish history. According to Matthews, Nehemiah and Ezra were contemporaries to one another who played central roles in postexilic Hebrew history.[1] The narratives of Ezra and Nehemiah are recorded in the two books found in the

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[1] Victor H. Matthews, *Manners and Customs in the Bible,* 3rd ed. (Peabody, MA: Hendrickson Publishers, 2006), 140.

Hebrew scriptures bearing their names, Ezra and Nehemiah.[2] Due to the general obscurity of the postexilic period and the dearth of corroborating sources, there is some dispute by scholars as to the true identity of the chronicler and the final dates of compilation.[3] The majority view attributes the compilation of the books to a person referred to as "the chronicler."[4] Traditionally, the Jews believed that chronicler was Ezra and that he penned Nehemiah and Ezra along with 1 and 2 Chronicles.[5] Hill and Walton explain, "It is assumed that the compiler of the books of Chronicles also edited the book of Ezra–Nehemiah because 2 Chronicles 36:22-23 constitutes a colophon, or closing inscription, presupposing the introductory verses of Ezra 1:1-2."[6] From the text themselves, scholars concede that a number of sources probably contributed to the final edition due to the fact that much of the material found in the books seems to predate the composition of the books.[7] Such sources likely include Nehemiah and Ezra as their memoirs were included in the final compilations. Yet apart from the traditional view that Ezra was the chronicler, no other name has emerged.

A number of suggestions have been offered for the date of the final compilation of Ezra–Nehemiah, ranging from 400 to 100 BCE.[8] Cabal observes:

> In the absence of any definitive statements resolving the date question, it becomes necessary to rely on clues from the text itself. Nehemiah was still active in 433 BCE, so it is likely he wrote his own memoir sometime after that. This gives an approximate date of 400 BCE as a likely early date for final composition. If Jaddua (mentioned in Nehemiah 12:22) was the same person whom the first-century AD Jewish historian Josephus says was high priest when Alexander the Great invaded Persia, then it would make him the last mentioned high priest in Nehemiah's list of priests, and it would mean that the compilation of Ezra/Nehemiah would have to have been around 333 BCE.[9]

According to Hill and Walton, regardless of the date of compilation, the books of Ezra and Nehemiah report a significant portion of the history of Israel during the postexilic era. As such, the purpose of the books seems to be historiographical, driven by the need to preserve a record of the return to Jerusalem from Babylonia.[10] Moreover, Hill and Walton suggest that the accounts were written to highlight Yahweh's faithfulness in order to affirm his promises to renew the remnant of Israel.[11] On the pragmatic side, they further suggest that the writing of the history of this period probably

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[2] Ted Cabal, *The Apologetics Study Bible* (Nashville: Holman Bible Publishers, 2007), 677, 695.

[3] Duane A. Garrett and Joan Davis Wanner, *Archaeological Study Bible* (Grand Rapids, MI: Zondervan), 690.

[4] I. Howard Marshall, A. I. Millard, J. I. Packer, and D. J. Wiseman, ed., *New Bible Dictionary,* 3rd ed. (Leicester, UK: InterVarsity Press, 1996), 813.

[5] Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapid, MI: Zondervan, 2009), 331-332.

[6] Ibid.

[7] Ibid.

[8] Cabal, *The Apologetics Study Bible*, 678.

[9] Ibid., 678.

[10] Hill and Walton, *A Survey of the Old Testament*, 336-337.

[11] Ibid., 337.

stemmed from an obligation placed on Ezra and Nehemiah to report their progress to the king of Persia.[12]

As to the individual books, the author of the book of Ezra is assumed to be Ezra himself, but as discussed above, his authorship is under dispute; regardless, the book does seem to contain a selection of his memoirs.[13] The contents of the book cover a period of about eighty years from the time of Cyrus's decree (536 BCE) to the religious reformation led by Ezra (456 BCE) and can be read in two main sections or divisions.[14] The first section, chapters 1-6, concerns: (a) the return of the Hebrew people from exile in Babylonia back to their ancestral homelands and (b) the restoration of the Jewish community after the exile and includes a number of source documents including official governmental decrees and letters.[15] More specifically, the first division of the book covers: (a) Cyrus's decree to allow the captive peoples to return to their ancestral homelands and to worship their former gods (Ezr 1); (b) a list of the returned Jewish exiles who joined the first caravan to the Israel homelands (Ezr 2); (c) an account of the rebuilding of the altar and temple in Jerusalem (Ezr 3); (d) local opposition and King Artaxerxes subsequent decree to halt reconstruction of the temple (Ezr 4); (e) a new wave of construction on the temple led by Zerubabbel, followed by more opposition (Ezr 5); and (f) the decree of Darius the Mede to allow the reconstruction of the temple to continue, followed by the completion and dedication of the temple (Ezr 6).[16] The second section of the book, chapters 7-10, concerns the account of Ezra's mission in regards to: (a) the history of the second return of Jews from exile under Ezra and (b) events that took place after Ezra's arrival. More specifically, the second section of the book contains excerpts of Ezra's memoirs concerning (a) Artaxerxes Longimanus's (Artaxerxes I) letter granting him (Ezra) permission and authority to lead a second wave of Jewish exiles back to Israel (Ezr 7), (b) an account of those who returned with him and his first activities upon arrival to Jerusalem (Ezr 8), and (c) his response to the news of the problem of fellow Jews intermarrying with the non-Jewish peoples living among them (Ezr 9-10).[17] The importance of the intermarriage issue to Ezra seems self-evident given that of the four chapters dedicated to Ezra and his mission, half of it covers this one issue. Indeed, one commentator wrote, "The most critical incident under Ezra and Nehemiah was the exclusion of foreign wives and their children from the Jewish community."[18]

The book of Nehemiah was mostly regarded as the second part of Ezra–Nehemiah in the Hebrew scriptures, which together were thought to be the second part of a two-part sequel with 1 and 2 Chronicles.[19] The book covers a period of 12-plus

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[12] Ibid., 337.

[13] David Horton, *The Portable Seminary* (Bloomington, MN: Bethany House Publishers, 2006), 237.

[14] Paul J. Achtemeier, "The Book of Ezra," in *Harper's Study Bible* (San Francisco: Harper & Row, 1985), 295.

[15] Marshall et al., *New Bible Dictionary*, 356.

[16] Ibid.

[17] Ibid.

[18] The Jewish Chronicles, "Religious Legislation in Post Exilic Judea," http://thejewishchronicles.com/religious-legislation-in-post-exilic-judea/.

[19] Edwin Yamauchi and Ronald Youngblood, "Nehemiah," in *NIV Study Bible*, rev. ed., ed. Kenneth L. Barker (Grand Rapids, MI: Zondervan, 2002).

years from 445 to 433 BCE, with a few references in chapter 12 concerning a time after 433.[20] The book is narrated in the first person[21] and contains Nehemiah's memoirs of his activities from (a) the time he petitioned King Artaxerxes permission to return to Jerusalem and rebuild the wall, (b) through his first governorship, and (c) a short unspecified time after his first governorship that some indicate as the time of his second governorship.[22] The bulk of the account concerned a 52-day period during which Nehemiah led the Jewish community in the reconstruction of what scholars identified as the eastern portion of the wall of Jerusalem.[23] Upon his second return to Jerusalem, Nehemiah encountered other problems and instituted further reforms in the Jewish community in Judea and Jerusalem during what some posit was his second governorship.[24] It was during this time that he dealt with the problem of intermarriage between his fellow Jews and the peoples of the surrounding areas.[25]

Together the missions of Ezra and Nehemiah converged in a common era in which they faced common problems. Indeed, the two encountered a mutual problem perpetrated by their fellow Jews who had migrated back to Judea and Jerusalem following the end of Babylonian exile period in 538 BCE[26] In violation of the laws and customs of the Yahweh sect, a number of their Jewish compatriots intermarried with the non-Jewish peoples living among them in Judea and Jerusalem.[27] In the past, this same problem—i.e., intermarriage with the inhabitants of the Canaan lands and surrounding regions—contributed to (a) the end of Israel's hegemony over the Canaan and Transjordan lands; (b) the desolation of the pride of Hebrew existence, namely the city of Jerusalem and the temple; and (c) exile in Babylonia and other locations.[28] According to their personal memoirs, both Nehemiah and Ezra were upset upon learning of their Hebrew compatriots' ill-advised activities; yet, as they explained their reactions, each one handled the situation in a very different manner.[29] This incident was recorded in Nehemiah 13:25-27 and Ezra 9:3-5 and 10:1 of the Hebrew scriptures. In order to gain some insight into the setting in which this incident occurred, an exegetical analysis was performed in relation to the above texts using the historical intertexture level of socio-rhetorical textual criticism. The aim of the analysis is to understand Nehemiah and Ezra and the postexilic Hebrew people within their respective and shared historical contexts with the ultimate purpose to gain insights into their leadership styles and to show how diverse leadership approaches can be effective given similar circumstances.

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[20] Ibid.

[21] Ibid.

[22] Harold L. Wilmington, *Wilmington's Bible Handbook* (Carol Stream, IL: Tyndale House Publishers, 1997), 273.

[23] Matthews, *Manners and Customs,* 142.

[24] Yamauchi and Youngblood, "Nehemiah."

[25] Wilmington, *Wilmington's Bible Handbook*, 278.

[26] Cabal, *The Apologetics Study Bible*.

[27] The Jewish Chronicles, "Religious Legislation."

[28] Richard Hooker, "The Birth and Evolution of Judaism: Post-Exilic Religion," *Jewish Virtual Library,* http://www.jewishvirtuallibrary.org/jsource/Judaism/Exilic.html (accessed June 21, 2011).

[29] Neh 13:23-27; Ezr 9:1-10:1. All scripture references are from the New Revised Standard Version unless otherwise noted.

Exegetical Analysis of Historical Intertexture

Socio-rhetorical textual criticism is a form of exegetical study by which an interpreter peers into aspects of the social system or various layers of context of a given passage of the literature.[30] The intention of an exegetical study is to gain a deeper understanding of (a) the context in which a passage was written and (b) how the literary figures presented within a given text carried out the activities of their lives.[31] To this end, Robbins concludes that "the aim of this type of criticism is to build an environment for interpretation that provides interpreters with a basic, overall view of life as observers know it and language as they use it."[32] In order to gain a comprehensive understanding of a given text, the socio-rhetorical method, as outlined by Robbins, employs five different angles of analysis to explore multiple textures of the text including: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture.[33] This study employed a modified form of the historical texture of intertexture analysis in order to (a) gain an understanding of the context within which Ezra and Nehemiah lived and breathed and (b) gain insight to their respective reactions to the incident of intermarriage as recorded in their memoirs found in Nehemiah 13:25-27 and Ezra 9:3-10:1.[34] The historical intertexture is presented from the wider historical context of Hebrew history to the time when the incident of intermarriage was encountered.

Nehemiah and Ezra and the Postexilic Jewish Remnant—A Common History

The stories of Nehemiah and Ezra were set in a wider historical context common to all Jewish inhabitants of postexilic Judea and Jerusalem. Although the date is difficult to pin down, the story of the Hebrews began in around 1950 BCE with an account of their own history in the age of the patriarchs in which a Semite named Abram (later Abraham) and his descendants were selected by Yahweh to be his chosen people over all the peoples.[35] Yahweh asked Abraham to leave his land, his family, and his inheritance, and promised him in return his own land, his own family, and his own inheritance.[36] This history contained in the patriarchal stories demonstrated for the Hebrew people that God had a special purpose in history and had chosen the Hebrews and the Hebrews alone to fulfill that purpose.[37] Moreover, in order to fulfill that purpose God entered into a covenantal relationship with Abraham and the Hebrews through which God would prosper them and build them into a great nation that would bless

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[30] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. (Harrisburg, PA: Trinity Press International, 1996), 1-2.

[31] Horton, *The Portable Seminary*.

[32] Robbins, *Exploring the Texture*.

[33] Ibid.

[34] Ibid.

[35] Richard Hooker, "The Age of the Patriarchs," *Jewish Virtual Library*, http://www.jewishvirtuallibrary.org/jsource/History/hebpat.html.

[36] Hill and Walton, *A Survey of the Old Testament*, 86.

[37] Hooker, "The Age of the Patriarchs."

every nation on earth.[38] An additional figure in the patriarchal era was Abraham's great grandson Judah who was the probable ancestor of Nehemiah the cupbearer.[39] In a patriarchal blessing pronounced by his father Jacob (also known as Israel), Judah was bequeathed the royal scepter, a sign that he would be ancestor to the monarchy established much later in Hebrew history.[40] Even though God's covenant with Abraham included a promised land, the Hebrews would have to suffer 400 years as slaves in a foreign land before they would see that promise come to pass.[41] At the end of the patriarchal period, in order to avoid a severe famine, the Hebrews resettled in Egypt where they remained and were eventually subjugated to Egyptian rule.[42]

According to some Jewish commentators, perhaps the single most important event in Hebrew history was the exodus out of Egypt in around 1250 BCE.[43] As Hooker describes, "More than any other thing this event gave the Hebrew people an identity."[44] Even as Yahweh himself was the primary character in the Exodus narrative,[45] the central human figure in the story of the Hebrew's migration was a literary figure named Moses.[46] Like the Hebrew patriarchs, Moses had no other reference outside the Hebrew scriptures. Acting at Yahweh's behest,[47] Moses united a foreign people in revolt against Egyptian domination and led those people out of slavery, most notably his fellow Hebrews.[48] Through that defining event, Yahweh reiterated his promise with the Hebrews through a new covenant known as the Mosaic covenant.[49] This new covenant sought to organize the Hebrews as a formal body governed by Yahweh through a codified law and the establishment of a holy priesthood that would intercede for the Hebrew people before Yahweh. However, this new covenant differed from the previous Abrahamic covenant in that it was conditional upon the people's obedience to Yahweh's laws and decrees.[50] If the people chose to disobey Yahweh's laws and decrees, the promises would be forfeited,[51] and the Hebrews would be disinherited from the promise land and sent into exile.[52] One of Yahweh's decrees given to the Hebrews was a command to abstain from intermarriage with the foreign peoples of the non-Hebrew

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[38] Horton, *The Portable Seminary*, 223.

[39] M. G. Easton, "Nehemiah" in *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, 1996).

[40] Gn 49:10.

[41] Hill and Walton, *A Survey of the Old Testament*, 87.

[42] Hooker, "The Age of the Patriarchs."

[43] Richard Hooker, "Egypt and the Wanderings," *Jewish Virtual Library,* http://www.jewishvirtuallibrary.org/jsource/History/hebegypt.html.

[44] Ibid.

[45] Hill and Walton, *A Survey of the Old Testament*, 103.

[46] Richard Hooker, "Moses," *Jewish Virtual Library,* http://www.jewishvirtuallibrary.org/jsource/biography/moses.html.

[47] Wilmington, *Wilmington's Bible Handbook*, 46.

[48] Lawrence O. Richards, *The Bible Reader's Companion*, (Wheaton, IL: Victor Books, 1991), 55.

[49] C. S. Lim and Anna Lim, "God's Covenants with the Hebrews," *Hebrew Roots of Christianity,* 1999, http://www.patriarchywebsite.com/bib-patriarchy/jr-part2-covenants-of-the-hebrews.htm.

[50] Paul George, "Mosaic Covenant," *Spreading Light Ministries*, http://www.spreadinglight.com/biblestudies/covenants/mosaic-covenant/.

[51] Hill and Walton, *A Survey of the Old Testament*, 176.

[52] Dt 28:36.

inhabitants in the land of Canaan or surrounding.[53] Additionally, in regards to the priesthood, Yahweh anointed Moses's brother Aaron and his lineage to serve in the capacity of high priesthood and to oversee the duties of the priesthood.[54] This was especially important to the background story of Ezra the priest and scribe who was a direct descendant of Aaron through the high priestly line and thus heir of the responsibility to intercede on behalf the Hebrew people before Yahweh.[55]

Even as the exodus from Egypt under Moses gave the Hebrews an identity as a people, the transition from a loosely-formed confederation of tribal clans to an urban-based monarchy gave the Hebrews an identity as a nation.[56] While Saul of the tribe of Benjamin was the first anointed monarch of the Hebrew people, the scepter belonged to a descendant of the tribe of Judah as was announced through the patriarchal blessing of Jacob on his son Judah and his descendants.[57] David, the son of Jesse, a member of the tribe of Judah, ascended the throne of Israel upon the death of Saul and his son Jonathan in the battle against the Philistines at Gilboa.[58] In his 40 years as ruler, estimated between 1010 and 970 BCE, David united the Hebrews as the nation of Israel and led them in conquest and dominance of the land of Canaan and surrounding lands beyond the Jordan River.[59] After the nation of Israel conquered the land under his rule, David captured and established Jerusalem as the capital and most holy and sacred city of the nation of Israel and the Hebrew people.[60] Upon occupying the city, Jerusalem along with the subsequent construction of the king's palace, became the symbol of Israel's political strength and glory, the culmination of Yahweh's promise to make Abraham's descendants into a great nation.[61] Over 500 years after the establishment of Jerusalem as the holy and sacred center of Israel, it was the desire to rescue Jerusalem from its disgrace and restore the pride of the Hebrew people that burdened and drove Nehemiah to travel to Israel in order to rebuild the wall of Jerusalem.[62]

Despite Yahweh's frequent warnings to set aside household gods and abstain from the religious practices of the inhabitants of the Canaan lands, the Hebrew people had not yet made the full transition to monotheism.[63] After David secured Israel's power over the Canaan and Transjordan lands, he and his son Solomon began to establish the Yahweh cult and the priesthood in Jerusalem.[64] Subsequently, David brought Israel's most sacred religious artifact, the Ark of the Covenant, into Jerusalem and desired to

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[53] Eliezer Shemtov, "On Intermarriage: The Basis for the Jewish Opposition to Intermarriage," *Chabad.org*, http://www.chabad.org/library/article_cdo/aid/148995/jewish/On-Intermarriage.htm.

[54] Patrick Young, "Lineage of Aaronic Priesthood," *JudicaWorld Archives*, http://judaicaworld.wordpress.com/lineage/.

[55] Garrett and Wanner, *Archaeological Study Bible*, 680.

[56] Matthews, *Manners & Customs*, 79.

[57] Spiro Zodhiates, *The Hebrew–Greek Key Study Bible* (Chattanooga, TN: AMG Publishers, 1984), 75.

[58] Matthews, *Manners and Customs*, 84.

[59] Shira Schoenberg, "David—Biblical Jewish King," *Jewish Virtual Library*, http://www.jewishvirtuallibrary.org/ jsource/biography/David.html.

[60] Mitchell Bard, "Jerusalem—An Introduction," *Jewish Virtual Library*, http://www.jewishvirtuallibrary.org/ jsource/History/Jerusalem.html.

[61] Matthews, *Manners and Customs*, 104.

[62] Ibid., 147.

[63] Ibid., 124.

[64] Ibid.

build a temple for the one God, Yahweh.[65] Though Yahweh established an everlasting covenant with David to provide an heir to the throne unto eternity, the temple was to be constructed by his successor.[66] Upon replacing his father David, Solomon built the temple.[67] As Jerusalem became the symbol of Yahweh's promise to establish Israel as an everlasting kingdom, so the temple became the symbol of Yahweh's everlasting presence among the Hebrew people.[68] However, Solomon through heavy labor forced upon the people and idol worship encouraged by his foreign wives started the Hebrews down a long road of infidelity to Yahweh and his decrees stipulated in the Mosaic covenant.[69] The eventual result was a schism in the monarchy and then exile as foretold by their deliverer Moses. In 722, 606, and 586 BCE, the kingdom of Israel and then the kingdom of Judah came to an end with the people of the northern tribes scattered among many foreign locations by commanders of the Assyrian Empire and the people of Judah relocated to Babylon, the center of the Babylonian empire.[70] In his last attack against Jerusalem, Babylonian commander Nebuzaradan destroyed the city walls and the temple, leaving the pride of the Hebrews in utter shame and disgrace.[71]

Nearly 70 years after the first wave Judeans were taken into captivity, the Babylonian exile of the Hebrew people ended around 539 BCE when the people of Babylon surrendered to Cyrus the king of Persia. At that time, Cyrus issued a decree allowing all captive peoples to return to their homelands.[72] Moreover, Cyrus allowed his foreign subjects, including the Hebrews, freedom to worship their gods. This decree was confirmed by an artifact called the Cyrus Cylinder discovered in Babylon in 1879 AD that documented the Persian king's policy of religious tolerance and liberation for all the foreign peoples under his rule.[73] Under this attitude of tolerance and liberation, a remnant of the Jews returned to Jerusalem under the direction of Sheshbazzar in 537 BCE.[74] Subsequently, although they endured much opposition and delays, the Jews began reconstruction of the temple in 537 BCE and finished it around 516 BCE.[75] After the temple was rebuilt, Nehemiah returned to Jerusalem in the mid-fifth century BCE and led the people in the reconstruction the eastern wall of Jerusalem.[76] After the temple and the wall were rebuilt, the Jewish inhabitants residing in Judea and Jerusalem became complacent and began to intermarry again with the non-Jewish inhabitants living around them.

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[65] 1 Chr 17: 1-27.

[66] Richards, *The Bible Reader's Companion*, 270.

[67] Henry H. Halley. *Halley's Bible Handbook* (Grand Rapids MI: Zondervan Publishing House), 218.

[68] Horton, *The Portable Seminary*, 236.

[69] Hill and Walton, *A Survey of the Old Testament*, 294-295.

[70] Matthews, *Manners and Customs*, 133-135.

[71] John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The Bible Background Commentary—Old Testament* (Downers Grove, IL: InterVarsity Press Academic), 412.

[72] Matthews, *Manners and Customs*, 139-140.

[73] Garrett and Wanner, *Archaeological Study Bible*, 679.

[74] Hooker, "The Age of the Patriarchs."

[75] Marshall et al., *New Bible Dictionary.*

[76] Matthews, *Manners and Customs*, 140.

In summary, the following highlights constituted the historical intertexture common to the Hebrew people who resided in Judea and Jerusalem in the postexilic era:

1. The Hebrew people believed they were chosen by Yahweh to fulfill a purpose only they could fulfill in accordance with a covenant between Yahweh and the Hebrew patriarch Abraham.[77]

2. After a time of slavery, Yahweh recommitted himself to the Hebrew people through the Mosaic covenant which was conditioned upon the Hebrew peoples' obedience to Yahweh's decrees.[78]

3. According to the conditions set by Yahweh in the Mosaic covenant, the Hebrew people were forbidden among other things to intermarry with the inhabitants of Canaan or the surrounding regions.[79]

4. Under King David and his son Solomon the city of Jerusalem and the temple were established as signs of Yahweh's fulfilled promises and continual presence with the Hebrew people. Moreover, they became a symbol of the pride of the Hebrew people.[80]

5. Rebellion against Yahweh's decrees during the monarchy period including the worship of foreign idols and intermarriage with the inhabitants of the Canaan lands eventually led to the destruction of Jerusalem, the desecration of the temple, and the exile of the Hebrew people.[81]

6. After the exile, Cyrus king of Persia issued a decree that all foreign peoples could return to their ancestral homelands and gave them freedom to practice their indigenous religions, including the Jews who had been carried off into captivity by the Babylonians. Subsequently, from 538 to mid-fifth century BCE, the Jews returned to Judea and Jerusalem and, despite much opposition from the non-Jewish inhabitants of land, rebuilt the Temple and repaired the eastern portion of the wall of Jerusalem,[82] the pride of their people.[83]

7. The Jewish inhabitants who resettled in Israel began to intermarry with the inhabitants residing around them in Judea and Jerusalem much to the chagrin of Ezra and Nehemiah.[84]

Ezra and Nehemiah—Converging for a Common History

Hill and Walton assert that the stories of Nehemiah and Ezra overlapped and intertwined during the Persian Empire in the mid- to late-fifth century BCE.[85] However,

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[77] Hooker, "The Age of the Patriarchs."

[78] Hooker, "Egypt and the Wanderings."

[79] Shemtov, "On Intermarriage."

[80] Matthews, *Manners and Customs*, 104.

[81] Hooker, "The Birth and Evolution of Judaism."

[82] A. B. du Toit, *The New Testament Milieu* (Halfway House, ZA: Orion, 1998).

[83] Matthews, *Manners and Customs*, 104.

[84] Rabbi Hayyim Angel, "The Contrasting Leadership Models of Ezra and Nehemiah," *Conversations: The Journal of the Institute for Jewish Ideas and Ideals,* http://www.jewishideas.org/articles/contrasting-leadership-models-ezra-and-nehemiah.

there is some dispute as to which of the two first arrived in Jerusalem.[86] Traditional views place Ezra's mission as primary, but modern research suggests Ezra followed Nehemiah.[87] The traditional view is based on the personal accounts of Ezra and Nehemiah recorded in Ezra 7:1 and Nehemiah 2:1 in which Ezra recorded his arrival to Jerusalem in the seventh year of Artaxerxes I (458 BCE) and Nehemiah cited his arrival in the twentieth year of Artaxerxes I (445 BCE).[88] However, modern research has raised a number of objections against the traditional sequence, suggesting Nehemiah's mission occurred prior to Ezra's.[89] Cabal asserts that those who object to the traditional sequence cite at least two principal arguments. First, there is alleged archaeological data that suggests the geopolitical climate during the reign of Artaxerxes II (404-359 BCE) was more suited to the kinds of activity in which Ezra engaged.[90] This was due to a revolt by Egypt against Persian rule during the reign of Artaxerxes II that may have precipitated the desire to establish stronger ties with other outlying regions of the empire.[91] The counterargument to this objection is that Egypt had also revolted around 459 BCE in the time of Artaxerxes I.[92] If that was the case, then it seems conceivable that Persia could have moved at that time to establish stronger relationships with the same outlying areas of the empire.[93] Additionally, Cabal argued that in order to accept the later date of Ezra, adherents must ignore the occasions in which Ezra appeared in Jerusalem with Nehemiah.[94] Most scholars agree that Nehemiah arrived in Jerusalem in 445 BCE and remained governor until 433 BCE; thus, if Ezra did not arrive until the seventh year of Artaxerxes II (398 BCE), that would exclude the possibility of Ezra and Nehemiah appearing together as recorded in Nehemiah 8:1-10:39 and 12:27-47.[95] The second argument for a later date of Ezra involves discrepancies in the two texts as to the succession of high priests.[96] Critics of the earlier view of Ezra argue: (a) Jerusalem was better populated during Ezra's time than Nehemiah's time; (b) the high priest during Ezra's activity was listed as Jehohanan, who appears to have been the grandson of Eliashib, who was high priest during Nehemiah's activity; (c) Nehemiah had to appoint temple treasurers, whereas they were already appointed in Ezra's time; and (d) Ezra thanked God for giving them a wall in Judah and Jerusalem, whereas Nehemiah is credited with building Jerusalem's wall.[97] That Jehohanan was high priest in 410 BCE appears to receive confirmation from the Elephantine papyri which were documents from a Jewish colony in Egypt.[98] One third alternate dating for Ezra has been offered,

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[85] Hill and Walton, *A Survey of the Old Testament,* 334-336.
[86] Garrett and Wanner, *Archaeological Study Bible*, 690.
[87] Ibid.
[88] Hill and Walton, *A Survey of the Old Testament*, 335-336.
[89] Garrett and Wanner, *Archaeological Study Bible*.
[90] Cabal, *The Apologetics Study Bible*, 679.
[91] Ibid.
[92] Ibid.
[93] Ibid.
[94] Ibid.
[95] Ibid.
[96] Garrett and Wanner, *Archaeological Study Bible*.
[97] Cabal, *The Apologetics Study Bible.*
[98] Hill and Walton, *A Survey of the Old Testament*, 336.

placing his arrival to Jerusalem during the 37th year of Artaxerxes I, however, no textual evidence has yet been uncovered that suggests scribal error in Ezra 7:8.[99]

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[99] Garrett and Wanner, *Archaeological Study Bible*.

Ezra the Levite Priest and Scribe—A Brief History

According to various scholars, Ezra was a scribe and a Levite priest who lived in Babylonia until he received the favor of the Persian emperor Artaxerxes Longimanus to return to Jerusalem in 458 BCE.[100] First Ezra was a scribe.[101] Garrett and Wanner assert that scribes occupied an important position as a professional class in the society of the ancient world.[102] Furthermore, they report that the tribal arts of reading, writing, and interpreting written documents assured them a vital role in the affairs of person, state, and sanctuary.[103] Walton, Matthews, and Chavalas explain, "As a scribe, Ezra was possibly a member of the Persian bureaucracy. It was a common practice in the Near Eastern governments to employ persons trained not only as secretaries or clerks, but as diplomats and lawyers."[104] Even so, du Toit argues that within Judaism, Ezra lifted the prominence of scribal scholarship.[105] He further claims that from the time of Ezra forward, the scribal group would exert an increasing influence on Judaism, until after the fall of Jerusalem in the first-century CE.[106] However, the full reason for Ezra's move to Jerusalem is not fully known or understood.[107] Matthews speculates that as an official scribe in the Persian bureaucracy, the Persian king may have had an ulterior motive for allowing Ezra to return to Jerusalem.[108] During that time, the Persian monarch was enduring unrest in Egypt and may have wanted to increase his control over Judea. Matthew further comments, "Whatever the reason for his coming, Ezra was given extraordinary powers of authority to administer the province [of Judea]."[109]

Second, Ezra was a Levite priest who descended from the high priestly line of Aaron.[110] Although he himself did not ascend to the office of high priest during the postexilic period, Ezra traced his heritage through the entire high priestly line in the time of the monarchs to Aaron himself.[111] This type of pedigree would have been especially important to exert authority over his fellow Hebrew compatriots. As Walton, Matthews, and Chavalas observe, "As he came to Jerusalem, it would have been important for Ezra that he be recognized as having the proper credentials so that his mission would be sanctioned and his actions would have the force of law."[112] Although sent by the Persian king Artaxerxes, Ezra's own purpose for going to Jerusalem was the desire for further study of the law of Yahweh, to put it into practice, and to teach the statutes and

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[100] M.G. Easton, "Ezra" in *Easton's Bible Dictionary* (see note 39).

[101] Achtemeier, "The Book of Ezra."

[102] Garrett and Wanner, *Archaeological Study Bible*, 682.

[103] Ibid.

[104] Walton et al., *The Bible Background Commentary*, 468.

[105] A. B. du Toit, *The New Testament Milieu*.

[106] Ibid.

[107] Matthews, *Manners and Customs*, 142.

[108] Ibid.

[109] Ibid.

[110] Wilmington, *Wilmington's Bible Handbook*, 268.

[111] Matthews, *Manners and Customs*, 142.

[112] Walton et al., *The Bible Background Commentary*, 468.

ordinances in Israel.[113] To that end, du Toit points out, "[Ezra] reinforced the temple worship, and bound the people to the law with great zeal."[114] Hooker notes that the Hebrew religion underwent a profound shift during the exile which led to reforms during the postexilic period.[115] This desire to reform was driven by a small group of Jewish peoples who were convinced that the calamities endured by the Jews were due to the corruption of their religion and ethics.[116] Hill and Walton conclude that the dominant theological idea of the memoir material of both Ezra and Nehemiah is covenant renewal and that they were driven to rebuild and reform postexilic Jerusalem inspired by the notion of Yahweh as covenant keeper.[117] Given his sense of deep commitment to the law of Yahweh, it is not surprising that when told of the Jews intermarrying with the other people groups in the land, Ezra tore his clothes, pulled his hair, and sat appalled.[118]

Nehemiah the Cupbearer—A Brief History

As discussed in the introduction, Nehemiah's story was recorded in the form of personal memoirs placed in the book of Ezra–Nehemiah of the Hebrew scriptures.[119] It has also been established that his story was set at the time of the Persian Empire in the mid-fifth century BCE.[120] However, as one person's journey is never identical to another's, Nehemiah's situation was different from that of Ezra. While Ezra lived in Babylonia and was employed as a scribe in the Persian bureaucracy, Nehemiah lived in Susa, the Persian capital, and was the cupbearer to the King Artaxerxes.[121] In the ancient Near East, a cupbearer was a confidant in the royal entourage who could exercise influence on a king's policies. This seemed to be the case with Nehemiah in his relationship with the Persian king, Artaxerxes I.[122] According to his memoirs, when Nehemiah was sad in the king's presence, the king not only noticed and asked about his emotional state, but was of the disposition to grant Nehemiah his petition.[123] In his own words, Nehemiah was greatly saddened by a report from his brother that the exiles who had returned to Jerusalem felt ashamed and disgraced due to the poor condition of the city and its walls, the pride of Israel's glory.[124] It was while Nehemiah was in that saddened state that the king granted his petition to return to the land of his forefathers to rebuild the wall.[125] Apparently, King Artaxerxes had so much confidence in Nehemiah that he not only granted him safe passage and authority to restore the Jerusalem wall,

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[113] Matthews, *Manners and Customs*, 142.

[114] du Toit, *The New Testament Milieu*.

[115] Hooker, "The Birth and Evolution of Judaism."

[116] Ibid.

[117] Hill and Walton, *A Survey of the Old Testament*, 337, 340.

[118] Ezr 9:3.

[119] Horton, *The Portable Seminary,* 237.

[120] Yamauchi and Youngblood, "Nehemiah."

[121] Walton et al., *The Bible Background Commentary*, 472.

[122] Yamauchi and Youngblood, "The Book of Nehemiah."

[123] Wilmington, *Wilmington's Bible Handbook,* 274.

[124] Ibid.

[125] Ibid., 274-275.

but also appointed him to a twelve-year term as governor of the province.[126] After receiving permission, Nehemiah went to Jerusalem, surveyed the conditions of the wall, organized the Jewish people for the work, and led them to rebuild the city wall in 52 days.[127] Beyond the rebuilding of the wall, Nehemiah led the Jewish inhabitants of postexilic Judea and Jerusalem in a number of reforms: (a) he rescued the poor from oppression and slavery by the nobles and rich by repressing the exactions of the nobles and the usury of the rich on the poor, (b) he refused to receive his lawful allowance from the people while as governor, (c) he made provisions for the maintenance of the Levites and priests and for celebration of worship, and (d) he expelled from members of the high priest's family and rebuked and punished the common people for intermarriage with other non-Jewish peoples.[128] Perhaps, interesting to note from Nehemiah's memoirs is how frequently he seems to pat himself on the back for his accomplishments by petitioning God to remember him for the things he did, especially in the accounts of his reforms mentioned in verses 14, 22, and 31 of chapter 13.[129] Angel concludes that Nehemiah's manner of dealing with problems and his petitions to God for recognition give insight to his personality and leadership style.[130] However, *The New Bible Dictionary* intimates that Nehemiah's desire for recognition was not that of men but of Yahweh.[131] They observed his memoir account read like a report a civil servant would send to his superiors; however, in this case, Nehemiah probably had Yahweh in mind rather than the Persian king Artaxerxes.[132]

II. ANALYSIS OF A MUTUAL PROBLEM

Through the historical intertexture analysis highlighted above, it can be seen that Ezra and Nehemiah were two Jewish figures with a common heritage, but whose divergent lives merge together in the second part of the postexilic Jerusalem.[133] Over the course of their respective ministries in Jerusalem, Ezra and Nehemiah encountered a mutual problem: the intermarriage between the Jewish remnant which returned to Israel during the postexilic period and the non-Jewish inhabitants living among them.[134] The following passages from the Hebrew scriptures describe the problem and the responses of Ezra and Nehemiah after becoming aware of this problem.

Ezra 9:1-5 and 10:1:

After these things had been done, the officials approached me and said, "The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken some of their daughters as

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[126] Yamauchi and Youngblood, "The Book of Nehemiah."

[127] Wilmington, *Wilmington's Bible Handbook*, 474-477.

[128] "Nehemiah," *Bible Commentary Guide*, http://biblereferenceguide.com/study/prophet/nehemiah.html.

[129] Angel, "The Contrasting Leadership Models."

[130] Ibid.

[131] Marshall et al., *New Bible Dictionary.*

[132] Ibid.

[133] Hill and Walton, *A Survey of the Old Testament*, 330.

[134] The Jewish Chronicles, "Religious Legislation."

wives for themselves and for their sons. Thus the holy seed has mixed itself with the peoples of the lands, and in this faithlessness the officials and leaders have led the way." When I heard this, I tore my garment and my mantle, and pulled hair from my head and beard, and sat appalled. Then all who trembled at the words of the God of Israel, because of the faithlessness of the returned exiles, gathered around me while I sat appalled until the evening sacrifice. At the evening sacrifice I got up from my fasting, with my garments and my mantle torn, and fell on my knees, spread out my hands to the LORD my God, and said, "O my God, I am too ashamed and embarrassed to lift my face to you."
Nehemiah 13:23-27:
In those days also I saw Jews who had married women of Ashdod, Ammon, and Moab; and half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but spoke the language of various peoples. And I contended with them and cursed them and beat some of them and pulled out their hair; and I made them take an oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. Did not King Solomon of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; nevertheless, foreign women made even him to sin. Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"

From observation of these texts, it is apparent that both Ezra and Nehemiah became upset at the people's actions, and yet each one responded differently. Ezra seemed to turn his emotions in on himself (i.e., he internalized the problem). In contrast, Nehemiah turned his emotion back on the perpetrators (i.e., he externalized the problem). That Ezra internalized the problem is seen in his reaction: (a) he tore his garments; (b) pulled out his hair; (c) sat silently, fasting until the evening sacrifice; (d) wept and threw himself before God; and (e) approached God in prayer as one accursed.[135] That Nehemiah externalized the problem is seen in his reaction towards the perpetrators of intermarriage: (a) he contended with them, (b) cursed them, (c) beat some of them, (d) pulled their hair out, and (e) boldly asked God to bless him for what he had done.[136] Yet curiously, the people naturally gravitated to Ezra's side, confessed and repented of their involvement, and devised their own solution without coercion.[137] However, in the case of Nehemiah, there is no reference of the people endearing themselves to him after he forcefully threatened them to change their ways.[138] Angel concludes that these distinct responses epitomized the leadership styles of the two postexilic figures.[139] In fact, through an extended analysis of the broader Ezra–Nehemiah text, Angel offers a comprehensive picture of the two leadership styles, such a comprehensive and eloquently described picture that one would find it difficult to

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[135] Ezr 9:3.

[136] Neh 13:25.

[137] Angel, "The Contrasting Leadership Models."

[138] Ibid.

[139] Ibid.

improve upon.[140] In a contrast and comparison of their respective leadership efforts, Angel[141] makes the following observations of Ezra and Nehemiah:

1. Ezra was given immense authority, but deliberately moderated it, as seen in the first half of Ezra 8 where he casually includes his own name among a list of many others and Nehemiah 8-10 in which he surrounds himself and shares center stage with 13 others. In contrast, Nehemiah does not list any other names of those who travelled with him and tended to take center stage.

2. Ezra raised new leaders and engaged the members of the community to take active roles in their spiritual development, as seen in Ezra 8 in which he involved others and gave them credit for their involvement. In contrast, Nehemiah credited himself for his accomplishments.

3. Ezra surrounded himself with people and shared or transferred authority to others—as seen when he invites others to help bring the Levites to Israel (Ezr 8:15-20). In contrast, Nehemiah gave orders to others, threatened, and used physical force to implement his goals (Neh 13:21, 25, 28).

4. Ezra raised many disciples, thereby broadening the base of the leadership and also ensuring continuity rather than dependence on him, as seen in lists of those who Ezra empowered to help him including a young Levite named Sherebiah who is mentioned numerous times in both Ezra and Nehemiah. In contrast, Nehemiah portrayed himself as an indispensable leader whose community failed in his absence (Neh 13:6).

5. Other Jewish sources described Ezra as a humble man and, in contrast, Nehemiah as a man prone to self-aggrandizement.

6. In turn, the people voluntarily gravitated to Ezra for guidance and teaching as seen when the people spontaneously joined him as Ezra lamented and poured himself out before Yahweh in order to intercede for them for their participation in the intermarriage problem (Ezr 9:4; 10:1). In contrast, there is no mention of others gravitating to Nehemiah or endearing themselves to him.

In making this comparison, Angel points out that it was not his intent to lift one leader over the other, but rather to show how the two leadership styles of these two contemporary figures in postexilic Israel were different and yet to a large degree effective.[142] Yet, Angel does note that several rabbinic traditions demonstrated a clear preference for Ezra, but perhaps this merely reflected their natural bias in that Ezra was a fellow priest and scribe. In defense of Nehemiah's personality and leadership approach, *The New Bible Dictionary* comments:

When Nehemiah's "report" was read by others, they would have seen in it a revealing picture of a man of spirit, haughty and quick-tempered, and over-suspicious, no doubt, but passionately concerned for the well-being of his people; quick to respond to appeals of brotherhood, and zealous for the purity of Jewish worship; above all, a leader who as the opposite of a self-made man, one who was always conscious of the "good hand" and the "fear" of his God upon him.[143]

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[140] Ibid.
[141] Ibid.
[142] Ibid.
[143] Marshall et al., *New Bible Dictionary.*

In the end, Angel qualifies his observations by noting that both Ezra and Nehemiah, as presented in the text, were God-fearing individuals dedicated to rebuilding Israel physically and spiritually and, as such, both were effective to a large degree.[144] In this statement, Angel makes the point of this paper: Just as there is more than one effective way to skin a cat, so there is more than one effective way to lead others in any given situation.

III. DISCUSSION

This study examined the leadership approaches of Ezra and Nehemiah, two contemporary figures in postexilic Hebrew–Jewish history. The aim of the analysis was to gain a deeper understanding of Nehemiah and Ezra and the postexilic Hebrew people within their respective and shared historical contexts. The ultimate purpose of the study was to gain insights into their leadership styles and to show how diverse leadership approaches can be effective within similar circumstances.

Ezra and Nehemiah's Leadership Styles

The first purpose of this paper was to gain insights into the respective leadership styles of Ezra and Nehemiah. Given these descriptions of the Ezra and Nehemiah leadership approaches, it seems that in today's leadership vernacular both Ezra and Nehemiah's leadership approaches could be characterized in terms of Blackaby and Blackaby's version of spiritual leadership.[145] Furthermore, it could be argued that Ezra's style could be characterized according to Collins' level 5 leadership,[146] while Nehemiah's style could be described in terms of a situational leader.

Ezra and Nehemiah—Spiritual Leadership

First, in the leadership vernacular of the 21st century, it seems that both Ezra and Nehemiah displayed spiritual leadership as defined by Blackaby and Blackaby.[147] Some have attempted to define spiritual leadership, but in doing so placed the emphasis not on leaders aiding subordinates in the growth of their spirituality, but merely making room for their spirituality at the workplace.[148] However, Blackaby and Blackaby define spiritual leadership as centered in God (as portrayed in the Hebrew and Christian scriptures) and aimed at helping followers and subordinates move from their own finite and temporal agendas to God's eternal agenda.[149] From their point of view, Blackaby and Blackaby show spiritual leadership as exemplifying the following distinctive elements not highlighted in other spiritual leadership theories:

1. The spiritual leader's task is to move people from where they are to where God wants them to be.
2. Spiritual leaders depend on the Holy Spirit.

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[144] Angel, "The Contrasting Leadership Models."

[145] Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman, 2001).

[146] Jim Collins, *Good to Great* (New York: HarperCollins, 2001), 17-40.

[147] Blackaby and Blackaby, *Spiritual Leadership.*

[148] Louis A. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14(2003): 693-727.

[149] Blackaby and Blackaby, *Spiritual Leadership*, 20.

3. Spiritual leaders are accountable to God.
4. Spiritual leaders can influence all people, not just God's people.
5. Spiritual leaders work from God's agenda.[150]

Given the above description, it appears Ezra exemplified spiritual leadership in that he (a) demonstrated the desire to move his fellow Hebrews on to God's agenda (Ezr 7:9, 10), (b) showed dependence on and accountability to God (Ezr 9:5-15), (c) gained influence with the king of Persia and seemed well-respected by those under his care and tutelage (Ezr 7:11-26), and (d) was zealous for God's name and reputation (Ezra 9:5-15). Likewise, Nehemiah seemed to exemplify spiritual leadership in that much of what he did he seemed to in reference to God and for the betterment of the postexilic Jewish community.[151]

Ezra—Level 5 Leadership

In a much-publicized research study of publicly-held, Fortune 500 companies, Collins and his 21 research assistants studied the characteristics of those companies that made the transition from good (or mediocre) to great performance.[152] In all, Collins's group found only 11 companies which made that transition.[153] In the process of analyzing those organizations, they found what they felt was unique in term of CEO leadership style necessary to lead such a transition (i.e., the CEOs of those companies were not of the charismatic, my agenda or no agenda kind).[154] Instead, they exemplified the following characteristics:

1. Quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, understated, did not believe the hype.
2. Unwavering resolve; fanatically driven for results.
3. Ambition first and foremost for the future of the company.
4. Give credit to outside factors; take personal blame for failures.
5. Not afraid to surround themselves with those of greater ability.
6. Sets up his replacement for success.[155]

In comparing this list with the observations offered by Angel[156] in the analysis above, it seems apparent that Ezra exemplified level 5 leadership. Ezra exemplified level 5 leadership in that he demonstrated that he (a) was self-effacing and humble in that he moderated his authority and shared the spotlight with others,[157] (b) gave credit for other people's accomplishments,[158] and (c) was more concerned about Yahweh's name than his own seen in his effort to steer the people back to Yahweh.[159]

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[150] Ibid., 20-21.
[151] Marshall et al., *New Bible Dictionary.*
[152] Collins, *Good to Great*, 5.
[153] Ibid., 7.
[154] Ibid., 10.
[155] Ibid., 17-40.
[156] Angel, "The Contrasting Leadership Models."
[157] Ibid.
[158] Ibid.
[159] Hill and Walton, *A Survey of the Old Testament,* 338, 340.

Nehemiah—Situational Leadership

In his generally negative depiction of Nehemiah's leadership style, Angel concedes that Nehemiah as presented in the text was a God-fearing individual dedicated to rebuilding Israel physically and spiritually, and as such was effective to a large degree.[160] Despite his apparent faults, *The New Bible Dictionary* describes Nehemiah as "passionately concerned for the well-being of his people; quick to respond to appeals of brotherhood, and zealous for the purity of Jewish worship."[161] Given these descriptions, it seems that Nehemiah not only exemplified spiritual leadership, but also Hersey and Blanchard's situational leadership.[162] Simply put, Northouse asserts that situational leadership, as defined by Hersey and Blanchard, focused on leadership situations as related to follower maturity.[163] The premise of situational leadership is based on the notion that different employee personalities and maturity levels require different types of leadership responses.[164] As dictated by the personality and maturity level of a given subordinate, the effective leader employs a combination of directive and supportive behaviors.[165] Matching the description of this style of leadership with Angel and *The New Bible Dictionary's* descriptions of Nehemiah's character, it seems that Nehemiah exemplified situational leadership.

Leadership Style by Personality Type

Finally, the second purpose of this paper was to show how diverse leadership approaches can be effective within similar circumstances. Stech presents the case for psychodynamic approaches to leadership. Simply stated, the psychodynamic approach recognizes that "there is no particular type of personality that is better than any other in a leadership position."[166]Moreover, Stech asserts that "the important point is the leader has insight into his or her own emotional responses and habitual patterns of behavior."[167] The premise underlying Stech's statement is that leaders function most effectively not when they attempt to exemplify some idealized or publicly preferred form of leadership, but when they lead from their own personality mix with an understanding of the strengths and weaknesses inherent in those types. This same notion is highlighted by Sugerman, Scullard, and Wilhelm in their recent study and published work in which they argue that leaders function most effectively in conjunction with their own leader personality type.[168]

This paper has examined the leadership styles of Nehemiah and Ezra, two contemporary figures in postexilic Judaic society. Their leadership styles were

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[160] Angel, "The Contrasting Leadership Models."

[161] Marshall et al., *New Bible Dictionary.*

[162] Ernest L. Stech, "Psychodynamic Approach," in *Leadership—Theory and Practice*, 3rd ed., ed. Peter G. Northouse (Thousand Oaks, CA: Sage Publications, 2004), 87.

[163] Ibid., 88.

[164] Ibid., 89.

[165] Ibid., 89-90.

[166] Ibid., 236.

[167] Ibid.

[168] Jeffrey Sugerman, Mark Scullard, and Emma Wilhelm, *The 8 Dimensions of Leadership* (San Francisco: Berrett-Koehler, 2011).

examined in light of the historical intertexture of the Hebrew scripture texts in which they are found; namely Ezra 9:1-10:1 and Nehemiah 13:23-27. Through this analysis, it was posited that Ezra and Nehemiah exemplified different forms of leadership approaches and that each was effective in a large degree. It was further postulated that both Ezra and Nehemiah demonstrated spiritual leadership as defined by Blackaby and Blackaby, but that beyond spiritual leadership Ezra demonstrated level 5 leadership as defined by Collins, while Nehemiah demonstrated situational leadership as described by Hersey and Blanchard.

About the Author

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AUTHORITY IN CHRIST: THE CHASTENED FREEDOM OF SPIRITUAL LEADERS

AARON H. M. PERRY

This article explores the notion of authority and Christian leaders. Through an intertextual study of Acts 2 and engagement with various notions of authority, it develops implications for the nature of Christian leadership. The authority of Christ is shown through intertextual analysis of Acts 2 and Joel 2 and various Psalms which show the authority of Jesus over David. It also has historical intertexture with the Table of Nations and the Tower of Babel that define the activity of Acts 2 in bearing a universal gospel. Acts 2 also has cultural intertexture with Feast of Weeks from Jewish history and the outpouring of the Spirit. This intertexture forms the basis of the authority of Jesus, as the ascended Christ, who has authority over David, the story of Israel, and is enabled to give the Spirit. This notion of authority, however, remains relational rather than positional, which is common in management literature. Pictures of authority from leadership and management, sociology, and theology are offered, which allow interpretation of the authority of Jesus. The article ends with consideration of authority for those in the mission of Christ. The authority of Christ provides both freedom and restraint for leaders who follow Christ.

What can we see about the divine empowerment of leaders from an intertextural analysis of Acts 2? This article attempts to answer this question by introducing intertextural analysis and performing this analysis on the Acts 2 passage. Next, the notion of authority is examined from leadership and management, sociology, and theology. These approaches to authority are compared and contrasted and then applied to the intertexture interpretation of Acts 2. It is seen that the divine authority of Jesus provides authority for followers in his mission, but also provides boundaries within which his authority may be claimed. The relational nature of this authority is affirmed.

I. INTERTEXTURE ANALYSIS

Intertexture analysis is a form of socio-rhetorical criticism that treats the text as the production of an author. It analyzes the space between the text and the author—the space where all other texts open to the author of the new text under consideration reside. Because this space may be theoretically limitless, interpreters must establish clear boundaries within which they will work in the investigation of a text.[1] In so doing, there are four helpful considerations to analyze the text and its outside textual influences: (1) oral–scribal intertexture, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture. These are explored individually.

Oral–Scribal Intertexture

Oral–scribal intertexture considers other texts, both written and oral, that stand in the foreground of the text. These texts are revealed in the foreground as they are used by the author of the newly constructed text in three different ways. First, there is *recitation* of previous texts and reference to their existence elsewhere. Recitation happens in several ways. The author may use a previous narrative or speech text in the new text by using the same or different words of the original text, omit some of the words of the previous text, use different words of the new author's choosing, include both narrative and short quotes, paraphrase the narrative, and, finally, summarize a narrative. Second, there is *recontextualization* of a text. This is essentially the same as recitation, but without mentioning their prior existence. Third, there is *reconfiguration* of a text, which is the restructuring of a previous tradition or narrative to shape the newly created text. Examples may include the reconfiguring of Isaiah 53 with1 Peter 2:22-25 or Psalm 23 with Mark 6:30-44.

Historical Intertexture

Second, consider historical intertexture. This analysis aims to find where the author takes a historical experience and puts it in the new text in a particular event or period of time. This happens to give the reader an experience of what another experience was like through another experience which is in the new text. An example may be that the gospel writers wanted the Gospels to contain elements of what Jesus was continuing to teach in the early church after his ascension and so parts of their texts are marked by the experience of the early church. Analyzing the presence of these notes is historical intertexture.

Cultural Intertexture

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[1] For what follows, see Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (London: Routledge, 1996).

Third, consider cultural intertexture. This is the range of texts available to the author of surrounding communities in which the intended readers of the text lived. For authors of the New Testament, this would include Greco-Roman culture, as well as Jewish culture.[2] This happens through *reference*, like to a name, or through *echo*, which is a word or phrase that evokes a cultural tradition.[3] This means that the text of the New Testament, in our case the book of Acts, is not strictly Jewish, nor is it strictly Greco-Roman. Rather, cultural intertexture reminds the interpreter that the text is an interrelation of cultures, with reference to various cultures.

Social Intertexture

Finally, there is social intertexture. This is the texture of a text that references practices and customs of a given society. This is different from cultural intertexture because it spans specific cultures. Both Roman and Jewish people living in the same society, for example, would understand the reference. Or, to use a modern example, Americans would understand a reference to Monday Night Football, regardless of whether they were of Asian or European descent (or even if they did not watch Monday Night Football). Second, it is different from cultural intertexture because it does not refer to a belief, conviction, or concept but to a practice that is not limited to a specific period of time.

II. ANALYSIS OF ACTS 2

Intertexture Analysis

The Gospel of Luke's recitation of Joel 2:28-32 in Acts 2:17-21 is, at times, word for word and, at others, slightly modified and rearranged. First, Peter has changed the introductory words from "And afterward" to "In the last days, God says."[4] Peter has first clarified that it is indeed God, and not Joel, who has spoken these words, as well, by adding, "God says."[5] Joel's prophecy is in the context of God's renewed blessing in response to Israel's repentance.[6] For Luke, however, the timing is not after repentance, but "in the last days."

This moment—the last days—is established by Luke in the ascension of Christ. The ascension completes the earthly ministry of Jesus and begins the heavenly ministry of Jesus through the church. The ascension is the culmination of Jesus' life in Luke and

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[2] Ibid.

[3] For more information on echo, see Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, MI: Eerdmans, 2005).

[4] All scripture references are from the New International Version unless otherwise noted.

[5] J. P. Smith, "Acts 2: Spirit Empowered Leadership," *Emerging Leadership Journeys* 1, no.1 (2009): 25-38.

[6] C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago: Moody Press, 1986).

the foundation of the whole book of Acts.[7] This establishes the timing of the church: the final days, the time relating to the past, and awaiting the future of Christ when he will return as the disciples had seen him go (Acts 1:11). The disciples had seen Jesus ascend in strength and power to God's right hand and could expect a return in strength and power. "The last days," when the Spirit is poured out and available for this time, reflects a time when Jesus' enthronement has changed the whole reference of time. Second, the recitation has added a clause to verse 18. Peter begins by quoting Joel 2:29, "Even on my servants, both men and women, I will pour out my Spirit in those days." Then, however, he adds, "And they will prophesy." Luke's addition of this clause agrees with early Christian practice of both men and women prophesying. In 1 Corinthians 11, Paul assumes that women will prophesy to the whole church (1 Cor 11:5), even more remarkable considering the Roman background of disallowing women from such political assemblies.[8] Yet, perhaps most intriguing in this consideration is the presence of Mary in Luke's Gospel. Luke, more than any other gospel writer, has featured Mary in the birth of Christ. Moreover, her presence is not simply token, but her *words* are key in the expression and explication of the redemptive work of God about to follow in the Gospel.[9] Indeed, the hymnic nature of Mary's witness is Luke's method of stressing Mary's "prophetic office."[10] For Luke, then, both Mary and the practice of the early church make natural the addition prophetic work in both men and women as a result of the Spirit's coming.

Third, Luke's title of "the Lord" modifies Joel's title. In Joel, the Lord is the personal name of Israel's God. It was so substituted so that when read aloud, the personal name of God would not be pronounced, but instead the Hebrew word for Lord, "Adonai." For Luke, however, the Lord is clearly referencing Jesus; made clear in Acts 2:36, Jesus is made both Lord and Christ.

Finally, the quotation finishes by omitting a large passage from Joel. The editing of the text has two purposes. First, in Joel, the passage is focusing on the specific location of Jerusalem, or Zion.[11] Joel affirms that the LORD dwells in Zion. However, Luke's theology is not ethnocentric. Rather, Luke lists multiple nations who hear the "wonders of God" (cf. Acts 2:19) in their own languages. Davis argues that this is a reversal of the Tower of Babel.[12] Set against the Table of Nations in Genesis 10, the Tower of Babel conveys the full scattering of the nations in Genesis 11. In contrast, however, Acts has multiple nations gathered together and hearing the good news of the wonders of God. This is not strictly for the Israelite people or Jerusalem. This is a worldwide mission. Second, the omission of the verses brings distinction between the mission of the church in the name of Jesus and the mission of the Jewish people. Acts

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[7] Douglas Farrow, *Ascension and Ecclesia: On the Significance of the Doctrine of the Ascension for Ecclesiology and Christian Cosmology* (Grand Rapids, MI: Eerdmans, 1999).

[8] Sarah Ruden, *Paul Among the People: The Apostle Reinterpreted and Reimagined in His Own Time* (New York: Pantheon Press, 2009).

[9] Joel B. Green, *The Gospel of Luke* (Grand Rapids, MI: Eerdmans, 1997).

[10] Timothy S. Perry, *Mary for Evangelicals* (Grand Rapids, MI: Intervarsity Press, 2006), 81.

[11] Jl 2:1, 15, 23, 32; 3:1, 16, 17, 21.

[12] J. Davis, "Acts 2 and the Old Testament: The Pentecost Event in Light of Sinai, Babel, and the Table of Nations," *Criswell Theological Review* 7, no.1 (2009): 29-48.

is an attempt to ground the Christian faith as the legitimate expression of the Jewish faith. The omission of words from Joel, which in turn express the fullness of the mission of the church, show its legitimation and continuation of the Jewish faith.[13]

Second, there is the recitation of Psalm 110:1 in Acts 2:34-35. This is not the first recitation of this passage in the Lukan corpus and the recontextualization of Psalm 16 helps to underscore the first recitation, which is Jesus' reading of Psalm 110 in Luke 20:41-43. Here, Jesus recites Psalm 110 to show his authority over David. Luke does not consider Messianic claims and the title "Son of David" to be mutually contradictory, however, because Son of David is prevalent through the third Gospel, in the birth narratives[14] and elsewhere.[15] Just as Jesus has read David to be speaking of Jesus, so does Peter understand David to be speaking of Jesus. Luke, however, seems content to allow for ambiguity in the original read and intent of the verse as he affirms Jesus as Son of David. David, indeed, could have been speaking of himself historically, while God has intended his situation as typology for Jesus. The reversal of David's tomb and Jesus' empty tomb reveals the reversal of David and Jesus. David's tomb can be checked (v. 29); Jesus is king because he was raised and ascended.[16]

There are two instances of historical intertexture in the Acts 2 passage, as well. This happens when an author takes an historical event and creates the new text from this original text. First, there is historical intertexture with the Table of Nations from Genesis 10. The Table of Nations is the record of the descendants of Ham, Shem, and Japheth. The Masoretic text has 70 names, while the Septuagint has 72 names. The purpose of the record is to fill out the content of God's promise to bless all nations through Abraham.[17] The Table of Nations is the lineage that spread out over the earth to different nations (Gn 10:32) that is connected with Jews from every nation under heaven gathered in Jerusalem (Acts 2:5). Because Genesis 10 forms a canonical backdrop to Genesis 12, the connection with Acts is confirmed with Peter's recitation of the blessing to Abraham (Gn 22:18) in Acts 3:25.

The historical intertexture of the Table of Nations is important to point out because it also forms a backdrop to Genesis 11:1-8, the Tower of Babel. In this passage, the people of the earth gather to make a name for themselves by building a great tower (Gn 11:4). The people of the earth, at that time, had one language (Gn 11:1). In order to preserve them, God confused their speech and scattered them over the face of the earth (Gn 11:9). This fulfilled the command of God from Genesis 1:28 to fill the earth. By contrast, Acts speaks of multiple languages but understanding (Acts 2:4, 11) and rather than the great deeds of people (Gn 11:7), Acts declares the wonders of God (Acts 2:11). Babel's intention was to settle in and not fill the earth and to make a great name for people. Acts, however, has announced that Jesus' disciples will witness to the ends of the earth (Acts 1:8). Babel had confused speech; Acts has diverse, but

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[13] David A. DeSilva, *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation* (Downer's Grove, IL: IVP Academic, 2004).

[14] Lk 1:27, 1:32-35, 2:4.

[15] Lk 3:31, 18:38-39; Green, *Luke*, 88-89.

[16] Joseph Fitzmeyer, *The Acts of the Apostles* (New York: Doubleday, 1998).

[17] See Davis, "Acts 2 and the Old Testament."

understood, speech. The placement of Acts after the ascension of Christ reveals his universal, no language barred, authority.

Luke finishes the results of Peter's speech by describing the life of the believers. Acts 2:44 records that the believers held everything in common. It is possible that the Greco-Roman culture would understand this text as an echo of Seneca's epistles. Specifically, in Epistle 90, Seneca writes that the community was marked by possession of each person of the common resources. The echo would serve to give another aspect of authority to the practice of shared possession, though not necessarily common ownership.[18]

Summarizing the Intertextural Analysis

The preceding intertextural analysis allows us to form initial thoughts on the divine empowerment of leaders. First, the divine empowerment is centered on the authority of Jesus. Jesus surpasses David and is proclaimed king; the Ascension has reworked time and allowed the gift of the Spirit. The authority of Jesus is the ground for the whole event of Pentecost. Second, the result is a universal gospel. The good news of Jesus is not confined to a specific culture, but spread through multiple languages. This clarifies the nature of the authority of Jesus. He does not have a small realm, but a universal authority. Third, empowerment facilitates the mission of Jesus. The nature of the community of sharing everything in common is such that it could only happen by the Spirit's power. The life of the early church, where no one was in need, embodied the ideal of the Law's intended community life.[19] This community life immediately follows the outpouring of the Spirit for those who believe (Acts 2:38). This is the accomplishment of Jeremiah 32 and Ezekiel 11 where God promises to bring internal change to people which they are incapable of accomplishing on their own. This is connected with the ascension and authority of Jesus. The ascension puts the Spirit at Jesus' disposal. Jesus, in his authority, has "unlimited capacity to receive and transmit the Spirit."[20] Because the ascension is the absence of Christ[21] and his ascension is the universal authority of Jesus, his followers are entrusted with temporary care of what is rightfully God's in Jesus' absence.[22] Further, the ability of Jesus' followers to keep these commands reflects Jesus as the greatest law-giving authority.[23] Thus, the Spirit does the ministry of Christ, convicting of sin and sharing what is Christ's (Jn 15:5-15).

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[18] See John Walton, "Primitive Communism in Acts? Does Acts Present the Community of Goods (2:44-45; 4:32-35) as Mistaken?" *Evangelical Quarterly* 80, no. 2 (2008): 99-111.

[19] Ibid.

[20] Douglas Farrow, *Ascension Theology* (New York: T&T Clark, 2011), 145.

[21] Farrow, *Ascension Theology*; Farrow, *Ascension and Ecclesia.*

[22] Walton, *Primitive Communism in Acts?*

[23] Davis, *Acts 2 and the Old Testament.*

III. ANGLES OF AUTHORITY

Authority in Leadership and Management

Considerations of authority in leadership studies have focused around structure and power.[24] Ivancevich, Konopaske, and Matteson include authority in the consideration of power, specifically legitimate power. Legitimate power provides the ability for a person to influence because of position. This kind of formal power is what they call *authority*. In sum, authority is invested by the position, accepted by subordinates, and deployed in vertical hierarchical arrangements. Thus, authority is provided by another in authority. It involves the language of rights. Ivancevich et al. affirm that authority is the "right to make decisions without approval by a higher manager and to exact obedience from designated other people."[25] Thus, authority is developed by the hierarchical structure; it is from above and deployed on subordinates below. The benefits of such structure is that this delegation of authority builds skills, facilitates advancement and its possibility, develops a competitive climate, and meets the desires of people to be involved in higher order work, such as problem solving.

Yukl has similar considerations and states, "Authority involves the rights, prerogatives, obligations, and duties associated with particular positions in an organization or social system. A leader's authority usually includes the right to make particular types of decisions for the organization."[26] Authority is considered based on its scope. The breadth of authority indicates the amount of authority.

Rost casts the discussion of authority as part of a larger conversation contrasting leadership and management.[27] For Rost, leadership is about interaction between persons, whereas management is about positions and is the proper field in which to consider authority. Rost writes, "Management is an authority relationship between at least one manager and one subordinate who coordinate their activities to produce and sell particular goods and/or services."[28]

Heifetz casts the discussion of authority in terms of accomplishment.[29] For Heifetz, leadership is defined primarily as an activity. Leadership is more than influence because it can achieve more than just what the leader desires. Instead, leadership has a "higher probability of producing socially useful traits when defined in terms of legitimate authority, with legitimacy based on a set of procedures by which power is

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[24] See John M. Ivancevich, Robert Konopaske, and M. T. Matteson, *Organizational Behavior and Management,* 8th ed. (New York: McGraw-Hill, 2008); Gary Yukl, *Leadership in Organizations,* 5th ed. (Upper Saddle River, NJ: Prentice-Hall, 2004).

[25] Ivancevich et al., *Organizational Behavior*, 451.

[26] Yukl, *Leadership in Organizations,* 142.

[27] J. C. Rost, "Leadership and Management," in *Leading Organizations: Perspectives for a New Era,* ed. G. R. Hickman (Thousand Oaks, CA: Sage Publications, 1998), 97-114.

[28] Ibid., 108.

[29] R. A. Heifetz, "Values in Leadership" in *Leading Organizations* (see note 24), 342-356.

conferred from the many to the few."[30] Notice that while Heifetz has captured authority as an activity and broadened the scope of the benefit of leadership—"socially useful traits"—the discussion is still captured in legitimate authority and procedures. In other words, authority is still part of a system. Heifetz does recognize that this discussion of authority is limited as many have achieved "socially useful traits" precisely by challenging such systems and procedures, including Martin Luther King, Jr. and Mohandas Ghandi.

Leadership and management studies have focused on the notion of authority as part of the managerial structure and systems of power in organizations. Authority is given by those above and exercised on those below. Yet this discussion is not complete as it does not capture the nature of authority that challenges such systems and structures.

Authority in Theology and Religion

DeSilva outlines three forms of authority from sociology of religion.[31] First, there is traditional authority. Traditional authority is authority that exists because of longevity and history. Institutions—physical or political—may have traditional authority. Second, there is functional authority. Functional authority is authority that comes about because of a person's ability to get the job done. By achieving vision again and again, there is authority conferred from others. From an explicitly Christian perspective, Hybels calls this "getting-it-done" leadership.[32] Without consistent accomplishment, there is no authority. From popular business perspective, Lencioni describes this accomplishment as attention to results.[33] Without such attention, the team is dysfunctional. Third, there is charismatic authority, which comes from special abilities or talents that, when compared to others, surpass so greatly that they are considered to be God-given. The promise is that those in the company of this leader will experience the presence of God. DeSilva highlights the apostles as bearing such authority in the early church.

O'Donovan takes a theological look at authority.[34] For O'Donovan, authority is part of the created order. It is a naturally occurring phenomenon. Authority correlates to freedom. That is, where there is a free act, it is so ordered by an appropriate authority. A free act is an authorized act. O'Donovan lists four natural authorities: beauty, age, community, and truth. This means that an action that follows, for example, age, is understood on its own. A child following the direction of a parent does not need further warrant, because there is a given relationship of authority where the parent surpasses the child in age.

Finally, O'Donovan discusses authority in light of Jesus. The authority of Jesus is conferred by God the Father in the resurrection of Jesus and the exaltation of Jesus.

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[30] Ibid., 347.

[31] DeSilva, *An Introduction to the New Testament*, 357-359.

[32] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002).

[33] Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco: Jossey-Bass, 2002).

[34] For what follows, see Oliver O'Donovan, *Resurrection and Moral Order: An Outline of Evangelical Ethics* (Grand Rapids, MI: Eerdmans, 1994).

For O'Donovan this does not negate the ascension, but the ascension is considered a distinct, though inseparable, event from the resurrection.

IV. AUTHORITY IN MISSION: LEADERSHIP CHRISTIANS CAN EXPECT

Working the Angles of Authority

There are several potential connections between these approaches to authority. First, there is a potential connection between O'Donovan and DeSilva. What O'Donovan defines as age may be connected with the authority of tradition. In both, there is perceived wisdom and value of longevity. Second, both Heifetz and DeSilva have notions of authority with accomplishment. Third, both Heifetz and O'Donovan have notions of community with authority. For O'Donovan, community is a ground of authority, whereas for Heifetz, community grants authority. Fourth, Yukl and Ivancevich et al. and O'Donovan understand authority to be related to right or freedom. For Yukl, and Ivancevich et al., authority is granted from above in order to *authorize* action— commanding, directing, deciding, etc. For O'Donovan, authority is divinely embedded in the order of creation to ground free action. Certain actions are authorized already in creation. This consideration of authority from various angles is meant to confirm the propriety of now examining Acts 2 in light of these conceptions of authority.

Divine Empowerment of Leaders

The intertextual analysis of Acts 2 placed Jesus within the Jewish tradition as part of the Feast of Weeks, but also at the front of a new tradition. Leaders in the Christian movement are authorized with traditional authority because of Jesus. The nature of this authorization encourages new developments in the Christian movement, as well, so long as they remain in the tradition of Jesus. In 1 Corinthians 3:10-15, Paul affirms this notion. He encourages people to build on the foundation of Christ and then lists. Gold, silver, and precious stones would all survive burning. However, wood, hay, and straw do not survive fire. Paul's image is that of a house, part of which would be left standing, while other sections would be completely burned up.[35] Likewise, leaders are authorized in Christ to build on the foundation of Christ—to continue in the authority of his tradition, and the work of leaders will be revealed for its eternal worth. Christian leaders, then, are encouraged to verse themselves in the tradition to which they claim so as to exhibit properly the authority which has been bestowed through Christ.

Authority and Accomplishment

The authority of Christ in the intertexual analysis revealed that Jesus' spirit empowers for the universal mission of Christ. The authority of Christ bestowed on Christian leaders, then, is chastened not to be seen in every accomplished leader, but

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[35] N.T. Wright, *The Resurrection of the Son of God* (Minneapolis, MN: Fortress Press, 2003).

in leaders whose accomplishments are defined by the mission of Christ. Both Heifetz and DeSilva recognize that authority is conveyed through accomplishment. Christians, however, should not claim authority on the sole basis of accomplishment, but on the accomplishment of Christ.

Authority and Community

O'Donovan and Heifetz can shape the nature of the divine empowerment of leaders from Acts 2. O'Donovan sees community as a natural ground of authority, which means that acting in communally beneficial ways is authorized by the nature of creation. Heifetz, on the other hand, sees community as the granter of authority. Acts 2, in addition, presents Jesus as the granter of authority for mission which includes acting *for* the community of Jesus. The divine empowerment of leaders, then, is surrounded by community. However, Heifetz's notion of authority is chastened in Christ. In Christ, the community is not the granter of authority, but the recognizer of authority. A community that grants authority is not the community of Christ. An example may be an elected official. The mayor receives authority from the community via election, but this is not the authority of Christ. Christians, then, should be cautious in drawing too close a connection between authority granted by a community that is not the church and authority granted by Christ. While O'Donovan provides ways of thinking about this natural ground of authority to be given by community, O'Donovan's approach to the authority of Christ undergirds the intertextual analysis of Acts 2: Christ is the one who has received authority from God the Father and Christ is the one who provides authority for his mission which includes serving his community.

The nature of Christ's authority also opens the relational nature of authority. The survey of authority in management studies often neglects the relational aspect of authority. Yukl, Ivancevich et al., Rost, and, at times, Heifetz cast authority as the result of structure, often casting authority against leadership. The authority of Christ, however, while seen as structural and conferred from above, does not cease being relational. Thus, Christian leaders in the authority of Christ should seek to foster proper relationships with those whom they lead. Indeed, the very nature of communication confirms the nature of the authority of Christ. Peter's message is authorized by the ascended Christ and cuts to the heart of the hearers. The authority bestowed in this proclamation of the mission of Christ is clearly relational.[36] To be Christian is to be relational in the sense that Jesus' own relationality is the Incarnation of God. The call for Christians to follow Christ, a relational commitment, is not dismissed in leading, but must maintain the relational commitment of Christ as the continued mission of Christ.[37]

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[36] Julianne R. Cenac, "Leader Emergence and the Phenomenological Work of the Holy Spirit in Acts 2," *Journal of Biblical Perspectives on Leadership* 3, no. 1 (2011): 123-135.

[37] Carl Raschke, *GloboChrist: The Great Commission Takes a Postmodern Turn* (Grand Rapids, MI: Baker Academic 2008), 117-118. Raschke's popular exploration of Christian mission does not explore leadership per se, but, it could be argued, assumes leadership in the sense that Christian leadership is not, by any means, an oxymoron, but, if anything, redundant. To be a Christian means to lead and to lead means being a Christian. The relational affirmation of Christ's leadership, however, in his ascension is what shapes and chastens leadership, which this article is attempting to show.

Authority and Freedom

Finally, our intertextual analysis of Acts 2 and examination of authority in management provides insight into the divine empowerment of leaders. Jesus, as the high and exalted one, is the first recipient of authority and the one who grants authority and empowers. Yukl and Ivancevich et al. affirm that authority gives right and freedom. Yukl affirms that authority is from above. The context of the exaltation of Christ to right hand of God has placed Jesus above all kingdoms and at the head of all creation. Thus, the authority of Christ creates the freedom of leaders and the right to act. Christian leadership is not grasped, claimed, or taken. It is always and only bestowed from Christ, and in this authorization is the ground of Christian liberty. Christians have freedom to lead because Christ is Lord of all.

Dual Nature of the Divine Empowerment of Leaders

In light of the exaltation of Christ and the nature of authority, the divine empowerment of leadership is both grounded and chastened. Christian leaders are authorized by the tradition which they claim, but are also bound to that tradition. Christian leaders are recognized by accomplishment and can expect accomplishment, but only accomplishment in the mission of Christ. Christian leaders are recognized by the community of Christ. Finally, Christian leaders are free by the authority of Christ to act in the mission of Christ. The authority of Christ, then, bears dual implications as the divine empowerment of leaders is considered. Authorization from Christ carries freedom, but also boundaries for Christian leadership.

V. CONCLUSION

The authority of Jesus, as developed from the intertextural analysis of Acts 2, establishes the authority of a leader in his mission. This same authority creates the boundaries within which these leaders operate and the authority which they claim. Versions of authority from leadership and management, sociology, and theology have shaped the consideration of Jesus' authority and have been chastened from the picture of Jesus' authority. It is essential to challenge any consideration of Christian leadership that would operate outside the authority of Christ and, thus, the mission of Christ. Further, the relational nature of the authority of Christ presents a challenge to literature in management and literature that would structure authority without a consideration of relationship.

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DEVELOPING VALUES AND ETHICS—PREPARING LEADERS: A SOCIAL AND CULTURAL TEXTURE ANALYSIS OF TITUS 1-3

KAREN D. BOLSER

What was expected of early church leaders, and how can those requirements inform leadership development in modern times? Titus 1-3 gives leaders a deeper insight and understanding of the social and cultural implications of values and ethical requirements of leaders in early Christian communities. The social and cultural values and ethical requirements presented in the book of Titus are examined carefully, as these requirements can provide applicable recommendations in moral leadership development today. The exploration of pastoral letters from Paul's writings in the book of Titus implores Christian leaders to pursue good in all situations. This article examines Paul and the characteristic of his leadership "value system" with respect to his society using social and cultural texture analysis of socio-rhetorical criticism. In addition, the textual analysis examines the requirements of what was expected of early church leaders. It also shows how the application of the values and ethical requirements of that society could inform, as well as benefit, leadership development in today's present organizations.

I. THE HISTORICAL BACKGROUND TO PAUL'S PASTORAL LETTERS

Current studies of Paul's pastoral letters are helping to frame models and methods for assisting organizations in strategic leadership teachings. The examination of the Pauline letters is aiding leaders by showing successful strategies and skills and the benefits of strong values and ethics, as well as signifying the importance of studying the culture and the social atmosphere that exist presently in today's society. However, some argue "whether or not a true application of Pauline theology may be applied to personal situations outside the contemporaneous setting, his teaching is not so absent

that it becomes extraneous and superfluous to current circumstances."[1] Nevertheless, it is imperative through the lens of social sciences to seek alternative ways to read the contexts of scripture. Michael Gibbons states, "Social practices and relations are themselves expressions of ideas about relations between human beings . . . to understand why certain social events occur, social scientists need to take into account the intentions, ideas, and concepts available to the actors involved in the behavior and institutions in question . . . understanding non-western and pre-modern cultures."[2] Social and historical analysis provides an understanding of societal behaviors that emerge from specific cultural environments.

When looking through a socio-cultural lens, it can be determined how the political atmosphere in Paul's era affected the emergence of his mission and how he directed leaders and the church to pursue those things of Christ. Castelli states, "At the end of the twentieth century and beginning of the 21st, continental philosophers have turned toward the first-century letters of Paul preserved in the New Testament as a resource for thinking about the question of the political in the contemporary moment."[3] During Paul's era, the Jesus Movement, alongside the battle over traditions in Second Temple Judaism, and the introduction of the Pentecostal Movement, found in the book of Acts, framed Paul's letters to the church, within its larger historical system.[4] Paul's pastoral letters parallel with organizations' present-day issues, social boundaries, and governmental structures. Bury states, "Paul's letters aimed to meet the needs of recipient Christian communities, struggling in areas of religious practice/praxis and, as such, they are biased toward the social identity and circumstance of a Mediterranean world dealing with a set of beliefs and values still steeped in Torah."[5]

In examining the historical background of Paul's pastoral letters, one can see that Paul's previous esteemed values of identity, honor, ethics, and reputation were no longer subject to the approval of others, but rooted in the grace of Christ.[6] This theology during the era of the Jesus and Pentecostal movements was difficult for many Jews, because many of their traditions seemed to be compromised by Christian beliefs and values.[7] However, Paul could understand the hesitation of the Jews, because before his "Christophany" on the road to Damascus, in which he experienced the glory of God, he too justified the concept of "good works" according to the laws of his society. Thus, in today's society, there is the same value and ethic system of the law Paul saw in his era. There is hesitation in members of modern-day organizations which are deeply rooted in worldly views; these members feel as though their values are being undermined by Christian leaders. Bury states, "Paul's polemic against the requirements of the Law certainly suggested that its agenda no longer had a purpose for (Jewish) Christians and

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[1] Benjamin Bury, "Rediscovering Paul: An Introduction to His World, Letters and Theology," *Reviews in Religion & Theology* 16, no. 2 (2009): 178-181.

[2] Michael T. Gibbons, "Hermeneutics, Political Inquiry, and Practical Reason: An Evolving Challenge to Political Science," *The American Political Science Review* 100, no. 4 (2006): 563-571.

[3] E. A. Castelli, "The Philosophers' Paul in the Frame of the Global: Some Reflections," *South Atlantic Quarterly* 109, no.4 (2010): 653-676.

[4] John H. Elliott, "Social–Scientific Criticism of the New Testament: More on Methods and Model," *Semeia* 35 (1986): 1-33.

[5] Bury, "Rediscovering Paul," 178-181.

[6] Ibid., 179.

[7] Ibid., 179.

rather implies that it was simply a powerful yet temporary, pedagogical basis for life with Christ."[8] Paul's intent through these letters is to inform Timothy and Titus what the qualifications are of those who lead, how to integrate those beliefs in the church, develop future leaders, and how to be on guard against false doctrine.

The role of Paul's leadership is critical to the examination of values and ethics in modern-day organizations. To this end, this paper: (a) examines Paul and Titus, and their strategic leadership abilities with respect to their society using social and cultural texture analysis of socio-rhetorical criticism; (b) examines through the textual analysis the requirements of what was expected of early church leaders; and (c) shows how the application of the values and ethical requirements of that society could inform, as well as benefit, leadership development in today's present organizations.

II. SOCIAL AND CULTURAL EXEGESIS

Social scientists, as well as Christian leaders, have a responsibility not only to explore and interpret Biblical text referencing leadership, but also to engage in the analysis of the social and cultural location of the text. According to Robbins, "analysis and interpretation of this location and orientation reveal a fuller understanding of topics that do and do not appear, and they carry implications for the kind of culture the discourse naturally nurtures among readers who take its discourse seriously."[9] Through precise examination, answers lie within the text as it provides instruction on leadership qualifications during a transition between governmental powers, principles for dealing with false doctrines and lifestyles, as well as cultivating the mentoring roles of older and younger leaders. The study begins by examining the socio-cultural texture of Titus 1-3.

Historical Background of Titus 1-3

In order to understand the social implications of Titus 2:1-14, it is imperative to grasp the culture and society that existed at the time. Throughout the Second Temple period, there were several shifts in rulers. First, Jews endured a tough battle to obtain freedom from the Roman law while Gentiles (Christians), struggled with how to live in a religion embedded society full of Jewish traditions. The Greek culture Hellenism also dominated this period and instilled cultural norms, philosophies, and rules for moral conduct.[10] In addition, the political–economic facets were inseparable from religious aspects. Hagner states, "Due to political upheaval in Rome (Nero was emperor most likely when this was written), Paul wanted to ensure that the lifestyles of the Christians on Crete accurately reflected the gospel and did not simply react to the culture she was present in. Of utmost importance was the idea of 'good works' which he refers to at least six times (explicitly) within the text."[11] Paul and Titus led in a dominant culture encompassing a system of rules, values, dispositions, and cultural norms that "imposed

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[8] Ibid., 180.

[9] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisonburg, PA: Trinity Press International, 2006), 71-72.

[10] Julius Scott, *Jewish Backgrounds of the New Testament* (Grand Rapids, MI: Baker Books, 2007), 112.

[11] Donald A. Hagner, "Titus as a Pauline Letter," *Society of Biblical Literature Seminar Papers* (1998): 556-557.

its goals on people."[12] The moral and ethical standards of Jewish tradition created tension between all social classes that existed at the time. Paul knew his ministry and journey would face many challenges and depended on the help of others. DeSilva says, "Titus was a coworker who could be trusted with some very delicate matters."[13] Paul knew that Titus could be trusted if faced with the Roman imperial order and the political consequences that could come along with it.

During the time the letter to Titus was written, Paul had traveled through the island of Crete where he discovered the morally and gospel-deprived culture. Paul wrote to Titus, his apostolic delegate, and left him instructions on how to handle issues with Corinth and Crete and wanted Titus to organize the chaos and to establish and prepare leaders within the Christian community. Concerning the condition at Crete, evidence suggests that it was a new developing community. Many scholars assert that because the book of Acts offers only a few details about the societal conditions of Crete, it probably was not a long-standing church.[14] However, Titus took the initiative and negotiated with the church, solved the problems, and made peace within the community.

Exegetical Analysis of the Book of Titus

In Titus 1, Paul the Apostle commands Titus to "set in order the things that are lacking, and appoint elders in every city."[15] In verses 6-9, Paul continues the letter to Titus by discussing the elements an elder should have. Paul states that an elder should be blameless, faithful, loyal, self-willed, not quick tempered, nor a drunk, not violent or greedy, self-controlled, hospitable, and a lover of good, holding fast to those things of Christ.[16] What do these spoken values say about that era? Where did these values derive from that Paul is speaking? Comblin writes, "The law of Jesus concentrates on internal dispositions, that which comes out of a man . . . from the deep recesses of the heart."[17] There is a dominant culture present in Corinth and Crete, which asserts its social and political beliefs on the value system members of that society hold.[18] As seen in Titus 1:10-16, the context describes the negative behavior of both Cretan culture and false teachers. Paul used somewhat of a gnostic–manipulationist approach to choose their leaders due to the overwhelming corruption in society. The gnostic–manipulationist approach "seeks only a transformed method of coping with good and evil . . . rejects the goals of society as well as the institutionalized means of attaining them . . . and believes that salvation is possible in the world, and evil may be overcome if people learn the right means, and improved techniques to deal with their problems."[19] The mindset described in the gnostic–manipulationist approach is what Paul wanted Titus to find in leaders.

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[12] Robbins, *Exploring the Texture*, 86.

[13] David A. deSilva, *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation* (Downers Grove, IL: Intervarsity Press, 2004), 749.

[14] David Moessner and Rekcke Inglasia, *Re-examining Paul's Letters* (Harrisburg, PA: Trinity Press, 2001), 69.

[15] Ti 1:5. All scripture references are from the New International Version unless otherwise noted.

[16] Ti 1.

[17] Jose J. Comblin, "The Rights of the Poor," *America* 165, no. 4 (1991): 95.

[18] Robbins, *Exploring the Texture*, 86.

[19] Ibid., 73.

In Titus 2:1-10, Paul instructs leaders to teach sound doctrine and reveals this teaching by giving a list of virtues and qualities of a sound church. "In all things showing yourself to be a pattern of good works, in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you."[20] Thus, a relationship emerges that will occur throughout the pericope: right conduct flows from right doctrine.[21] Paul states, "Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works. Speak those things, exhort, and rebuke with all authority. Let no one despise you."[22]

In this verse, Paul takes a thamaturgical approach by focusing on individuals' concerns for relief from present and specific ills by special dispensations.[23] However, Paul notes that relief is not only for oneself but also to continue the "good work" of Christ. It is apparent that Paul is trying to show that there is more than just mere salvation. Paul offers contemporaries a vision of freedom and "self-sufficiency" of action by grounding one's views in a well-developed, supporting ideology.[24]

Finally, in Titus 3, Paul reminds the church that everyone and everything exists in submission to someone else and that by his grace we are heirs. Paul states, "Remind them to be subject to rulers and authorities, to obey, to be ready for good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men."[25] In the following verses, he continues to list all of the ungodly characteristics believers once encompassed before they became saved. Paul reminds us "not by works of righteousness which we have done, but according to his mercy he saved us."[26] Paul closes the letter with a charge stating, "Avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless."[27] Paul's teachings direct individuals against temple and Jewish law that keep people in "serfdom."[28] Paul is seeking a willing attitude from the cultural society and a voluntary reform, in hopes of that cultural society pursuing a better way of life based on grace and mercy.[29]

III. APPLICATION FOR MODERN-DAY ORGANIZATIONS

Through the exegetical analysis of the pastoral letter written to Titus, it is revealed that values and ethics are the basis of every organization. Viinamäki states, "It is becoming increasingly apparent that the full integration of ethical standards into business practice is not only preferable, but also necessary for long-term organizational survival."[30] Paul confirms this throughout the book of Titus. O' Toole states, "In sum, to

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[20] Ti 2:7-8.

[21] Donald Guthrie, *The Pastoral Epistles* (Grand Rapids, MI: Eerdmans, 1957), 191.

[22] Ti 2:14-15.

[23] Robbins, *Exploring the Texture*, 73.

[24] Ibid., 87.

[25] Ti 3:1-2.

[26] Ti 3:5.

[27] Ti 3:9.

[28] Ernst Brammel, "The Revolution Theory from Reimarus to Brandon," in *Jesus and the Politics of His Day,* eds. E. Bammel and C. F. D. Moule (New York: University Press, 1984), 14.

[29] Ibid., 87.

[30] Olli-Pekka Viinamäki, "Intra-Organizational Challenges of Values-Based Leadership," *Journal of Business Ethics and Organization Studies* 14, no. 2 (2009): 6.

be effective, leaders must begin by setting aside that culturally conditioned 'natural' instinct to lead by push, particularly when times are tough. Leaders must instead adopt the unnatural behavior of always leading by the pull of inspiring values."[31] Paul demonstrated this exactly!

Paul teaches us the importance of value-infused leadership and how it creates a strong organizational culture. Paul shows leaders throughout the book of Titus that values and ethics in an organization motivate behaviors by providing direction, emotional intensity to action, representing standards to judge and justify actions, and to guide leaders on how to organize, develop, and choose for leadership positions.

Like, Paul and his board of elders, today organizations should implement a risk management ethics and values program. These types of programs provide a structured approach to assess and develop ethics and values within an organization. The benefit of such programs is that they provide alternatives and/or solutions to help reduce unwanted or undesired values, as well as encourage leaders, members, and stakeholders to define the organizations.[32] Hollar suggest leaders should take the following steps to develop the framework of their risk management ethics and values program:

1. Define acceptable behaviors.
2. Establish a framework of professional behavior and responsibility.
3. Integrate ethical guidelines into decision making.
4. Establish mechanisms for resolving ethical dilemmas.
5. Build and maintain the trust that is the basis for all successful business relationships.[33]

As seen in the examination of the Pauline pastoral letters, managing ethics and values in the workplace is a never-ending process and is vital to any organization's success. Hollar states, "The best of ethical values and intentions might be regarded as relatively meaningless unless they generate fair and just behaviors. The actions that generate lists of values or codes of ethics are most effective when they also generate policies, procedures, and training that translates those values into appropriate behavior."[34] As Christian leaders, God calls us to be and influence, and to work for justice. We have a special privilege and an urgent responsibility to shape society, the laws within society, as well as the nation.

IV. CONCLUSION

Through exegetical analysis, it is revealed that Christians must live out sound doctrine and model Biblical values and ethics as we wrestle with the continuity and discontinuity between the cultures of our society. It is imperative to remember that sound Biblical doctrine cannot be separated from application in any atmosphere. Christian leaders must be a living sermon and testimony of Christ grounded in Biblical truths of moral conduct. The pastoral letter of Titus fits into the larger framework of

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[31] James O'Toole, *Leading Change: The Argument for Values-Based Leadership* (San Francisco, CA: Jossey-Bass, 1996), 11.

[32] Marilyn B. Hollar, "Risk Management Ethics," *Rough Notes* 147, no. 8 (2004): 90-91.

[33] Hollar, "Risk Management Ethics," 90-91.

[34] Ibid., 90-91.

developing leaders' character regarding authoritative positions, but at the same time emphasizing the need to be pliable and teachable.

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TOWARD A RESTORATIONIST THEOLOGY OF LEADERSHIP: ELDERSHIP IMPLICATIONS

MICHAEL MAHAN

For several decades, Restoration studies have noted deficiencies in the treatment of the theology of leadership and of practical ecclesiology. This paper responds to the lack of research linking ecclesiology to organizational design and to the theology of leadership in the Church of Christ tradition by building upon the ecclesiological framework composed of theological tradition, church metaphor, worldview, and organizational leadership perspectives. Elder role and congregational structure are considered in light of these perspectives, showing the ecclesiological framework as a broad scale and functional approach to these issues. This paper concludes that democratic congregationalist and corporal congregationalist church structures are most in line with Church of Christ theological emphases. Elder function is collocated within these structures as pastoral leadership, emphasizing the spiritual development of both individual members and the local body.

Two decades after John Wilson's diagnosis that Churches of Christ suffered from both an identity and a leadership crisis,[1] little scholarship has offered a response to either the question of a practical doctrine of the church or the need for a theology of leadership. Although, as indicated by Thomas Olbricht, Ferguson and Shelly and Harris have made contributions to the Church of Christ's ecclesiological field, there is no

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[1] John F. Wilson, "Saints, Shepherds, Preachers, Scholars: Leadership Crisis in Churches of Christ," *Restoration Quarterly* 34 (1992): 129-134.

strong linkage from theology to ecclesiology and from ecclesiology to leadership.[2] Likewise, scholarly focus on ecclesiological leadership is limited to a handful of works.[3]

The concern over leadership issues in our churches has been said by James Thompson to underline an "uncertainty and controversy over ministerial role models and the desire for the contemporary church to find appropriate paradigms in the New Testament."[4] According to Thompson, many of our ministry questions are not issues that the New Testament even sought to address as the New Testament does not offer a singular view of ministry. This conclusion must be understood according to Restoration interpretation, particularly that of the primary inquiry through the search for Biblical pattern or example.[5] By New Testament paradigm, Thompson refers to a clear example or pattern of leadership in New Testament practice. This methodological limitation and its fruit thus present a watershed: Does the apparent silence of the scripture justify a pragmatic approach to leadership or should theological reflection and a more systematic theology of the church and leadership direct our inquiries?

In the instance of pragmatic methodology, the best case scenario was Joseph Crisp's approach.[6] Crisp based his study on three tenets: (1) some principles of New Testament theology, (2) Restoration conception of ministry, and (3) the actual practice of ministry. Although the New Testament concepts addressed may be relevant and even necessary to a philosophy of ministry, they are not sufficient and are in no way systematic. Crisp found that in Church of Christ ministers, the focus on preaching was the only clear binding principle and subsequently offered it as the organizing principle for a Church of Christ theology of leadership. This can at best be considered a bottom-up approach, attempting to fill the gaps in a theology of leadership by what ministers actually do. As such, it situates itself among the pragmatic approaches to leadership and ministry.

A competing approach to a theology of leadership is based on systematic theological reflection. As Wilson perhaps unintentionally suggested, theology of leadership is at least influenced if not determined by ecclesiology.[7] Other theologies of leadership and ministry, such as that of McClendon, have consequently demonstrated the strong connection between ecclesiology and theology of leadership.[8] A top-down approach should thus firmly and systematically root the theology of leadership and ministry in ecclesiology.

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[2] Thomas H. Olbricht, "The Theology of the Church in Churches of Christ," *Restoration Quarterly* 50 (2008): 34.

[3] Most significant are Willis's discussion of elder authority, Berry's treatment of a Pauline leadership model, and Crisp's description of the practiced philosophy of ministry.

[4] James W. Thompson, "Ministry in the New Testament," *Restoration Quarterly* 27 (1984): 143.

[5] A. C. Smith, "Searching for the Hidden Church: William Jones and the Common Roots of Landmarkist and Restorationist Ecclesiology," *Perspectives in Religious Studies* 36 (2009): 421-431.

[6] Joseph Crisp, "Toward a Theology of Ministry for Churches of Christ," *Restoration Quarterly* 35 (1993): 9-19.

[7] Wilson, "Saints, Shepherds, Preachers, Scholars," 129.

[8] James William McClendon Jr., *Doctrine: Systematic Theology,* vol. 2 (Nashville: Abingdon, 1994).

I have elsewhere[9] proposed an ecclesiological framework, based on Mannion's, Olbricht's, and O'Meara's work.[10] This framework, in linking practical ecclesiology to systematic theology, considers the perspectives of: (1) church image or metaphor, (2) our theological tradition, (3) worldview, and (4) behavioral sciences. The framework allows a broader study of ecclesiogical issues in relationship to a widespread array of theological constructs. The expansion of this framework to the theology of leadership must then include two subsequent elements: organizational design (a sub-element of ecclesiology known as second-order ecclesiology) and a theology of leadership. In this way, theological reflection, rather than pragmatism, may inform our theology of leadership. This paper adopts this framework to draw some elements of a theology of leadership relevant to a particular leadership issue: the role of elders in Churches of Christ.

I. ELDER ROLE: A TEST CASE

According to Everett Ferguson, scriptural information regarding elder duties do not derive from New Testament example, but from the names, qualifications, and instructions given them.[11] This approach is in many ways traditional, echoing Restoration tradition and previous works such as Ferguson and Roberts's articles,[12] along with Cogdill's *The New Testament Church* and Brownlow's *Why I Am a Member of the Church of Christ*. Although Ferguson's approach is similar to others, it is notably more advanced as it roots the work of church leaders, elders included, in the model of Christ's work. Yet, despite positive notes, two weaknesses in our traditional approach are evident.

A first weakness in the description of elders' work according to qualifications emerges with a consideration to social intertextual. Social intertexture is a method of socio-rhetorical criticism that considers the relationship of Biblical texts to synchronic social elements.[13] Already by 1932, the list of qualifications of elders (1 Tm 3; Ti 1) was noted to have a strong relationship to other, secular texts.[14] Easton noticed the resemblance of elder qualifications to the pagan virtue lists, most particularly to that in *The General* by Tacitus Onasander.[15] This list is striking for two reasons. First, it was written for a known, specific occasion (circa 50 CE, for the consular Q. Veranius) and is

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[9] Michael Mahan, "Extending Olbricht's Proposal: A Framework for a Church of Christ Ecclesiology" (paper, Regent University, 2011).

[10] See Gerard Mannion, *Ecclesiology and Postmodernity* (Collegeville, MN: Liturgical Press, 2007); Olbricht, "The Theology of the Church," 15-34; Thomas O'Meara, "Philosophical Models in Ecclesiology," *Theological Studies* 39 (1978): 3-21.

[11] Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids, MI: Eerdmans, 1996), 324.

[12] Everett Ferguson, "Authority and Tenure of Elders," *Restoration Quarterly* 18 (1975): 142-150; J. W. Roberts, "Eldership," *Restoration Quarterly* 17 (1974): 54-60.

[13] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (New York: Routledge, 1996).

[14] B. S. Easton, "New Testament Ethical Lists," *Journal of Biblical Literature* 51(1932): 1-12.

[15] Aeneas Tacticus, Asclepiodotus, and Onasander, *Aeneas Tacticus, Asclepiodotus, Onasander* (London: Heinemann, 1962).

dated at least 10 years prior to all estimates of the writing of 1 Timothy.[16] Second, the text is markedly similar to the that of 1 Timothy 3:2-3, reading, "the general should be chosen as . . . soberminded, self-controlled, temperate, frugal, hardy, intelligent, no lover of money, not (too) young or old, if it may be, the father of children, able to speak well, of good repute."[17] Although similarity does not denote provenance or necessarily even mutual influence, the coexistence of these texts has an impact on the interpretational scheme applied by Ferguson. If Ferguson's thesis that elder duties derive from qualifications is correct, then first-century Christian elders and pagan Greek generals fulfilled essentially the same duties—a highly questionable proposition. This, of course, does not question the importance of the virtues inherent to those aspiring to leadership within the church, or the other sources of elder duties described by Ferguson.

The second difficulty with the interpretation scheme adopted by Ferguson is the lack of a practical balance within the duties ascribed to the elder. Although Ferguson's approach highlights the leadership's focus on the threefold work of the church (pastoral, evangelistic, and diaconal work),[18] the exact relationship between these is difficult to ascertain. The relationship of these foci to administrative tasks is also very unclear and the affirmation that the title of bishop or overseer left room for development says little normatively about actual modern leader practice or congregational direction.

The difficulty of balancing spiritual elements and administrative tasks is not exclusive to ecclesiology or to church practice. Organizational leadership has shown a constant emphasis on the task/relational equilibrium since some of the earliest studies conducted by Ohio State University and the University of Michigan in the 1950s. It seems likewise a popular worry that elderships may tend to a board of director mentality rather than to any type of spiritual leadership. Empirical research I recently conducted among southern congregations of Churches of Christ indicated that the overall weakness of elderships was putting congregants first and helping others grow and succeed, while task elements faired substantially better.[19] The concern for a balance between administrative and relational (or spiritual) elements of elders' service underscores the need to revisit ecclesiology and the theology of leadership—and provides a limited scope for the application of the ecclesiological framework.

Theological Influences on Ecclesiology: Theological Tradition and Church Metaphor

Whereas a full development within an ecclesiological framework would in all likelihood address the methodological weaknesses of our traditional approaches to the theology of leadership, partial consideration of the constituent elements of the framework are relevant to elder role and practice. Earlier works such as those previously mentioned deal specifically with exegetical concerns in relationship to elder,

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[16] D. A. deSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (Downers Grove, IL: Intervarsity Press, 2004).

[17] Easton, "New Testament Ethical Lists," 10.

[18] Ferguson, *The Church of Christ*, 317.

[19] Michael Mahan, "The Effect of Servant Leadership on Volunteer Engagement in Ministry" (paper, Regent University, 2011).

allowing us to focus on Church of Christ tradition, church metaphor, worldview, and organizational leadership perspectives in relationship to our theology and Biblical texts.

Theological tradition

Theological tradition shapes ecclesiology primarily through the tradition's founders. Thus, the theological influence of Alexander Campbell (and Barton W. Stone, secondarily) continue to have implications for Church of Christ ecclesiology and theology of ministry, despite, as has been noted, we have a strong tendency to ignore our historical heritage.[20] Although it is well known that Campbell outlined the threefold ecclesial ministry (evangelist, elder, and deacon), other elements of Campbell's theology contribute to congregational structure and leadership philosophy as well.

In Campbell's view of the church, a laity–clergy distinction did not exist.[21] Although he later developed an ecclesiological understanding of particular ministry, Campbell was against political power as a reaction to the Protestant clergy that he frequently criticized.[22] Campbell's view of ministry and eldership thus may have been influenced by his views of government, as it has been said that he loved democracy.[23] Despite this preference for democratic congregational structure, Campbell let elders govern decisionally and in worship,[24] according to Richard Harrison, also as a continuation of presbyterian practice.[25] Harrison found that Stone shared this view of ruling elders, with the only stipulation being that elders necessarily be involved in preaching, teaching, and administrating the sacraments.[26] In fact, the central theme regarding elders in both Campbell's and Stone's thought was the necessity of a teaching role.[27] This theme is so developed that they actually did not fully consider presiding, governing, or ruling.

Although Campbell and Stone's teachings and direct influence on elder practice may be important, in the larger ecclesiological scheme, other concepts regarding the church are fundamental. For Campbell, the purpose of church was the same as the purposes of Christ. According to Ferguson, these purposes in Jesus' ministry were teaching, preaching, and healing, corresponding to the church's edification, evangelism, and benevolence.[28] One particular is noticeably absent in the discussions of both Ferguson and Campbell at this point. Although Jesus' purposes they have noted are the obvious product of Bible study, the lack of connection to the Father is noticeably absent. Jesus was obviously concerned about glorifying the Father personally (Jn 11:4; 13:31-

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[20] Kent Ellett, "A Scandalous Particularity: Theological Reflection and the Future of 'Our' Churches," *Encounter* 69 (2008): 19-28.

[21] Weldon Bennett, "The Doctrine of Ministry in the Thought of Alexander Campbell," *Restoration Quarterly* 16 (1973): 240-249.

[22] Alexander Campbell, *Millennial Harbinger,* 1 (September 1830): 427-428.

[23] Bennett, "The Doctrine of Ministry," 240-249.

[24] Alexander Campbell, *The Christian System* (Nashville: Gospel Advocate, 1956), 79-80, 86-87.

[25] Richard L. Harrison, "The Understanding of Ministry in the History of the Christian Church (Disciples of Christ)," *Lexington Theological Quarterly* 37 (2002): 14.

[26] Ibid., 10.

[27] Ibid., 15-16; Bennett, "The Doctrine of Ministry," 241-242.

[28] Ferguson, *The Church of Christ*, 283-289.

32; 17:1-5) and he desired that his followers bring glory to the Father (Mt 5:14-16). Ephesians 1:9-12, 1 Peter 4:11, and other material in the epistles sustains at least partially the doxological purpose of the body of Christ. These purposes are fundamental in outlining second-order ecclesiology (church structure) and a theology of leadership.

The body metaphor

Ecclesiological texts such as Paul Minear's *Images of the Church in the New Testament,* Avery Dulles's *Models of the Church,* and Veli-Matti Kärkkäinen's *An Introduction to Ecclesiology: Ecumenical, Historical & Historical Perspective* have highlighted the importance and profound influence of Biblical metaphors as defining the church. The influence of metaphor is impossible to deny, although, as pointed out by Brian Flanagan, there may be limited to a particular metaphor, particularly if all other metaphors are left unconsidered.[29]

Alexander Campbell left a heritage regarding church structure through church metaphor, although it is less often noted. For Campbell, the preferred description of the church is the body metaphor[30] and judging by Church of Christ texts and articles, the body continues to dominate our thinking. In Campbell's view, power also resided in the united, local church.[31] The church as the body thus exists first as a local body, and every local congregation should be complete. The connection of the belief in locally determined structure and power to democratic congregational polity is obvious. A possible residual indication of Campbell's belief in the body and democracy is the congregational business meeting, still practiced in some of our congregations.

The influence of the body metaphor that permeates our thought on the nature of the church is best revisited scripturally. Among the clearest scriptural explanations of church structure from the body metaphor is 1 Corinthians 12:

> For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. . . . If they were all one member, where would the body be? But now there are many members, but one body . . . it is much truer that the members of the body which seem to be weaker are necessary; and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, so that there may be no division in the body, but that the members may have the same care for one another.[32]

Although a full exegesis of the passage is beyond our scope, the collocation of individual elements (members) within the unified body is obviously in discussion. According to David Garland, the metaphor emphasizes unity, symbiosis, and

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[29] Brian P. Flanagan, "The Limits of Ecclesial Metaphors in Systematic Ecclesiology," *Horizons* 35 (2008): 32-53.

[30] Campbell, *The Christian System*, 74-86.

[31] Ibid., 84-85.

[32] 1 Cor 12:12, 19, 22-25. All scripture references are from the New American Standard Bible unless otherwise noted.

interdependence.[33] Although Garland notes that 1 Corinthians 12 is not Paul's definitive ecclesiology, the passage at least illuminates the relationship of the individual to the entire body. N. T. Wright has also noted that the body metaphor was already at use by political theorists of the first century, emphasizing the emperor as the head and the different parts that citizens played.[34] Garland, though, underlined the Biblical text's emphasis on the relationship of one member to another, pointing to Paul's main concern of diversity in unity, emphasizing the interdependence of body members.

Leadership Perspective on Ecclesiology

Organizational leadership is a behavioral science that may illuminate ecclesiology by focusing our attention on issues of second-order ecclesiology that are not often considered in first-order ecclesiology. Some particular issues in organizational leadership that may relate to second-order ecclesiology (church structure) and theology of leadership (particularly elder role/function) are task–relationship considerations, power theories and models, and organizational design models.

Task–relation issues

As previously noted, task–relationship issues came to the forefront very early in behavioral research and have since continued to frequently influence leadership thought. Although an outline of the multitude of studies influenced by the task–relationship dimensions would be impossible, Gary Yukl notes that in the bulk of research, when relation-oriented behavior improves, so does subordinate satisfaction and performance, whereas task-oriented behaviors have not been shown to positively affect others.[35] The body of research on task–relation dimensions thus highlights the importance of relational behaviors relative to organizational structure and leadership.

What is most interesting regarding task–relationship balance and eldership roles and functions is a particular perspective taken by many studies regarding leadership and management. An important viewpoint held by many leadership experts pits management against leadership, when management is defined as including "planning, budgeting, organizing, staffing, controlling and problem solving" and leadership as "aligning people with a vision [of the future] and inspiring them to make it happen."[36] In research such as that by John Kotter, it is evident that successful development of the organization and of employees is best achieved by only 30 percent management and 70 percent leadership. For the church, the question of leader role and function then pits leadership (relation orientation) and management (task orientation) against the purpose of the church. The issue obviously begs the question of church and elder purpose. Where the church exists as the locus of believer development and elders play a vital

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[33] David E. Garland, *1 Corinthians* (Grand Rapids, MI: Baker Academic, 2003), 588-562.

[34] N. T. Wright, *Paul for Everyone: 1 Corinthians* (London: Society for Promoting Christian Knowledge, 2004), 160.

[35] Gary Yukl, *Leadership in Organizations,* 7th ed. (Upper Saddle River, NJ: Prentice Hall, 2009), 58.

[36] John Kotter, "Successful Change and the Force that Drives It," in *Leading Organizations: Perspectives for a New Era,* ed. Gill Hickman (Thousand Oaks, CA: Sage Publications, 1998), 463.

role in that development (as indicated by Eph 4:11-16, for example), elder function should necessarily be notably relational, based on leadership. Where the church is an institution to be developed, elders slip into management and purely administrative functions.

Power theories

The issue of power and authority in Churches of Christ have been most recently addressed by Timothy Willis.[37] Willis seems to have possibly been influenced by a descriptive study previously published by Reed Nelson,[38] dealing with Max Weber's threefold power typology, although Willis's work is normative and based on scriptural considerations. Unfortunately, Weber's power taxonomy is considerably dated, based on his work from 1947 (although fully elaborate in 1967). More modern power theories are more exhaustive and are frequently based on French and Raven's power taxonomy.[39] The more useful of these theories is Yukl and Falbe's integration of positional and personal power, incorporating two factors and seven components.[40]

In this power taxonomy, power is first understood as the capacity of someone to influence another, although influence is often conceived of as absolute. Others may react to power by commitment, compliance, or resistance. Positional power types derive influence from the perception of one being in a position of control or of authority; subdimensions of positional power are legitimate, coercive, reward, information, and ecological power. Legitimate authority derives directly from overseeing the work activities of others, as do reward and coercive power. Information and ecological power likewise derive from privileged positions; those of controlling resources, such as the flow of information or the environment. Positional power, deriving from office, thus more often than not strongly emphasizes control over others.

Personal power, like information power, is derived from knowledge, but does not focus on control but on contribution to others' needs. Referent power derives influence from those whom one knows; expert power is influence based on what one knows. Expert power thus represents the benevolent twin of information power. Personal power is thus not based on position, but on personal resources that may benefit others.

Biblical discussions of the body metaphor respond to the question of power, circumscribing the types of power that church leaders may yield. Ephesians 4 is among the chief of these passages:

> And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ . . . speaking the truth in love, we are to grow up in all aspects into him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies,

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[37] Timothy M. Willis, "Obey Your Leaders: Hebrews 13 and Leadership in the Church," *Restoration Quarterly* 36 (1994): 316-326.

[38] Reed E. Nelson, "Authority, Organization and Societal Context in Multinational Churches," *Administrative Science Quarterly* 38 (1993): 653-682.

[39] J. French and B. H. Raven, "The Bases of Social Power," in *Studies of Social Power,* ed. Dorwin Cartwright (Ann Arbor, MI: Institute for Social Research, 1959), 150-167.

[40] Gary Yukl and C. M. Falbe, "The Importance of Different Power Sources in Downward and Lateral Relations," *Journal of Applied Psychology* 76 (1991): 416-423.

according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.[41]

The final verses of this text again indicate the interdependence of body members, yet the initial verses demonstrate the positional roles of certain members. According to the purposes of these roles (equipping the saints and building up the body) and the interdependence of all members, it is difficult to conclude that positional power typologies, including the legitimate typology, are appropriate to the body context. It is precisely the legitimate power type that Willis refutes in his textual analysis of Hebrews 13:17 (although in Marx's power taxonomy it is described as legal–rational). Legitimate or legal–rational authority derives from office and Willis effectively demonstrated that in Hebrews 13; elder power does not derive from office. Likewise, if the legitimate typology is not applicable to the pastor–teachers of Ephesians 4:11, neither are reward, coercive, information, or ecological power, that depend upon legitimate (positional) power.

Leader power within the church thus becomes a question of power based on knowledge of Jesus and of his word, yet not on knowledge control. Ephesians 4:11 collocates these leaders in relationship with Jesus and could well be indicative of influence based on referent power, as they have been chosen (called) by him and, as their role is formative for the body, their relationship to him is closer than those that they develop. The formative aspect towards both saints individually and to the body as a whole underlines expert power—personal capacity and knowledge that are useful to others. Personal power is thus characteristic of the leaders in Ephesians 4, and as a type of power that persuades and encourages the body to grow, it is analogous to the persuasive–oratorical based power discussed by Willis.

Systems theories also provide significant input into power considerations. Among the more recent theorizations, Coleman's research[42] has a strong relationship to some elements of Yukl and Falbe's power taxonomy, basing power in the individual's location within relationships. Yet in systems models, influence (and power) is not only exercised from above. Coleman successfully demonstrated top-down, middle-out, and bottom-up sources of power. Although the theory lends itself very practically to congregations in which authority issues are problematic, middle-out and bottom-up influence, based on relational elements rather than attempts to change others, are clearly indicative of the potential to lead without the need for authoritarian offices or positions.

The consideration of power is not only useful for Willis's purpose. Roberta Satow showed how the relationship between a specific power type (value–rational) inherent in many churches influences organizational structure.[43] Although this research was based on the implications of Weber's theorization, the conclusions are shared with the bulk of power theories: there is a correlation between organizational structure/design and the power model utilized. In the case of ecclesiology, the model of church government is directly related to the type of power exercised by church leaders.

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[41] Eph 4:11-12, 15-16.

[42] P. T. Coleman, "Conflict, Complexity and Change: A Metaframework for Engaging with Protracted, Intractable Conflict—III," *Peace and Conflict: Journal of Peace Psychology* 12 (2006): 325-346.

[43] Roberta Satow, "Value-Rational Authority and Professional Organizations: Weber's Missing Type," *Administrative Science Quarterly* 20 (1975): 526-531.

Organizational design models

Leadership literature regarding organizational design models in churches continues to be based almost exclusively on the work of Douglas Allen.[44] Allen's work established a correlation between certain doctrinal beliefs and church organizational structure. Most pertinent to the issue of elder function and role is the organizational model. Organizational design, in Allen's theory, may be congregational, denominational, or hierarchical. Hierarchical design, though, should not be pertinent to Restoration tradition but to Roman Catholic and Orthodox traditions. In the congregational structures, church decision processes are either fully democratic or corporate (in which elders make decisions based on congregational desires). In the denominational structure, elders make decisions based on respecting doctrine rather than congregational wishes.

The distinction between corporate congregational and denominational structure underscores a fundamental doctrinal issue regarding the responsibilities of leaders. Elders may be first responsible to God, to the brothers, or even to theological tradition. Theological reflection and scriptural responses to this issue may prove difficult. Whereas Hebrews 13 considers leaders as responsible for the souls of the brothers to God, it says little about the delicate balance between the responsibility to God and to the brothers. The good shepherd paradigm of John 10:2-15 may be more relevant, where good shepherds seek to satisfy the needs of the flock and are even self-sacrificial. The practical answer to the structure issue is likely a delicate balance: leaders consider the needs and desires of their followers, along with God's desires.

Allen's hypothesis, as recently as 2002 confirmed by further studies,[45] was that church structure is highly correlated with the control of doctrine (i.e., interpretation of scripture). Although Allen outlined three possibilities, the individualistic and confessional categories are most relevant to Restoration tradition. In individualistic (free or limited) interpretation, the individual is free and responsible to interpret scripture personally. In free individualistic interpretation, the individual is allowed to hold any view informed by scripture, with the exception of Biblical commands. In limited individualistic interpretation, the individual is free to interpret scripture, but must adhere to certain church doctrines. According to Allen, in limited individualistic churches, adherence to a statement of faith is often a requisite for membership. Confessional interpretation, instead, indicates that the denominational or congregational founders have established doctrine and emphasis. Although change in doctrine may be possible, it would involve the entire range of members.

Allen's thesis thus introduces another underlying doctrinal issue regarding the interpretation of scripture and the relationship of individuals to the congregation as a whole. Whereas in Churches of Christ, we emphasize the unmediated relationship with God (1 Tm 2:5) and the priesthood of all believers (1 Pt 2:5-10), "being of the same

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[44] Douglas W. Allen, "Order in the Church: A Property Rights Approach," *Journal of Economic Behavior and Organization* 27 (1995): 97-117.

[45] Wen Mao and Charles Zech, "Choices of Organizational Structures in Religious Organizations: A Game Theoretic Approach," *Journal of Economic Behavior and Organization* 47 (2002): 55-70.

mind" is a concern (Phil 2:12) and some degree of doctrinal conformity is obviously an objective of church growth (Eph 4:14-16). This equilibrium is delicate and underlines the importance of frequently neglected ecclesiological elements. Like the discussion of elder responsibility, the issue itself deserves in-depth study in order to arrive at credible conclusions.

Worldview Perspective on Ecclesiology

The final perspective in ecclesiology is the worldview perspective. Although many worldview elements could illuminate ecclesiological considerations, recent studies focus highly on the influence of postmodernity. A full analysis of worldview perspectives on ecclesiology is well beyond the scope of this article, yet recent studies have highlighted modern tendencies, some of which surprisingly string a harmonious chord with Restoration values. Particularly, tendencies toward autonomy and individualism, and nondenominational church structures represent interesting points of convergence.

Religious studies attribute the decline of churches to several effects of postmodernism, chiefly the doubt of absolute truth and of history.[46] Dale Meyer described the difficulty of the truth issue, while indicating an interesting connection to initial Restoration beliefs.[47] According to Meyer, there is now a popular doubt regarding truth claims and thus a difficulty with propositional expositions of the gospel. Yet there is also an evangelistic possibility with strong connections to personal witness. The postmodern tendency is to identify with stories and, thus, according to Meyer, personal accounts of salvation and retelling of personal encounters with the Biblical story may be particularly effective. According to Crisp, though, in Alexander Campbell's view, testimony and personal witness were crucial to evangelism and a main duty of evangelists.[48] Unfortunately, a conflict in Campbell's theology was the equilibrium between the personal witness and pure speech (i.e., using only the Bible's language).[49] A strategic rebalancing of these two aspects, as suggested by Kent Ellett, could effectively respond to postmodernism's difficulty with truth.

The postmodern worldview also emphasizes autonomy and individualism. Although often this tendency pushes people toward an individualized religion in which they worship their own god in their own homes, representing a difficulty for churches, it also influences church structure. According to Joseph Williams, the tendency toward autonomy actually favors nondenominational church structures.[50] For Williams, the positive elements of the nondenominational church are numerous: (1) the congregation can determine its own ministries, (2) congregations can make changes without consulting a governing board, and (3) congregations aren't obligated to a denominational theology or polity for teaching and preaching. In William's analysis,

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[46] Joseph Williams, "The New Ecclesiology and the Post-Modern Age," *Review and Expositor* 107 (2010): 33-40.

[47] Dale Meyer, "Why Go to Church?" *Concordia Journal* 36 (2010): 89-96.

[48] Crisp, "Toward a Theology of Ministry," 18.

[49] Ellett, "A Scandalous Particularity," 22.

[50] Williams, "The New Ecclesiology," 33-40.

then, Church of Christ theological tradition should predispose our congregations favorably, depending on the ideological commitments of the individual congregation.

A final consideration of postmodernity regards how churches outside our circles are dealing with the issues. Because of the emphasis on individualism, autonomy, and equality, congregations with Free Church ecclesiologies are growing on a global scale[51] and, according to Earl Zimmerman, are actually an important step toward world evangelism.[52] Although we do not usually identify ourselves with the Free Church movement, Churches of Christ conform to most Free Church elements: (1) congregationalist church constitution, (2) belief in separation of church and state, (3) some heritage from the Radical Reformation, and (4) unmediated access to God.[53] For these definitions, Restoration churches fall into the Free Church category, and like most of the Free churches, rely heavily on the body of Christ church metaphor. Perhaps not coincidentally, a number of prominent ecclesiologies from the denominational world rely on the body metaphor as well.[54] In some senses then, Church of Christ heritage has positioned us ahead of current ecclesiological trends. Yet, differently from Cox and Zimmerman's pragmatic reasoning that congregationalist church structure is needed to meet global social conditions, the Church of Christ's foundations are based upon theological reflection.

In the light of worldview consideration, Church of Christ tradition has positioned us very favorably. Campbell's approach to the conveyance of truth through witness and testimony, if recovered, compares favorably to the postmodern disposition. The focal points of autonomy and individuality also relate well to the common mindset. Finally, many aspects of our congregational structures are presently being duplicated strategically, indicating a practicality of portions of our ecclesiology.

Organizational Design and Theology of Leadership (Elder Role)

The ecclesiological framework (body metaphor, theological tradition, worldview, and organizational leadership perspectives) allows the opportunity to address questions scripturally and theologically in a way that shapes congregational structure and theology of leadership. The focus on elder role and function limits the conclusions,[55] but provides an effective and concise demonstration of the potential of the ecclesiological framework.

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[51] See Harvey Cox, *The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity* (Oak Park, IL: Meyer-Stone, 1988), 17.

[52] Earl Zimmerman, "Church and Empire," *Political Theology* 10 (2009): 471-495.

[53] Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 8, 58-63.

[54] John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St Vladimir's Seminary Press, 1985); Hans Kung, *The Church* (New York: Image Books, 1976); Wolfhart Pannenberg, *Systematic Theology,* vol. 3 (Grand Rapids, MI: Eerdmans, 1998).

[55] Church purposes in scripture and in Restoration tradition, for example, would provide a number of descriptions of possible leader roles consonant with Church of Christ ecclesiology.

The body metaphor and congregational structure

Elements of the body metaphor constitute the general form of congregational design. The body metaphor, in scripture and ecclesiological studies, is indicative of member interdependence and the sole headship of Christ. Although member interdependence does not indicate role equality, it does indicate a flat organizational structure. A primary conclusion deriving from the body metaphor is, thus, the limitation of congregational structure to congregationalist or possibly denominational designs. The body metaphor seems to preclude hierarchical church designs; it is therefore not surprising that Catholic organizational design is not based on the body metaphor but on the people of God metaphor, or that Orthodox design is based on not on the body but on the icon of the Trinity.

Member interdependence in the body metaphor bears a striking resemblance to a particular group in organizational leadership studies. In leadership definitions, a group characterized by shared resources, shared objectives, and member interdependence is a team.[56] A team, as opposed to just a group, also indicates the involvement of all members, an important goal for church structure and a fundamental of grass roots movements such as our own. The visualization of the body as a team addresses the free rider problem (a concern in socio-religious studies in the 1990s) and also indicates a chief purpose of many congregational leaders: member involvement. As components of the body, all members desire other members to be present and active. To borrow the language of 1 Corinthians 12, the entire body desires and needs the active participation of the others; a paralyzed leg may not destroy the body, but it does cripple it.

In the body metaphor, mutuality is a chief interest in relationships within the church. First Corinthians 12:22-26 proposes mutual comfort, suffering, honor, and joy, while Ephesians 4:11-16 proposes mutual edification and growth as the purposes of relationships within the body. Although both passages acknowledge leadership roles, they are indicative of every member's need of the others and of togetherness. For church structure, this indicates close cooperation and the active search to meet others' needs. These primary body purposes are also notably spiritual rather than physical in concern. Whatever the role of elders or even administrators in this church structure, their concern should flow from the scriptural purposes of these relationships.

Church metaphor points toward some form of congregationalist organizational structure, not in disaccord with Campbell's initial preferences. In the terms of leadership theory, these foundational elements of ecclesiology point toward organizational structures varying from democratic congregationalist to denominational structure. New Testament scriptures, though, do indicate an administrative role of elders,[57] seemingly excluding a pure democratic congregationalist structure. Congregational structure in this view would be limited to only two possibilities: (1) corporal congregationalist or (2) denominational structures, depending on the balance of responsibility of church leaders.

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[56] Greg Steward, Charles Manz, and Henry Sims, Jr., *Team Work and Group Dynamics* (New York: John Wiley and Sons, 1999), 3.

[57] See 1 Cor 12:28 and Willis's discussion of επισκοπης.

Unfortunately, this conclusion may be hasty; leadership theories and decision-making models, in which a limited number of individuals lead effectively while utilizing consensus and democratic polity, have existed and been exercised in the secular world for decades.[58] In such models, leaders focus on relationships and persuasion, while facilitating group consensus (mutual contribution) in democratic decisions.

Church of Christ ecclesiology would seem opposed to denominational church structure for four reasons. First, the body metaphor, emphasizing member interdependence and not complete body dependence upon a limited group of leaders, seems minimally predisposed against a denomination structure. Even the Ephesians 4 explanation of particular roles in relationship to the body would seem to indicate cooperation and join edification rather than dependence upon a decisional body. Second, the denominational model is correlated with confessional views of church doctrine. In Allen's original theorization, doctrine and truth are conceived of as spiritual goods. In confessional congregations, church leaders thus control these spiritual goods. In Church of Christ tradition, although the church is "the pillar and support of the truth" (1 Tm 3:15) and the truth is "present with you" (2 Pt 1:12), at neither a congregation nor a leadership level is the truth possessed or controlled. Because for us relationship with God is unmediated, leaders that stand in a mediatory or controlling position are not a part of our ecclesiology.

The third factor standing against the denominational model in Church of Christ ecclesiology emerges in respect to power theory. Denominational congregational structure is based on the conception of positional power; elders or a board of directors or trustees make decisions for the congregation that potentially affect the entire local body. The correspondence of Biblical interpretation and established doctrine with centralized, positional power is therefore no coincidence. Collocating congregational power in offices essentially predisposes the body to both confessional interpretation and to denominational structure. Willis, though, has already demonstrated textually that church leader power does not reside in office and the body metaphor likewise seems opposed to such a conception of positional power.

The final difficulty of the denominational congregational structure is one of the Church of Christ's fundamental ecclesiological tenets. From the onset, Church of Christ ecclesiology was against a clergy–laity distinction. Alexander Campbell was adamant about the lack of this distinction; as a nondenominational church, we are a grassroots movement. The lack of a distinct clergy continues to be fundamental to our movement and the move toward a ruling eldership whose function is not primarily spiritual leadership violates this principle.

The elimination of hierarchical and denominational models leaves the possible options of democratic congregationalist and corporal congregationalist church structures in Church of Christ second-order ecclesiologies. Campbell has been shown to prefer the former, yet not necessarily for purely theological concerns. Worldview concerns, namely the adaptability of nondenominational congregations, would indicate, however, corporal congregationalist models. In the corporal congregational structure, the lack of the

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[58] Victor Vroom and Philip Yetton, *Leadership and Decision Making* (Pittsburgh, PA: University of Pittsburgh Press, 1973).

necessity for the complete consensus of the entire body (while relying on the body's needs and desires within the limits of scripture) allows for more rapid reaction to changing social settings.

Implications for the theology of leadership

The interdependence of relationships within the church and the focus on spiritual concerns (edification, growth, shared suffering, and joy) are characteristic of the purpose of the church and congregational structure conforms to church purpose. According to Campbell and Ferguson, elder function also derives from church structure;[59] thus, as church structure is primarily concerned with spiritual matters, elders' primary concern is also the spiritual existence of the church. Church structure and purpose thus circumscribe the primary type of leadership exercised by elders, limiting it to pastoral leadership. These elements of the ecclesiological framework thus draw elder role and function back to those initially described by Campbell and Stone. In the Church of Christ ecclesiology, elders focus on teaching and persuasion, facilitating the growth of the brothers. The decisional board as the primary function of elders does not derive from the body metaphor, but perhaps from an institutional conceptualization of the church. According to the theological reflection on second-order ecclesiology, Campbell and Stone seem correct to insist that administrative elders, without a teaching/spiritual role, have no place in the body of Christ.

Task and relation orientation within church leadership is an area of delicate balance. Leader participation in the Ephesians 4 body-development process, though, tends to collocate elder function primarily within relational orientation rather than task or administrative duties. Although other scriptures indicate some administrative possibilities, those appear secondary and subservient to spiritual and relational development. In the Restorationist tradition, elders are conceived of as leaders (relationally-oriented) rather than managers (task-oriented); as pastoral leaders rather than a board of directors.

Task and administrative duties can likewise be conceived of as existing exclusively for relational ends. In this perspective, Jesus' actions such as physical healing as illustrative of spiritual healing (e.g., Mk 2:1-12) or expiatory physical sacrifice for the salvation of souls could indicate the clear need of church leaders to constantly subjugate administrative and task duties to the spiritual development of individual members and the body as a whole. According to Ferguson's affirmation that elders follow Christ and function as examples to the body of believers, spiritual matters can be of prime concern without neglecting task function, yet spiritual development is the ultimate concern for Christ's mission (Jn 3:16) and for the body of Christ (Eph 4:11-16).

Conceptualization of elder power as expert or referent power further indicates the leadership potential of the elder role. Willis's position that elder authority should be based on persuasion and oratory skills is not to be taken lightly. In the body, power or authority derive from relationship to the Lord and his word and not from office. Because of these two sources of power, elders have a great possibility to influence both

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[59] Campbell, *The Christian System*, 84-85; Ferguson, *The Church of Christ*, 317-324.

individuals and the body as a whole, whether in a democratic or corporal congregationalist structure.

II. CONCLUDING ARGUMENTS

The ecclesiological framework (addressing body metaphor, theological tradition, worldview, and organizational leadership perspectives) offers some advancement in second-order ecclesiology for the Church of Christ tradition where Biblical theology has yet to touch until this point. Rather than providing a new basis for ecclesiology, this framework presents new perspectives from which to consider scripture, indicating possible applications of our theology in organizational design and the theology of leadership. As a theological framework, it also allows us to consider congregational structure and leader roles on a theological rather than pragmatic basis.

The application of the ecclesiogical framework to the issue of elder role and function demonstrates, on a limited scale, the usefulness of structured, theological reflection on an issue previously untouched due to methodological limitations of traditional approaches. Elder role and function need not vary according to the background of the individuals aspiring to church leadership; if approached from sound ecclesiological perspectives, scriptural concerns can be indicative of elder function and congregational design, even beyond the models examined herein.

Regarding congregational structure, a Restoration approach to ecclesiology is indicative of little leeway. Virtually all elements of the ecclesiological framework point toward a singular choice, between democratic and corporal congregationalist structure. Although deeper probing into the scriptural responses to organizational leadership elements could provide further illumination, these two possibilities are indicative of positive and empowering congregational designs for a true nondenominational church.

Regarding elder role and function, two of many issues in the theology of leadership, the ecclesiological framework confirms the frequent, popular notion of elders as pastoral leaders. Rather than propose novel elder functions, this study provides a wider basis for behaviors described in earlier textual studies. The elements presented herein should serve to crystallize elder function as persuasive leaders, considerate of the desires and needs of individual member and the body as a whole. These behaviors on the whole correspond to leader behaviors that empower followers and maximize involvement (engagement) and follower performance as well.

This study also paves the way for future inquiry into role dimension of a Church of Christ theology of leadership. The purposes of the church outlined in scripture and noted by Campbell and Ferguson could very well be indicative of specific roles within congregational leadership. Future research based on an ecclesiological framework may indicate the relationship of spiritual formation ministers, benevolence ministers, and worship leaders to a veritable theology of leadership rather than a simple pragmatic imitation of leadership models and roles borrowed from other traditions. Our heritage as people of the word would demand no less than developing a theology of leadership faithful to our tradition and scripture, even if by updated methodology.

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CONTROLLING ONE'S TONGUE IN LEADERSHIP: A SOCIO-RHETORICAL INNER-TEXTUAL ANALYSIS OF JAMES 3:1-12 AND QUANTITATIVE ANALYSIS PILOT STUDY

TONYA BANKS

A socio-rhetorical inner-textual analysis of James 3:1-12 is conducted to determine the outcomes for control and noncontrol of the tongue. Leadership concepts and constructs are revealed through this analysis which can benefit organizations. Specifically, four variables—accountable, responsible, trust, and confession—are identified as characteristics for a leader. Five variables—perfection, faithful actions (commitment), faith, perseverance, and self-control—are identified as outcomes for a leader's control of the tongue. Six variables—iniquity, defilement, death, judgment, destruction, and no integrity—are identified as outcomes for a leader's noncontrol of the tongue. It was also determined that wisdom is needed for one to control the tongue. A measurement scale, Controlling One's Tongue in Leadership Survey (COTILS) was developed to measure the outcomes for control and noncontrol of the tongue. DeVellis's process of steps was used as a guideline in the scale development process.[1] The measurement scale was distributed to three church groups and made available to those who wished to provide their response online. SPSS was used to perform correlation analysis, factor analysis, and frequency statistical information of data collected from 52 respondents. Results revealed that the leaders who were rated seem to be overall good leaders; however there is indication that leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. It was also revealed that one's self-esteem has been lowered, and that one's performance has been lowered because of what a leader has said to their staff.

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[1] Robert F. DeVellis. *Scale Development Theory and Applications,* 2nd ed. (Thousand Oaks, CA: Sage Publications, 2003).

Many have heard the famous idiom or phrase, "Sticks and stones may break my bones, but words will never hurt me." Some may question if this saying is really true, some may agree with the statement, and there may be others that have experienced and have found that inappropriate use of words or name calling that is directed toward an individual or individuals does hurt. In conversation with colleagues and friends regarding this subject matter, they tend to agree that inappropriate speech does hurt. Those that work in some form of ministry capacity or serve as a lay person within the church agree as well. Church members have experienced hurts and disappointments because of what was said to them; thus, being mistreated through the powerful weapon of the tongue.

The Bible describes the tongue as deceitful,[2] evil,[3] malicious,[4] slanderous,[5] false,[6] sharp as a serpent's,[7] lying,[8] scourging,[9] crafty,[10] proud,[11] mischievous,[12] forward,[13] naughty,[14] perverse,[15] backbiting,[16] and flattering.[17] The Bible also describes the tongue positively as kind,[18] singing,[19] just,[20] wise,[21] wholesome,[22] and righteous.[23] It offers instructions to keep the tongue and soul from troubles,[24] to sin not with thy tongue,[25] and to speak the word.[26] These are just a few Biblical reference scriptures that describe the tongue.[27]

The tongue has both good and bad qualities which can lead to either positive or negative outcomes. *The Oxford Bible Commentary* on James states, "Speech ethics has the negative aspect of getting rid of all false speech and the positive one to receive

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[2] Ps 52:4, 120:2; Rom 3:13.

[3] Jb 5:21.

[4] Ps 57:4; Prv 25:18.

[5] Ps 34:13; 1 Pt 3:10.

[6] Ps 120:3.

[7] Ps 140:3.

[8] Ps 109:2; Prv 6:11, 17.

[9] Jb 5:21.

[10] Jb 15:5.

[11] Ps 12:3.

[12] Ps 10:7.

[13] Prv 10:31.

[14] Prv 17:4.

[15] Prv 17:20.

[16] Prv 25:23.

[17] Prv 26:28.

[18] Prv 31:26.

[19] Ps 126:2.

[20] Prv 10:20.

[21] Prv 12:18; 15:2.

[22] Prv 15:4.

[23] Ps 35:28.

[24] Prv 21:23.

[25] Ps 39:1.

[26] Ps 119:172.

[27] All scripture references are from the New Revised Standard Version unless otherwise noted.

with meekness the implanted word (*logos emphutos*)."[28] It is presupposed that leaders have the ability to impart into their staff or followers either good or bad by what is said from their mouths, which can lead to improving or destroying the organization, or even an individual's moral or performance. The most powerful weapon on a human's body is their mouth or tongue. Proverbs 18:21 states, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."[29] Bray and Oden state that nothing can destroy a fellowship more quickly than verbal abuse or gossip and that the tongue is the most powerful organ that we have, both for good and for evil.[30]

James addressed the topic of controlling one's speech through the use of metaphorical terms in James 3, however, makes first mention of controlling the tongue in James 1:19 and 26, then again in 2:12, 4:11, and 5:12. Controlling one's speech seems to be an important issue that had to be addressed in the early Christian community. DeSilva states, "The lack of control of our tongue renders our religion empty" and "speech can be used to nurture unity and encourage growth or to foment strife and tear down a fellow believer."[31] The purpose of this article is to analyze James 3 through socio-rhetorical methods to derive at intended meaning of scripture, thus lifting out leadership constructs and concepts for controlling one's speech or tongue which can possibly lead to quantitative or qualitative leadership research initiatives and agendas that can benefit organizations. Through this analysis, the following questions are addressed:

1. Why did James give advice for controlling the tongue?
2. Who was James giving this advice to?
3. What are the outcomes for noncontrol of the tongue?
4. What are the outcomes for controlling the tongue?
5. Why was it so important to address the issue of controlling the tongue?
6. How does controlling the tongue apply within an organizational context?
7. Is organizational performance increased when leaders control their tongues?
8. Are employees' self-esteem decreased when leaders do not control their tongues?

A socio-rhetorical inner-textual analysis method following the steps of Robbins[32] is used to help answer the above questions. The following section provides a backdrop setting regarding the book of James, followed by the inner-textual analysis which includes repetitive progressive texture; open, middle, and closing analysis; narrational and argumentative texture; pronouns and sentence diagramming; and metaphor usage.

I. BACKGROUND CULTURAL SETTING AND NARRATOLOGICAL UNITS

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[28] "Commentary on James," in *The Oxford Bible Commentary,* ed. John Barton and John Muddiman, *Oxford Biblical Studies Online*, http://0-www.oxfordbiblicalstudies.com.library.regent.edu/ article/book/obso-9780198755005/obso-9780198755005-div1-932.

[29] King James Version.

[30] Gerald Lewis Bray and Thomas C. Oden, *Ancient Christian Commentary on Scripture,* vol. 11*, James, 1-2 Peter, 1-3 John, Jude* (Downers Grove, IL: InterVarsity Press, 2000), 35.

[31] David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 828.

[32] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (New York: Routeledge, 1996).

MacDonald[33] states that the book of James was written between 45-48 AD, however, Halley[34] states that it was written 60 AD, but mentions that some date the book before 50 AD as there are striking parallels with 1 Corinthians 1-4.[35] It is thought that James and Paul were reacting against Jewish Christians that had former ties to Essene, Therapeut, and Baptist circles. Riesner further mentions that the instigators of the persecution seemed to be the rich and politically influential. Such information reveals that the composition of the book of James can be placed in mid-40s AD when the Jewish Christians were oppressed by the Sadducean oligarchy and Jewish kings such as Agrippa.[36] Riesner further states that after the second half of the 40s AD, persecution was instigated by Zealot movements as indicated in Acts 15:1 and 23:12-22.[37] MacDonald also states that James wrote to the Christian believers, but Halley further justifies that James wrote to the Christian Jews.[38]

Riesner states that if the letter of James was considered to be pseudepi-graphic then the book was written after the death of James in 61 CE or after the destruction of Jerusalem and the dispersion of the Jewish Christian community in 70 CE as there are parallels to the writings of 1 Peter, 1 Clement, and Shepherd of Hermas, thus, indicating that there were socio-economic problems in Christian communities at the turn of the first and second centuries. However, if one used this hypothesis then the letter could have been composed in any part of the Roman world where Greek-speaking Christians resided.[39]

It is believed that James was writing to Jewish Christians that resided in Syria from the mixed community of Antioch. Riesner states that after the persecution of Agrippa, James became an influential leader of the Jerusalem community as the 12 apostles had left, thus he became the only leader or representative of the Jerusalem community.[40] Riesner further states, "The interfering of Jewish Christians close to him in the mixed community of Antioch might be due to a widespread Jewish belief that Syria was part of a greater Holy Land and subject to its so special regulations," thus, "such a belief can also explain the sending of an encyclical diaspora letter."[41] Riesner further explains that the letter of James was sent to a very limited number of Greek-speaking

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[33] William MacDonald, *Believer's Bible Commentary* (Nashville: Thomas Nelson, 1989).

[34] Henry H. Halley, *Halley's Bible Handbook: With the New International Version* (Grand Rapids, MI: Zondervan, 2000).

[35] Rainer Riesner, "Date and Place of Composition James," in *The Oxford Bible Commentary,* ed. John Barton and John Muddiman, *Oxford Biblical Studies Online*, http:// 0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-495.

[36] Ibid.

[37] Ibid.

[38] MacDonald, *Believer's Bible Commentary*.

[39] Riesner, "Date and Place of Composition."

[40] Rainer Riesner, "Author, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-494.

[41] Ibid.

communities as the book was not included in the Syriac Bible until the fifth century and can be astonishing in view of the influence of Jewish Christian traditions in Syria.[42]

The book of James employs wisdom, theology, Christology, eschatology, anthropology, and soteriology. The book of James is considered a wisdom book that is derived or based on Old Testament tradition and the teaching of Jesus. James spoke about Jesus as he spoke about God, thus showing Christology. From an eschatology standpoint the book of James is a letter that anticipates the second coming of Jesus, thus portraying the eschatological goal as human perfection, yet recognizing that confession and forgiveness is warranted. Finally, from a soteriology perspective, it seems that James may be reacting against the teachings of Paul, however it is understood that James instructions are based on the teachings of Jesus.[43]

The narratological units for the entire book of James can be categorized into the following sections, as described by Riesner[44] and shown in table 1. However, focus was placed on James 3:1-12.

Table 1. Narratological units in the book of James

Unit	Chapter	Verses
Prescript	1	1
Joy in temptations	1	2-18
Hearing, speaking, doing	1	19-27
The love command and dead faith	2	1-26
Ethics of speech for teachers	3	1-12
The wise and humility	3	13
	4	12
Warning to the rich	4	13
	5	6
Patience until the coming of the Lord	5	7-20

The Commentary on James identified one of the narratological units of the book of James as "ethics of speech for teacher" (Jas 3:1-12),[45] while Neyrey identified the

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[42] Rainer Riesner, "Canonicity, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-496.

[43] Rainer Riesner, "James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-493.

[44] Rainer Riesner, "Outline, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-497.

[45] "Commentary on James."

narratological unit as "control of the tongue,"[46] and Davids identified it as "pure speech has no anger."[47] DeSilva described the unit as "the challenge of controlling the tongue."[48] Specifically, *The Commentary on James* breaks down the narratological as shown in table 2.[49]

Table 2. Narratological units in James 3:1-12

Unit	Chapter	Verses
The tongue like a horse's bit	3	2-3
The tongue like a ship's rudder	3	4-5
The tongue as a fire	3	5-6
The untamed tongue	3	7-10
No double talk	3	10-12

Davids divides the units a bit differently as shown in table 3.[50]

Table 3. Narratological units in James 3:1-12

Unit	Chapter	Verses
Warning against self-exaltation	3	1-2
Warning against power of the tongue	3	2-5
Warning against doubleness in the tongue	3	5-12

In summary, this section shows the narratological units of the book of James, and specifically, units for James 3:1-12 by different authors. The common theme or subject that is shared regarding James 3:1-12 is on the tongue and speech. The next section employs the use of a socio-rhetorical approach in analyzing the text inner textually to learn more regarding the tongue. This process is given in respective order as follows: repetitive progressive texture; open, middle, and closing analysis; narrational and argumentative texture; pronouns and sentence diagramming; and metaphor comparisons.

II. INNER TEXTURE ANALYSIS

Repetitive Progressive Texture

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[46] Jerome H. Neyrey, *Collegeville Bible Commentary,* New Testament vol. 9, *First Timothy, Second Timothy, Titus, James, First Peter, Second Peter, Jude* (Collegeville, MN: The Liturgical Press, 1940), 55.

[47] Peter H. Davids, *The Epistle of James*: *The New International Greek Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 1982), 135.

[48] deSilva, *An Introduction*, 820.

[49] "Commentary on James."

[50] Davids, *The Epistle of James.*

Robbins explains that when one performs rhetorical analysis of repetitive progressive texture that these questions are the focus for answer. One asks:
- What patterns emerge from the repetition of certain topics in the text?
- What topics replace other topics in the progression of text?
- Is there continual repetition of the same word throughout the unit, or is there slight modification at almost every progressive stage?
- Does the progression bring certain kinds of words together but not others?
- Is there repetition that occurs in steps that create a context for a new word in the progression?[51]

Repetitive progression of words appears in James 3:1-12 as shown in table 4.

Table 4. Repetitive progression

Verses	Word	Number of occurrences
1, 10, 12	My brothers and sisters	3
1, 4, 5	Great, greater, or large	3
2	Mistakes	2
2, 8, 9	Anyone, no one, those, who	4
2, 3, 6	Whole body or whole bodies	3
3, 10	Mouth or mouths	2
3, 4	Guide, guided	2
4, 5	Very small or small	2
5, 6, 8	Tongue	4
5, 6	Fire	4
7, 8	Tamed or tame	3
7	Species	2
9, 10	Bless or blessing	2
9	Lord, Father or God	3
9, 10	Curse or cursing	2
11, 12	Fresh	2
11, 12	**Water**	**2**

After examining the repetitive words from a horizontal perspective, the following can be gleaned from the text. The text has the phrase "my brothers and sisters" with reference to the words "greater strictness" (v. 1). There is something about humans (someone, no one, who, those), mistakes, and the whole body (v. 2). There is something about the mouth of a horse; there is reference to the whole body and something is guided (v. 3). There is something great or very small that is guided (v. 4). Similarly there is something great and something small (small member) and there is reference to the word *tongue* and the word *fire* (v. 5). Again, there is reference to the

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[51] Robbins, *The Tapestry of Early Christian Discourse,* 50.

whole body and the word *members* is mentioned along with *tongue* and *fire* (v. 6). The word *tamed* is mentioned twice (v. 7), then in verse 8, tame is mentioned again with the words *no one* and *tongue*. In verse 7, there is mention of the word *species* twice. In verse 9, there is something regarding humans, God, bless, and curse. "My brothers and sisters," and the word *mouth* are mentioned along with the words *blessing* and *cursing* in verse 10. In verse 11, there is mention of fresh and water, which is then again mentioned in verse 12 along with the phrase "my brothers and sisters."

From this brief analysis of the repetitive words, it seems that there are some comparisons being made between something that is small or great. There is something about the whole body, the mouth, and the tongue; taming of the tongue; and species. There seems to be comparison between blessing and cursing, and humans and God. All of these comparisons are being addressed to "my brothers and sisters." The text begins with reference to "my brothers and sisters" (v. 1) and the text ends with reference to "my brothers and sisters" (v. 12).

The repetitive analysis of words does not give a complete view of what the intended meaning of the text is. One can only determine hints from the repetitive word analysis. To gain a clearer understanding, let's turn to open, middle, and closing analysis of the text. Robbins explains that performing such an analysis invokes the questions:

- What is the nature of the opening unit in relation to its closure; whether the unit is an entire text or subdivision of it?
- What is the nature of the topics with which the text begins in relation to the topics with which it ends?
- What is the nature of the topics that replace the topics at the beginning?
- Is there repetition that interconnects the beginning, middle, and end; or is repetition of a particular kind limited to one or two of the three regions of the discourse?
- What is the function of the parts of a text in relation to the entire text?[52]

Open, Middle, and Closing Analysis

The opening of the texts is represented by verses 1 and 2. In verse 1, the author of the text warns one not to be a master. The word *master* in the New Testament is referred to as teacher. Warning is given for many not to be a teacher as teachers receive greater strictness or condemnation. The author goes on to say that teachers have made many mistakes in their speech or what has been sad from their mouths; however, for the teacher that has made no mistakes in their speaking that he or she is perfect and is able to control the whole body.

The opening texture provides a clearer understanding of what the text is about. One that controls saying offensive words to another is a perfect person. The author starts out by comparing the mouth with the whole body. In other words, the author states that if you can control the bad words that come out of your mouth then you are perfect and also can control the entire body. The stage is already set regarding the subject of the text.

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[52] Ibid.*,* 53.

The middle texture comprises of verses 3-10a. The middle texture further clarifies the text, thus providing additional comparisons. The author shares that one puts bits in a horse's mouth and can guide their whole body so that the horse obeys. Then the author states that large ships are guided with a small rudder even in fierce winds by the guider or pilot of the ship. More clarity is given in addition to the repetitive analysis of what is guided in verses 3 and 4. The horse is guided and the ship is guided. Both the horse and ship are controlled by small devices that are operated or function accordingly by the one who is controlling the device.

The author moves on and states that the tongue is small like the bit of the horse and the rudder of the ship, yet the tongue boast great things (v. 5), is fire, a world of iniquity, stains or defiles the whole body, and starts fire (v. 6). More clarity is given regarding the tongue. Although small, it starts stuff, thus spreading to infect the rest of the body. The tongue is small, yet it is great.

The author continues by explaining that every kind of animal is tamed by humans (v. 6), however the tongue cannot be tamed by humans (v. 8); it is unruly or restless, evil, and full of deadly poison. Another comparison is provided regarding animals and the tongue in regard to humans. In other words, man has no problem in controlling animals of the earth and sea, yet humans cannot even control their own tongues. One can equate deadly poison to a snake. The tongue is like a poisonous snake yet with it one blesses God and curses humans (v. 9) who are made in the image of God. The author ends the middle texture by stating that the same mouth produces blessings and cursing (v. 10a), then closes by stating to the audience that blessing and cursing should not occur from the same mouth (v. 10b).

The author proceeds with opening conversation to the audience by asking a question in verse 11 and thus provides another comparison. The author asks: Does the same spring produce both fresh and brackish water? Then, in the middle text, asks two more questions, thus providing another comparison: "Can the fig tree, my brothers and sisters, yield olives or grapevine figs?" (v. 12a). Basically, the author is drawing the audience to understand that two different things cannot come out of one thing or one thing can only produce one thing according to nature. The author concludes in verse 12b that a spring cannot produce both salt water and fresh water. One can also think that the author is saying that one or the other comes out of the same thing, not both at the same time. For example, good or evil, good words or bad words, good speech or bad speech. Table 5 shows the opening, middle, and closing texts.

The open, middle, and closing texture is now revealed, however, a narrational and argumentative texture approach is provided within the next section to further one's understanding on the types of statements that are presented within the text. Robbin's explains that the purpose for narrational texture analysis is to distinguish between real author, implied author, narrator, characters, implied reader, and real reader, and that argumentative texture analysis appears when interpreters use rhetorical resources of analysis in the context of repetitive–progressive, open–middle–closing, and narrational texture with logical or syllogistic reasoning as being an obvious form for argumentative

texture.[53] Argumentative texture analysis also reveals new insights about the participation of early Christian discourse in Mediterranean society and culture.[54]

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[53] Ibid., 54, 58-59.
[54] Ibid., 64.

Table 5. Open, middle, closing texture

Verse reference	Texture	Verse text
1	Opening	Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.
2	Opening	For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.
3	Middle	If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.
4	Middle	Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs.
5	Middle	So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire!
6	Middle	And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.
7	Middle	For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,
8	Middle	but no one can tame the tongue—a restless evil, full of deadly poison.
9	Middle	With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.
10a	Middle	From the same mouth come blessing and cursing.
10b	Closing	My brothers and sisters, this ought not to be so.
11	Opening	Does a spring pour forth from the same opening both fresh and brackish water?
12a	Middle	Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs?
12b	Closing	No more can salt water yield fresh.

Narrational and Argumentative Texture

In examining the narration of the text, determination is made that there is only one voice in the text that being the real author, James. James provides a combination of several statements (vv. 1, 2, 3, 4, 7, 9, 10a), warnings (vv. 5, 6, 8), and rational of his statements (vv. 10b, 12b). Basically, the rational for the statements that James gives to the reader and audience is based on comparisons or metaphors that provide one with better understanding regarding the type of words that come from one's mouth through use of the tongue. The word *tongue* is first mentioned in verse 5 with a statement of warning with exclamation, "So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire!" Again, in verse 6 and verse 8, there are statements of warning regarding the tongue. In verse 10b, James simply says to the audience, after providing the warnings and comparison statements, "My brothers and sisters, this ought not to be so." It must be pointed out, the tongue is now being compared to opposites, specifically bless and curse (v. 9) and blessing and cursing (v. 10). James immediately follows up with asking three questions to the audience, thus giving additional clarity in understanding the power of the tongue as compared to a spring (v. 11), tree (v. 12), and a vine (v. 12). Again opposites are used, fresh and brackish or bitter (v. 11), then again with salt and fresh (v. 12b), thus providing rational in understanding the power and use of the tongue. It must be mentioned that it is implied that the audience and reader knows the answer to the questions at this point. The argumentative texture is provided in table 6.

In summary, verses 3, 4, 7, 9, and 10a are statements that are spoken by James in the text. However, James gives statements of warnings in verses 5, 6, and 8; but in verse 5, the warning is with an exclamation. Verse 10b provides the rational for all statements, including statements of warning. In verses 11 and 12a, James asks three questions, thus concluding in verse 12b by providing the rational for the questions.

Table 6. Argumentative texture

Verse reference	Texture	Type of statement
1	Opening	Statement
2	Opening	Statement
3	Middle	Statement
4	Middle	Statement
5	Middle	Statement of warning with exclamation
6	Middle	Statement of warning
7	Middle	Statement
8	Middle	Statement of warning
9	Middle	Statement
10a	Middle	Statement
10b	Closing	Rationale of above statements
11	Opening	Author asks a question
12a	Middle	Author asks two questions; implied that the reader/audience knows the answer
12b	Closing	Author concludes; rationale of above statements

Pronouns and Sentence Diagramming

As one digs deeper into the text, it is important to identify the pronouns along with action verbs within the text to gain understanding to whom the characters are and to whom the text is referencing. It has already been determined that the author is James and that he was writing to Christian Jews in Antioch; but specifically, who was James referring to? The pronouns within the text are as follows: my brothers and sisters (v. 1), we who teach will be judged (v. 1), all of us make many mistakes (v. 2), we put (v. 3), make them obey us (v. 3), we guide (v. 3), their whole bodies (v. 3), they are so large (v. 4), they are guided (v. 4), our members (v. 6), we bless the Lord and Father (v. 9), we curse those who are made in the likeness of God (v. 9), my brothers and sisters (vv. 10b, 12a). Questions that arise from the examination of pronouns within the text are: Who are my brothers and sisters? Who will be judged? Who makes mistakes? Who put? Who is made to obey? Who are the "we" that guide? Whose body is being referenced? Who are they that are so large? What members? What does "we bless the

Lord and Father mean"? Who is being cursed? Further examination of the text includes sentence diagramming. Consider figures 1-12.

Not many of you should become teachers,

    My brothers and sisters, for

    you know that

    We

    Who teach will be judged with greater strictness.
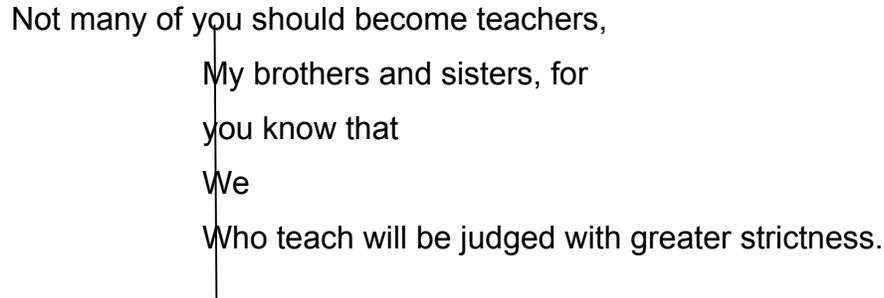
Figure 1. Sentence diagramming ofJames 3:1.

James, the author of the text, includes himself with the ones he is addressing. James informs those to whom the letter is written that some of them should not be a teacher, as teachers will receive greater condemnation or strictness. In other words, the teachers will be judged at a higher scale or higher level of standard. James includes himself along with the others as being one that will be judged. It is important to note that James shows honest anthropology. The letter portrays the eschatological goal as human perfection; however, James admits that he is not a perfectionist or illusionist.[55] This can be seen in James 3:2.

For all of us

    make many mistakes.

Anyone who makes no mistakes in speaking

    is perfect,

Able to keep the whole body in check with a

bridle.
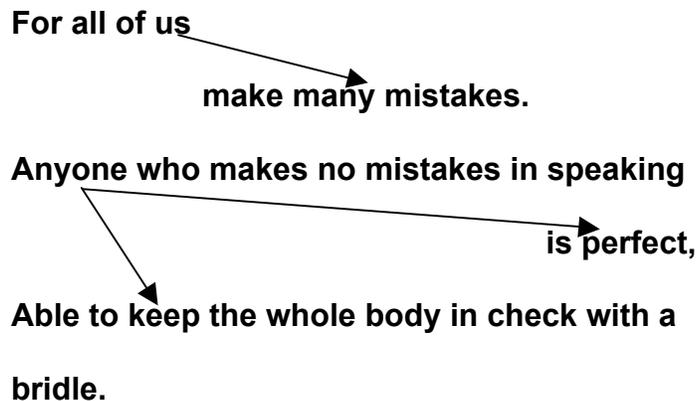
Figure 2. Sentence diagramming of James 3:2.

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[55] Riesner, "James."

James confesses to many mistakes and is aware that believers can go wrong and need repentance and forgiveness. Another question that should be considered here is: Why had others made mistakes as teachers? And why is it so important that one should not be a teacher? The transliterated Greek word for *teach* is *didaskalos* with the following understanding in meaning and definition: a teacher, in the New Testament, is one who teaches concerning the things of God and the duties of man. A teacher is one who is fitted to teach, or thinks himself so. The teachers of the Jewish religion, particularly those that had great power and influence, drew crowds around them as Jesus did. Of these teachers, some were assisted by the Holy Spirit and some were false teachers.[56] It seems that teachers possessed a very prominent and important leadership role in the Christian community. Also of importance, false teachers are mentioned.

James continues and states that if a teacher makes no mistakes in speech or what is said from their mouths, then the individual is perfect and is able to keep and to bridle the whole body. The word *bridle* in the Greek is *chalinagōgeō* which means "to lead by a bridle, to guide or to bridle, hold in check or retrain."[57] Here James identifies the benefits of not being offensive by the use of words to another. One is considered to be perfect and can control themselves.

If

We

put bits into the mouths of horses

to make them obey

us,

we guide

their whole bodies.
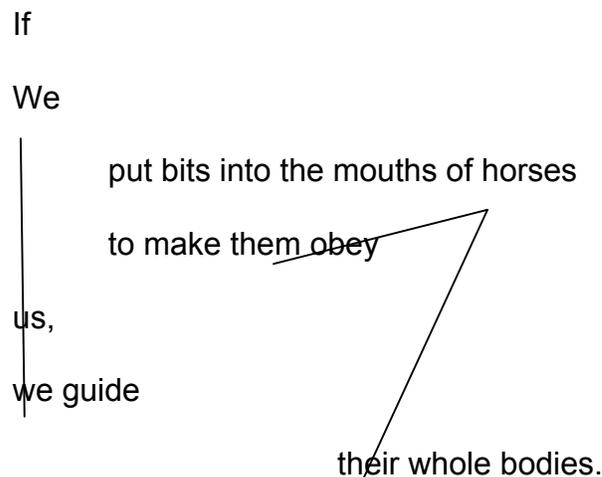
Figure 3. Sentence diagramming of James 3:3.

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[56] *Blue Letter Bible*, s.v. "didaskalos," http://www.blueletterbible.org.
[57] *Blue Letter Bible*, s.v. "chalinagogeo," http://www.blueletterbible.org.

Again James identifies himself along with those to whom he is addressing and provides an analogy, thus showing how a human causes the horse to obey by controlling its mouth with the use of a bit and therefore controlling the entire body of the horse. James is showing how something so small can control something big.

Or look at ships: though

they are so large

that it takes strong winds to drive them,

yet they are

guided by a very small rudder

wherever the will of the pilot

directs.
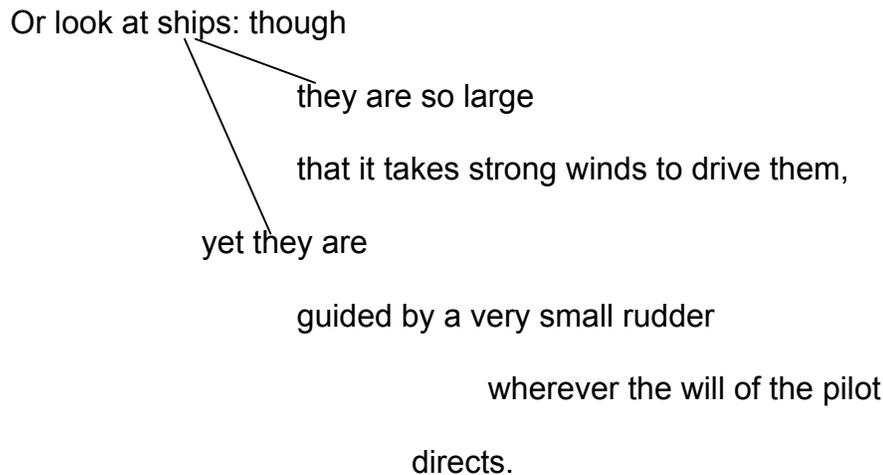
Figure 4. Sentence diagramming of James 3:4.

Again James gives the audience another analogy, thus showing how humans control a ship by a small rudder and are therefore able to guide a large ship. Once more, James is showing how something so small can control something big. It seems that in verses 3 and 4, James is using analogies that describe forms of transportation. Is it possible that James is using example forms of transportation that the audience was familiar with?

So also the tongue

is a small member,

yet it boasts of great exploits.

How great a forest is set ablaze by a small fire!
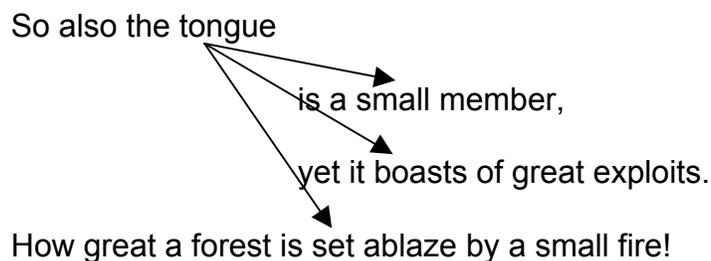
Figure 5. Sentence diagramming of James 3:5.

The word *tongue* is first mentioned in verse 5. Tongue in the Greek (*glōssa*) is defined as "a member of the body, an organ of speech or the language or dialect used by a particular people distinct from that of other nations."[58] James describes it as a small member just like he did with his description of bit and rudder. The idea is that these items are small or little and can control huge things. At this point, the audience should have a clearer understanding of the power of the tongue. It is understood why James says that if a person makes no mistakes in what is said from their mouths that the individual is perfect and can bridle their whole body (v. 2). One that controls him or herself, does not start a fire! James is using symbols, thus describing and showing the power of the tongue. It is described as a small member that boasts great things and can start a fire with little material. In other words, it does not take much to stir up trouble. The Greek transliterated word for *boast* is *auocheō* which means "to boast or to bear one's self loftily in speech or action."[59]

And the tongue

        is a fire,

The tongue is placed among our members as

        a world of iniquity:

        it stains the whole body,

        sets on fire the cycle of nature,

        and is itself set on fire by hell.
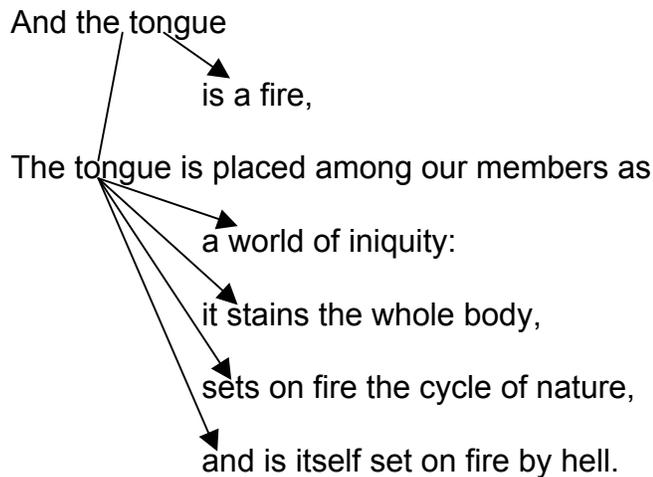
Figure 6. Sentence diagramming of James 3:6.

James continues with his description of the tongue, thus giving more understanding to the power of the tongue. The tongue is described as fire, a world of iniquity, defilement or stain to the whole body, and something that destroys.

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[58] *Blue Letter Bible*, s.v. "glossa," http://www.blueletterbible.org.
[59] *Blue Letter Bible*, s.v. "aucheo," http://www.blueletterbible.org.

For every species

    of beasts,

    and bird,

    of reptile,

    and sea creature,

          can be tamed,

             and has been tamed by human species.
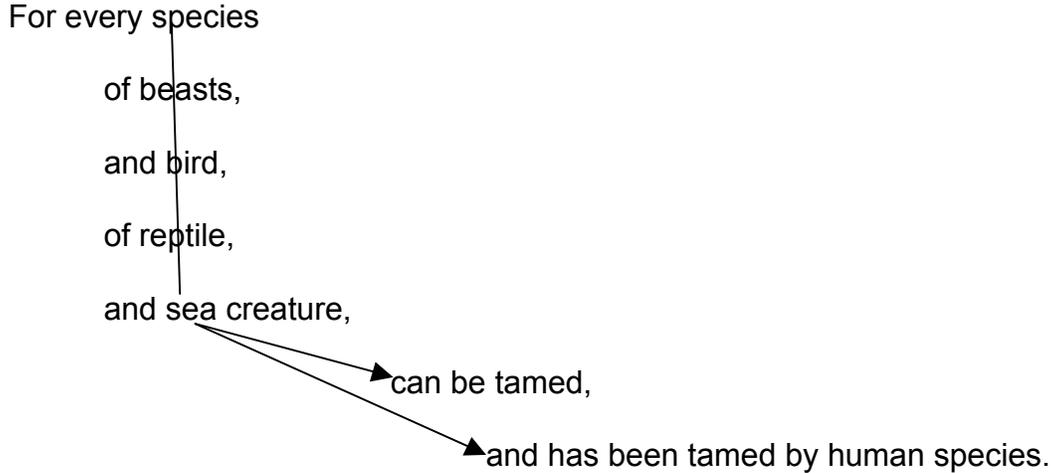
Figure 7. Sentence diagramming of James 3:7.

James continues the letter by explaining that humans can tame, teach, or control animals to do what one tells them to do. It is interesting to note that in verse 6, James mentions that the tongue sets on fire the course or cycle of nature; then in verse 7, things of nature or that live on the earth are identified. In this case, animals are identified. The idea that James presents is that humans can control the earth, the very nature; however the tongue is so powerful that it can destroy nature or the atmosphere. In the Greek, course of nature (*genesis*) is described as the wheel of life, or the wheel of human origin which as soon as men are born begins to run its course of life.[60] In other words, the course of life can be destroyed.

But no one

      can tame the tongue

          a restless evil

          full of deadly poison.
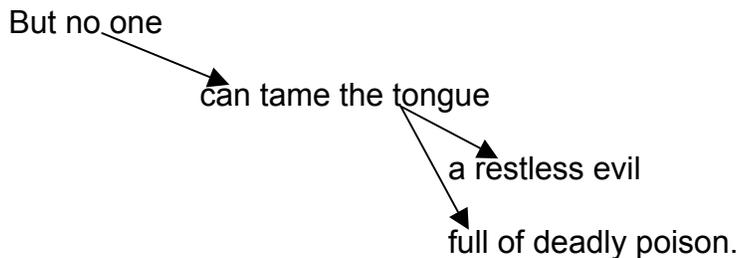
Figure 8. Sentence diagramming for James 3:8.

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[60] *Blue Letter Bible*, s.v. "genesis," http://www.blueletterbible.org.

In verse 8, James further states that humans cannot tame or control the tongue. James describes the tongue as an evil which is unruly or restless, disobedient, unmanageable, uncontrollable, and is deadly toxic. In other words, the tongue can kill or destroy. A question that comes to one may be: If the tongue cannot be tamed, then is there remedy to such a situation?

With it we bless

The Lord and Father,

And with it we curse

those

who are made in the likeness of God.
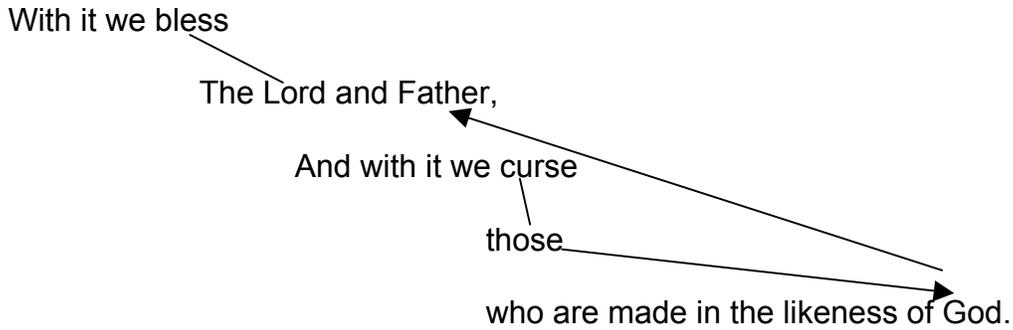
Figure 9. Sentence diagramming of James 3:9.

From the same mouth

come blessing and cursing.

My brothers and sisters,

This ought not so to

be.
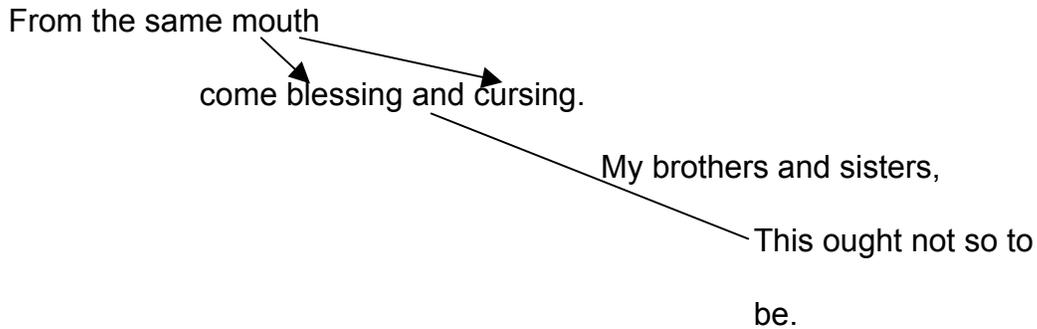
Figure 10. Sentence diagramming of James 3:10.

In verses 9 and 10, James further states that with the tongue humans bless God but curse others that are made after the likeness of God. Here, James is showing that humans are made in the image of God or are like God. Genesis 1:26-28a:

And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon

the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.

James continues by saying that humans bless and curse out of the same mouth and that such action should not occur. James provides further clarity in the next verse. In other words James is saying: How can a human curse another human that is made in the image of God? Davids states that one cannot pretend to bless the person (God) and logically curse the representation of that person (a human) that was blessed by God.[61]

Does a spring

pour forth from the same opening

both fresh and brackish water?

Figure 11. Sentence diagramming of James 3:11.

Can the fig tree,

my brothers and sisters,

yield olives,

or a grapevine figs?

no more can salt water yield fresh.

Figure 12. Sentence diagramming of James 3:12.

In verses 11 and 12, James places in the mind of the audience a fountain or spring and asks if sweet and bitter or salt water can come out of the same spring. He further asks two similar questions in verse 12, thus planting trees in the minds of the audience. He asks if a fig tree can produce olive berries or if a vine can produce figs. James concludes that the spring cannot produce fresh water and salt water from the same fountain. A question that one may ask is: What fountain could James be referring to as there were no fountains as understood in 21st century and during New Testament

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[61] Davids, *The Epistle of James*, 146.

times? It must also be mentioned that opposites in words (sweet and bitter, bless and curse, salt and fresh) are used to show that the tongue or mouth should not produce both good and bad. This form of comparison is quite confusing. It implies that the tongue or mouth can either produce good or bad, however it seems that the message that James tries to portray is that one should not offend or make a mistake by the use of the words that comes from one's mouth, yet says that the tongue cannot be controlled. The question is then: How can the tongue be controlled? Davids discusses that the fountain for which James referenced was "quite a natural phenomenon commonly observed on the edges of the Jordan rift valley and similar geologically active locations around the Mediterranean that the same spring does not put out two types of water."[62]

In summary, this section provided sentence diagramming and the pronouns used within James 12: 1-12. The next section shows how metaphors are used within the text.

Metaphor Usage

A metaphor represents what is sought to understand and to explain. Morgan states that metaphors can be used to explain organizations and defines metaphor as "a way of thinking and a way of seeing."[63] Lakoff states, "We may not always know it, but we think in metaphor."[64] The idea is that one thinks metaphorically in our everyday lives either knowingly or unknowingly, conscious or unconsciously, in understanding one thing while comparing to a different thing, yet both things have a common meaning. Through the use of metaphors, one is able to see the similarities between the two things or objects being compared, but the differences can be missed; so on the other hand, the use of metaphors can be incomplete, biased, and potentially misleading.[65]

Vondey describes the church organization using the metaphor of bread.[66] The word *bread* signifies source, strength, nutrient, and provision. The Lord provided manna to the children of Israel in the wilderness (Ex 16:15) for 40 years. It is described as tasting like honey (Ex 16:31). Special instructions were given for none to remain over till morning (Ex 16:20). The bread did not last, got spoiled, or would not be fit for eating. It became stank and bred worms (Ex 16:20). Using the metaphor of bread to describe the church there are two sides: a good and a bad.

Similarly, James used several metaphors to describe one's tongue in James 3 regarding those that were part of the church leadership community. The tongue is described as producing good and bad results, basically as blessing or cursing. Metaphor usage in the text can be summarized in table 7.

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[62] Ibid., 147-148.

[63] Gareth Morgan, *Images of Organization* (Thousand Oaks, CA: Sage, 2006), 4.

[64] George Lakoff, "Metaphor, Morality, and Politics or Why Conservatives Have Left Liberals in the Dust," *Webster's World of Cultural Democracy,* http://www.wwcd.org/issues/Lakoff.html.

[65] Morgan, *Images of Organization*.

[66] Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008).

Table 7. Metaphor/comparison for mouth and tongue

Verse	Part	Metaphor/comparison	Result
3	Mouth	Bit of horse	
4	Mouth	Rudder of ship	
5	Tongue	Small member	Boasts great things or exploits
5		Small fire	Set ablaze
6	Tongue	Fire	World of iniquity
6	Tongue	Among our members	Stain or defile whole body
6		Sets on fire	Cycle of nature
6		Set on fire	By hell
8	Tongue	No one can tame	Unruly or restless evil full of deadly poison
9		Bless God	Curse humans
10	Out of mouth	Blessing	Cursing

This section concludes the inner texture analysis portion of James 3:1-12. An examination of the scriptural text has been conducted through identification of the background cultural setting; narratological units; repetitive progression; open, middle, and closing analysis; narrational and argumentative texture; prounouns and sentence diagramming; and metaphor.

III. THE IMPORTANCE OF CONTROLLING THE TONGUE

Although an inner texture analysis has been performed on James 3:1-12, there still remains unanswered questions. It is evident that the controlling of one's tongue was important enough for James to address, therefore leading to the question of why James gave advice for controlling the tongue. According to Neyrey,[67] control of the tongue was a standard topic in traditional moral exhortations and much traditional material such as proverbs, stock phases, and typical illustrations are seen in the text[68] as emphasis was placed on careful speech. DeSilva states that James "treats many of the same topics in much the same way as the earlier Jewish wisdom tradition, adding to the collective wisdom of that tradition."[69] Rieser also agrees that the book of James is considered wisdom theology; a letter that grows out of the Old Testament and intertestamental

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[67] Neyrey, *Collegeville Bible Commentary,* 56.
[68] Davids, *The Epistle of James*, 135.
[69] deSilva, *An Introduction,* 821.

wisdom literature.[70] James can be considered a book that employs Jewish wisdom tradition. As described by DeSilva,[71] regarding the topic for control of the tongue, James can be compared with other wisdom literature such as:

1. James 1:19 and Sirach 5:11-6:1 (also Sir 22:27-23:1; 23:7-8)—slow to speak
2. James 3:6, Proverbs 16:27—on speech being like a fire
3. James 3:9-12, Sirach 28:12—the anomaly of the mouth as the source of opposite substances and effects
4. James 5:12; Sirach 23:9-11—against swearing oaths

Who Was James Giving This Advice To?

DeSilva states that James addressed the 12 tribes in the Diaspora thus suggesting that there was a very broad audience whose situations or circumstances would vary from place to place.[72] There has been argument that the audience may have included Gentiles, however one cannot be sure about the ethnic composition.[73] It seems as though James is addressing leaders in the church. Arriving at this conclusion is based on James 3:1, "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness." It seems that the audience being addressed is held up to higher standards or accountability than others, therefore implying an audience of leaders. DeSilva further states that James assumes a number of things about his readers. He expects them to assemble together and to have teachers and elders as leaders in the group.[74] Teachers were considered to be officials in the early church (Acts 13:1; 1 Cor 12:28; Eph 4:11) and the charismatic office of a teacher was valued and thus in high status.[75] Davids further states that the charismatic office of a teacher was built from what was known in the gospels as rabbi or scribe and was probably considered to be a leading role in Christianity.[76] Neyrey states that teachers were considered to be different from prophets as they gave new insights into old materials, as people who guard and reinterpret the tradition.[77] James was considered to be among the group of teachers and was seen as one to reinterpret the law (Jas 2:8, 10), reapply scriptures (Jas 1:10, 2:23), and reuse Jesus' teaching (Jas 1:5, 17; 4:3).

What Are the Outcomes for Noncontrol of the Tongue?

Neyrey states that as dangerous and as extensive as the damage which an unbridled tongue can bring, it is also uncontrollable and demands constant attention.[78] According to James 3:5-9, negative outcomes are derived from noncontrol of the

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[70] Riesner, "James."

[71] deSilva, *An Introduction.*

[72] Ibid., 817.

[73] Ibid., 818.

[74] Ibid., 818.

[75] Davids, *The Epistle of James,* 136.

[76] Ibid., 136.

[77] Neyrey, *Collegeville Bible Commentary,* 55.

[78] Neyrey, *Collegeville Bible Commentary,* 56-57.

tongue. There is death, lack of control, destruction, corruption, defilement, judgment, and untruth.

What Are the Outcomes for Controlling the Tongue?

James 3:2 states, "For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle." According to James, the positive outcome that is gained for controlling the tongue is perfection. Perfection is completeness or totality of one's growth in faith;[79] therefore it is perseverance (Jas 1:4) that brings perfection and the hearer of faith is perfection (Jas 1:25) and faith is perfected by faithful actions (Jas 2:22). The idea is that perfection requires perseverance, faith, and action.[80] Self-control and integrity are also positive outcomes.

Why Was It So Important to Address the Issue of Controlling the Tongue?

DeSilva mentions that James gives considerable space to the topic of controlling one's speech like Proverbs and Ben Sira.[81] DeSilva further states that the topic "is seen to be of sufficient importance that the lack of control of the tongue renders our religion empty."[82] DeSilva states that Ben Sira "spoke with even greater trepidation concerning his fear lest his speech lead him to ruin" (Sir 22:27-23:3, 7-8).[83] In other words, Ben Sira recognized the power of speech. Ben Sira placed special emphasis on the blessing God and cursing men that are made in the image of God. James informs one that this should not be and that if one believes in blessing God then they should automatically honor both God and man, therefore not cursing. Similarly, Neyrey stated that our speech should never be cursing but only blessing.[84]

Neyrey further stated that it is not clear why there should be few teachers (v. 1); however, the simple answer is that a teacher is held more accountable for the words that come out of his or her mouth.[85] A further explanation that is not clearly addressed within James 3, but should be considered, is the use of oaths. An oath was used to establish true speech in a culture in which speaking truth or deceit were both acceptable strategies for dealing with people outside one's kinship group.[86] In other words, oaths may not have been reliable or true speech. DeSilva states that Ben Sira spoke at some length about the danger of oaths, in that they invite divine scrutiny and may not measure up to be true. James mentions the use of oaths in chapter 5 and that Jesus forbids the use of oaths as indicated in Matthew 5:34-37:

> But I say unto you, swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the

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[79] Ibid., 56.
[80] Ibid., 56.
[81] deSilva, *An Introduction,* 828.
[82] Ibid*.,* 828.
[83] Ibid.
[84] Neyrey, *Collegeville Bible Commentary.*
[85] Ibid.
[86] deSilva, *An Introduction,* 829.

great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.[87]

Davids identified a problem that was occurring in the church, therefore giving more reason as to why it was so important to address the issue of controlling the tongue. The title of teacher was considered to be of high value and standard in the Christian community, however there was charismatic teacher and rabbi or scribal. Those that possessed the teacher title were considered to be part of some social rank or class, thus several others sought a leadership teaching position wanting to fit in. Such a situation was problematic; therefore, the false teacher had to be weeded out to distinguish the true teacher. Davids states that such a process also occurred in 1 John 3, 1 Peter 2:1, 1 Timothy 6:3, 2 Timothy 4:3, and in Jude. The false teachers were subversive, therefore implying that they were insubordinate and rebellious.[88] The overarching problem in the church was that many wanted only position and title and did not have ethical or moral standards. This explains James's reasoning in addressing such an issue with those wanting to be teachers. In other words, it is not all about position and title, but such a position or title comes with accountability, trust, and responsibility.

In addition, James warns that speaking ill of one another brings judgment (4:1) and Jesus prohibits name-calling and slander (Mt 5:22); even more reason to control one's speech. Neyrey further states that the early church valued charity and brotherhood.[89] It is apparent that the control of the tongue and the use of true speech of integrity are valued. One that has good speech has integrity or honest speech. Jewish custom and tradition honored true speech.

IV. CONCLUSION OF EXEGETICAL ANALYSIS

One's speech is seen to be of vital importance. James uses the words or teachings of Jesus regarding speech as seen in Matthew 12:36-27 to convey similarly in James 3:1. Matthew 12:36-37 states, "I tell you, on the day of judgment you will have to give an account for every careless word you utter; for by your words you will be justified, and by your words you will be condemned."[90] In other words, one will be held accountable for every word that produces nothing good. In James 3:1, warning is given that there should not be many teachers as the teacher will receive stricter judging. Davids shared that it must have been a common teaching that teachers would be held to a stricter standard, as they would be severely judged (Lk 20:47; Mk 12:20; Mt 23:-33) and were considered to serve in a leading role. Teachers are the ones that can cause greater damage and claims to have a more perfect understanding of doctrine and ethics.[91] James continues to show the power of the tongue through the use of metaphors; for example, bit and small rudder show how something small can steer and

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[87] King James Version.
[88] Davids, *The Epistle of James,* 136.
[89] Neyrey, *Collegeville Bible Commentary.*
[90] Mt 12:36-37.
[91] Davids, *The Epistle of James,* 137.

control something big. As mentioned by DeSilva, James is aware that the tongue can steer the whole body and lead a person into trouble, disgrace, or a compromising position, but the real challenge is for one to control their tongue.[92] Is this possible? As James further states, the tongue cannot be controlled or tamed. The answer to this question can be explained as one continues to read down through verse 13 of the text: "Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom." The implication here is that wisdom is required in controlling the tongue.

Upon completing socio-rhetorical analysis on James 3:1-12, leadership concepts and constructs were derived. Teachers are considered to be leaders within the church, are held accountable at a higher level than others, and are responsible for their words and actions. Teachers are to control themselves from false teaching and offending others. The underlying goal of this research was to develop leadership constructs that show control of one's speech in organizations, thus discovering how such a construct can benefit organizations. James identified both positive and negative outcomes regarding speech.

It is already established that the leader must be accountable, responsible, trustworthy, and willing to confess their mistakes. In James 3:2, the benefit to controlling one's speech is identified. This benefit is one that is perfect and has self-control. Defined more clearly, perfection requires perseverance, faith, action, self-control, and integrity. The negative outcomes are identified in James 3:6-8: world of iniquity, defilement, lack of control, death, judgment, destruction, and untruth (no integrity). This is displayed more clearly in figure 13.

The figure shows that leaders within organizations are ones that are held accountable and are responsible for achieving outcomes in the organization. They are considered to be in high-standing positions or are looked up to by their subordinates or staff. Leaders can impart into others through vision or mission. Leaders may teach their staff how to perform work, tasks, and deliverables; however, leaders can destroy or build up the organization depending upon the words that are spoken to their staff. The outcomes can either be good or bad. For example, remaining questions that need to be addressed and will hopefully be revealed after testing the constructs are:

- How does controlling the tongue apply within an organizational context?
- Is organizational performance increased when leaders control their tongue?
- Are employees' self-esteem decreased when leaders do not control their tongues?

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[92] DeSilva, *An Introduction,* 828.

Leader

Man

Can control the earth

Nature

Control the tongue

Accountability

Responsibility

Trust

Confession

Man
Cannot control the tongue

Uncontrolled tongue

Perfection

Iniquity

Perseverance

Faith

Action

Self-control

Defilement

Death

Judgment

Destruction

No integrity
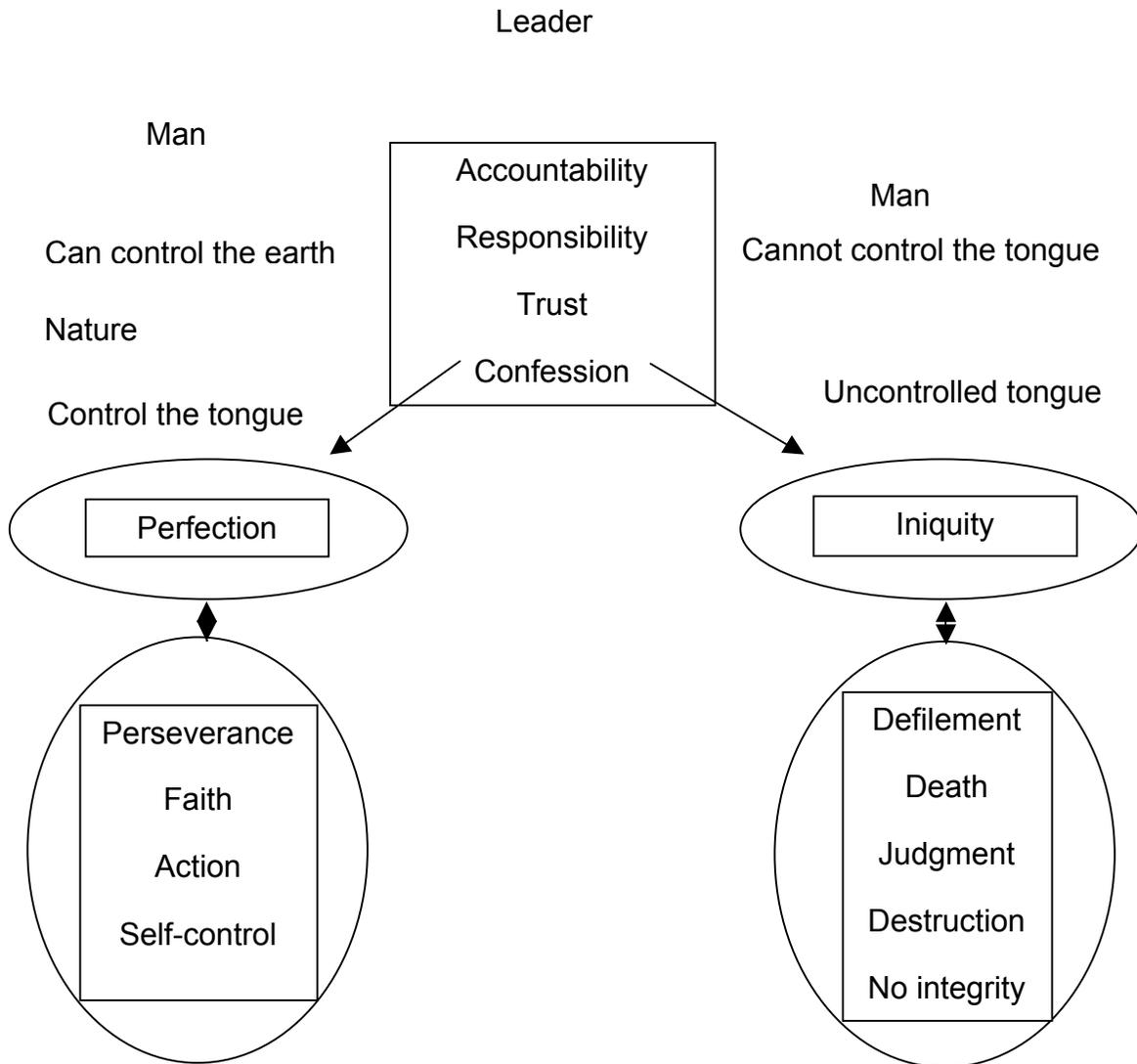
Figure 13. Leadership constructs of control and noncontrol of tongue.

V.METHODOLOGY APPROACH AND QUANTITATIVE DESIGN

To further this inquiry of research, a quantitative research design was conducted to test the validity of James 3:1-12 in an ecclesial organizational context, thus discovering the effect in organizational performance and self-esteem. To do this, a measurement scale was developed to measure the outcome variables of James 3:12.

DeVellis' guidelines were followed to construct such a measurement.[93] Specifically, these guidelines are: (1) determine clearly what it is one wants to measure, (2) generate an item pool, (3) determine the format for measurement, (4) have initial item pool reviewed by experts, (5) consider inclusion of validation items, (6) administer items to a development sample, (7) evaluate the items, and (8)optimize scale length.

VI. DEVELOPMENT OF INSTRUMENT

An instrument of measure was developed to be used within an ecclesial leadership quantitative study for purposes of testing the constructs that were identified after performing a socio-rhetorical inner textual analysis of James 3:1-12. Leadership concepts and constructs were revealed through such analysis which can potentially benefit organizations. Specifically, four variables—accountable, responsible, trust, and confession—were identified as characteristics that define a leader; five variables—perfection, perseverance, faith, faithful actions, and self-control—were identified as outcomes for a leader who control the tongue; and six variables—iniquity, defilement, death, judgment, destruction, and no integrity—were identified as outcomes for a leader who does not control their tongue. The next sections provide information on the scale development process.

VII. SCALE DEVELOPMENT PROCESS

DeVellis was used as a guide to developing the scale measurement Controlling One's Tongue in Leadership Survey (COTILS).[94] The original scale developed consisted of 49 items. The researcher chose to develop a 7-point Likert scale for the capturing of data with responses ranging between 1 (*strongly agree*) and 7 (*strongly disagree*). A Likert scale consists of declarative sentences that are followed by response options indicating varying degrees of agreement with or endorsement of the statement.

The researcher provided a draft version of the measurement scale to Dr. Corné Bekker, a professor at Regent University in the School of Business & Leadership. Dr. Bekker has a wealth of knowledge in organizational leadership, ecclesial leadership, and exegetical work and is considered to be an expert in these specified areas. Dr. Bekker informed the researcher that there were way too many items for measure. Suggestion was made to have one item of measure per construct and to include negative statements of measure to help with reverse scoring. The draft version of measurement is shown in table 16.

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[93] DeVellis, *Scale Development Theory.*
[94] Ibid., 79.

Table 16. COTILS survey—draft 1

Statement	Construct	Item
1. My supervisor is an accountable person.	Leadership characteristics	Accountable
2. My supervisor is a responsible person.	Leadership characteristics	Responsible
3. My supervisor is a trustworthy person.	Leadership characteristics	Trust
4. My supervisor will confess to their mistakes.	Leadership characteristics	Confession
5. My supervisor is held accountable to my organization.	Leadership characteristics	Accountable
6. My supervisor has a lot of responsibility for my organization.	Leadership characteristics	Responsible
7. My supervisor is liable for the organization.	Leadership characteristics	Accountable
8. My supervisor is held responsible for my organization.	Leadership characteristics	Responsible
9. My supervisor tells the truth.	Leadership characteristics	Trust
10. My supervisor admits when they are wrong.	Leadership characteristics	Confession
11. My supervisor recognizes their importance to the organization.	Leadership characteristics	Responsible
12. My supervisor is an honest person.	Leadership characteristics	Trust
13. My supervisor wants to be a perfect person.	Outcomes for control of the tongue	Perfection
14. My supervisor strives for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
15. My supervisor has faith in God.	Outcomes for control of the tongue	Faith
16. My supervisor believes and trusts in God.	Outcomes for control of the tongue	Faith
17. My supervisor is a faithful person.	Outcomes for control of the tongue	Faithful actions
18. My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
19. My supervisor is committed to my needs in the organization.	Outcomes for control of the tongue	Faithful actions
20. My supervisor is committed to God.	Outcomes for control of the tongue	Faithful actions
21. My supervisor controls themselves in conflicting situations.	Outcomes for control of the tongue	Self-control
22. My supervisor handles situations of conflict within the organization well.	Outcomes for control of the tongue	Self-control

Statement	Construct	Item
23. My supervisor does not get upset easily.	Outcomes for control of the tongue	Self-control
24. My supervisor does not let a situation control them.	Outcomes for control of the tongue	Self-control
25. My supervisor takes control and manages a situation to perfection.	Outcomes for control of the tongue	Self-control
26. My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
27. My supervisor shows urgency in getting things done.	Outcomes for control of the tongue	Perseverance
28. My supervisor is quick to resolve any issues that arise in the organization.	Outcomes for control of the tongue	Perseverance
29. My supervisor let a situation get the best of him or her.	Outcomes for noncontrol of the tongue	Lack of self-control
30. My supervisor does not manage situations well in the organization.	Outcomes for noncontrol of the tongue	Lack of self-control
31. My supervisor gets upset easily.	Outcomes for noncontrol of the tongue	Lack of self-control
32. My supervisor is quick to speak before thinking about the repercussions of what they say.	Outcomes for noncontrol of the tongue	Lack of self-control
33. Since my supervisor does not think before responding the organization has suffered.	Outcomes for noncontrol of the tongue	Destruction
34. My supervisor is not a trustworthy person.	Outcomes for noncontrol of the tongue	No integrity
35. My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
36. My supervisor is a dishonest person.	Outcomes for noncontrol of the tongue	No integrity
37. My supervisor is untruthful.	Outcomes for noncontrol of the tongue	No integrity
38. My supervisor does not admit when they are wrong.	Outcomes for noncontrol of the tongue	Iniquity
39. My supervisor does not confess their mistakes/sin.	Outcome for noncontrol of the tongue	Iniquity
40. My supervisor has said things to me that have hurt my feelings.	Outcomes for noncontrol of the tongue	Death
41. Since my supervisor said hurtful words to me it caused me not to want to do my work.	Outcomes for noncontrol of the tongue	Death
42. I did not do my work because of the hurtful words that my supervisor said to me.	Outcomes for noncontrol of the tongue	Death

Statement	Construct	Item
43. My supervisor has provided me with incorrect advice.	Outcomes for noncontrol of the tongue	Defilement
44. My supervisor did not provide me with correct information to do my work.	Outcomes for noncontrol of the tongue	Defilement
45. Since my supervisor did not provide me with correct information to do my work, the task did not get completed on time.	Outcomes for noncontrol of the tongue	Defilement
46. My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
47. My supervisor shows preferential treatment to particular staff.	Outcomes for noncontrol of the tongue	Iniquity
48. My supervisor is not fair.	Outcomes for noncontrol of the tongue	Iniquity
49. My supervisor has said things to me that have destroyed me emotionally.	Outcomes for noncontrol of the tongue	Death

The researcher incorporated suggested changes from Dr. Bekker; thus items were reduced down to 25 with eight items for measuring leadership characteristics, nine items for measuring outcomes for control of the tongue, and eight items for measuring noncontrol of the tongue. The scale with the reduced items are shown in table 17.

Table 17. COTILS survey—draft 2

Statement	Construct	Item
1. My supervisor is held responsible for my organization.	Leadership characteristics	Accountable
2. My supervisor is not held responsible for my organization.	Leadership characteristics	Accountable
3. My supervisor is in charge of a lot within the organization.	Leadership characteristics	Responsible
4. My supervisor is not in charge of a lot within the organization.	Leadership characteristics	Responsible
5. My supervisor is a trustworthy person.	Leadership characteristics	Trust
6. My supervisor is not a trustworthy person.	Leadership characteristics	Trust
7. My supervisor admits when they are wrong.	Leadership characteristics	Confession
8. My supervisor does not admit when they are wrong.	Leadership characteristics	Confession
9. My supervisor strives for perfection in	Outcomes for control of the tongue	Perfection

Statement	Construct	Item
the work performed in the organization.		
10. My supervisor does not strive for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
11. My supervisor has faith in God.	Outcomes for control of the tongue	Faith
12. My supervisor does not believe in God.	Outcomes for control of the tongue	Faith
13. My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
14. My supervisor is not committed to the organization.	Outcomes for control of the tongue	Faithful actions
15. My supervisor thinks before responding to issues in the organization.	Outcome for control of the tongue	Self-control
16. My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
17. My supervisor is not determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
18. My supervisor does not confess their mistakes/sin.	Outcomes for noncontrol of the tongue	Iniquity
19. My supervisor has said things to me that have ruined my reputation.	Outcomes for noncontrol of the tongue	Defilement
20. My supervisor has said things to me that have harmed me emotionally.	Outcomes for noncontrol of the tongue	Death
21. My supervisor has said things that have caused employee loss in the organization.	Outcomes for noncontrol of the tongue	Death
22. My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
23. My supervisor has been judged by higher authorities because of the damage caused in the organization.	Outcomes for noncontrol of the tongue	Judgment
24. My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
25. My supervisor is quick to speak before thinking about the repercussions of what they say to their staff.	Outcomes for noncontrol of the tongue	Lack of self-control

The researcher resubmitted the scale with the reduced items to Dr. Bekker for further comments. Comments received from Dr. Bekker were that the scale still had too many items and that some of the items were measuring the same thing. Suggestion

was made to remove such items and to incorporate negative statements to help with reverse scoring. The items that were removed are shown in table 18.

Table 18. COTILS items removed

Statement removed	Construct	Item
2. My supervisor is not held responsible for my organization.	Leadership characteristics	Accountable
3. My supervisor is in charge of a lot within the organization.	Leadership characteristic	Responsible
6. My supervisor is not a trustworthy person	Leadership characteristic	Trust
7. My supervisor admits when they are wrong.	Leadership characteristic	Confession
9. My supervisor strives for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
12. My supervisor does not believe in God.	Outcomes for control of the tongue	Faith
13. My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
16. My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
21. My supervisor has said things that have caused employee loss in the organization.	Outcomes for noncontrol of the tongue	Death

The items removed from the measurement scale were items 2, 3, 6, 7, 9, 12, 13, 16, and 21, thus the scale was reduced down to 16 items. This is represented in table 19.

To increase content validity for the measurement, the researcher sought guidance from another expert. The researcher chose to show the list of declarative statements for the measurement to Pastor Brenda Anderson. Pastor Anderson has a master of arts in religious studies, and knows the Biblical scripture. Pastor Anderson also has knowledge regarding strategic leadership and is considered an expert within the fields specified. The researcher wanted to receive comments from one who is considered to be a Biblical scholar and understands scripture. Pastor Anderson's knowledge and skill is acceptable in knowing if the derived constructs were interpreted correctly from James 3:1-12. The researcher informed Pastor Anderson that the measurement results were derived from James 3:1-12 through exegetical research. Pastor Anderson was asked to evaluate the 25 reduced-item version of the scale and to provide comments regarding the measurement and if it measured what it was supposed to measure. She provided the same comments as given by Dr. Bekker in that some of the items were measuring for the same thing. Anderson stated, "Some statements answer each other."

Table 19. COTILS survey draft 3

Statement	Construct	Item
1. My supervisor is held responsible for my organization.	Leadership characteristics	Accountable
2. My supervisor is not in charge of a lot within the organization.	Leadership characteristics	Responsible
3. My supervisor is a trustworthy person.	Leadership characteristics	Trust
4. My supervisor does not admit when they are wrong.	Leadership characteristics	Confession
5. My supervisor does not strive for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
6. My supervisor has faith in God.	Outcomes for control of the tongue	Faith
7. My supervisor is not committed to the organization.	Outcomes for control of the tongue	Faithful actions
8. My supervisor thinks before responding to issues in the organization.	Outcomes for control of the tongue	Self-control
9. My supervisor is not determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
10. My supervisor does not confess their mistakes/sin.	Outcomes for noncontrol of the tongue	Iniquity
11. My supervisor has said things to me that have ruined my reputation.	Outcomes for noncontrol of the tongue	Defilement
12. My supervisor has said things to me that have harmed me emotionally.	Outcomes for noncontrol of the tongue	Death
13. My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
14. My supervisor has been judged by higher authorities because of the damage caused in the organization.	Outcomes for noncontrol of the tongue	Judgment
15. My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
16. My supervisor is quick to speak before thinking about the repercussions of what they say to their staff.	Outcomes for noncontrol of the tongue	Lack of self-control

     The researcher created a 7-point Likert online scale of the 16 reduced version then submitted to Pastor Anderson. Pastor Anderson suggested including "yes" and "no" questions for items 1, 2, and 3. She shared that pastors within her Church of God

denomination do not have a supervisor. It was suggested to change the word *supervisor* to *leader* in the measurement scale. Pastor Anderson also indicated that for some of the questions there was no basis to judge, thus suggesting that the respondent should be able to indicate "don't know" to a statement. It was also suggested to change the wording of item two. The wording for item 2 was changed to: "My leader is not in charge of a great deal of work within the organization"; "a lot" was replaced with "great deal." It was also suggested to change the way in which to measure scale item 10, "My leader does not confess their mistakes/sin." Suggestion was made to still be a Likert scale, but to measure on a scale range from 1 (*never*) to 5 (*always*). Pastor Anderson believed that a better assessment could be given by the respondent verses using the 1 (*strongly agree*) to 7 (*strongly disagree*) form of measure.

The researcher included two more items on the measurement scale with intent to also measure for self-esteem and organizational performance. In addition, demographic items were added to the scale for the collection of gender, age range, and church affiliation.

To help increase content validity further, the researcher sought guidance from another influential expert. Dr. Zannie McNeil, Jr., is a pastor, Biblical scholar, and teacher at Ebenezer Bible Institute. Dr. McNeil has a Bachelor of Arts in Psychology with an emphasis in Biblical education, a Master of Divinity degree, and a Doctor of Divinity degree. Dr. McNeil was consulted for his expertise in ensuring that the measurement items represented the constructs identified in James 3:1-12 through exegetical means. Dr. McNeil is very knowledgeable in exegetical methods and practices and is also well versed in Biblical scripture, theology, psychology, church history, and education. His blend of expert knowledge and skills combined offers a platform to understanding the past, present, and future of organizational leadership within ecclesial organizations through leadership studies. The researcher provided Dr. McNeil with the exegetical material as well as the measurement instrument. Dr. McNeil reviewed the exegetical material and the measurement instrument. Dr. McNeil commented that the exegetical material and the measurement instrument "flowed well."

In summary, the measurement scale COTILS was developed to measure the leadership concepts and constructs that emerged from an exegetical study of James 3:1-12. DeVellis was used as a guide to developing the scale measurement.[95] The scale was developed to access if a leader produced good or bad outcomes for the organization. The final version of the scale resulted in an 8-point Likert scale with 15 items and three items for "yes, no" measurement. Demographic items were included as well. Three panel experts provided comments and suggestions in which the researcher incorporated to increase content validity for the measure.

VIII. DESIGN METHODOLOGY

According to Creswell, the most rigorous method for selecting a sample is to choose individuals using a random numbers table and suggests that a sample size

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[95] DeVellis. *Scale Development.*

formula be used to compute the number of individuals in a sample.[96] He recommends selecting a random sample where individuals have an equal probability of being selected[97] or an equal chance to make it into the sample; however, convenience and snowball sampling was used for this quantitative research study. Part of the sample consisted of three different church organizations.

According to the rule of thumb, there should be 15 to 20 people in a sample per independent variable or 10 people per number of items of the measure. For this particular study, there are three independent variables (control of tongue, noncontrol of the tongue, and leader). Following the rule of thumb, there should be 45 to 60 people in the sample; however, the researcher received only received 52 responses. Surveys were distributed electronically for completion by respondents and surveys were also distributed at church organizations.

Data Collection

COTILS was used to collect data from 52 respondents. The purpose of this survey was to capture information regarding how the leader impacts the organization and individuals based on the words that they say. Leaders can bring positive or negative outcomes in the organization. This survey was developed based on the leadership concepts and constructs of James 3:1-12 by the researcher.

Sample

The survey was emailed to Church of God pastors from the Washington DC metropolitan area and to pastors that serve in the northeast region of the United States, specifically New York, New Jersey, and Pennsylvania. Each pastor was asked to forward the survey to others whom they thought would benefit from taking the survey. The survey was also emailed to those whom the researcher knew that attended church on a regular basis. They were also asked to send to others whom they thought would benefit from completing the survey. The survey was also made available in the LinkedIn network; a network of people that are connected via asynchronous means to share information with one another. This network is considered to be a professional networked group of individuals which includes a wide spectrum of those with various professions. A total of 79 surveys were emailed to those that attend church on a regular basis or were part of a church ministry organization. Of the 79 surveys, only seven completed the online survey (group 3).

To increase the number of responses to the survey, the researcher chose to also distribute the survey to members of specific church organizations at their churches. The selected churches were from the Washington DC–Maryland area. The researcher contacted the pastors of each church and received permission or approval to distribute the survey. The survey was distributed at church 1 (group 1) and immediately completed by respondents. The researcher placed the completed surveys in a folder.

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[96] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: Sage, 2003) 157.

[97] Ibid.*,* 156.

Surveys were also distributed at church 2 (group 2) by the pastor of the congregation, then sent to the researcher. The researcher placed the completed surveys in a different folder. For group 1, a total of 14 completed surveys were received. For group 2, a total of 20 completed surveys were received.

The researcher also chose to distribute the surveys to a group of church attendees. The researcher attended a birthday celebration and decided to distribute the survey after the function was over. The majority of the individuals attended the same church with the exception of three, however at one time were affiliated with the same church. Some had moved out of the area or had transferred to another church organization or ministry. A total of 10 surveys were completed from this group (group 4).

In summary, seven responses were received from the online version of the survey (group 3), 14 from group 1, 20 from group 2, and 10 from group 4.

IX. STATISTICAL TESTS AND RESULTS

The researcher entered all data within Statistical Package for Social Scientists (SPSS) software to observe and calculate the results of the data. The researcher identified variable names for each questionnaire item and assigned values for each measurement item. The researcher performed factor analysis, correlation analysis, reliability analysis, and frequency statistical analysis. Demographic information is provided as well.

Demographic Data

The demographic data for the 52 respondents are shown in table 20.

Reliability Analysis

Reliability analysis of scale items was performed. Reliability statistics were calculated for all measurements used within the study. The purpose for this test is to learn if there is internal reliability for each measurement item in the study. After performing the reliability function in SPSS, results revealed a Cronbach alpha of .67 for 18 items. When performing reliability on the constructs separately, statistics revealed a -.18 Cronbach alpha for four items (accountable, responsible, trust, and confession). When conducting reliability on the variables for control of the tongue, reliability statistics revealed a Cronbach alpha of .25 for five items (perfection, faith, faithful actions, perseverance, and self-control). The reliability statistics for noncontrol of the tongue revealed a Cronbach alpha score of .78 for seven items (iniquity, destruction, death, no integrity, defilement, judgment, lack of self-control). The Cronbach alpha score was -.28 for the two items (organizational performance and self-esteem).

Table 20. Demographic information

Demographic	*n*	%
Gender		
Male	14	26.9
Female	38	73.1
Age		
18-25	5	9.6
26-33	7	13.5
34-41	5	9.6
42-49	6	11.5
50-57	12	23.1
58 and above	12	23.1
Not reported	5	9.6
Church affiliation		
AME	5	9.6
Baptist	2	3.8
COG(Cleveland)	28	53.8
COG in Christ	4	7.7
Presbyterian	1	1.9
Other	12	23.1
Group		
Group 1	15	28.8
Group 2	20	38.5
Group 3	7	13.5
Group 4	10	19.2

NOTE: *N* = 52 respondents.

Frequency Statistics

     Frequency statistics show the number of times a measurement received the same response. The results are shown in table 21.

Table 21. Leadership constructs frequency statistics

Construct	f	%	Measurement item
Accountable			
Yes	47	90.4	My leader is held responsible for my
No	5	9.6	organization.
Responsible			
Yes	15	28.8	My leader is not in charge of a great
No	36	69.2	deal of work within the organization.
Trust			
Yes	50	96.2	My leader is a trustworthy person.
No	1	1.9	
Confession			
Strongly agree	6	11.5	My leader does not admit when they
Agree	4	7.7	are wrong.
Slightly agree	1	1.9	
Indifferent	1	1.9	
Slightly disagree	3	5.8	
Disagree	10	19.2	
Strongly disagree	19	36.5	
Don't know	6	11.5	

The results for control of the tongue are recorded in table 22.

Table 22. Control of the tongue frequency statistics

Construct	f	%	Measurement item
Perfection			
Strongly agree	31	59.6	My leader strives for perfection in the
Agree	11	21.2	work performed in the organization.
Slightly agree	3	5.8	
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	—	—	
Strongly disagree	5	9.6	
Don't know	—	—	
Faith			
Strongly agree	3	5.8	My leader does not believe in God.
Agree	—	—	
Slightly agree	1	1.9	
Indifferent	—	—	
Slightly disagree	1	1.9	

Construct	*f*	%	Measurement item
Disagree	6	11.5	
Strongly disagree	40	76.9	
Don't know	—	—	
Faithful actions			
Strongly agree	40	76.9	My leader is committed to the
Agree	7	13.5	organization.
Slightly agree	2	3.8	
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	—	—	
Strongly disagree	2	3.8	
Don't know	1	1.9	
Self-control			
Strongly agree	26	50.0	My leader thinks before responding to
Agree	13	25.0	issues in the organization.
Slightly agree	3	5.8	
Indifferent	4	7.7	
Slightly disagree	2	3.8	
Disagree	1	1.9	
Strongly disagree	1	1.9	
Don't know	2	3.8	
Perseverance			
Strongly agree	2	3.8	My leader is determined to get things
Agree	2	3.8	done in the organization.
Slightly agree	1	1.9	
Indifferent	2	3.8	
Slightly disagree	1	1.9	
Disagree	8	15.4	
Strongly disagree	34	65.4	
Don't know	2	3.8	

The results for noncontrol of the tongue are shown in table 23.

Table 23. Noncontrol of the tongue frequency statistics

Construct	f	%	Measurement item
Iniquity			
Never	5	9.6	My leader does not confess their
Almost never	6	11.5	mistakes/sin.
Neutral	6	11.5	
Almost always	6	11.5	
Always	15	28.8	
Don't know	13	25.0	
Defilement			
Strongly agree	2	3.8	My leader has said things to me that
Agree	—	—	have ruined my reputation.
Slightly agree	—	—	
Indifferent	3	5.8	
Slightly disagree	2	3.8	
Disagree	6	11.5	
Strongly disagree	33	63.5	
Don't know	5	9.6	
Death			
Strongly agree	3	5.8	My leader has said things to me that
Agree	4	7.7	have harmed me emotionally.
Slightly agree	—	—	
Indifferent	—	—	
Slightly disagree	2	3.8	
Disagree	7	13.5	
Strongly disagree	34	65.4	
Don't know	—	—	
Destruction			
Strongly agree	1	1.9	My leader has said things to me that
Agree	4	7.7	have caused damage to the
Slightly agree	2	3.8	organization or to me.
Indifferent	2	3.8	
Slightly disagree	—	—	
Disagree	4	7.7	
Strongly disagree	36	69.2	
Don't know	1	1.9	
Judgment			
Strongly agree	1	1.9	My leader has been judged by higher
Agree	—	—	authorities because of the damage
Slightly agree	2	3.8	caused in the organization.
Indifferent	1	1.9	
Slightly disagree	—	—	
Disagree	6	11.5	

Construct	*f*	%	Measurement item
Strongly disagree	29	55.8	
Don't know	13	25.0	
No integrity			
Strongly agree	2	3.8	My leader does not keep their word.
Agree	2	3.8	
Slightly agree	1	1.9	
Indifferent	1	1.9	
Slightly disagree	4	7.7	
Disagree	6	11.5	
Strongly disagree	35	67.3	
Don't know	—	—	
Lack of self-control			
Strongly agree	2	3.8	My leader is quick to speak before
Agree	1	1.9	thinking about the repercussions of
Slightly agree	4	7.7	what they say to their staff.
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	11	21.2	
Strongly disagree	24	46.2	
Don't know	9	17.3	

According to the frequency statistics, it seems that the leaders who were rated seemed to be overall good leaders; however there is indication that some leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. What is interesting is that some raters simply answered that they did not know to particular items, therefore implying that they opted out to truthfully responding.

Two additional scale items were included as part of the measurement scale. These items were: "My leader has said things that have lowered the self-esteem of the staff or me" and "My leader has said things that have increased my performance in the organization." The intent for adding these scale items was to measure self-esteem and organizational performance, then to see if a leader's control or noncontrol of the tongue impacted self-esteem and performance. For self-esteem, two people strongly agreed that their self-esteem was lowered, four agreed, one slightly agreed, two were indifferent, three people slightly disagreed, 10 disagreed, 27 strongly disagreed, and two responded with "don't know." Regarding performance, 25 individuals strongly agreed that their leader has said things that have increased their performance or staff, nine people agreed, seven slightly agreed, one was indifferent, two slightly disagreed, four disagreed, and two strongly agreed.

Overall, the leaders are seen as having good ratings; however, there is agreement that one's self-esteem has been lowered and that one's performance has been lowered because of what a leader has said to their staff.

Correlation Analysis

Correlation analysis was performed to see if relationships exist between variables. Pearson's coefficients are provided showing 0.01* and 0.05** significant levels. The variables that had significant levels of correlation are as follows: The variable accountable positively correlated with trust at .43** and negatively correlated with confession at -.28* significant levels. The variable trust positively correlated with the variable performance at .29* and negatively correlated with the variable confession at -.30 and with the variable faith at -.32 significant level. The variable confession positively correlated with the variable destruction at .29* and with variable judgment at .30* significant level. The variable perfection positively correlated with the variable faithful actions at .62** and with the variable self-control at .33* significance level. The variable faith negatively correlated with variables trust at -.32*, faithful action at -.31*, and with self-control at -.32* significance level. Faithful actions positively correlated with the variables self-control at .52**, and perfection at .62** significance level. The variable self-control also had a negative significant relationship with variables, perseverance (-.28*), death (-.37**), and self-esteem (-.29*). The variable defilement had a positive significant relationship with variables death (.45**), destruction (.47**), no integrity (.45**), lack of self-control (.36*), and self-esteem (.35). The variable death had a positive significant relationship with variables destruction (.93**), no integrity (.61**), lack of self-control (.33*), and self-esteem (.70**). The variable destruction had a positive relationship with variables judgment (.34*), no integrity (.73**), lack of self-control (.32*), and self-esteem (.56**). The variable no integrity also positively correlated with variables lack of self-control (.37**) and self-esteem (.60**). The variables responsible and iniquity did not significantly correlate with any variables negatively or positively.

Factor Analysis

Factor analysis, a technique used to identify factors that statistically explain the variation and co-variation among measures. Factor analysis can be looked at as data reduction techniques as it reduces a large number of overlapping measured variables to a much smaller set of factors as explained by Green and Salkind.[98] DeVellis explains that factor analysis of some sort should generally be a part of the scale development process[99] and that both principle component analysis and factor analysis is a statistical approach that can be used to analyze relationships among a large number of variables and to explain these variables in terms of their common underlying dimensions.[100]

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[98] Samuel B. Green and Neil J. Salkind, *Using SPSS for Windows and Macintosh: Analyzing and Understanding Data* (Upper Saddle River, NJ: Prentice Hall, 2008), 313.

[99] DeVellis, *Scale Development Theory,* 94.

[100] Joseph F. Hair and others, *Multivariate Data Analysis* (Upper Saddle River, NJ: Prentice Hall, 2006), 16.

Principle component analysis was conducted using the latent root criterion. Six components were extracted. These results are shown in tables 24 and 25.

Table 24. Component matrix

Variable	Component					
	1	2	3	4	5	6
Accountable	-.148	-.043	.572	.636	-.034	.064
Responsible	.039	-.114	.293	-.806	.332	.025
Trust	-.161	.239	.661	.198	.289	.396
Confession	.308	-.122	-.583	.053	.516	-.094
Perfection	-.059	.703	-.319	-.038	-.199	.057
Faith	.098	-.574	-.066	-.240	-.284	.127
Faithful actions	-.220	.801	-.240	-.182	-.201	-.011
Self-control	-.308	.762	-.057	-.199	-.079	.260
Perseverance	.599	.008	-.389	.180	-.104	.532
Iniquity	.109	.167	-.431	.454	.178	-.267
Defilement	.598	.155	.515	-.118	-.108	-.009
Death	.930	.127	.083	.029	.018	-.195
Destruction	.893	.120	-.018	-.002	.101	-.211
Judgment	.330	.173	-.093	.028	.674	.383
No integrity	.892	.217	.098	-.149	-.112	-.069
Lack of self-control	.629	.130	.147	.293	-.202	.057
Self-esteem	.829	-.027	.118	-.133	-.172	.113
Performance	-.137	.501	.434	.009	.261	-.441

In summary, through principle component analysis, six components were extracted utilizing the latent root criterion. The latent root criterion is a technique that can be either applied to component analysis or common factor analysis. One is able to identify the latent root by applying the criteria that an individual factor should account for the variance of at least a single variable if it is to be retained for further interpretation. Each factor having latent roots or eigenvalues greater than one are considered significant and those factors that have eigenvalues less than one are deemed insignificant and discarded.[101] The factors that had eigenvalues greater than one were accountable, responsible, trust, confession, perfection, and faith.

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[101] Ibid., 109.

Table 25. Principle component analysis—total variance explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.698	26.100	26.100	4.698	26.100	26.100
2	2.560	14.225	40.325	2.560	14.225	40.325
3	2.209	12.270	52.594	2.209	12.270	52.594
4	1.608	8.932	61.526	1.608	8.932	61.526
5	1.298	7.211	68.737	1.298	7.211	68.737
6	1.056	5.868	74.605	1.056	5.868	74.605
7	.837	4.650	79.255			
8	.734	4.077	83.331			
9	.679	3.771	87.102			
10	.521	2.897	89.999			
11	.488	2.709	92.709			
12	.417	2.317	95.025			
13	.306	1.702	96.727			
14	.218	1.213	97.939			
15	.155	.863	98.802			
16	.112	.623	99.426			
17	.081	.447	99.873			
18	.023	.127	100.000			

In addition, the scree test criterion was considered. The scree test criterion is used "to identify the optimum number of factors that can be extracted before the amount of unique variance begins to dominate the common variance structure."[102] Figure 14 shows the scree plot for principle component analysis extraction.

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[102] Ibid., 110.
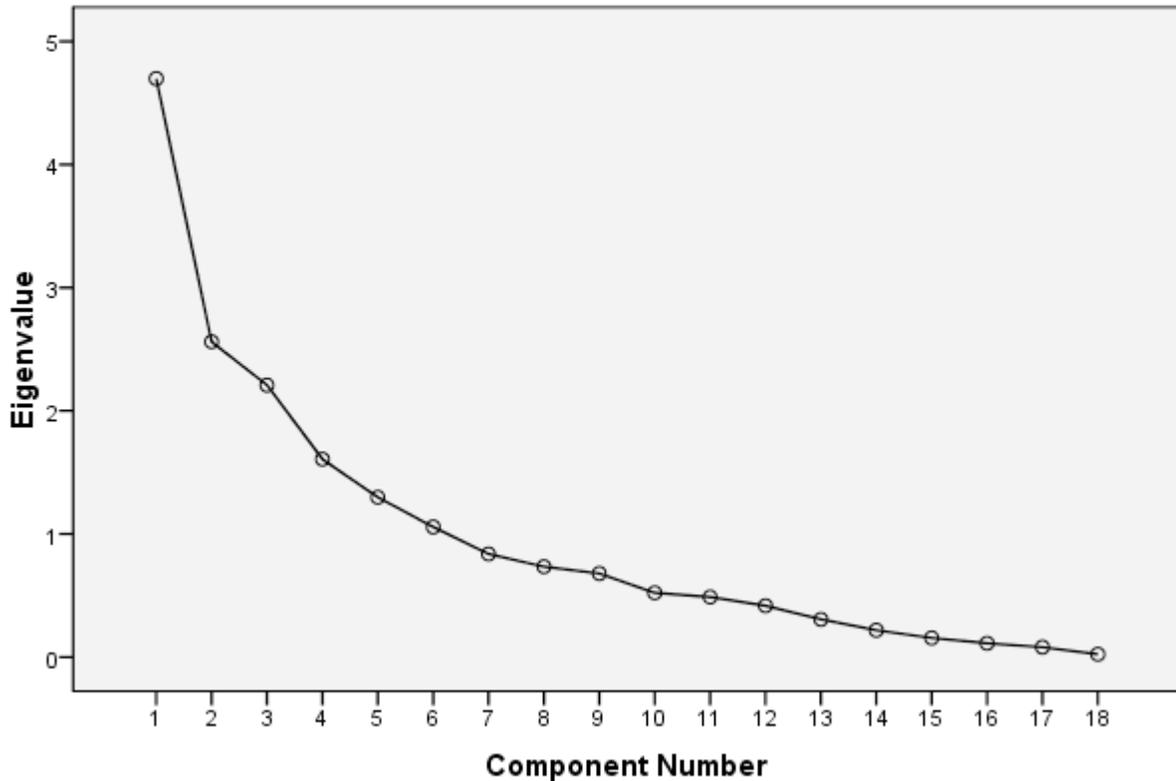
Figure 14. Scree plot.

The scree plot considers factors at the point of when the curve begins to straighten or level off to a line. According to the scree plot diagram, additional factors can be considered for inclusion in factor analysis even if the factor is rejected through latent criterion. A general rule of thumb with scree tests is that at least one, two, or three more factors can be considered for inclusion than with the latent root criterion.[103] According to the scree plot variables, faithful actions, self-control, and perseverance can be considered for inclusion. The variables iniquity, defilement, death, destruction, judgment, no integrity, lack of self-control, self-esteem, and performance are factors that would be rejected and not considered.

X. CONCLUSION

The primary goal of this research study was to develop a measurement scale that successfully measures the constructs identified in James 3:1-12 through socio-

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[103] Ibid., 110.

rhetorical analysis. Specifically, the identified constructs were the leadership characteristics of accountable, responsible, trust, and confession; the outcomes for control of one's tongue perfection, faith, faithful actions (commitment), perseverance, and self-control; and the outcomes for noncontrol of one's tongue of iniquity, defilement, destruction, death, judgment, no integrity, and lack of self-control.

Three experts were used to assist with reviewing the measurement scale, thus increasing content validity for the instrument; however, the reliability statistics revealed that the constructs for leader characteristic variables and for control of the tongue were not reliable. The output results indicated that the value was negative due to a negative covariance among items and that this violates reliability model assumptions and to check item codings. However, the item codings for noncontrol of the tongue were reliable with a Cronbach alpha of .78. The entire measurement scale had a Cronbach alpha of .67. It is suggested that the item codings for leadership characteristics and for control of the tongue be re-evaluated.

Factor analysis was conducted with the intent to reduce the scale items, thus identifying the underlying constructs; however, is not recommended at this stage in the study. The items should be re-evaluated and it is suggested that the study be conducted with a larger sample. Data from 52 respondents are not enough to successfully factor analyze. It is preferable to have a sample size of 100 or larger, and as a general rule of thumb, the minimum is to have at least five times as many observations as the number of variables to be analyzed.[104] According to this rule of thumb, the sample size for this study should be at least 90. However, according to other researchers, there should be 20 times as many observations.[105] In this case, the sample should be 360.

Through correlation analysis, the only variables that did not correlate positively or negatively with any other variables were responsible and iniquity. The majority of the positive correlations occurred with the variables for noncontrol of the tongue.

According to the frequency statistics, it seems that overall the leaders that were rated seemed to be good leaders; however there is indication that leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. What is interesting is that some raters simply answered that they did not know to particular items, therefore implying that they opted out to truthfully responding.

Overall, the leaders are seen as having good ratings; however there is agreement that one's self-esteem has been lowered and that one's performance has been lowered because of what a leader has said to their staff.

Further Study

This study began with determining the constructs found within James 3:1-12 and evolved into developing a scale measurement. It should also be noted that this study should be considered a pilot study. It is recommended that further research be pursued in perfecting the measurement instrument, and that a larger sample be used to effectively factor analyze. There were not sufficient data to appropriately factor analyze,

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[104] Ibid., 102.
[105] Ibid., 102.

however the COTILS instrument proved to have Cronbach levels of acceptability. The Cronbach alpha .70 is the reliability coefficient which assesses the consistency of the entire scale and can be decreased to .60 for exploratory research.[106] The Cronbach alpha for the COTILS measurement scale was .67. Usefulness of the measurement scale is promising in that this is the first version of the measurement and can be improved through further research efforts which include refining some measurement items and then distributing to larger populations.

About the Author

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[106] Ibid., 125.

WISDOM FOR LEADERSHIP:
A SOCIO-RHETORICAL ANALYSIS OF
JAMES 1:2-8 AND 3:13-4:10

MICHELLE VONDEY

This paper offers a socio-rhetorical analysis of James 1:2-8 and 3:13-4:10. These passages deal with wisdom and suggest the relevance of wisdom for leaders. James distinguished between two kinds of wisdom: the kind that is earthly and begins with envy and self-seeking, and the kind that is godly and begins with humility. James was clear that Christian believers should seek out the wisdom "from above" that would sustain them through the trials they faced and that would be evident in their conduct toward others. The way to receive that kind of wisdom is through prayer, faith, and humility. Leaders who bear the fruit of such wisdom put the needs of others before their own personal interests and recognize their dependence on God.

From the not-too-distant stories about corporate scandals, one might think wisdom is not a prerequisite for leadership. Indeed, from a leadership studies' perspective, *wisdom*, or its adjective, *wise*, does not make the list of essential leadership traits.[1] Nevertheless, leadership wisdom has become an increasingly popular topic. There is *A Handbook of Wisdom*[2] from a psychology perspective and a *Handbook*

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[1] Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership,* 3rd ed. (New York: Free Press, 1990), 88; Deanne N. Den Hartog, Robert. J. House, Paul J. Hanges, and S. Antonio Ruiz-Quintanilla, "Culture Specific and Cross-Culturally Generalizable Implicit Leadership Theories: Are Attributes of Charismatic/Transformational Leadership Universally Endorsed?" *Leadership Quarterly* 10, no. 2 (1999): 219-256.

[2] Robert J. Sternberg and Jennifer Jordan, eds., *A Handbook of Wisdom: Psychology Perspectives* (Cambridge, UK: Cambridge University, 2005).

of Organizational and Managerial Wisdom[3] from a business perspective. A search in the ABI/Inform database yielded 190 scholarly articles on leadership and wisdom, the majority of which were published in the last 12 years. A cursory review of these articles suggests that wisdom is essential to effective leadership,[4] and yet scholars have lamented the lack of adequate preparation in wisdom both for managers in business schools and for the academics who teach them.[5] This paper attempts to provide a Biblical perspective on wisdom and its application for leaders by offering a socio-rhetorical analysis of two wisdom passages in the book of James: 1:2-8 and 3:13-4:10.

Socio-rhetorical criticism is a literary analytical form that examines a text to understand not only the meaning of the text, but also the cultural, historical, and social influences that shaped the writing of the text. This field of analysis and interpretation seeks to discover the author's viewpoint, as well as the reader's reception of the message. Two textual analytical methods employed in this paper are inner texture and intertexture. Inner-texture analysis is a specific interpretation that allows the text to speak for itself. Intertexture analysis examines a text and its relationship to aspects outside the text in order to determine meaning and nuances more clearly. After a brief summary of historical views on wisdom, the inner and intertextures of James 1:2-8 are analyzed, followed by an analysis of James 3:13-4:10. The relevance of James's understanding of wisdom for contemporary leaders is offered in the discussion section. The argument is that the wisdom of James is both applicable and necessary for leaders to be true to their calling.

I. HISTORICAL VIEWS OF WISDOM

Wisdom has been understood over the centuries in different ways. Birren and Svensson provide a historical timeline of the meanings ascribed to wisdom throughout the ages.[6] The earliest known civilizations recorded their wisdom literature as a guide to practical living and good behavior. Wisdom for early Greek civilization referred to the investigation of the natural world. Plato saw wisdom as the search for the meaning and nature of life, and Aristotle considered wisdom the highest form of knowledge. The people of Israel not only situated wisdom in the praxis of daily life but also in divine revelation from God. Old Testament wisdom literature served to instruct the people in

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[3] Eric H. Kessler and James R. Bailey, *Handbook of Organizational and Managerial Wisdom* (Thousand Oaks, CA: Sage Publications, 2007).

[4] Bernard McKenna, David Rooney, and Kimberley B. Boal, "Wisdom Principles as a Meta-Theoretical Basis for Evaluation Leadership," *Leadership Quarterly* 20 (2009): 177-190; Michael D. Mumford, Stephen J. Zaccaro, Francis D. Harding, T. Owen Jacobs, and Edwin A. Fleishman, "Leadership Skills for a Changing World: Solving Complex Social Problems," *Leadership Quarterly* 11, no. 1 (2000): 11-35; Jennifer Rowley, "What Do We Need To Know About Wisdom?" *Management Decision* 44, no. 9 (2006): 1246-1257. Robert J. Sternberg, "WICS: A Model of Leadership in Organizations," *Academy of Management Learning and Education* 3, no. 4 (2003): 386-401.

[5] Kessler and Bailey, *Handbook of Organizational,* xxxi.

[6] James E. Birren and Cheryl M. Svensson, "Wisdom in History," in *A Handbook of Wisdom* (see note 2), 17.

right behavior[7] and to stimulate reflection on and discussion of the meaning of life.[8] Wisdom was considered a gift from God. Examples of wisdom literature in the Old Testament include Proverbs and Job among others. The New Testament also contains a kind of wisdom tradition in the sayings and parables of Jesus, Paul's explanation of the difference between worldly wisdom and the "folly of the cross" (1 Cor), and James's account of wisdom from above (3:13-18).[9] "An early Christian view [of wisdom] emphasized the importance of a life lived in pursuit of divine and absolute truth."[10]

The early Christian philosopher–theologian Augustine would dichotomize intelligence into wisdom and knowledge. Wisdom could be attained by "cultivating the knowledge of the Christian God."[11] During the late middle ages, Aquinas considered wisdom the highest order of the intellect, followed by understanding, and then science. Renaissance thought often intertwined wisdom with virtue in the search for ultimate knowledge, and the Enlightenment combined the idea of wisdom with rational pursuits. Thus, wisdom evolved from being understood as a practical guide, to a life-sustaining pursuit through an encounter with the divine, to a purely cognitive response.

In the 20th and 21st centuries, wisdom has been widely associated with purely intellectual activities and control over one's emotions, particularly in the realm of decision making.[12] There is also a close association of wisdom with discernment.[13] However, recent scholarship has begun to examine wisdom for its moral or ethical implications for leaders and the way in which wisdom develops over time.[14] For scholars, wisdom is a guide for action,[15] a capacity to put into action behavior that takes knowledge into account while still doing the most good,[16] and a requirement to live out our "vocation to moral leadership."[17] As a moral compass, wisdom cannot be based solely in the cognitive realm. The Hebrew understanding of wisdom intimately linked behavior with the fear of the Lord (Prv 9:10). Respect for the all-knowing creator of the universe required a right attitude of more than just the mind. The heart was considered

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[7] Richard Bauckham, *James: Wisdom of Jesus, Disciple of Jesus the Sage* (London: Routledge, 1999), 31.

[8] John A. Burns, "James, the Wisdom of Jesus," *Criswell Theological Review* 1, no. 1 (1986): 113-135.

[9] Roland E. Murphy, "Wisdom," in *Harper's Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco: Harper & Row, 1985), 1135.

[10] Robert J. Sternberg, "A Balance Theory of Wisdom," *Review of General Psychology* 2, no. 4 (1998): 348.

[11] Masami Takahashi and Willis F. Overton, "Cultural Foundations of Wisdom: An Integrated Developmental Approach," in *A Handbook of Wisdom* (see note 2), 35.

[12] Birren and Svensson, "Wisdom in History," 15.

[13] Hazel C. V. Trauffer, Corné Bekker, Mihai C. Bocarnea, and Bruce E. Winston, "Towards an Understanding of Discernment: A Conceptual Paper," *Leadership & Organization Development Journal* 31, no. 2 (2010): 177.

[14] John E. Barbuto, Jr. and Michele L. Millard, "Wisdom Development in Leaders: A Constructive Developmental Perspective," *International Journal of Leadership Studies* 5, no. 1 (2012): 233-245.

[15] James F. Courtney, "Decision Making and Knowledge Management in Inquiring Organizations: Toward A New Decision-Making Paradigm for DSS," *Decision Support Systems* 31 (2001): 17-38.

[16] Rowley, "What Do We Need," 1250.

[17] Thomas M. Jeannot, "Moral Leadership and Practical Wisdom," *International Journal of Social Economics* 16, no. 6 (1989): 17.

the center of affections, intellect, and will.[18] It is in this context that James wrote his letter to the Jewish-Christians. The next sections offer an interpretation of James's perspective on wisdom through an inner texture and intertextual analysis.

II. JAMES 1:2-8

My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.[19]

Inner Texture

Socio-rhetorical analysis provides interpreters a means for understanding a text. As part of the interpretation, inner texture offers the interpreter a way of approaching the text as an assemblage of words on a page. Robbins[20] describes inner texture analysis this way: "Inner textual analysis focuses on words as tools for communication. This is a stage of analysis prior to analysis of 'meanings,' that is, prior to 'real interpretation' of the text. . . . The purpose of this analysis is to gain an intimate knowledge of words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning-effects that an interpreter analyzes with the other readings of the text."

Repetitive texture is one aspect of the inner texture of a text. Repetition includes the occurrence of words or themes at least twice in the text. Repetition creates a pattern for the reader to follow. The repetitive texture of James 1:2-8 highlights several repetitions of words (table 1) that indicate James's emphases in this section.

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[18] Arthur B. Fowler, "Heart," in *The New International Dictionary of the Bible,* eds. J. D. Douglas and Merrill C. Tenney (Grand Rapids, MI: Zondervan, 1987), 424.

[19] All scripture references are from the New King James Version unless otherwise noted.

[20] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996), 7.

Table 1. Repetitive texture in James 1:2-8

Verse	Major topic									
2	you									
3	your				faith	patience				
4	you	perfect	perfect			patience	lacking				let … have
5	you	him	him	God	faith		lacks	ask	gives / will be given	let … ask
6		him	he					ask		let … ask
7		that man	he	Lord					will receive	let not … suppose
8		he	his							

Major topics in this pericope include the second person plural *you*; the third person singular *he*, *him*, *his*; God/Lord; faith; perfect; patience; lack; ask; give/receive; and *let*. In this instance, *let* is used in the imperative to introduce a request or proposal or as an auxiliary to express a warning.[21] James instructed his audience (*you*) and offered an example of what any of them (the singular *he* or *him*) could ask for (wisdom). James's use of *let* in verses 4 and 5 is in the imperative and indicates what his audience should do. The verb *let* in verses 6 and 7 is also in the imperative, but seems to serve more as a warning when viewed in the context of "But let him ask" (v. 6), and "For let not that man suppose" (v. 7).

The progressive texture of a text is formed by the sequences, or progressions, of words and phrases. Progression can include alternate words or ideas, such as I/you and good/bad. Progression can include a sequence of steps or a chain of ideas, which emerge out of repetition. Table 2 shows how James 1:2-8 progresses from one topic to the next. The recipients of James's letter should have joy in spite of trials. The trials are tests of faith, which eventually produce patience, which in turn, produces a perfect or complete character. But until the character is complete, the individual lacks, and what he or she lacks can be received from God because God gives liberally to those who ask. The individual is to ask God, in faith, without doubting, in order to receive that wisdom, which leads to perfection. Those who doubt, however, are double-minded, driven and tossed like the wind, people of unstable character.

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[21] *Merriam-Webster Online: Dictionary and Thesaurus*, s.v. "let," http://www.merriam-webster.com/dictionary/let.

Table 2. Progressive nature of James 1:2-8

Verse	Major topic									
2	joy	trials								
3		testing of faith			patience					
4						perfect	complete			
4							complete	lacking		
5								lacks		gives liberally
5										will be given
5			ask of God							
6			ask in faith	no doubting					driven and tossed	
7										will receive
8			double-minded		unstable					

In this progression of words and ideas, the reader begins to understand more of what James intended. Several key ideas are formed in these verses: joy/trials, complete/lack, asking/giving, faith/doubting, receiving/not receiving. A pattern develops that clearly shows the progression (table 3) of the narrative from the beginning (v. 2) to the end (v. 8) of this section.

The narrational discourse of James 1:2-8 shows a progression of James's thought. James began the section by encouraging his audience to keep their chins up when they face trials because patience is produced by the testing of their faith. He seems to say that if his listeners have patience then they are perfect and complete, and thus, they lack nothing. In the next sentence, however, James suggested that what some may lack is wisdom, and if so, they should ask God for it. Perhaps James implied that wisdom would help his listeners to face those trials with joy. James juxtaposed "lack" with the liberality with which God gives to all who ask. Furthermore, James contrasted what God gives to what believers receive (or in this instance, what those who doubt will not receive). James urged his listeners not only to ask God in faith for that wisdom, but also not to doubt that they will receive wisdom from God.

Table 3. Progressive narrational pattern in James 1:2-8

Verse	Major topic							
2	when you fall into trials							
3		the testing of your faith produces patience						
4			let patience have its perfect work					
4				that you may be perfect and complete				
4					lacking nothing			
5					if you lack wisdom			
5						then ask God		
5							God gives to all	
5							and [wisdom] will be given to you	
6						but ask in faith		
6								and do not doubt
6								if you doubt,
7							then [you] will [not] receive	

To stop with only an inner texture analysis of the passage, however, is to leave questions unanswered about the text. The next section offers an analysis of the intertexture of James 1:2-8. Whereas inner texture seeks to reveal the nature of the text itself, intertexture examines the world outside the text.[22]

Intertexture

A writer does not write uninfluenced by the world around him or her. Current events and culture impact the context of the author's work, as well as the special meaning that the work has. "A major goal of intertextual analysis is to ascertain the nature and result of processes of configuration and reconfiguration of phenomena in the world outside the text. Sometimes the text imitates another text . . . [or] restructures a well-known tradition."[23] Oral–scribal intertexture is one aspect of intertexture analysis that examines the text to determine the origin of the words or ideas in the text, if they are from extra-Biblical sources or a recitation or recontextualization of scripture. The following section looks at the recontextualization of James 1:2-8.

Recontextualization

"Recontextualization presents wording from biblical texts without explicit statement or implication that the words 'stand written' anywhere else."[24] In the case of James 1:5, recontextualization occurs in narration. There is no explicit reference to Jesus' teaching on asking (recitation), but the reader of James 1:5 can recognize the similarity. Although Bauckham saw James as creatively re-expressing rather than alluding to specific Jesus sayings,[25] Johnson understood the command, "Let him ask of God . . . and it will be given to him," as an echo of Matthew 7:7: "Ask, and it will be given." [26] Allusion or echo are aspects of cultural intertexture, in which words point to a person or tradition that is known within the culture of the audience. Whether James recontextualized Jesus' sayings or simply alluded to them, his intent was to bring force to what he said so that his listeners would take notice. Table 4 compares James 1:5 to Matthew 7:7, 8, and 11b.

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[22] Robbins, *Exploring the Texture*, 40.

[23] Ibid., 40.

[24] Ibid., 48.

[25] Bauckham, *James: Wisdom of Jesus,* 93.

[26] Luke Timothy Johnson, *The Letter of James* (New York: Doubleday, 1995), 177.

Table 4. James 1:5 compared to Matthew 7:7, 8, 11b

James 1:5	Matthew 7:7	Matthew 7:8	Matthew 7:11b
If any of you lacks wisdom, let him *ask* of *God*, who *gives to all* liberally and without reproach, and it *will be given to him.*	*Ask*, and it *will be given* to you;	For everyone who *asks receives*,	how much more will your *Father* who is *in heaven give good things to those who ask* him!

As a possible recontextualization of James 1:5-6, Bauckham[27] also associated the passage with Matthew 21:21-22; Luke 11:9, 13; and Mark 11:22b-24 (table 5). The Lukan passage is similar to Matthew 7:7-11 and is not reproduced here.

Table 5. James 1:5-6 compared to Matthew 21:21-22 and Mark 11:22b-24

James 1:5-6	Matthew 21:21-22	Mark 11:22-24
If any of you lacks wisdom, let him *ask* of God, who gives to all liberally and without reproach, and it *will be given* to him. But let him *ask in faith*, with *no doubting*, for *he who doubts is like a wave of the sea driven and tossed by the wind*.	So Jesus answered and said to them, "Assuredly, I say to you, *if you have faith and do not doubt* . . . but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. And *whatever things you ask in prayer, believing, you will receive*."	So Jesus answered and said to them, "*Have faith in God*. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and *does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says*. Therefore I say to you, *whatever things you ask when you pray, believe that you receive them, and you will have them.*

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[27] Bauckham, *James: Wisdom of Jesus,* 85.

In the two passages above, readers are told that in order to receive what they ask for, they must ask in faith and not doubt. The reverse is that if they doubt, they will not receive what they ask. James described such doubters as double-minded and unstable. In 1:7-8, James told his listeners that if they say they believe God and yet doubt they will receive from God, they are double-minded. Witherington[28] notes that the one who is double-minded is not an unbeliever but one who believes in God but is unsure if God will answer his or her prayer. The Greek term for double-minded, *dipsychos*, is used in the New Testament only here and in James 4:8. James used the term in 4:8 to accuse those who seek earthly wisdom as being double-minded. He warned those people they could not be friends with both God and the world. Wall[29] and Witherington[30] both note that the double-mindedness of some is juxtaposed to the single-mindedness of God who gives to all who ask generously and without reproach.

Why did James address the lack of wisdom if it were not important for his audience to have and to seek it out? Johnson suggests that the implication is that the lack of wisdom was "most critical to remedy,"[31] and it is this early mention of wisdom in James that sets the tone of the work as wisdom literature. Witherington suggests that wisdom is the basic trait that is lacking, and with wisdom, is not only perfection possible, but also the ability to endure the trials one faces in this life. Believers who are filled with wisdom have, in the words of Witherington, a "complete character, which involves moral uprightness and integrity."[32] Unlike the double-minded person who doubts that God can or will give wisdom, the one who asks and receives wisdom is single-minded in his or her integrity.

James returned to the subject of wisdom in 3:13-4:10. He began the section by asking his readers, "Who is wise and understanding among you?" By the end of the section, James informed his readers that those who are wise will humble themselves before the Lord (4:10). The following sections offer an inner texture and intertextual analysis of James 3:13-4:10.

III. JAMES 3:13-4:10

Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of

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[28] Ben Witherington, III, *Letters and Homilies for Jewish Christians* (Downers Grove, IL: InterVarsity Press. 2007), 427.

[29] Robert W. Wall, *Community of the Wise* (Valley Forge, PA: Trinity Press International, 1997), 52.

[30] Witherington, *Letters and Homilies,* 428.

[31] Johnson, *The Letter of James*, 179.

[32] Witherington, *Letters and Homilies,* 427.

mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace. Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? But he gives more grace. Therefore he says: "God resists the proud, but gives grace to the humble. Therefore submit to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and he will lift you up.

Inner Texture

As has been noted, repetitive and progressive textures form part of the inner texture of a text. Sensory–aesthetic texture is another aspect of inner texture. The following sections offer the repetitive, progressive, and sensory–aesthetic textures of James 3:13-4:10. The repetitive patterns in this long section (table 6) offer the interpreter contrasting images between good and evil, positive and negative, and God and the audience.

Table 6. Repetitive texture of James 3:13-4:10

Verse	Major topic								
3:13	wise, wisdom			him, his	you				
3:14:		hearts	from above		you, your	envy, self-seeking			
3:15	wisdom								
3:16			from above			envy, self-seeking			
3:17	wisdom	pure					peaceable	fruits	
3:18							peace, peace	fruit	
4:1		pleasure			you, your, your	wars, fights, war			come, come
4:2					you, you, you, you, you	fight, war			not have, not obtain,
4:2									not have, not ask
4:3		pleasures			you, you, you				ask, not receive, ask
4:4	God	world			you	friendship, enmity			not know
4:4	God	world		him self		friend, enemy			
4:5									says
4:6				He, He			humble		says, gives, gives
4:6:	God						grace, grace		resists
4:7:	God				you				resist
4:8:	God				you, your, you, your, you				draw near, will draw near
4:8:		purify, hearts							
4:9:					your, your				mourning, mourn
4:10:	Lord			He	your-selves,	humble			

Verse	Major topic
	you

Major topics in this section include the second person plural *you*, wisdom, God/Lord, the world, envy/self-seeking, humility, warring/fighting, peace, and asking/receiving/giving. James addressed his audience personally, telling them that if they are wise, their wisdom will be borne out of the fruit of peace that they produce from good works. Furthermore, their envious and self-seeking behavior is at the root cause of the in-fighting and is not the kind of wisdom they should pursue. James juxtaposed the world and God, envy with humility, and fighting with peace. He classified those who pursue their earthly desires as friends of the world and enemies of God. Only by repenting of their sinful behavior (4:9) and humbling themselves before the Lord (4:10) can they hope to receive the Lord's favor. The progressive nature of the text is revealed (table 7) in the back and forth comparison of the wisdom from below and the wisdom from above.

James began this section of his letter by asking his audience, "Who is wise and understanding among you?" He then answered the question by stating that those who are wise have good conduct and do their work in "meekness of wisdom." The wisdom that is from God does not show itself in boastfulness but in meekness. James went on to compare the wisdom of the world with the wisdom from above. Earthly wisdom is envious and self-seeking and actions that stem from those evil desires can only result in individuals not receiving what they desire because they ask for the wrong things. Their plans are ultimately frustrated. James described these people as adulterers, a common epithet used in scripture to refer to believers in God who forsake him to follow after other gods. If James has not yet captured their attention, surely this harsh but honest summation of their character does. James warned them, friendship with the world means hostility toward God. To make sure his listeners understood, he repeated himself. If they want to be friends with the world, then they must cut their association with God. They cannot expect God to answer their prayers if they ask for the wrong things. They cannot be double-minded. They must choose one relationship over the other. Their yearning[33] for earthly pleasures draws them away from God. But James has a solution. God will give them the grace to overcome their envious and selfish nature. What they must do is submit to God and resist the devil. If they draw near to God, God will draw near to them. They must repent[34] of their evil conduct and humble themselves before the Lord. Only then are they really wise.

The narrative in 3:13-4-10 shows a progression from an example of godly wisdom (3:13) to examples of earthly wisdom (3:14-16) and back to godly wisdom (3:17-18), then on to the outcomes of earthly wisdom (4:1-6) and finally the outcomes of godly wisdom (4:7-10). The next section looks at the sensory–aesthetic texture of the passage, which focuses on the senses, actions, and emotions of the text.

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[33] Patrick J. Hartin, *James* (Collegeville, MN: Liturgical Press, 2003), 214.
[34] Johnson, *The Letter of James*, 76.

Table 7. Progressive nature of James 3:13-4:10

Verse			Major topic		
3:13	meekness, good conduct				
3:14		envy, self-seeking			
3:15		earthly, sensual, demonic			
3:16		Evil			
3:17	from above		peaceable		
3:18	righteousness		peace		make peace
4:1		desires		wars, fights	lust, murder, covet, fight, war
4:2					do not have, cannot obtain
4:3					do not ask, do not receive, ask amiss
4:4		adulterers		friendship with world	
4:4				enmity with God	
4:4				friend of the world	
4:4				enemy of God	
4:5					yearns jealously
4:6	God	proud			resists
4:6			humble		gives grace
4:7		devil			will flee, resist
4:8	God				draw near, submit
4:8		sinners, double-minded			cleanse, purify
4:9					lament, mourn, weep
4:9			laughter, joy		
4:9				mourning, gloom	
4:10			humble		

Sensory–Aesthetic Texture

Sensory–aesthetic texture of inner texture analysis deals with both the "range of senses the text evokes or embodies . . . and the manner in which the text evokes or embodies them."[35] Robbins argues for a distinction among "three body zones" that can be found in a text and reflects how human beings interact with their environment.[36] The zone of emotion-fused thought concerns the eyes and heart. Verbs, nouns, and adjectives that pertain to this zone include: to see, to know, to understand, intelligence, wisdom, love, foolish, joyous, sad, etc. The zone of self-expressive speech concerns the mouth and ears. Verbs, nouns, and adjectives that pertain to this zone include: to say, to hear, to sing, speech, voice, sound, talkative, silent, attentive, etc. The zone of purposeful action concerns the hands and feet. Verbs, nouns, and adjectives that pertain to this zone include: to do, to touch, to come, to go, gesture, behavior, activity, active, quick, slow, etc.

Although there are some instances of self-expressive speech in James 3:13-4:10 (e.g., 3:14, 4:2-3, 5-6), the passage consists primarily of emotion-fused thought and purposeful action (table 8). The strong vocabulary and high contrast of themes captures the reader's attention.

James's narrative is rich with emotion and action, beginning with his question, "Who is wise and understanding among you?" (emotion-fused thought), and his response, "Let him show by good conduct that his works are done" (purposeful action) "in the meekness of wisdom" (emotion-fused thought). James's distinction between wisdom (emotion-fused thought) from above and below is full of emotion (e.g., envy, self-seeking, sensual, pure, peaceable, mercy, righteousness, and hearts).

Verse 18 of chapter 3 and verses 1 and 2 of chapter 4 offer the audience a stark contrast between positive and negative actions. For example, in 3:18, there are those who "make peace," but in 4:1 and 2, there are some who "fight and war" and "murder." The actions are replete with emotion, including "desires for pleasure" (4:1) and lust and covetousness (4:2). James 4:7-10 is also rich in both emotion-fused thought and purposeful action. In fact, some words connote both emotion and behavior, such as "submit" and "resist" (v. 7). Drawing near to God (v. 8), although an action, requires a frame of mind or condition of the heart in order to act. Hands represent purposeful action; whereas hearts and double-minded represent emotion-fused thought (v. 8). Lament, mourn, and weep (v. 9) are actions that are infused with strong emotion. Finally, in verse 10, James instructed his listeners to humble themselves; this is both purposeful action and an attitude of the heart. It is an awesome thing to realize the intimate connection between our heart and our behavior. We do nothing purposefully without some requirement of emotion.

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[35] Robbins, *Exploring the Texture*, 29-30.
[36] Ibid., 30.

Table 8. Sensory–aesthetic texture of James 3:13-4:10

Verse	Emotion-fused thought	Self-expressive speech	Purposeful action
3:13	wise, understanding		let show, conduct, works
3:13	meekness of wisdom		
3:14	bitter envy, self-seeking	do not boast, lie	
3:14	hearts		
3:15	wisdom, sensual		does not descend
3:16	envy, self-seeking, confusion		
3:17	wisdom, pure, peaceable		
3:17	gentle, willing to yield, mercy		to yield
3:17	partiality, hypocrisy		
3:18			is sown, make peace
3:18			fruit of righteousness
4:1	desires, pleasure		wars, fights, come, war
4:2	lust, covet		not have, murder, fight
4:2		not ask	cannot obtain, war
4:3	pleasures	ask	not receive, spend
4:4	know		adulterers, adulteresses
4:4			friendship, enmity, makes
4:4	wants		friend, enemy
4:5	think, yearns, jealously	says	dwells
4:6	grace	says	gives, resists
4:6	proud, humble		
4:7	submit, resist		submit, resist, will flee
4:8	purify, hearts, double-minded		draw near, cleanse, hands
4:9	lament, mourn, weep		be turned
4:9	laughter, mourning, joy, gloom		
4:10	humble, sight		humble, will lift up

Sensory–aesthetic texture brings the text alive because of its focus on the senses, emotions, and actions, but intertextual analysis helps the reader understand how James put it all together into a cohesive narrative. The next section offers an intertextual analysis of the passage by looking at how the words and phrases are used to convey James's message.

Intertexture

Readers who explore the inner texture of a text may be content to stop there and go no further in their pursuit of meaning and application to their lives, but Robbins warned that the text "is always interacting somehow with phenomena outside itself." [37] These phenomena are better understood by exploring the intertexture of a text. The following sections offer an analysis of intertexture of James 3:13-4:10 by looking at how James recites and recontextualizes other texts, and draws upon cultural symbols, for his use.

James used ideas and wording from scripture to make his point at several locations in the text. He also repeated his own use of words and ideas throughout the letter. After mentioning the subject of wisdom in 1:5, James returns to it here in 3:13-17. He contrasts the wisdom from below with the wisdom from above. James used the term, "from above" in 1:17, where he stated that every good and perfect gift is from above. Thus, wisdom from above is clearly a wisdom that comes from our heavenly Father.[38] James described what heavenly wisdom is by listing the following characteristics: wisdom is pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Commentators have noted the similarity to Paul's fruit of the Holy Spirit in Galatians 5,[39] not that the lists are the same, but rather that the idea of what is right and good is addressed in contrast to what is not. James ends his description of heavenly wisdom (v. 18) this way: "Now the fruit of righteousness is sown in peace by those who make peace." Although not all scholars agree on what James meant here, Brosend sees this verse as a recall of Matthew 5:9: "Blessed are the peacemakers."[40]

In 3:14, where James stated, "But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth," Moo[41] has suggested that the word, *boast*, is best understood in light of Jeremiah 9:23-24, which states, "Thus says the Lord: 'Do not let the wise boast in their wisdom . . . but let those who boast boast in this, that they understand and know me."[42] Those who envy are likely to boast of having wisdom, but the truly wise do not boast of having wisdom; rather, they show their wisdom in their conduct toward others.

In 4:2-3, James told his listeners that the reason they do not have is because they do not ask God, and when they do ask, they ask for the wrong things. This verse is reminiscent of James's double-minded man who asks but doubts and thus does not receive what he asks for (1:5-8). James could be making an allusion to Matthew 7:7-11, or at least reformulating the theme of asking/not asking, receiving/not receiving.[43] Brosend notes that this kind of asking is more like prayer than a simple request and echoes 1:5-6 (table 9).[44] Moreover, Brosend finds verses 1-3 to be expansions of a

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[37] Ibid., 36.

[38] William F. Brosend, II, *James and Jude* (Cambridge, UK: Cambridge University Press, 2004), 100.

[39] Douglas J. Moo, *The Letter of James* (Grand Rapids, MI: Wm. B. Eerdmans, 2000), 34; Brosend, *James and Jude,* 101.

[40] Brosend, *James and Jude,* 101.

[41] Moo, *The Letter of James*, 172.

[42] NRSV.

[43] Witherington, *Letters and Homilies,* 508.

[44] Brosend, *James and Jude,* 108.

theme already addressed in 1:14-15, 16; that of being enticed by our desires until sin has become full-blown, which results in death.[45]

Table 9. James 4:2b-3 compared to James 1:5-8

James 4:2b-3	James 1:5-8
Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.	If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

James wanted to get his audience's attention. What he has to say is important, and so he addressed them directly in 4:4, "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God." Commentators have remarked that James's use of the term, adulteress, was an explicit reference to the people of God who as the bride of God, their husband, were unfaithful by following after idols.[46] The term is appropriate here in light of what James said next, that is, that friendship with the world is enmity with God. The believers who follow after their own pleasures are unfaithful to God who provides every good and perfect gift (1:17) to his people.

On the subject of friendship, Johnson notes that in the Wisdom of Solomon, heavenly wisdom leads to friendship with God (Ws 7:14, 27).[47] James lifted up Abraham as the model of what friendship with God looks like (table 10). Abraham's works (cf. Jas 3:13) combined with his faith, made him perfect (cf. 1:4). Furthermore, Abraham believed God and did not doubt (cf. 1:6-8) that God would provide; thus, it was accounted to him as righteousness, and secured his friendship with God (2:23). Friendship in the Hellenistic world meant a sharing of all things, both spiritual and physical. Friends are *mia psyche*, or "one soul."[48] This idea of "one soul" is in contradistinction to the *dipsychos,* or double soul, that James accused some listeners of having. When they asked for wisdom, they doubted they would receive it (1:6-8). Moreover, these double-souled (double-minded) individuals tried to be friends with both God and the world, in that they called themselves Christians, yet their desires caused wars and fights among the community. James strongly admonished his audience that to

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[45] Ibid., 108.

[46] Johnson, *The Letter of James,* 87; Moo, *The Letter of James,* 187; Brosend, *James and Jude,* 105.

[47] Johnson, *The Letter of James*, 244.

[48] Ibid., 279.

be friends with the world meant that they could not be friends with God. In fact, they were enemies of God. James's intent is clear: Christians cannot be double-minded. Scripture is also clear: "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (Mt 6:24). James told his listeners that they had a choice, and by his language, he expressed what he thought their choice should be.

Table 10. Abraham as the example of a friend of God: James 2:21-23 compared to Who is Wise

James	Who is Wise
2:21: Was not Abraham our father justified by works when he offered Isaac his son on the altar?	3:13: Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.
2:22: Do you see that faith was working together with his works, and by works faith was made perfect?	1:4: But let patience have its perfect work, that you may be perfect and complete, lacking nothing.
2:23a: And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness."	1:6-8: But let him ask in faith, with no doubting, . . . For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.
2:23b: And he was called the friend of God.	4:4b: Whoever therefore wants to be a friend of the world makes himself an enemy of God.

In 4:5, James seems to be reciting scripture. "Or do you think that the Scripture says in vain, 'The Spirit who dwells in us yearns jealously'?" The use of the phrase, "Scripture says," was used in the New Testament to indicate a direct quotation, not a reference or allusion to scripture.[49] Although the verse would be considered a recitation of an older tradition, it is not found verbatim in the Old Testament or other sources, and causes consternation among some scholars, not only because of its absence but also because the meaning is not clear.[50] As far as James's use of "Scripture says" is concerned, Brosend saw no problem with the "light and fluid fashion" with which James used scripture, law, and Jesus traditions, because he had "no fixed, precise, and limiting notion" of any of this material.[51] Therefore, even if the verse is not a recitation, it could be understood as a recontextualization of several passages in the Old Testament. For

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[49] Hartin, *James,* 214.
[50] Ibid.
[51] Brosend, *James and Jude,* 114.

example, Numbers 5:14-15 states, "If feelings of jealousy come over her husband and he suspects his wife and she is impure—or if he is jealous and suspects her even though she is not impure—then he is to take his wife to the priest."[52] It could be that James has these verses in mind in light of having begun this section with "Adulterers!" in order to remind his audience that the Spirit is jealous for them. Perhaps James has in mind Deuteronomy 5:8-10, in which God is jealous because his people follow after idols. The people seek their own interests, which James has already stated is evidence of earthly wisdom.

Hartin has argued, however, that it is not the Holy Spirit who yearns jealously, but rather the human spirit.[53] His argument is based on three points: (1) because the verb, *to yearn*, is never used in either the Old or New Testament to refer to God, it must refer to someone else; (2) the word used in James for jealous, *phthonos*, always has a negative connotation, and would not therefore be associated with God; and (3) James knows Greek and the Septuagint well. He did not struggle with the use of terms; therefore, he most likely referred to the human spirit that yearns enviously. Hartin's understanding is plausible in light of previous statements that James made regarding the reasons for fighting and warring. It is envy and self-seeking, the yearning jealously, that causes the infighting and warring. The first part of verse 6 ("But he gives more grace"), Hartin also has argued, stands in contrast to verse 5 in that it is God who gives grace while the human spirit yearns jealously.

A more obvious recitation is found in 4:6: "Therefore He says: 'God resists the proud, but gives grace to the humble.'" The "he says" is another indication that scripture is directly quoted.[54] In this case, the quote is a recitation of Proverbs 3:34 (table 11), which states, "Surely he scorns the scornful, but gives grace to the humble." This saying was likely well-known in the early church, and it served here to remind the audience how they are to be. James used this saying (also found in 1 Pt 5:5) to set up his next command in verse 7, which is to submit to God and resist the devil, a command similar to the one found in 1 Peter 5, in which Peter commands his listeners to submit to one another in humility. Readers still today are reminded that humility is to be preferred over arrogance.

Table 11. James 4:6 compared to Proverbs 3:34

James 4:6	Proverbs 3:34
Therefore he says: "God resists the proud, but gives grace to the humble.	Surely he scorns the scornful, but gives grace to the humble.

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[52] New International Version.
[53] Hartin, *James,* 214.
[54] Ibid*.*

In 4:8-9, James made a cultural reference to cultic/purity laws and worship. The verb, *come near*, was used as an invitation to worship in the Old Testament,[55] but here Moo suggests the term is more in line with the notion of repentance, a turning away from the devil and a turning toward God. In the second half of the verse, "Cleanse your hands . . . and purify your hearts," Brosend connects to Psalm 24:3-4 (table 12): "Who may ascend into the hill of the LORD? Or who may stand in his holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully."[56] Not only is there reference to cleansing and purifying in these verses but also to idolatry, or the absence thereof. In the context of James calling adulterers back to God, the cultural references to idolatry and repentance are clear. James 4:9 also wishes to evoke an attitude of repentance. Words such as *lament*, *mourn*, and *weep* were often used by the prophets to call people to repentance.[57]

Table 12. James 4:8b compared to Psalm 24:3-4

James 4:8b	Psalm 24:3-4
Cleanse your hands, you sinners; and purify your hearts, you double-minded.	Who may ascend into the hill of the LORD? Or who may stand in his holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully.

James 4:10 urges, "Humble yourselves in the sight of the Lord, and he will lift you up." Hartin saw an echo of Proverbs 3:35 in James 4:10 (table 13), "The wise will inherit honor, but the ungodly will exalt disgrace."[58] Furthermore, Hartin noted, verse 10 could be an allusion to the Jesus saying in Matthew 23:12: "And whoever exalts himself will be humbled, and he who humbles himself will be exalted."[59] As Hartin and others have noted, "This spirit of humility is the exact opposite to the spirit of envy and jealousy that has been the topic of this passage."[60] James asked his audience, "Who is wise and understanding among you?" His answer is found not only in the second part of verse 13 but also in 4:10: If you are wise and understanding, then you will humble yourselves in the sight of the Lord.

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[55] Moo, *The Letter of James,* 195.
[56] Brosend, *James and Jude,* 112.
[57] Johnson, *The Letter of James*, 289; Moo, *The Letter of James,* 195; Brosend, 115.
[58] Hartin, 200.
[59] Ibid., 203.
[60] Ibid., 200.

Table 13. James 4:10 compared to Proverbs 3:35

James 4:10	Proverbs 3:35
Humble yourselves in the sight of the Lord, and He will lift you up.	The wise will inherit honor, but the ungodly will exalt disgrace.

Beyond the words themselves and the meanings attached to them, a text takes on the meanings of the environment in which an author writes. James pulled from the Torah, as well as wisdom literature, to instruct his audience about wise and proper behavior. An intertextual analysis of James has shown the richness behind the words and given greater meaning to them. Consequently, readers are better able to understand the intent of the author and the application of the message to their lives. The next section offers a connection between James's understanding of wisdom and its application to leaders today.

IV. DISCUSSION

What would compel a leader to pursue one type of wisdom over another? The answer to this question can be found in the leader's values. Values are "strong motivational forces that influence an individual's behavior."[61] Consequently, behavior expresses a person's values.[62] Values undergird every thought and action. According to Daft, "A leader's personal values affect his or her perception of situations and problems. . . . Values also affect how leaders relate to others. . . . [They] guide a leader's choices and actions. . . . [And they] determine how leaders acquire and use power, how they handle conflict, and how they make decisions."[63]

If leaders value integrity, patience, and service, for example, they are likely to behave with integrity and patience in their service to others. In fact, core spiritual values have been identified that include integrity, patience, humility, peacefulness, joy, kindness, compassion, and service, among others,[64] all values that James addressed in his letter. Kanungo and Mendonca, in their exploration of ethics and the motivations behind leadership, suggest that motives can be classified as either egotistic or altruistic.[65] Egotistic motives focus on the benefits to self; whereas altruistic motives

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[61] John J. Sosik, "The Role of Personal Values," in "The Charismatic Leadership of Corporate Managers: A Model and Preliminary Field Study," *Leadership Quarterly* 16 (2005): 221-244, at 223.

[62] Gary A. Yukl, *Leadership in Organizations*, 7th ed. (Upper Saddle River, NJ: Prentice Hall. 2010), 191.

[63] Richard L. Daft, *The Leadership Experience,* 3rd ed. (Mason, OH: Thomson Southwestern, 2005), 134-136.

[64] Mark Kriger and Yvonne Seng, "Leadership with Inner Meaning: A Contingency Theory of Leadership Based on The Worldviews of Five Religions," *Leadership Quarterly* 16 (2005): 771-806.

[65] Rabindra N. Kanungo and Manuel Mendonca, *Ethical Dimensions of Leadership* (Thousand Oaks, CA: Sage Publications, 1996), 50.

focus on the benefits to others. Simply put, a leader's values will determine whether his or her behavior is egotistic or altruistic, self-seeking or humble.

More than 30 years ago, Burns defined leadership as "leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers."[66] Previous to the introduction of transformational leadership, theories of leading avoided explicitly espousing values under the banner of objective social scientific study.[67] However, as Heifetz notes, all leadership is value-laden.[68] In the past three decades, scholars have offered theories of leadership that take into account explicit leader values. Three such theories are transformational, charismatic, and servant leadership.

Transformational leadership has been described as moral leadership.[69] Burns explained, "The transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. . . . The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents."[70] Consequently, moral leadership means "that leaders and followers have a relationship not only of power but of mutual needs, aspirations, and values" and "emerges from, and always returns to, the fundamental wants and needs, aspirations, and values of the followers."[71] Leadership that is transformational is the opposite of what James called self-seeking. The good conduct that James espoused is evident in the way a transforming leader interacts with followers.

Charismatic leadership also recognizes the importance of values in the leader–follower relationship. According to Sosik:

> Charismatic leadership . . . proposes that the leader, who possesses an unusually strong belief in his/her own values, (a) engages in role modeling of his/her value system, (b) arouses the motives of followers, in part, by framing the followers' grievances and promises of specific change in terms of values, (c) communicates high performance expectations of, and confidence in, followers by articulating the expectations in terms of values, (d) articulates a value-laden vision, and (e) engages in personal image-building consistent with the espoused values.[72]

Some scholars have cautioned that the influence of a charismatic leader can be used for unethical ends.[73] Whether a charismatic leader behaves ethically or not, it is clear that the leader's values influence his or her own behavior and the behavior of his or her

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[66] James M. Burns, *Leadership* (New York: Harper, 1978), 19.

[67] Ronald A. Heifetz, *Leadership without* Easy Answers (Cambridge, MA: Harvard University Press, 1994), 17.

[68] Ibid., 13.

[69] Burns, *Leadership,* 4; Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985), 184.

[70] Burns, *Leadership*, 4.

[71] Ibid.

[72] Sosik, "The Role of Personal Values," 224.

[73] Jane M. Howell and Boas Shamir, "The Role of Followers in the Charismatic Leadership Process: Relationships and Their Consequences," *Academy of Management Review* 30, no. 1 (2005): 96-112.

followers. Necessary, then, is a leader who models the kind of wisdom from above that is merciful, gentle, and willing to yield to others.

Servant leadership may be the most fitting theory of values-based leadership. Greenleaf proposed that a servant leader is one who above all else serves followers first.[74] Moreover, a servant leader desires that those served will, in turn, serve others. Russell explained, "The very concept of servant leadership is based on the values of humility and respect for others."[75] Humility is listed as one construct among many in two servant leadership models,[76] which also include other values implicit in servant leadership: empathy, encouragement, patience, honesty, integrity, equality, competence, and love.[77] Wisdom has also been derived as a construct of servant leadership,[78] and primarily concerns awareness of what is happening in the organization and environment and foresight in to what will happen and anticipation of the consequences of decisions. The Bible provides plenty of examples of transformational, charismatic, and servant leadership, but servant leadership is by and large the style of leadership attributed to Jesus Christ and his disciples, including James, the author of the letter bearing his name.

Birren and Svensson state that "implicit or explicit values underlie the concepts of wisdom . . . [and they] continue to evolve and determine the use of the term 'wisdom' as a favorable trait."[79] James understood that wisdom does not come about through seeking one's own good at the expense of others. In fact, James underscored that godly wisdom is other-directed. Peace, gentleness, mercy, and such are the fruit of spirit-filled living that emerge from our relationship with God and is evidenced by the quality of our relationship with others. Witherington notes that these fruits of wisdom are all "attitudes of the heart."[80] Unlike the ancient Greeks who emphasized intellectual ability and the 19th-century philosophers who thought of wisdom as a rational (i.e., cognitive) process, God calls his followers to a holistic understanding of wisdom that encompasses the mind, heart, and spirit of individual believers and has as its end-result behavior that shows forth God's purposes for his creation. Indeed, wise leadership demonstrates the power of God in and through his people for the good of his creation and created beings.

Practically speaking, James's wisdom is relevant and applicable to leaders today on several fronts. First, as James wrote, leaders will face various trials and need

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[74] Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 27.

[75] Robert F. Russell, "The Role of Values in Servant Leadership," *Leadership & Organization Development Journal* 22, no. 2 (2001): 80-81.

[76] Don Page and Paul T. P. Wong, "A Conceptual Framework for Measuring Servant-Leadership," in *The Human Factor in Shaping the Course of History and Development,* ed. S. Adjibolosoo (Lanham, MD: University Press of America, 2000), 69-110; Kathleen A. Patterson, "*Servant Leadership: A Theoretical Model*" (PhD diss., Regent University, 2003).

[77] Robert Russell, Rynetta Washington, Charlotte D. Sutton, and Hubert S. Feild, "Individual Differences in Servant Leadership: The Roles of Values and Personality," *Leadership & Organization Development Journal* 27, no. 8 (2006): 700-716.

[78] John E. Barbuto and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group & Organization Management* 31, no. 3 (2006): 300-326.

[79] Birren and Svensson, "Wisdom in History," 27.

[80] Witherington, *Letters and Homilies,* 499.

wisdom to persevere in spite of those trials in order to become perfect, or in more realistic terms, better leaders. In those tough decisions, for example, do leaders do what is expedient but what may not be best for the organization? Do they make choices that only benefit themselves or will their choices benefit their followers and other stakeholders? Do leaders strive to acquire what others have or do they provide what others need? In difficult economic times, do leaders lay off people because it is the easy way out, or do they look for alternatives that save jobs and reduce costs in other areas? The answers to these questions reside in the leader's values: what leaders believe about themselves, about others, and about God's ability to provide for them. Will leaders be double-minded—saying that they believe nothing is impossible for God and yet behaving as if everything rests on their shoulders? James warned the community that when they asked God for wisdom they had to believe without a doubt that God would give them wisdom. That warning is still sounding out to leaders today.

Another area of leadership to which James's wisdom speaks is in leader communication. A proverb says, "A gentle answer turns away wrath."[81] Gentleness is a fruit of wisdom from above. Wrath is a fruit of earthly wisdom. Do our words insult, demean, offend, or do they build up, encourage, and praise others for their work? The wisdom from above is peaceable, and those leaders who sow in peace reap a harvest of peace (Jas 3:18). The opposite of peace is war, another fruit of earthly wisdom. Do employees get along with each other? Do leaders get along with their employees? How important is it to leaders to be right all the time? Do they value the viewpoints of others, or do leaders believe they have all the answers? James told his listeners that the wisdom from above was willing to yield. Leaders need not always be right. James himself was willing to yield to upholding the entire Law at the question of what was acceptable behavior for Gentile believers in order to be part of the community of Christians (Acts 15). His wise response both in the decision and in its communication had the effect that the Gentile believers "rejoiced over their encouragement" (Acts 15:21).

A final application of wisdom for leaders deals with James's words on the good conduct (3:13) of wisdom that yields good fruit (3:17), and specifically, fruit of righteousness (3:18). Good conduct refers to proper behavior, or way of life, done in such a way that humility is evident. James had already expressed the importance of humility (1:21) and good works (2:14-26). In 3:13, James reminded his audience that good conduct, or a lifestyle pleasing to God, is the basis of true wisdom.[82] In the Hellenistic world, humility was something servants were supposed to have, not the status seekers, and servants would not have had the leisure for intellectual pursuits. Therefore, James went against the cultural mores of both his time and perhaps today, when he taught that the wisdom worth pursuing required a character of humility.

The term translated *fruit* in 3:17 and 18, *karpos*, can also mean the result of human action.[83] Envious and self-seeking behavior has negative results on a

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[81] Prv 15:1 (NIV).

[82] Moo, *The Letter of James,* 169.

[83] Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament,* vol. 3 (Grand Rapids, MI: Eerdmans, 1976), 614-616.

community, but good conduct, done in humility, yields good outcomes for the organization. A life lived in the wisdom from above is a life that is pleasing to God.[84] A life pleasing to God concerns right actions toward others. Unlike envy and self-seeking, the characteristics of earthly wisdom, which lead to disorder and evil, pure and peace-loving wisdom results in right actions toward others, which are evident in a godly leader. Thus, to lead with wisdom means to lead with humility, to put the needs of others before one's personal interests, and to recognize one's own dependence on God.

VII. CONCLUSION

If leading were easy then anyone could do it, but as James made clear, life is filled with various trials and tests. There is enough pressure on us to do our jobs, to get our pay, to pay our bills, and to provide for our families, without the added pressure of ensuring that there are jobs to be had, there is money to pay for the work, there is enough money left over to pay the organization's bills, and that employees are provided for adequately. Leaders are responsible for the welfare of their organizations, and for that responsibility, they need wisdom. James makes a distinction, however, between two kinds of wisdom. There is the earthly wisdom that tempts us to envy what others have and to seek out what we can get for ourselves. This type of wisdom James clearly denounced as the reason behind wars, fights, and general deficiencies ("You do not have because you do not ask. You ask and do not receive, because you ask amiss.").[85] James shows us the better way, however, in his description of wisdom from above, the godly wisdom that is pure and peaceable, gentle and full of mercy, full of good fruits and the fruit of righteousness. The way to receive that kind of wisdom is through prayer, faith, and humility. In order to face the kinds of trials leaders face, they need the kind of wisdom that will see them through it all.

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[84] Moo, *The Letter of James,* 178.
[85] James 4:2b-3.

INCLUDING THE PERSPECTIVE OF CHRISTIAN LEADERSHIP: A REVIEW OF THE JBPL

RUSSELL L. HUIZING

This article contains a scholarly review of the articles published in the *Journal of Biblical Perspectives in Leadership* (JBPL) from 2006-2011. Each article is summarized with a listing of methodologies and leadership theories that the article interacts with. Four recommendations are made for future publications: (1) encourage the use of recognized qualitative research methods rather than a general exegetical approach; (2) encourage the use of inductive data analysis, especially in historical Hebrew and Christian sacred writing, rather than a deductive approach of identifying contemporary approaches in ancient literature; (3) call for papers that seek to add confirmability of theoretical material in modern contexts; and (4) continue to broaden the thematic elements of the journal.

The *Journal of Biblical Perspectives in Leadership* (JBPL) fills an important role in the field of leadership studies. Using international qualitative research, the journal encourages the investigation of leadership within the context of the Hebrew and Christian scriptures. This provides a necessary bridge between theological thinking and leadership thinking, allowing the learning experiences of the Biblical traditions to impact the understanding of leadership and followership. In its six years of publication, its articles have assisted in beginning the process of having a Biblical voice in the field of leadership.

I. SCHOLARLY REVIEW

While quantitative research relies upon reliability and validity, qualitative research relies upon credibility, transferability, dependability, and confirmability.[1] The credibility and dependability of articles will depend to a significant degree on the methodology used to obtain results. The more this methodology is grounded in recognized qualitative methods of data analysis, the more credible and dependable its results will be. Transferability will depend on the research's interaction with other recognized and accepted theories. If research can be shown to be related to other theories, then the transferability of the results are strengthened. Confirmability will depend, to the extent possible, on a reproduction of the results of the analysis. This can be difficult at times, especially in historic analysis as the contexts cannot always be readily reproduced. However, to the extent that results from the research can be applied through transferibility to current contexts, the analysis can be confirmed.

Summary of Articles

Table 1 represents the articles that have been printed between 2006 and 2011, the primary leadership theories that the research interacts with, and the methodology of research, as well as a summary of the studies and their results.

Table 1. Summary of JBPL articles for 2006-2011

Author(s)	Leadership theory	Methodology	Summary
Volume 1, Issue 1			
Ayers[2]	Transformational	Sacred texture	Studied the impact of Philippians 2:5-11 and its correlation with contemporary leadership theory. Terminology of leadership studies correlated well with terminology of theological studies, which suggested that theological studies could be used as a tool for insight into leadership studies.

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[1] Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2002), 93.

[2] Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 3-27.

Author(s)	Leadership theory	Methodology	Summary
Middleton[3]	Situational	General exegetical	Demonstrated that Paul used a situational leadership style in addressing the concerns of the church in Ephesus.
Poon[4]	Servant, spiritual, authentic, situational, transformational	Inner texture	Studied Jesus as an agent of change in the context of John 21. Results suggested that change management requires a holistic approach for both leaders and followers within the context of love and, specifically, *agapao* love.
Rogers[5]	Defining leadership	Inner texture	Used data from the leadership of Moses in Hebrews 11 to analyze leadership in a global context and its contribution to an integrative definition of leadership.
Volume 1, Issue 2			
Faulhaber[6]	Transformational	Sacred texture	Used 1 Peter as an example that difficulties in both individual and organizational change produce innovative and creative transformational leaders.

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[3] Gordon R. Middleton, The Epistle to the Ephesians: Instilling Values Using Situational Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 28-48.

[4] Randy Poon, "John 21: A Johannine Model of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 49-70.

[5] Daniel Rogers, "Safety in Uncertainty for Christian Leadership: An Innner Texture Reading of Hebrews 11:23-29," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 71-82.

[6] Jacqueline Faulhaber, "The Role of Tribulation and Virtue in Creativity: A Sacred Texture Analysis of 1 Peter," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 48-61.

Author(s)	Leadership theory	Methodology	Summary
Gary[7]	Evolutionary model	Open systems	Noted how the leadership of Jesus as recorded in scripture suggested that he would use, contingent to context, all four of the evolutionary models of leadership.
Longbotham and Gutierrez[8]	Upper echelons	General exegetical	Showed that Proposition 21 of upper echelons theory (team heterogeneity is positively associated with profitability in turbulent phenomena) is demonstrated in the relationship of Paul and Timothy in the Ephesus context.
Niewold[9]	Servant	General exegetical	Suggested that servant leadership is a less than Biblical approach to leadership and instead recommended a witness-based leadership based upon a Christological understanding.
Volume 2, Issue 1			
Gray[10]	Systems thinking, chaos, spiritual, transformational	Sacred texture	Identified the paradoxes of Christological leadership as portrayed in Philippians 2:5-11 with other contemporary leadership theories.

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[7] Jay E. Gary, "What Would Jesus Lead: Identity Theft, Leadership Evolution, and Open Systems," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 3-12.

[8] Gail Longbotham and Ben Gutierrez, IV, "Upper Echelons Theory at Work in the Ephesian Church," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 13-31.

[9] Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 32-48.

[10] David R. Gray, "Christological Hymn: The Leadership Paradox of Philippians 2:5-11," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 3-18.

Author(s)	Leadership theory	Methodology	Summary
Hardgrove[11]	Servant	General exegetical	Analyzed Philippians 2:5-11 and documented humility, selflessness, and servanthood as a rubric for Christian leadership.
McCabe[12]	Transformational, authentic	Inner texture, Gestalt cycle of experience, force field model	Data analysis suggested that Jesus' role as a change agent was both transformational and authentic within the context of moral development.
Niewold[13]	Set theory	General exegetical	Used set theory to attempt to present a witness-based leadership theory drawn from the Ephesus leadership framework.
Volume 2, Issue 2			
Akinyele[14]	Servant, kenotic	Cultural intertexture	Used Esther as an example of servant leadership, which through self-sacrifice ultimately reflected kenotic leadership.
Buford[15]	Servant, courageous, followership, spirituality, managerial skills, emotional, intelligence	General exegetical	Used Nathan as an example of truth being spoken to leaders in power.

[11] Mark E. Hardgrove, "The Christ Hymn as a Song for Leaders," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 19-31.

[12] Laurie McCabe, "Jesus as Agent of Change: Transformational and Authentic Leadership in John 21," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 32-43.

[13] Jack W. Niewold, "Set Theory and Leadership: Reflections on Missional Communities in the Light of Ephesians 4:11-12," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008), 44-63.

[14] Olufunmilayo O. Akinyele, "Queen Esther as a Servant Leader in Esther 5:1-8," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 51-79.

[15] Maurice A. Buford, "The Nathan Factor: The Art of Speaking Truth to Power," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 95-113.

Author(s)	Leadership theory	Methodology	Summary
Green and others[16]	Project GLOBE	Comparative	Suggested possible leadership styles of Paul and Corinth community and found a significant agreement between styles with GLOBE styles.
Massay[17]	Self-adaptive, interactions–dialogues, appreciative inquiry, magis, servant	General exegetical	Identified three leadership characteristics (selfless, hospitable, empowering) of Jesus with a minimization of vision casting for ecclesial leadership.
Story[18]	None—monarchy characteristics identified	General exegetical	Analyzed Judges material to identify various perspectives of political leadership.
Winston[19]	Person–job fit	Inner texture	Recommended Romans 12 material as a basis for spectrum/dimensional measurement of person–job fit regardless of faith tradition.
Vondey[20]	Aesthetic	Comparative	Used Jesus' parables as example of communicating vision imaginatively and inspiring creativity.
Volume 3, Issue 1			
Tangen[21]	Coaching	Hermeneutical	Presented an integration of coaching model with practical theology.

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[16] Mark Green and others, "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, no. 2 (2009): 3-28.

[17] Samuel R. D. Massey, "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, no. 2 (2009): 3-27.

[18] J. Lyle Story, "Jotham's Fable: A People and Leadership Called to Serve (Judges 8:22-9:57)," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 29-50.

[19] Bruce E. Winston, "The Romans 12 Gifts: Useful for Person–Job Fit," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 114-134.

[20] Michelle Vondey, "A Biblical–Theological Aesthetic of Imagination and Creativity and Its Application for Leaders," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 4-12.

[21] Karl Inge Tangen, "Integrating Life Coaching and Practical Theology without Losing Our Theological Integrity," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 13-32.

Author(s)	Leadership theory	Methodology	Summary
Story[22]	Conflict resolution	Comparative	Elements of Christian conflict resolution include divine initiative, inclusionary saving activity of God, unity, shared experiences, Holy Spirit, scripture, decisions, compromise, and clear communication.
Faulhaber[23]	Transformational	Socio-cultural	Presented analysis of organizational justice using the trial of Jesus before Pilate as a basis of research.
Huizing[24]	Ecclesial, situational	Theoretical model	Recommended a cyclical model of leadership development that includes four seasons: calling, formation, role identification, and praxis.
Grundhoefer[25]	Organizational, learning autonomous	Theoretical learning by devaluing	Narcissistic leaders' decreased learning, social collaboration, communication, shared values, empowerment, participation, and creativity.
Tucker[26]	Ecclesial	Ideological socio-rhetorical/case study	Used Philippians 1:1-17 and scholarly materials to explore prudence in leadership.

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[22] J. Lyle Story, "The Jerusalem Council: A Pivotal and Instructive Paradigm," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 33-60.

[23] Jacqueline Faulhaber, "Pilate's Unjust Condemnation of Jesus in Matthew 27:11-26: How God Brings to Light His Standard of Justice in Governance and Leadership and Overturns Man's Cultural Understanding of Justice," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 61-80.

[24] Russell L. Huizing, "The Seasons of Ecclesial Leaderhsip: A New Paradigm," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 81-90.

[25] Raymie Grundhoefer, "Dysfunctional Leadership's Contention with Organization Learning," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 91-100.

[26] Paula A. Tucker, "Investigating Christian Leadership and Prudence: Globally, Is There a Connection?," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 101-112.

Author(s)	Leadership theory	Methodology	Summary
Bayes[27]	Ecclesial	Social/cultural	Analyzed five-fold ministry of Ephesians 4:11-13 concluding that the five roles represent functions in the church but not offices.
Cenac[28]	General	Socio-rhetorical	Hypothesized that leadership is neither born nor made but instead emerges using an analysis of Acts 2 as example.
Hatsfield[29]	General	General exegetical	Identified the relativistic nature of right and wrong when disengaged from a normative such as the Holy Spirit using Barnabas as an example.
		Volume 3, Issue 2	
Irving[30]	Servant	Based on regression analysis	Highlighted nine core servant leadership practices quantitatively shown to be effective.
Barentsen[31]	Social identity	General exegetical	Paul re-envisions social identity in Christ crucified with a norm of status in the gospel valuing mutual respect and service.
Huizing[32]	Gender	Ideological texture	Analyzed 1 Timothy 2 for ideological clues for female ecclesial leadership.

[27] Jimmy D. Bayes, "Five-Fold Ministry: A Social and Cultural Texture Analysis of Ephesians 4:11-16," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 113-122.

[28] Julianne R. Cenac, "Leader Emergance and the Phenomenological Work of the Holy Spirit in Acts 2," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 123-137.

[29] Michael Hartsfield, "Leadership Reflection: Leaders Do the Right Thing: A Popular Phrase or a Real Practice?" *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 138-144.

[30] Justin A. Irving, "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, no. 2 (2011): 118-128.

[31] Jack Barentsen, "Stephanas as Model Leader: A Social Identity Perspective on Community and Leadership (Mis)Formation in Corinth," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 3-13.

[32] Russell L. Huizing, "What Was Paul Thinking? An Ideological Study of 1 Timothy 2," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 14-22.

Author(s)	Leadership theory	Methodology	Summary
Oginde[33]	Transformational, authentic, legacy, spiritual	Intertextual	Examined 1 Timothy 3:1-7 for Christian leadership antecedents including self-control, mastery of passions, and public and private reputation.
Hoehl[34]	Mentoring	General exegetical	Paul's mentoring model with Timothy included selection, equipping, empowering, employing, and communicating.
Hollinger[35]	Foresight models	Ideological texture	Used Revelation to combine foresight models with prophetic wisdom for future planning.
Crowther[36]	Integral	Inner texture	Several Biblical passages are considered to identify integral theory within the text and expand the theory to a fifth aspect of the suprapersonal.
Spranger[37]	Power dynamics, transformational	Ideological texture	The Ethiopian encounter provides a basis for a Biblical understanding of power and highlights an authentic transformational leadership model.

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[33] David A. Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 23-31.

[34] Stacy E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of This Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 32-47.

[35] Thomas D. Hollinger, "Revelation, Foresight, and Fortitude: How Awareness of the Future Affected the Early Church and How Their Past Might Influence Our Future," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 48-59.

[36] Steven S. Crowther, "Integral Biblical Leadership," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 60-76.

[37] Angela N. Spranger, "The Ideology of Acceptability: How Considerations of Ethnography Inform the Doing of Leadership," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 77-90.

Author(s)	Leadership theory	Methodology	Summary
Wilson[38]	Organizational design, servant	Socio-cultural texture	Rejected both hierarchal and nonhierarchal models of leadership based on Matthew 20:20-28 and promoted a reformist/ utopian model based on servant leadership.
Chandler[39]	Attachment	General exegetical	Identified God's steadfast love as foundational to leadership development resulting in 16 leadership benefits.

Review of JBPL

Given this summary of the articles from 2006-2011, there are several observations and recommendations for the future of JBPL.

First, there has been a broad use of qualitative methods of data analysis that suggest research with credibility, transferability, dependability, and confirmability.[40] There is a prevalent use of socio-rhetorical analysis methods. However, given the sacred textual material being used, the socio-rhetorical methods are appropriate. Still, there has been a small increase across the time analyzed in a general exegetical method. Researchers should be encouraged to ground their methodology in broadly recognized qualitative research methods in order to add credibility, transferability, dependability, and confirmability to the research being presented.

Second, in some of the material, there seems to be a presupposition that contemporary models and theories of leadership are visible within the sacred text and ecclesial history. However, recognizing the evolutionary model of leadership that has been identified over just the past 100 years, one would anticipate that contemporary leadership theories and models may not necessarily represent leadership across time and contexts.[41] Future papers should emphasize an inductive approach to the data regardless of whether it completely aligns with current theories. The leadership that has developed out of Hebrew and Christian scriptures stands as a recognized temporal phenomenon. Rather than presuming that contemporary theories, whether secular or religious, are capable of defining all of ecclesial and Biblical leadership, inductive research would draw out of the historical leadership data contextual leadership results that may prove applicable to contemporary contexts.

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[38] John H. Wilson, "The Serving Organization: Jesus Vs. Hierarchy in Matthew 20:20-28," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 91-98.

[39] Diane J. Chandler, "Personal Leadership Identity and the Love of God: Insights from the Life of David," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 99-117.

[40] Patton, *Qualitative Research*, 93.

[41] Richard L. Daft and Pat Lane, *The Leadership Experience*, 2nd ed. (Fort Worth, TX: Harcourt College, 2002), 595.

A third area of development for the JBPL is in the area of confirmability. This vital aspect of qualitative research is necessary to add a level of validity to the research. Recognizing that research based on ancient sacred and historical texts presents contextual hurdles to the researcher, it is still recommended that wherever possible JBPL seek articles that attempt to provide confirmability in contemporary contexts. This would add a dimension of validity to the qualitative research that is currently lacking. The Irving article is an excellent example of this.[42]

Fourth, and finally, it is a positive development that as the journal has developed, it has broadened its research in each volume beyond a central theme (specifically the themes of John 21 and Philippians 2), which as this continues will broaden the journal's relevance to the broader field of leadership studies.

In its short history, JBPL has provided a necessary bridge between theological and leadership thinking. This reviewer is encouraged with the direction that JBPL is taking and encourages the developers of this journal to continue to draw upon the thousands of years of leadership data in the Hebrew and Christian sacred writings to broaden the spiritual influence in the field of leadership.

About the Author

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[42] Irving, "Leadership Reflection."

TOWARD DEEPER SYNTHESIS OF BIBLICAL PERSPECTIVES IN ORGANIZATIONAL LEADERSHIP: A LITERATURE REVIEW OF JBPL

MARYJO BURCHARD

Until recently, the fields of leadership and theology did not attempt to seek to inform one another. The *Journal of Biblical Perspectives in Leadership* (JBPL) has been a primary venue for an initial movement toward an increased dialogue between Biblical studies and leadership studies. This literature review examines the various approaches to research found in *JBPL* that have attempted to synthesize these fields to create new constructs and perspectives on leadership that are inherently Biblical in nature. Sections include: (1) scriptural treatment of established leadership theory, (2) Biblical perspectives on leadership praxis, (3) Biblical approaches to leadership assessment, (4) Biblical approaches to ecclesial leadership, (5) contemporary leadership applications to Biblical texts, (6) Christological approaches to leadership studies, and (7) proposed directions and trends for future research.

The *Journal of Biblical Perspectives in Leadership* (JBPL) has been a pioneer in the area of research for organizational leadership within the ecclesial context, as well as for leaders in other realms of society who desire to approach leadership with a Biblical, Christocentric worldview. This literature review examines the progress that the journal has made in researching specific areas, and proposes future methodological steps and foci of research and strategies for coming issues. The sections of the review include: (1) attempts to allow scripture to inform established general leadership theory, (2) Biblical perspectives on leadership praxis, (3) Biblical approaches to organizational leadership assessment, (4) Biblical approaches to ecclesial leadership, (5) contemporary organizational leadership application to Biblical texts, (6) Christological approaches to leadership studies, and (7) proposed future research.

I. ATTEMPTS TO ALLOW SCRIPTURE TO INFORM ESTABLISHED/GENERAL LEADERSHIP THEORY

Perhaps the most widely used approach to gaining insight in Biblical perspectives on leadership is the examination of established leadership theories in the light of scripture and other sacred texts. *JBPL* therefore has published an abundant representation of articles that utilized this research style. Gangel suggested that excellence begins with understanding and applying theory, not simply performing a set of prescribed behaviors.[1] Some theories more naturally translate into theological dialogue than others, which stretch the boundaries of the integrative discussion. Gary responded to the question whether or not the historical Jesus would embrace the contemporary paradigm of industrial growth, by exploring numerous leadership typologies used to study Christ.[2] Utilizing Daft's four-cell evolutionary theory of the field of leadership, Gary presented leadership scholars with an open systems, post-industrial research agenda, to enable leadership researchers to have some semblance of first-century contextual framework as they consider or propose the actions or intentions of Jesus.

Longbotham and Gutierrez looked at the leadership that Paul and Timothy exercised within the Ephesian church and related it to Proposition 21 of Hambrick and Mason's upper echelons theory, which states, "In turbulent environments, team heterogeneity will be positively associated with profitability."[3] The study attempted to demonstrate the validity of the proposition by comparing the descriptions of Paul and Timothy's leadership team found in the texts of Acts, Ephesians, and 1 and 2 Timothy. Based upon this conceptual framework, Longotham and Gutierrez converted their findings into the context of contemporary ministry.

Grundhoefer examined how dysfunctional leadership fails to contribute to supportive learning organizations.[4] For example, narcissistic leaders stagnate the learning environment by despising autonomous learning, collaboration, shared communication, collective values, empowerment, and creativity. Where these variables are absent, according to Grundhoefer, the learning organization cannot be sustainable.

Servant leadership theory has been a recurring theme. Gyertson applied Greenleaf's basic servant leadership principles to his own personal journey as a leader.[5] In so doing, Gyertson found that a commitment to take one's walk with Christ seriously and examination of Philippians 2: 1-11 compelled one to integrate the practice of servant leadership into a personal lifestyle. Niewold, however, argued that Greenleaf's construct of servant leadership is an amalgamation of both secular and religious concepts, and even in its "Christianized" form, it presents a distorted

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[1] Kenneth O. Gangel, "Leadership Reflection: Excellence in Christian Leadership," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 64-72.

[2] Jay E. Gary, "What Would Jesus Lead: Identity Theft, Leadership Evolution, and Open Systems," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 3-12.

[3] Gail Longbotham and Ben Gutierrez, IV, "Upper Echelons Theory at Work in the Ephesian Church," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 13-31, at 13.

[4] Raymie Grundhoefer, "Dysfunctional Leadership's Contention with Organization Learning," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 91-100.

[5] David J. Gyertson, "Leadership Reflection: Servant Leadership—A Personal Journey," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 83-86.

Christology.[6] In an attempt to address these areas of lack, Niewold developed a new leadership model that restores neglected leadership components introducing the concept of *martyria,* proposing that this model truly encompasses all the necessary aspects of Biblical servant leadership. Martyrological (witness-based) leadership includes servanthood but encompasses a more holistic approach that is more critically adaptable. This approach to Biblical perspectives on leadership has the benefit of broad generalizability and has enabled a wide audience to begin to recognize the contribution that sacred texts can make in the field of leadership, but it limits scripture to constructs that were developed outside of the sacred corpus. Thus, additional approaches are needed to expand the opportunities for scripture to inform leadership in ways not so theoretically predetermined.

II. BIBLICAL PERSPECTIVES ON LEADERSHIP PRAXIS

JBPL also accommodated the research of leadership praxis in the light of scripture. Similar to the previous approach, this approach attempts to allow Biblical principles to inform strategic and praxis-based constructs. For example, Palmer presented praxes for credible leaders.[7] The list, largely phenomenologically based, included: (1) building of trust, (2) modeling their expectations of others, (3) empowering others, (4) celebrating the accomplishments of others, (5) exploring the right questions, (6) articulating and inspiring future vision, and (7) practicing a Sabbath lifestyle. The list was not meant to be exhaustive, but instead a faithful list that has demonstrated itself to be sustainable over many years in the author's own life.

Buford provided specific strategy regarding leader–follower communication in times of conflict through the analysis of the prophet Nathan's life, as recorded in 2 Samuel.[8] Buford contextually examined five pivotal moments described within the text. Based on the findings, Buford developed a contemporary methodology for reverently but truthfully speaking to power.

Vondey's approach to leadership praxis was based on the need for creativity and imagination in both leaders and members of the organization.[9] Vondey explored a Biblical–theological aesthetic of creativity and imagination, demonstrating that God has gifted human beings with the capacity to evoke values of beauty, goodness, and truth. Using the parables of Jesus as an example of aesthetic communication of vision, Vondey demonstrated how aesthetic leaders can foster these values through the use of vivid narratives that conjure both emotive and cognitive stimulation. In a similar fashion, Tangen demonstrated how Biblical perspectives can inform the practice of life coaching.[10] After loosely defining the coaching practice, Tangen provided theologically-

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[6] Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 32-48.

[7] Michael Palmer, "Leadership Reflection: Leadership Principles that Wear Well," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 68-71.

[8] Maurice A. Buford, "The Nathan Factor: The Art of Speaking Truth to Power," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 95-113.

[9] Michelle Vondey, "A Biblical–Theological Aesthetic of Imagination and Creativity and Its Application for Leaders," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 4-12.

[10] Karl Inge Tangen, "Integrating Life Coaching and Practical Theology without Losing Our Theological Integrity," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 13-32.

based questions that are critical for the integration of evangelical theology, Pentecostal spirituality, and contemporary coaching praxis. Biblical perspectives illuminate the development and analysis of the coaching construct.

Tucker conducted a socio-rhetorical analysis of Christian leadership and prudence within the global organization, based upon Philippians 1:1-17.[11] After drawing a literary connection between Christian leadership and prudence, Tucker proposed a qualitative case study to inform the issue of prudence in Christian leadership within the local church. The paper explored prudence and Christian leadership specifically in times of crisis and proposed future quantitative research based on the data from the findings of the qualitative study. In a related study, Hartsfield attempted to ascertain how leaders deal with the question of right and wrong in everyday decisions, challenging the statement: "Leaders are people who do the right thing; managers are people who do things right."[12] The statement implies a high ethical standard embedded within all leaders, but Hartsfield challenged the idea of a universal, natural high standard for right, who is qualified to determine what is right, and the higher standard for "right," based on Matthew 15. As these articles show, this research approach demonstrates the practical nature of Biblical wisdom as it relates to leadership. Still, due to its highly phenomenological leanings, researchers who utilize this approach must be cautioned not to assume the same broad generalizability in their results as the first approach may enjoy.

III. BIBLICAL APPROACHES TO ORGANIZATIONAL LEADERSHIP ASSESSMENT

The Bible is also increasingly being viewed by researchers as a potential tool for diagnosing health and dysfunction in groups, leaders, and followers. Thus, leadership assessment from a Biblical perspective is attempted in several *JBPL* articles. Green and others analyzed the Apostle Paul's leadership style and Corinth's cultural dimensions based on the leadership and culture dimensions of the Project GLOBE study.[13] Referring to the GLOBE study's findings of which leadership forms are most fitting based on cultural preferences, Green and others matched 30 out of 36 pairs of leader–culture agreement between Paul and the Corinthians.

Middleton examined Paul's epistle to the Ephesians in order to explore Paul's use of the basic tenets found in Hersey and Blanchard's situational leadership principles to assess his audience. Middleton proposed that Paul adjusted his leadership based his assessment of the needs and capacity of his audience.[14] Once Paul had determined what values he needed to instill in the Ephesians, he adapted his communication and leadership styles to mesh with the characteristics of the congregation he was

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[11] Paula A. Tucker, "Investigating Christian Leadership and Prudence: Globally, Is There a Connection?" *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 101-112.

[12] Michael Hartsfield, "Leadership Reflection: Leaders Do the Right Thing: A Popular Phrase or a Real Practice?" *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 138-144, at 138.

[13] Mark Green and others, "Assessing the Leaderhsip Style of Paul and Cultural Congruence of the Christian Community at Corinth Using Project Globe Constructs," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 3-28.

[14] Gordon R. Middleton, "The Epistle to the Ephesians: Instilling Values Using Situational Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 28-48.

influencing. Middleton used this example to encourage leaders in both sacred and secular context to follow Paul's approach to audience assessment and adjust accordingly if they want to be optimally effective. Winston also used the seven motivational gifts of Romans 12 (perceiving, service, instructing, encouraging, generosity, ruling/administration, and mercy) to form a profile baseline for assessing person–job fit for all organizational situations.[15]

While not exhaustive, these articles provide a solid representation of how scripture can be used to develop measures that can assist researchers and practitioners in diagnosing or assessing the nature, dynamics, and traits of leaders, followers, and groups.

IV. BIBLICAL APPROACHES TO ECCLESIAL LEADERSHIP

In addition to examining general Christian leadership principles, some articles specifically target leadership theory and research within the ecclesial context. Niewold postulated the importance of set theory within the realm of ecclesial leadership.[16] The study attempted to introduce the utilization of set theory as a way to understand churches, to frame the Ephesians 4:11 five-fold leadership model within the set theory model, contextualize a definition of Biblical leadership in the centered-set theory, and articulate how a martyriological concept of leadership can aid in deciphering Biblical leadership, pseudo-Biblical ideas, and secular ideas.

Bayes conducted a socio-rhetorical analysis of Ephesians 4:11 to determine which gifts in Paul's list refer to ministry offices or functions.[17] Textual analysis found some support for prophet and teacher as office ministries, but Bayes found little support for apostle, evangelist, or pastor as office gifts. Still, textual evidence suggested that the five gifts mentioned in the pericope were functions of specific individuals in the New Testament as well as throughout the first century of the church. Cenac conducted a similar study and produced nearly identical conclusions.[18]

Oney reviewed Williams's *The Potter's Rib* in an effort to examine whether or not ancient mentoring models may provide hope for developing contemporary clergy as well.[19] The article concurred with Williams's assertion that the Biblical dyadic mentoring dynamics as seen with Paul and Timothy and Titus demonstrate a focus on developing the clergy, whereas this emphasis has been largely lost in the contemporary ecclesial setting. Oney promotes Williams's contention that experiential ministry is able to develop ministers internally as well as practically through shared reflection with

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[15] Bruce Winston, "The Romans 12 Gifts: Useful for Person–Job Fit," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 114-134.

[16] Jack Niewold, (2008). "Set Theory and Leadership: Reflections on Missional Communities in the Light of Ephesians 4:11-12," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 44-63.

[17] Jimmy D. Bayes, "Five-Fold Ministry: A Social and Cultural Texture Analysis of Ephesians 4:11-16," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2010): 113-122.

[18] Julianne R. Cenac, "Leader Emergance and the Phenomenological Work of the Holy Spirit in Acts 2," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 123-137.

[19] Mike Oney, "Ancient Answers for Developing Modern-Day Clergy: A Review of *The Potter's Rib: Mentoring for Pastoral Formation* by Brian A. Williams," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 135-141.

mentors, and proposes the need for such mentoring relationships to be pursued today for the purpose of developing clergy.

Story examined how Luke guided his community in conflict resolution in a way that facilitated the gospel's expansion, as seen in Acts 15:1-16-5.[20] This narrative depicting pivotal moment in the church regarding the relationship between Jewish and Gentile Christians provides Luke's audience with a case study to demonstrate how to find God's will in the midst of upheaval and assists the early church to adopt this approach to conflict resolution in a landscape that was in constant flux. Contemporary applications to church conflict resolutions were drawn as well.

Huizing asserted that the contemporary model of spiritual development is incomplete.[21] Rather than marking spiritual development merely by tracking a progressive series of experiences, Huizing suggests that a seasonal paradigm of spiritual development is more fitting. According to Huizing, ecclesial leaders experience various seasons of calling, formation, identification of roles, and practices. Instead of being linear, these seasons are repetitive and cyclical, yielding perennial growth at the end of each cycle. This particular arena is a burgeoning field of research within the broader scope of leadership studies, and the capacity for scripture to shape and define the scope of new constructs specifically designed for this context is virtually limitless.

V. CONTEMPORARY ORGANIZATIONAL LEADERSHIP APPLICATION TO BIBLICAL TEXTS

Many articles used Biblical narratives and characters themselves to inform contemporary principles in organizational leadership. Rogers explored the variables that facilitated Moses's development as a leader by faith by conducting an inner-textural analysis of Hebrews 11:23-29, using a socio-rhetorical approach.[22] After examining the process that Moses experienced as described in this pericope, Rogers compared findings with other passages within Hebrews, and pointed out the global leadership implications, especially relating to the relational components of how leaders develop, both as individuals and within the context of organizations. Findings were then compared with Winston and Patterson's definition of servant leadership, and culminated in recommendations to assist leaders in understanding how they can still experience safety in the midst of uncertainty.

Faulhaber found a similar message when employing a socio-rhetorical textual analysis of 1 Peter: that tribulation and trials are divine instruments designed to shape the transformation of both individuals and groups.[23] Faulhaber discovered that the process of transformation began with a believer's gratitude for grace, and caused behaviors and attitudes that demonstrated cooperation, forgiveness, and harmony. All

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[20] J. Lyle Story, "The Jerusalem Council: A Pivotal and Instructive Paradigm," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 33-60.

[21] Russell L. Huizing, "The Seasons of Ecclesial Leaderhsip: A New Paradigm," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 81-90.

[22] Daniel Rogers, "Safety in Uncertainty for Christian Leadership: An Innner Texture Reading of Hebrews 11:23-29," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 71-82.

[23] Jacqueline Faulhaber, "The Role of Tribulation and Virtue in Creativity: A Sacred Texture Analysis of 1 Peter," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 48-61.

of these variables are crucial for attaining moral excellence and the necessary relational dynamics for innovative organizations.

A number of articles look to Old Testament narratives for insight into leadership theories. Story examined Jotham's fable and the politics surrounding Gideon and Abimelech, including their distinct variation in their views of the monarchy (Jgs 8:22-9:57).[24] The fable's imagery provides a stark contrast between the selfish, usurping bramble with the selfless service of the olive and fig trees and the vine and represents God's people and their leaders. Akinyele examined the leadership of Esther.[25] Using cultural intertextural analysis, Akinyele found that sufficient dynamics were present to place Esther within Patterson's servant leadership model domain, and extends beyond it. Akinyele suggests further research to ascertain the ways Esther's leadership characteristics could be used as a model based upon Bekker's kenotic leadership construct, and applied to various socio-economic or multicultural contexts.

Sungerland reviewed Nathan Laufer's book, *The Genesis of Leadership: What the Bible Teaches Us About Vision, Values, and Leading Change,* and agreed with Laufer's argument that successful leadership is a discipline that is developed and an art that is learned, and contemporary leaders are able to learn from the steps and missteps of Biblical leaders who have gone before them.[26]

Great potential still exists for research in this arena; Biblical principles are most vividly illustrated through the observed and recorded human interactions, and the sacred texts provide numerous profound demonstrations of this reality.

VI. CHRISTOLOGICAL APPROACHES TO LEADERSHIP STUDIES

If Christ is at the center of all scripture (Lk 24:27, 45-47), then Christological approaches to Biblical research present great potential for informing leadership studies. For example, Poon examined Christ as a leader by utilizing a socio-rhetorical inner textural analysis of John 21:1-25, specifically paying attention to Christ as a guide through change, as seen in his interaction with Peter.[27] Poon then compared the insights gleaned through this exegesis with contemporary models of leadership and social theories, including the relational and cultural undercurrents present within leadership. McCabe used the socio-rhetorical inner-textual analysis of John 21 to examine Jesus as an agent of change, comparing the data compiled with two change models: Gestalt's cycle of experience model and Lewin's force field model.[28] Findings support the idea that Christ as a change agent exhibited the characteristics that would

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[24] J. Lyle Story, "Jotham's Fable: A People and Leadership Called to Serve (Judges 8:22-9:57)," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 29-50.

[25] Olufunmilayo O. Akinyele, "Queen Esther as a Servant Leader in Esther 5:1-8, " *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 51-79.

[26] Stephanie A. Slingerland, "Learning from Example: Lessons on Leadership from Early Biblical Leaders: A Review of *The Genesis of Leadership: What the Bible Teaches Us About Vision, Values, and Leading Change* by Nathan Laufer," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 62-71.

[27] Randy Poon, "John 21: A Johannine Model of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 49-70.

[28] Laurie McCabe, "Jesus as Agent of Change: Transformational and Authentic Leadership in John 21," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 32-43.

now be described as components of both transformational and authentic leadership styles. Similarly, Massey identified three leadership characteristics that seem to be implied by Jesus based on Mark 8:22-10:52: selflessness, hospitality, and empowerment.[29] Massey then compared these forms to contemporary leadership theory, concluding that Christ's instruction in Mark regarding the realm of God leads to pastoral vision casting that is not unilateral in nature.

The Christological hymn found in Philippians 2:5-11 was used by Ayers to offer a theological examination of leadership by providing an exegetical, socio-rhetorical critical analysis of the pericope, converting the theological treatment into common language, and applying transformational leadership theory.[30] Gray also used a cross-disciplinary approach to this text to integrate leadership theory and contemporary social definitions with the Pauline model for leadership to demonstrate that Paul's leadership model still works for contemporary leaders.[31] Hardgrove used socio-rhetorical criticism of the passage to propose a rubric for Christian leadership, which included components of humility, selflessness, and servanthood, and compared the implications of this construct for the first-century Philippian culture with contemporary implications.[32]

Faulhaber sought to glean insight from Pilate's ethical failure, while still recognizing that God used this failure to usher in mankind's salvation.[33] The paper examined Pilate's decision in light of definitions of justice by Pilate's contemporaries, the social–cultural context, Pilate's own weaknesses and vices, the role of religion and his own wife; God's standard of justice seen in Christ's condemnation and death; and questions for contemporary leaders to determine if they reflect Christ's character or the characteristics of worldly leaders.

These articles introduce the Christological research approach into the discussion of leadership studies and demonstrate the potential for Christological research to inform a myriad of issues in the field.

VII. PROPOSED DIRECTIONS FOR FUTURE RESEARCH

While work has been done to address (1) attempts to allow scripture to inform established general leadership theory, (2) Biblical perspectives on leadership praxis, (3) Biblical approaches to organizational leadership assessment, (4) Biblical approaches to ecclesial leadership, (5) contemporary organizational leadership application to Biblical texts, and (6) Christological approaches to leadership studies, a still under-examined area of leadership perspectives is the arena of religious leadership. Thus, Bekker set out to begin to develop a theoretical model of religious leadership, specifically focusing upon Christian leadership, examining the primary trends and developments in

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[29] Samuel R. D. Massey, "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, no. 2 (2009): 80-94.

[30] Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 3-27.

[31] David R. Gray, "Christological Hymn: The Leadership Paradox of Philippians 2:5-11," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 3-18.

[32] Mark E. Hardgrove, "The Christ Hymn as a Song for Leaders," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008): 19-31.

[33] Jacqueline Faulhaber, "The Role of Tribulation and Virtue in Creativity: A Sacred Texture Analysis of 1 Peter," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 48-61.

researchers' attempts to define and measure Christian leadership using both descriptive and theoretical approaches developed over the last three decades.[34] This brings up a very critical point: the majority of the works produced even in the JBPL seem to trend toward applying leadership constructs that have been developed outside the ecclesial context. The greatest room for research appears to be in the area of developing new conceptual frameworks and theories designed for ecclesial leadership, based upon the ecclesial setting itself. This includes constructs that begin with hermeneutical research, as well as qualitative and quantitative studies of what is currently being encountered within the various streams of the church: internal issues of leaders and their families (psychological, spiritual, emotional), relational issues, leadership dynamics, implicit theology, contributors to church climate and culture, behavior, etc.

About the Author

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[34] Corné J. Bekker, "Towards a Theoretical Model of Christian Leadership," *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009): 142-152.

LEADERSHIP REFLECTION:
REFLECTIONS ON A NEW TESTAMENT BASE FOR SCHOLARSHIP AND TEACHING

BRUCE E. WINSTON

As the years go by, it becomes harder and harder to remember exactly whose thoughts about what topics have influenced my thinking and beliefs, so I extend a thank-you to all the folk, whether I have met them or not, who have influenced my thinking on this topic. Note that this reflection does not use the phrase "integration of faith in learning" simply because I see integration as taking two or more dissimilar things and bringing them together—each still separate but forming a new collective whole. The integration model according to Jacobsen and Jacobsen degenerates into conflict and scholarship needs to build from a healthy base.[1] Thus, this reflection is more about the foundation of scholarship and teaching rather than a model of how to do something right versus how others do the same thing wrong.

Anything that we deem "great" should be at the forefront of our thinking and, as such, the Great Commandment to love God and to love our neighbor along with the Great Commission to go and make disciples of the nations forms the beginning foundations for this article. From the foundation, my reflection moves to Romans 12:2 in that I believe that both scholarship and teaching are ultimately about transformation. Gyertson has written on the process of head first, then heart, and then hands, and I believe that this is part of the process of transformation that impacts our scholarship and teaching.[2]

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[1] Douglas Jacobsen and Rhonda Hustedt Jacobsen, *Scholarship and Christian Faith: Enlarging the Conversation* (Oxford, UK: Oxford University Press, 2004).

[2] David J. Gyertson, (2007) "Leadership Reflection: A Devoted Christian's View on Development of Spiritually Formed Leadership," *International Journal of Leadership Studies* 3, no. 1(2007): 126-133.

I. GREAT COMMANDMENT

Jesus established the framework for all we do in all walks of life during a discussion with the Pharisees as recorded by Matthew:

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."[3]

If all of the Law hangs on these two commandments, then all of our scholarship and teaching must hang on these two. If a scholar/teacher truly loves God, then the scholar/teacher cannot help but want to understand what God has said in the scriptures that relate to the scholar's discipline. For me, I seek to understand what principles of management and leadership God has given us and how we should apply them in our organizations. While theologians have studied the New Testament for two millennia, surprisingly little has been done, to any depth, with application in our organizations. There are books and papers that use and refer to scripture, but little that really goes into the depth of what the scriptures mean to us in our organizations today. The downside of all the books and papers that are surface-level study is that we fail to get to the root issue of the principles. As I studied the Beatitudes, I was amazed at the depth and simplicity of the profound principles. But, only through deeper study of the original Greek, did I find these truths. Not being trained in Biblical Greek makes it slower and more difficult for me to understand the texts and requires the use of a good Lexicon, commentaries, and discussions with theologians who do understand Biblical Greek. I spent time learning exegetical study and research methods so that I could accurately understand, interpret, and apply God's word. I am convinced that a good scholar is constantly seeking how to learn more research methods and how to use more research tools. Thus, the scholar is always a student.

The second commandment follows the first; for if you truly love God, you cannot help but want to teach others what you have learned from God's word. W. E. Deming, a mentor of mine, once stated that "[h]e who does no research possesses no knowledge and has nothing to teach."[4] Dr. Deming indicated that a good researcher is not always a good teacher, but that when he or she is both, that it is a good thing. A good teacher makes the knowledge gained through research not only understandable but relevant. Facts become knowledge, knowledge becomes information, and information becomes wisdom in the process of understanding ever more increasing application while ever more increasing in simplicity.

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[3] Mt 22:34-40. All scripture references are taken from the New International Version unless otherwise noted.

[4] W. Edwards Deming, letter to the editor, *The American Statistician,* February 1972, quoted in Josué Guzman, "W. Edwards Deming on Teaching and Research," http://cicia.uprrp.edu/Papers/WED%20Teaching%20&%20Research.pdf (accessed April 10, 2011).

Simplicity

God created a very simple universe—a handful of commandments, a few handfuls of principles—yet, man continues to try to complicate and obfuscate (I use a complex term here to illustrate) the simplicity of it all. I recall a meeting in which I mentioned (boasted) that the great benefit of a degree program that the school's faculty built was its simplicity. I was advised by a professor from another school that no program that was simple could possibly be good. I left that meeting wondering how that professor could ever teach anyone anything. Wisdom exists when concepts and application are explained in a manner that everyone can understand. This is not to say that complexity does not exist—it does—but it exists as a collection of simple systems interacting with each other; this is the core of understanding complex–adaptive organizations.

The research of a topic and the teaching of a topic should not be separate elements, for in the teaching one finds how well one knows the topic. If one finds that one is not all that adept at teaching the simplicity of the topic, it is indicative that one does not fully know the topic. This does not mean that one should not teach until perfection is achieved, but that one should seek to know in his or her teaching how well he or she knows the topic. G. K. Chesterton said, "That if a thing is worth doing, it is worth doing badly."[5] This quote was part of an essay about women, education, and expectation of what women do, and I am taking it out of context here and using it to say that good teaching done badly is better than no teaching, for in the questions by the students (and all good students should ask questions) the teacher finds what he or she did not understand clearly enough to present in a manner that everyone can understand.

II. GREAT COMMISSION

A goal of good teaching is to equip the student to go and make other people disciples of Jesus. This, to me, is not in the form of direct proselytizing, but in the form of teaching others what the students learned from the teachers and in the process of maturing to become scholars themselves. Paul framed this when he told Timothy, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."[6]

I believe that for the scholar/teacher this is how we are to fulfill Jesus' request: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."[7]

It is through the research in the scriptures about management and leadership and through the teaching of the concepts to others that we in organizational leadership can make disciples for Christ. Wisdom shows when you can explain the simplicity to

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[5] Gilbert Keith Chesterton, *What's Wrong with the World* (New York: Dodd, Mead and Company, 1912), Kindle edition, chap. 14, last sentence.

[6] 2 Tm 2:2.

[7] Mt 18:18-20.

others when at first the others could not see the simplicity. When our students can then go and teach others, we not only transform the student, but the student, in turn, transforms others.

III. TRANSFORMED

Paul's letter to the Roman church was in two main parts—philosophy and action—with the following statement as a pivotal point between the two parts: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."[8]

Scholars begin their research projects with the intention of not being conformed to the current understanding of their disciplines, but seek to be transformed through the discovery of new insights and information. The word we translate into *transformed* is the word *metamorphoo* from which we get the word *metamorphosis*—a slow conversion from one state to another from which there is no return. The scholar is transformed by the new knowledge and insight that he or she gains through the process of discovery and contemplation. The scholar seeks to validate new discoveries and, as validation occurs, the scholar becomes "changed" and is not able to go back to the prior form of understanding, but now sees the world through new eyes using the new discoveries.

Head

Paul says in Romans 12:2 that this transformation is by the renewing the mind. Scholarship and teaching is about the mind first. We must understand a thing before we know the thing. This is difficult for some people to accept; it seems in that we may seek to know something before we understand it. But for a scholar, it is important to understand something first. For example, to understand the order of the Beatitudes in Matthew 5 is to know the importance and to know how the Beatitudes build one upon another and how the seventh Beatitude cannot occur unless the prior six are all in place. This process of knowing requires a significant amount of time mentally wrestling with the topic until it gives you the blessing of knowing; just as Jacob wrestled with God, so do scholars wrestle with God to understand his word.

Heart

While understanding is in the mind, knowing is in the heart. Simplicity is still the mainstay of knowing, for it is easier to comprehend the simple than it is to know the complex. When we know the importance and value of the simple lessons learned from God's word, we will know what God's will is, as Paul pointed out in Romans 12:2. As we know what God's will is, we can see that it is good, pleasing, and perfect. This is where the teacher gains passion for his or her topic and where students catch the value of the concept. Passion is from the heart, and when the teacher teaches the content that he or she knows, his or her passion shows in the teacher's eyes, face, and voice/text.

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[8] Rom 12:2.

To know one is to love one. Understanding comes first and then knowing. It is the same with personal relationship as it is with scholarly pursuit. Wisdom evolves after a couple get to first understand and then to know each other. This knowing is similar to having faith in the other as the scholar has faith in the discovery of information that becomes knowledge, and then wisdom. With faith, comes works; for if you really have faith, you cannot help but have works as shown in the scriptures:

> What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that—and shudder. You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faith alone. In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead.[9]

When the scholar has faith through knowing he or she must have actions.

Hands

Action occurs by the hand/mouth for the scholar in the form of publishing and teaching. Dr. Gyertson's work on head–heart–hands[10] guides our understanding in how the "hands" are prepared through the understanding of the head and the knowing of the heart. Labor is a joy when you have passion about what you are doing. W. E. Deming, in his theory of profound knowledge, claimed that joy came from profound knowledge and knowing what to do with it. Langford, during a speech at the 2009 Deming Conference, remarked that "Dr. Deming often said we should create joy in work. When he was asked how to do this, he responded: 'When I understand who depends on me, then I may take joy in my work.'"[11]

When we, as scholars, understand who depends on us, then we can think of how best to serve them. This "them" may be students, editors, conference attendees, or anyone who may benefit from understanding, and hopefully, knowing the value of our research.

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[9] Jas 2:14-26.
[10] Gyertson, "Leadership Reflection."
[11] David P. Langford, "Develop Joy in Learning and Leading" (lecture, Deming 2009 Conference, Purdue University, West Lafayette, IN, Saturday, October 15, 2011).

IV. WHERE TO PUBLISH

As part of the hands concept and the working of the hand/mouth comes the question of where to publish. Where to teach is usually decided on by the school administrators, and we teach where we are assigned; but it is up to the scholar to decide where to publish. I have been told by some scholars that only publications in tier-1 journals should be the goal, but who reads these? Other scholars of tier-1 journals. I am not opposed to tier-1 journals and would be quite pleased to publish in the top of the line publications, but I am more interested in getting my discoveries out to the people who "depend" on me as a scholar. We might reach 40 scholars with a publication in a top-tier, peer-reviewed journal, but we can reach thousands and tens of thousands by publishing on the web in free-access journals and in large-audience websites. As part of the work of the School of Business & Leadership, I have endorsed and supported the creation of several online journals. As I came to understand that the people who depended on us as scholars at the School of Business & Leadership were the millions of people around the world who did not have the time, skills, etc., to research scripture in order to understand the principles of scripture, but who deeply wanted to know, I came to understand Deming's concept of how joy in work comes from knowing who I need to serve. Accompanying this joy is the passion of "knowing" and the expression of passion through scholarly publication and teaching.

About the Author

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